

JUSTIFICATION by FAITH  
*asserted and explained :*

AND SOME

4250 *aa*

*Exceptions* thereto consider'd :

Being Three

*Lecture-Discourses,*

Deliver'd at the

PRESBYTERIAN-CHURCH

IN

NEWBURY :

In the Months of

NOVEMBER *and* DECEMBER,

A. D. 1747.

And now made Publick at the earnest Desire of many  
of the Hearers.

---

By JONATHAN PARSONS, A. M.  
And Minister of the Gospel *there*.

---

2 Cor. 13. 8. *For we can do nothing against the Truth, but  
for the Truth.*

Gal. 1. 11, 12. *But I certify you, Brethren, that the  
Gospel which was preached of me, is not after Men :  
For I neither received it of Man, neither was I taught  
it, but by the Revelation of JESUS CHRIST.*

---

B O S T O N :

Printed for and Sold by Joseph Bayley at Newbury, 1748.

BRITISH MUSEUM

AND SOME

of the ...

...

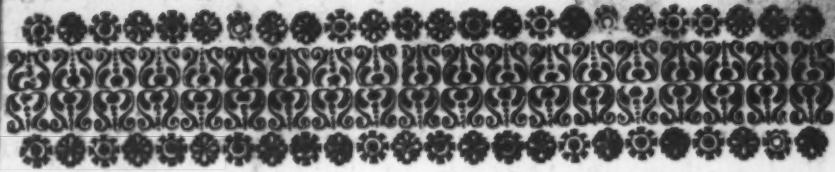


M.A. ...

...

...





T H E  
 Doctrine of *Justification*  
 Explained.

---

DISCOURSE I.

---

R O M. iii. 26.

*To declare, I say, at this Time his Righteousness :  
 that he might be just, and the Justifier of him that  
 believeth in Jesus.*

**T**HAT a God of *essential* Glory and Blessedness should ever have it in his Heart to choose out a Number of the Race of *Adam* to be Heirs of eternal Glory in another World, is the Result of his *meer* good Pleasure ; and a Purpose no less surprising to Angels than to Men. And what enhances the Surprize, is, that when the Elect of God were in a State of *Apostacy*, and could not be *redeemed* from the *condemning* Guilt and *reigning* Power of Sin, and from the *Vassalage* of Satan, by *corruptible Things*, such as *Silver and Gold* : He has not spar'd his only begotten and dearly beloved SON, but *delivered him up for us all*, to make

an equal Payment to offended Justice, by the Price of his own most precious Blood. According to an eternal Covenant between the Father and the Son, our blessed Lord has *undertaken* to be, and *actually* is the Surety, charg'd for all that were given into his special Care: --- To see his Redemption apply'd to *every Individual* for whom it was wro't out, in a Covenant Way: --- To fulfil *all* Conditions of the Covenant on his Part himself: --- To secure the Honour of a violated, holy and righteous Law, and to maintain the Honour of God's Government, and shew forth the inviolate Glory of his Perfections. And all this he does by making elect Souls Partakers of all those Things they have Need of for Blessedness, thro' a *spiritual* Relation to himself, which they are bro't into: For they not only pass under a *real* or *qualitative*, but also a *relative* Change; the *former* consisting in an Alteration of Temper and Disposition, the *latter* consisting in an Alteration of Circumstance and Condition, or in regard of what God esteems them before his Tribunal. And it is this *relative* Change, that is *especially* aim'd at in the Words of my Text. --- Where you may note,

1. *The Thing spoken of*; and that is *Justification*. This was the main Doctrine which the Apostle began to open in the first Chapter of this Epistle, in order to establish it by Arguments, which he us'd afterwards. This was the main Design of his writing this and several other Epistles, especially that to the *Galatians*; and this is the Thing that he *implicitly* declares in saying, that God is *the Justifier*.

2. *The Person justifying*; spoken of in the Words *His* and *Justifier*. These lead us back to the *first* and *last* Words of the Verse immediately preceeding my Text: *Whom God hath set forth* --- thro' the *Forbearance* of God. God the great Judge, as well as merciful Father, is he that is the *Justifier*.

3. *The*

3. *The Cause procuring this Relation to God the Father ; and that is the LORD JESUS CHRIST. So the Words run, The Justifier of him that believeth in JESUS. CHRIST is the Surety of the Covenant ; and he has procur'd this merciful Act of God for all such as are now, or ever shall be entitled to the divine Favour. Without him there is no Salvation to be had for Sinners ; for he alone is the Way, the Truth and the Life ; no Man can come unto the Father but by him ; tho' the Father is infinitely well pleased with all that come in that Way.*

4. *The Means of being justified ; of him which believeth. God justifies such as embrace CHRIST by Faith ; who having cast off all vain Hope and Confidence in the Law, have fled to CHRIST for Righteousness by Faith. 'Tis not because of Faith, as if the Creature's Faith was the Righteousness which recommended him to God : But Faith is the Term or Mean that brings the Subject into such a Relation to CHRIST, as that on this Account, it becomes a fit Thing for God to justify him. Without Faith in CHRIST ; God does not impute Righteousness unto Justification. Faith taking CHRIST as a Sacrifice, and Attonement for Sin, is the Faith, which is the Means of the Sinner's Justification.*

5. *The great End of Justification : to declare at this Time his Righteousness. This may signify the vindictive Justice of God in his righteous Proceedings against Sin, which he condemn'd in the Atonement of CHRIST. By such a Method of justifying the Sinner, the Righteousness of God is vindicated, and the Purity of his Nature and Rectitude of his Will are illustrated. Or it may be understood of the Righteousness of Faith ; and then the Apostle means, that the mediatorial Righteousness of CHRIST is declar'd or illustrated in the Justification of a Sinner, as a Righteousness constituted by God ; and a Righteousness which alone can be of any Avail with him. And therefore, as a*

4 *What is meant by God's justifying Believer's.*

Righteousness to which alone Sinners ought to look for Pardon and Acceptance.

In further discoursing upon my Text, I propose to consider the following Heads, viz.

I. *What we are to understand by God's being the Justifier of Believers.* II. *What Influence Faith has in Justification.* III. *What that Righteousness is which is the whole Matter and Merit of Justification.* IV. *How that Righteousness is made over to those that are justified.* V. *That this is the true Way to illustrate the Righteousness of God in the Justification of Sinners.* VI. *Consider some Objections bro't against this Way of Justification, and endeavour to remove them.* Finally. *Make some brief Application suitable to the Occasion of these Discourses.*

I. *I am to consider what we are to understand by God's being the Justifier of Believers.* --- And here let me briefly observe,

I. *This does not mean, that he infuses Righteousness into them*--- The Greek Word, from whence this (*δικαιοῦντος*) is deriv'd, is made use of in abundance of Places of Scripture; and signifies to *justify*, in Opposition to *condemn*. (So you may find it us'd *Luk. 7. 29. Chapter 10. 29. Chap. 16. 15. Rom. 3. 24. 28, 30. Chap. 4. 5. Chap. 8. 30, 33. Math. 11. 19. 1 Tim. 3. 16. Mat. 12. 37. Rom. 2. 13. Luk. 18. 14. Act. 13. 38, 39. and many other Texts.*)--- But I don't remember any Place in the Bible, where it signifies to *make holy* by inherent Grace, or to produce a *moral and real* Change in Heart or Life, or both.-- 'Tis a strange Opinion, that some Men have imbib'd of a *first and second* Justification, the *one* making a Man just by the infusion of Faith, and the *other* by Works of Obedience; or as some Refiners upon the Scheme would express it, the *first* is by a Faith that receives CHRIST as *King*, as well as *Priest*; and the *second* is by a Life of *progressive* Holiness. Whereas, there is not one Word in  
the



the whole Bible, to support such a Distinction, but eno<sup>r</sup> to shew that it is *groundless*, and *inconsistent* with Scripture. Such Men doubtless confound the Doctrine of Justification and Sanctification together in their own Minds, tho' *really* and *evidently* two distinct Things. For in the *one* we are freed from the *Guilt* of Sin ; and in the *other* from the *Pollution* of it ; The *former* is an *Act* of God *without us* ; the *latter* is a *Work* of his Grace *within us*, working a *real* Change by the infusion of Righteousness ; the *one* is *perfect* in this Life ; the *other* is *imperfect* : the *former* is *one compleat, finish'd Act* ; the *latter* is a *progressive Work*.

2. When God is said to be the *Justifier* of Believers, the meaning is, that *GOD of his meer Grace does absolve or discharge them from their Sins, and accept them as righteous in CHRIST, and Heirs of eternal Life, by imputing the Obedience and Satisfaction of CHRIST to them.* The original Word ( *δικαιόω* ) with its Derivatives, is taken from Courts of Justice, and signifies an Absolution or Acquittance in Judgment ; or passing the Sentence in Favour of the Party arraign'd. So the Word is us'd in many of the Places refer'd to under the preceeding Head, and in Abundance of other Places. Hence when God is said to be the *Justifier* of believing Sinners ; it must signify an *Act of his out of the Creature*, as St. Paul has plainly taught us in Rom 8.33---*It is God that justifieth.* The Apostle here can't mean a *moral* or *intrinsic*, nor any other than a *relative* Change, because he is speaking of a *judiciary* Process. Whether the Law advances any Charge, or the Accuser of the Brethren, impleads *God's Elect*, the Apostle tells them that all the Accusations and Charges are in vain : And why ; Because God the supream Judge does *justify* them ; and they that are justified by God the great Judge, are but in vain charged by the Law, or accused by Satan.--*When I call it an Act of meer Grace, my meaning is, that 'tis not an Act of the Creature, nor is it pass'd by God respecting*

5 *What is meant by God's justifying Believers.*

pecting the Creature, in Consideration of any Endeavours, Doings or Purposes, any Preparations of or Dispositions in the Creature whatsoever: But as God is the Agent in justifying, so he is *sovereign* in shewing this Mercy, agreeable to *Rom. 9. 15, 16.*--- And when I say, that it is not only a *discharging* from the Guilt of Sin, but that it is also an *accepting as righteous*, and as *Heirs of eternal Life*, it is no more than the Apostle himself has said before me, where he speaks of the Gospel's being preach'd among the *Gentiles*, and God's justifying them thro' Faith, *Gal. 3. 8, 9.*--- *And the Scripture foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham, saying, In thee shall all Nations be blessed. So then they which be of Faith, are blessed with faithful Abraham.* And when I say, that this Act of God is pass'd by *imputing the Obedience and Satisfaction of CHRIST* to the believing Sinner; I mean, that the *moral and penal Righteousness of CHRIST*, or his *active and passive Obedience*, as the same have an infinite Worth and Excellence from his *personal Rectitude & Dignity*, are *made over* by God to and *accepted* of God for the believing Sinner, as his Righteousness.--- The whole *Ground and Matter of Redemption* is the *Ransom* paid by CHRIST: The whole *Matter of Reconciliation* is the *Sacrifice* offer'd by CHRIST: The whole *Matter entitling* the Sinner to the *divine Favour and Blessing*, is that *everlasting Righteousness*, which CHRIST brought in for him.--- The *Manner* of this Redemption is the *Application* of the Price paid by CHRIST, and the *Acceptance* of it in Behalf of the Sinner. The *Manner of Reconciliation* is the *Application and Acceptance* of his *propitiatory Sacrifice*: And the *Manner of entitling* unto Life and Blessedness is God's *esteeming, applying or imputing* unto the Sinner, that Righteousness which CHRIST wrought out as Mediator.--- With Respect to the *Ground and Matter of Justification*, as but now, represented, it might be fairly argued from  
many



*What Influence Faith has not in Justification.* 7

many plain Scriptures; and particularly from *Rom.* 1. 17. Chap. 3. 21. and 10. 3. *2 Cor.* 5. 21. *2 Pet.* 1. 1. -- And with Respect to the *Manner*, viz. *esteeming, making over, or imputing* this Righteousness to the believing Sinner, as *that* also has been represented, it may be as *fairly* argued from *Rom.* 5. 19. Chap. 4. 5, 6, 11. *2 Cor.* 5. 21. And diverse other Texts of Scripture. --- But as these Things may be considered something more fully under another Head, I only touch upon them, under this; and pass on to consider ---

II. *What Influence Faith has in Justification.* --- And in as much as this ought to be well understood, there needs something to be offered, to free it from those Perplexities, which some have involv'd it with. Therefore I shall observe here both *negatively* and *positively* a few Things.

I. *Negatively*; Faith has *not that Influence* in Justification, which *some of our modern Divines* seem to give it. 'Tis not uncommon, to find in modern Writings a certain Influence ascrib'd to *Faith* in the Justification of a Sinner, which the *sacred Writings* do no where give it. *Some* seem to think, that Faith is the *meritorious Cause* of Divine Acceptance: *Others*, that we are justified by Faith as it is a *Work*, or is *that Righteousness* for which God frees Men from Guilt, and gives them a Right to Blessedness; or at *least*, that it is *the Righteousness*, *subjectively* considered, that *entitles* to the Reward of eternal Life by virtue of God's Promise: And *others* (though indeed it amounts to much the same) that we are justified by Faith consider'd as it includes *Obedience* to the Commands of CHRIST, and produces *good Works*. -- But advancing such Notions of Faith's Influence, is, I think, a *perverting the Gospel of CHRIST*, and thereby *another Gospel* has been introduc'd into the Churches, some of them at least; and so far *such Churches* are gone back from Reformation-Principles. *O my Soul, come not into their Secret! Unto their Assembly, mine Honour,*

### 3 *What Influence Faith has not in Justification.*

*nour, be not thou united!* Can the Heart of a *real Christian*, who has been stript of *Self*, and given the *whole* Glory of his Justification & Salvation to **CHRIST**, as the **SURETY** of the Covenant; I say, can the Heart of such a Person approve of these *Flesh-pleasing* Insinuations? Or can his Tongue by Silence seem to own them? --- There is nothing of the Gospel of **CHRIST**, that I can find, to support any such Principles as these are.

Does the Gospel *any where* ascribe a *meritorious* Virtue or Influence to Faith, in this important Affair of Justification before God?--- So far is it from giving the *least* Countenance to such an Opinion, that it does plainly deny any such Influence to Faith, by saying, *He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life*, 1 Joh. 5. 12. and in the preceding Verse;--- *God hath given to us eternal Life: And this Life is in his Son.* And so, Rom. 3. 24. we are said to be *justified* **FREELY** by his **GRACE**, thro' the *Redemption* that is in **JESUS CHRIST**. And again, Eph. 2. 8, 9. we are told that it is *by GRACE* that we are *saved through Faith*---not of *Works, least any Man should boast.* Well, if eternal Life is the meer and only Gift of God; and if this Life is no where to be found without **CHRIST**; if the whole of the great Salvation is in **CHRIST** alone, then there can be no *meritorious* Virtue or Excellence in Faith, *subjectively* considered--If we are *acquitted* from an *accusing, condemning* Law, and have a *Right* to Blessedness by the *free* Gift and *meer* Liberality of God, upon a valuable Price paid down by another, then Faith has no *meritorious* Influence in Justification.---If all Cause of *boasting in our selves* is not taken away, unless Faith is excluded from having any *meritorious* Influence, then it must be excluded from such an Influence.-- Again, there is nothing in the Gospel of **CHRIST** to teach us, that Faith influences as a *Work*, or that it is *the Righteousness* for which Sinners are justified. Those that teach, that Faith justifies,

justifies, *subjectively* consider'd, teach another Gospel, & not the Gospel of CHRIST JESUS. His Gospel no where admits, that Faith is any Part of the *Matter* of Justification; or that we are justified *for* or *because of* Faith. Consider'd as an *inherent* Grace, God no where admits it for the Payment of that Debt, which we owe to divine Justice, nor the Purchase of that Glory which is promised to Believers. The Gospel no where teaches us, that we are justified *because of* Faith, but thro' Faith only.---Instead of Faith's having any *causal* Influence into our Justification (or being that *because of* which) this is ascrib'd wholly to the *Righteousness* of CHRIST. Rom. 5. 18.-- *As by the Offence of One, Judgment came upon all Men to Condemnation; even so, by the Righteousness of One, the free Gift came upon all Men unto Justification of Life.* And so God the Father does evidently propose his dear Son to be the *Atonement* for Sin, Rom. 3. 25.---Nor yet does the Gospel of CHRIST allow Faith to influence in the important Justification, I am speaking of, consider'd as it *involves Obedience* to the Commands of God and *produces good Works*. I can't find one Text in the Bible teaching Men, that the Faith which is the *Means* of Justification does (as such) *contain in its Nature* Obedience to the Commands of God; or that it is *for* Faith; consider'd as an Act of *Obedience*, we are justify'd, or that it includes in its *Nature* (as *justifying* Faith) a Life led answerable to Gospel-Truths, even tho' we should join hereto, that it's thro' the pure *Grace* of God that it is so. But when the sacred Scriptures speak of Faith as having any Concern in this Justification, they constantly speak of it as *contradistinguished* from good Works or Obedience. You may find the Distinction expressly made in Rom. 3. 27, 28. *Where is boasting then? It is excluded. By what Law? of Works? Nay: but by the Law of Faith. Therefore we conclude, that a Man is justified by Faith without the Deeds of the Law.* In Eph. 2. 8, 9. *For*

by Grace are ye saved, through Faith; and that not of your selves: It is the Gift of God: Not of Works, lest any Man should boast: and in Gal. 2. 16. Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the Faith of Christ, and not by the Works of the Law: For by the Works of the Law shall no Flesh be justified. Hence then, it cannot be the Gospel of CHRIST, by which Men are taught, that Faith contains in its Nature (as it justifies) a Life answerable to the Commands of God; or that justifying Faith (as such) involves in its Nature Christian Obedience; or that as it is a Work, has Influence into our Justification; but it is another Gospel, that has been thrust in upon the Churches to the Perverision of the true and important Doctrine of CHRIST.

But 2. *Positively*; The only Influence that Faith has in the Justification of a Sinner is this, viz. That it is a Bond of Union, by which Souls stand in such a Relation to the Righteousness of CHRIST, and are so in CHRIST, that it becomes fit, or suitable, according to the Divine Constitution, that they should be justified.--- I am aware, there are worthy Divines who call Faith the Instrument of Justification: But this Manner of Expression does not to many appear quite so intelligible, or so convenient, because it seems to attribute to Faith a Kind of Efficiency in Justification; whereas it is GOD that justifieth. Faith is the Act of the Creature, but Justification is the Act of GOD: And how the Creature's Act can with Propriety be term'd the Instrument of GOD's Act in this Case, is at least difficult to conceive.--- Others therefore have call'd Faith the Condition of Justification. † And altho' it is true, that Faith in  
one

---

† VANMASTRICHT--Ut *Conditio* a Deo Prærequisita Justificationi; seu ut *Causa sine qua non*, vult Deus Filium suum Nostrum esse Mediatorem, et propter suam



one Sense is *the Condition* of Justification ; yet in another Sense the Righteousness of CHRIST is *the Condition* of it : And in another Sense, Love, Meekness, Repentance, and other Graces, are *the Conditions* of it. And for this Reason it appears to me a *doubtful* Way of expressing the Thing intended.--- But I don't see those Difficulties in calling Faith a *Bond of Union*, by which Souls stand in such a Relation to the Righteousness of CHRIST, that according to a Divine Constitution, it becomes fit that they ( i. e. Believers ) should be justified. CHRIST has purchas'd Justification : In the Covenant made between him and the Father, he took the Charge of the whole Body of the Elect, to see them forth-coming with a just Claim to Blessedness in the great Day of Accounts. When they were involv'd in Ruin with the rest of Mankind, he bought them with the costly Purchase of his own most precious Blood. And now, according to the Divine Constitution, it is infinitely suitable in the Sight of God that those who are united to CHRIST and have Faith in his Righteousness, should be entitled to and interested in the Blessings of the *new Covenant* rather than others.--- The Faith I am speaking of considered in it's Reference to Justification, apprehends and lays hold of CHRIST's Righteousness ; or accepts him as he offer'd himself without Spot unto God, to make Reconciliation for Sin. And altho' every true Believer submits himself to CHRIST as King, and yields a *ready and chearful* Obedience to his Commands, yet as Faith Respects his Justification, it does not include Works of Obedience : And this I think is evident from Rom. 4. 5, 6. *But to him that Worketh not, but believeth on him that justifieth the Ungodly,*

---

suam Justitiam, nos justificare. Ut universam suam Efficaciam, in Negotio Justificationis, Fides habeat, a liberrima Dei Constitutione, qua Fidem, præ reliquis omnibus, Deus selegit in *Conditionem* Justificationis Nostræ.

12 *What Influence Faith has in Justification.*

*his Faith is counted for Righteousness. Even as David also describeth the Blessedness of the Man unto whom God imputeth Righteousness without Works.* It the Faith that I am speaking of is a believing on him that justifies the Ungodly, then Obedience cannot be included in the Nature of it ; but it must justify *only* as it receives a *free Gift*. And if God *imputes Righteousness without Works* for Justification, then Works or Christian Obedience is not included in the Nature of that Faith which is the *relative Term* of Justification.--- And indeed, it is plainly declar'd that the *Nature*, and the *whole Nature* of this Faith is *to apprehend CHRIST*, Joh. 1. 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name :* The whole Nature of that Faith which is counted for Righteousness is an apprehending or receiving CHRIST, as further appears from Col. 2. 6. *As ye have received CHRIST JESUS---* Not as ye have received the Doctrine of CHRIST JESUS ; nor as ye have received the Laws of CHRIST JESUS ; but as ye have received CHRIST JESUS himself for Justification unto Life. And therefore it is that St. *John* puts the Matter upon this Issue, 1 Joh. 5. 12, 13. *He that hath the Son, hath Life ; and he that hath not the Son of God, hath not Life. These Things have I written unto you that believe on the Name of the Son of God ; that ye may know that ye have eternal Life, and that ye may believe on the Name of the Son of God.* The receiving or not receiving CHRIST is what gives Right and Title, or excludes from Right and Title to eternal Life, and *not Works of Righteousness which Men do.* CHRIST having *actually* purchas'd this inestimable Favour for Hell-deserving Creatures, those that are bro't into a special Relation to him, as the Surety of the Covenant, God accounts it a fit Thing to *discharge* from their Obligations to Punishment and entitle to B'essedness. Faith is the *Term* or *Mean* required by God unto their Justification, without which God has determined *not to give them actual Interest*



in the Covenant, and Title to the heavenly Inheritance, because, before Faith, they are not *actually* interested in the Mediator's Righteousness agreeable to his own divine Constitution, declar'd in the Gospel. But in this Way of Justification he esteems himself honour'd: The Glory of his rich and marvellous Grace, shines forth with a sacred Lustre, while he justifies infinitely unworthy Creatures in this Way, 1 Joh. 4. 9. *In this was manifested the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him.* Joh. 3. 16. *For God so loved the World, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting Life.*

Thus of the second Head.

III. I am to consider, *What that Righteousness is, which is the whole Matter and Merit of Justification.*

And to this I Answer in general, that 'tis *the Righteousness of Christ*. We heard as much as this indeed, under the second Head; but *there* it was but just mentioned, and *here* it may properly be evidenc'd, & consider'd what there is of CHRIST's that has the Name of a Righteousness which is the *Matter* as well as Merit of Justification. But in as much as I've already offer'd something to shew that the Righteousness of CHRIST is the *Merit* of Justification, I shall more *especially* endeavour now to shew you that it is the *Matter* of Justification also, i. e. That it is the very Righteousness in which the Believer stands justified before God.---And this is I think sufficiently evident from these two Arguments, *viz.*

1. The *Matter* for which God justifies the believing Sinner, is a *perfect Righteousness*.---That the Righteousness of CHRIST is a perfect Righteousness, I shall take for granted by all.---That the Righteousness, for which God justifies a believing Sinner, is a perfect Righteousness, none can deny without the greatest Indignity offer'd to God. Is it possible that a Righteousness which is not perfect should stand

14 *What the Matter and Merit of Justification is.*

stand in Judgment before God's righteous Tribunal? So far from it, that God must look upon a Creature's standing before him in Judgment without a perfect Righteousness, with infinite Abhorrence, because every Imperfection of Righteousness is a Transgression of the Law.---But if Sinners have not the Righteousness of CHRIST to appear before God in, they have *no perfect* Righteousness; for all the Righteousness of meer mortal Man is imperfect at best; because when they have attain'd to the highest Pitch of Grace in this Life, they are still Sinners--- Don't the holiest Men upon Earth witness to this Truth? Who is so perfectly holy, that he finds no Reason to complain of himself, as the Apostle did, *O wretched Man that I am, who shall deliver me from the Body of this Death!* Hath not the Scripture concluded all under Sin, Gal. 3. 22? Was there ever any meer Man that *continued* in all Things that are written in the Book of the Law to do them? If not, then it can't be that God should justify any Man for his own Righteousness, but the Righteousness of CHRIST must be the *Matter* as well as Merit of Justification.

2. The *Matter*, for which God justifies the believing Sinner, is the *Righteousness of God*.--- The Truth of this Proposition is manifest from Rom. 1. 17. *For therein is the Righteousness of God revealed from Faith to Faith: As it is written, the Just shall live by Faith.* And Chap. 3. 21. *But now the Righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets.* And that this Righteousness is not any Thing wro't in us, or done by us, is abundantly manifest from the Opposition which the Apostle makes between God's Righteousness and ours, Rom. 10. 3. *For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.*--- But that the Righteousness of CHRIST is the Righteousness of God, is a plain Scripture-Truth, as appears from Jer. 33. 16. *In those Days shall Judah be saved, and Jerusalem shall*

*dwell*

dwelt safely : And this is the Name wherewith she shall be called, the LORD our Righteousness. Hence the Blood of CHRIST by which Sinners are redeem'd is called *the Blood of God*, Act. 20. 28. And the Righteousness of CHRIST by which Sinners are justified, is called *the Righteousness of God*, 2 Cor. 5. 21. 2 Pet. 1. 1. --- But there is nothing wro't in us, or done by us, that is called the Righteousness of God. Altho' all the good Gifts that we have, are the Gifts of God : Yet they are no where called Things that are *his*, but *ours*. Every Grace is God's Gf : And yet the Scriptures call them ours, *Mat. 9. 7 2. 2 Cor. 8. 8, 24. Phil. 1. 20. Mat. 5. 16. Gen. 30. 33. Pjal. 7. 8. & 18. 24. and 35. 27. Isa. 64. 6. Mat. 5. 20. Chap. 6. 1.* Besides a great many other Texts that I shall not take Time so much as to mention. --- Now, if the Matter of Sinners Justification is the Righteousness of God ; if the Righteousness of CHRIST is such a Righteousness ; and if all that Men have wro't in them by God's Grace, and all that they can do by divine Help is called their's, in Opposition to God's, then the Righteousness of CHRIST is the *whole Matter and Merit* of Justification.

But here perhaps you will enquire, *what there is of CHRIST's that may be called a Righteousness*, in which Believers stand justified before God ? --- 'Tis certain that there must be something adequate to the Demands of Divine Justice, and to all the Commands, and to all the Threatnings of a *violated* Law : For God would not, nay (let it be spoken with Reverence) God could not justify the Ungodly in a *Way derogatory* to the Honour of his holy Law and Government. And therefore the Undertaker for miserable, undeserving, Hell-deserving Sinners must be qualified in *himself*, with a Righteousness equal to the Undertaking. --- I would then, in Way of Reply to this Enquiry humbly offer the Things following, *viz.*

1. There is in CHRIST that which we may call a *personal Righteousness*. --- He is *eternal* God, of one Substance  
and

and equal with the Father ; and when the Fulness of Time was come, he took the humane Nature upon him, a humane Body, a humane rational Soul, every Way like another Man, Sin excepted. These two Natures are *distinct* ; but *inseparably* join'd together in one Person, Rom. 1. 3, 4. *Concerning his Son Jesus Christ our Lord, which was made of the Seed of David according to the Flesh : And declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead.* 1 Tim. 2. 5. *For there is one God, and one Mediator between God and Men, the Man Christ Jesus.*--- This Mediator consider'd as God is *infinitely* righteous, and therefore *necessarily* so : 'Tis necessary to his very Being and Government ; Psal. 89. 14. *Justice and Judgment are the Habitation of thy Throne : Mercy and Truth shall go before thy Face.* Jer. 9. 24. *But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving Kindness, Judgment, and Righteousness in the Earth: For in these Things I delight saith the Lord.*--- And consider'd as Man, he is *perfectly* righteous ; for it is *infinitely* absurd to imagine that the humane Nature of a divine Person should be subject to any *sinfull* Imperfections. And so the Bible teaches us that, altho' all *natural* Weaknesses and Infirmities may be attributed to the humane Nature of CHRIST, yet he had not, and it was impossible he should have any *moral* Weakness at all, Heb. 4. 15. *For we have not an high Priest which cannot be touched with the feeling of our Infirmities ; but was in all Points tempted like as we are, yet without Sin.* Chap. 7. 26. *For such an high Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens.*--- In both Natures therefore he had a Righteousness, which I here call his *personal* Righteousness. Not because the perfect Righteousness of the humane Nature may be attributed to him, consider'd as the *second* Person of the adorable Trinity ; for under *that* Consideration he is *infinitely* righteous,



the same in Substance, equal in Power and Glory, with the other two; tho' distinguish'd from the *First* and *Third* by his personal Properties; I say, not because of this; but because the *perfect* Righteousness of the humane Nature, and the *infinite* Righteousness of the Divine Nature are both attributed to him as the Mediator of the Covenant.--- And such a *personal* Righteousness as *this* he must have, or else he could not be a *Days-Man* betwixt an offended God and offending rebel Man, to lay his Hand upon both Parties.

The Covenant betwixt God the Father and God the Son, concerning the Blessedness of the Elect, was an *eternal* Covenant; and therefore it was impossible that the eternal Father should contract with a Person beneath himself respecting this Matter. And besides, it is not reasonable to suppose that the eternal Father would contract with a Person *beneath* himself in a Matter that concerned the Blessedness of his chosen People. It does not appear *suitable* to infinite Dignity *meerly* to offer equal Terms, supposing the Party is *unequal* in Dignity unto whom the Terms are offer'd. But in this Covenant-Transaction respecting the Blessedness of the Elect, the Party *engaging* to see them forth-coming *Spotless and Blameless* at the last Day, must be as great in Power, and as great in Glory and all moral Excellencies, as the Party *accepting* his Engagement. Men or Angels are in Worth and Dignity *infinitely* beneath such a Contract for themselves, or one for another, or all of them for one. How could they be dignified so as to be *equal* in such a Contract? --- How could they have paid down an Equivalent to fetch them out of the Hands of *incensed* Justice upon their Apostacy and Rebellion? Even all the mighty Angels with all their Excellencies and Degrees of Righteousness, which are as much superiour to Man in the Perfection of Innocence, as they are superiour in their Order of Being, could never have answer'd for the Redemption of one Soul. If it had  
D  
been

been put to them one by one, or to all of them jointly; they could make no better Reply than this, *viz.* "I speak of Might, lo, he is Strong; if of Judgment, who shall set me a Time to plead? Tho' I am perfect, yet I will not know my Soul; but in this Undertaking I will despise my Life, since the divine Nature and Glory is *infinitely* superior to all that I am, have or can do." But the Son of God is equal in *Majesty* with the Father, so that he could not be confounded by his Father's Greatness: He is equal in *Purity* with the Father, so that his Ability could not be exceeded by his Father's Demands. As God he has a *natural* and *moral* Equality with the Father; and therefore he is as great & as good, as pure and righteous as possibly could be requir'd, or can be desir'd.

Again, neither can it *reasonably* be suppos'd that the Son should be Surety for the Elect among Mankind, and be oblig'd for their Redemption upon their Fall, without taking upon him the humane Nature, and being *perfectly* righteous in that Nature: For what *natural* Fitness could he have to be the Representative of us Sinners unto God, if he had not condescended to take this Nature upon him? And what *moral* Fitness could he have for such an Undertaking, if he had taken this Nature upon him with any of it's *moral* Imperfections? Tho' the *innocent* Imperfections of the humane Nature which he took upon him, are far from being a Disqualification for such an Office, yet if he could have had one *moral* Defect; or if he had been *morally* imperfect, even in the lowest supposable Degree, he would have been so far from being a suitable Representative for the Elect, consider'd as Sinners, that he must have stood in Need of a Sacrifice to be offer'd *for his own Sin*, as the Apostle suggests, *Heb. 7. 27.* If he had not taken the humane Nature upon him free from all it's Impurities, he could not have perform'd *perfect* Obedience to the Law: He could not thro' Death have destroyed him that had the Power of Death, that is the Devil: He could not,



in the Capacity of a Surety, appear in the midst of the Throne as a Lamb that had been slain from the Foundation of the World, and ever live *there* to make a prevailing Intercession for his People : He could not have redeem'd them when they were under the Law, that they might receive the Adoption of Sons : He could not have given them Access with Boldness to the Throne of Grace, that they might obtain Mercy, and find Grace to help in Times of Need here below ; and at last admit them to commune with and enjoy his Person, as possess'd of all the Excellencies of the humane Nature to the utmost Perfection, as well as the glorious Properties of the Divine.

And further if *these two Natures* had not been in *one* Person ; if the Mediator between God and Man, the Representative of the Elect, had not been *infinitely* righteous as God, and *perfectly* righteous as Man ; if he had not taken a true Body and a reasonable Soul, thus *morally* pure, into *personal* Union with himself, how could he have been a suitable Mediator to open the Way of Peace between an holy God and unholy Creatures ? For if the humane Person had done and suffer'd every Thing possible, *seperate* from the divine Nature, the Value thereof must have been *finite*, and could never have answer'd for the Elect, who in their fallen State have an *infinite* Debt to be paid ; which if unpaid, they must have been thrust down into Prison, to suffer the Vengeance of eternal Fire. And so whatever the divine Person might have done, *seperate* from the humane Nature, could not have answered the Design ; because those Works could not, in any proper Sense, be attributed to the humane Nature : And then, he could not have suffer'd at all. If the proper Works of the humane and divine Nature are not attributed to each other, how could he save his People from the Guilt of Sin ? How could he procure Dispensation of the HOLY SPIRIT to renew and sanctify their Souls ? How could he render them acceptable in the Sight of God ? And how could

sinful Creatures safely rely upon him, as *the chief Corner-Stone elect and precious?*

2. CHRIST had that which may be call'd a *moral Righteousness*.--- By *moral Righteousness* I don't mean his *moral Fitness*: This was consider'd under the preceeding Head upon his personal Righteousness. But CHRIST being every Way qualified for a Mediator and Surety of the Covenant, agreeable to Law and Justice, this his moral Fitness was exerted in all holy Obedience to *that* Law, consider'd as a Covenant of Works, *which* Man had violated.--- The Law, in it self consider'd, as a Covenant of Works, has not lost it's Right, has not in the least abated of it's original Claim, nor does it cease to demand universal, constant, sinless Obedience of all them that are *under it*, upon the Penalty of eternal Damnation in Case of *any*, even the *smallest* Defect, *Gal. 3. 10.*--- Tho' the Elect, in common with others, have trampled upon the righteous Law, yet even in their Case God will make no Abatement of it's Challenges or Demands: The whole Debt of Obedience must be paid as the Condition of Life: *For his Righteousness Sake*, he will *magnify the Law and make it honourable*. Hence CHRIST as Surety in the Covenant for all the Elect, became bound to answer every Challenge the Law could make upon them, by yielding a perfect Obedience to it in their Stead, *Psal. 40. 7, 8. Mat. 5. 17.* As CHRIST was substituted in the Room of all elect Souls, he became a *Debtor to the whole Law*, to pay the whole of that Obedience, which it could have demanded of them. And consequently, he being their Surety, 'twas necessary that he should perform *such* a moral Righteousness to *retrieve* the Injuries, which the Law suffer'd by their Disobedience. It was for this Reason, among others, as *St. Paul* tells us, *Gal. 4. 4.* That *God sent forth his Son, made of a Woman, made under the Law.* He took not only our *Nature*, and so was *made of a Woman*; but likewise our *State of Subjection*, and was *made under the Law.* As he

was made of a Woman, the humane Nature was united to the divine Person : And as he was made under the Law, he was oblig'd to do and *actually* did every Thing for the Elect, that they were oblig'd to do by the Law, consider'd as a Covenant of Works. The same, I suppose, is intended by our blessed Saviour himself, in Mat. 5. 17, 18. *Think not that I am come to destroy the Law or the Prophets : I am not come to destroy, but to fulfil. For verily I say unto you, 'till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the Law, 'till all be fulfilled.* The whole meaning of our blessed Lord in this Scripture cannot be only that he came to inculcate upon Men the Lesson of Obedience, and persuade them to *fulfil the Law*, or to give a stricter and further Interpretation of the Law as a Rule of Righteousness to Men, than ever the Jewish Doctors had given : For he might have come on both these Errands, and yet many *Tittles* of the Law have *passed away* and been *destroy'd* ; for the holiest Man that ever liv'd since the Fall, was never able *truly* to say, that he had *perfectly* kept the Law in his own Person : and hence, if imperfect, tho' sincere Obedience was, in Consequence of Christ's coming, to be accepted for a *justifying* Righteousness before God, as the moral Governour of the World, then CHRIST's coming would have rather been to *destroy the Law*. What Honour could the Law have by it's being *holy, just, and good*, in it self, while it is *daily* violated in Tho't, Word and Deed, by the very best Men in the World ; What Honour, I say, could it gain, unless it is in him who *is the End of the Law for Righteousness* unto Believers ? But in CHRIST the Law is fulfilled to a *Title* ; in CHRIST the Honour of the Law survives the Heavens and the Earth : But there is not one single Precept of it *fulfill'd* in any other. -- If therefore we desire to see the Law in it's Beauty and true Glory, we must look upon it in the Obedience of Christ. The Father sent him, and he came into our Nature and World to yield

yield Obedience to the Law: And he did the Work that he came to do, not to the Halves, as is common among Men, but to a *Tittle*. 'Twas his whole Design, Study, and Delight, to do the Will of God; and not only so, but his constant Practice, in every Respect, without the least Interruption, or the least Variation. He *always did the Things that pleased the Father*:--- In this his Obedience, he fulfilled all Righteousness, as the Surety of God's chosen People.

Nevertheless, some Question whether this moral Righteousness, or this active Obedience of CHRIST is imputed to Believers for their Justification? --- Indeed, there are some of our modern *Arminians*, with whom the Matter seems to be out of Doubt. They will condescend to thank God, that he has sent his Son to die for them, and to purchase (as they call it) a gracious Covenant, condition'd that if they are but sincere in their Endeavours of Obedience, they shall, by Grace, obtain Heaven on the Account of their good Works, which God hath put in the Power of all Men to do by his common Grace. They can't in Conscience allow to Christ the sole Honour of *insiniling* and at last admitting such sincere Persons as themselves to Heaven, by the Imputation of his Righteousness, without claiming to themselves some Share of the Honour.

And truly, the Matter is as much out of Doubt with me, as it seems to be with them; they seem to be satisfied that CHRIST's moral Righteousness or active Obedience is *not* imputed, and I am satisfied that it is. Tho', I think, there is this Difference between us, viz. Scripture and Reason are in Favour of CHRIST's active Obedience or moral Righteousness imputed, but the opposite Scheme has neither Scripture nor Reason to support it. For if CHRIST had no *personal* Necessity of being made under the Law; if he had no *personal* Necessity of obeying the Law for himself; if there was nothing in his *personal* Circumstances that oblig'd him to this, to what End did his  
moral



moral Fitness, and his moral Conduct serve, unless his Obedience be *imputed* for Justification? While obedient to the Law in the whole Course of his Life, and always doing of Righteousness, was he acting for us, or for himself? In his own Behalf, or in our Stead? If not for himself and in his own Behalf, then it will follow, that it was for *us* and in *our* Stead, in Stead of his Elect. And if all was done in their Stead, then it must be accounted their's, or *reckon'd* to them before God's righteous Bar.-- Further, if CHRIST is the Representative of all his *Seed*; if he took upon him the Form of a Servant, and became obedient unto the Death in their *Room*; if the Father *transfer'd* their State of Servitude upon him; if he took him in the Stead of his People, to perform the Service due in Virtue of the broken Covenant; I say, if these Things are so, as I think they are evident from sacred Scripture, then his Obedience, according to Covenant, must be *imputed* or *accounted* to them as their justifying Righteousness. For the Obedience, which the Son of God *perform'd* in our Nature, as the Surety of the Covenant and Representative of all the Elect, was no more due upon any other Account, than his Sufferings were: And *neither* was due *antedecently* to his being the constituted Representative and Covenant-Head of the Elect.

3. CHRIST *endur'd* that which may be call'd a *penal Righteousness*.--- By his *psnal* Righteousness, I mean all his Sufferings; whether *outward* Injuries and violent Impressions upon his mortal Body, which caus'd Pain and Torment there, or *inward* Anguish and unknown Sorrow in his Soul, from his Birth in the Stable, thro' the Courte of his Life; but *more especially*, his most painful and most shameful Death, and the bitter Cup he drank off then, which he pray'd his Father, if it were *possible*, might pass from him.--- That JESUS CHRIST the Mediator, is also the Surety of the Covenant and Representative of his Seed, has been already hinted; and I think may be made

very

very evident from 1 *Tim.* 2. 5, 6. 2 *Cor.* 5. 21. *Gal.* 3. 13. *Isai.* 53. 5. with other Texts of Scripture.--- And if he was the Surety and Representative, then he was bound to pay the *whole* Demand that the Law or divine Justice could make upon the Debtors, by *suffering* as well as by doing. Every elect Soul had incur'd the Displeasure of a righteous God, and so was liable to be punish'd *with everlasting Destruction*.--- Now, CHRIST as Surety for them become bound to suffer in their Room, and lay down his Life as a Ransom for their forfeited Lives, *Job.* 10. 15, 18. CHRIST laid down his own most precious Life, in Pledge for them whom the Father gave him, when they had forfeited all their Right to Life, and deserv'd the Vengeance of God to be executed upon them for ever. CHRIST knew it would cost him his Life : He knew that the full Vials of his Father's Wrath would be pour'd out upon him ; & nevertheless he, with infinite Freedom, executed the Terms of their Redemption.--- This Payment the Father accepted of him on Account of all the Elect ; and because he was a Debtor to the Law, in due Time he died, *Isai.* 53. 6. All their Sins were *imputed* to him, and in the Eye of the Law became his, *Psal.* 40. 12.---

And indeed, if *this penal Righteousness* is not esteem'd the Righteousness of those whom he represented, his Death could be no Righteousness at all ; but *infinitely* unrighteous : For *personally* consider'd he deserv'd none of all the Sufferings that he underwent, *either* from God or Man. He could not be *cut off* as a vile Malefactor, *for himself*, because he was guiltless.--- and yet he was cut off *out of the Land of the Living* ; and the Reason of it is truly given by the *evangelical* Prophet, *Isai.* 53. 8.--- *For the Transgression of his People was he stricken*. His Soul was indeed made an Offering for Sin ; but not because the Charge which the *Jews* bro't against him was true : *He had done no Violence, neither was Guile found in his Mouth*. Why then was he treated in the most ignominious and  
cruel



cruel Manner? Was this for God to deal with him as his only begotten and dearly beloved Son? Could any Man upon Earth, or Angel of Light and Glory have imagined that CHRIST was the Darling of Heaven, when they saw him drinking the very Dregs of the Cup of divine Indignation, unless they consider'd him suffering in a *relative* Capacity? --- It could never be that the Son of God should be reproach'd and punish'd as the most horrid Malefactor, but as he was Surety for and bore all in the Room of Sinners: For tho' he was numbred with Transgressors, and treated as the worst of all Transgressors, yet he was *the just one; holy, harmless and undefiled; a Lamb without Blemish and without Spot*: But by his own Consent he *bare the Sins of many*, Isa. 53. 12. The End of his Sufferings were to answer the Demands of the broken Law, as a Covenant of Works, and the Challenges of injured Justice. Moral Righteousness was not enough; for the *Curse* denounc'd against the Breach of the Law was as sacred as the Precept, and therefore that had Honour due to it, and could not be dispensed with, but required Satisfaction from the Surety, or else Execution upon the Sinner was inevitable.

And now, upon this Account I have given of that *Righteousness*, in which the Believer stands justified before God, let it be observ'd, that the *whole* of it together, *undivided*, is the Matter and Merit of our Justification. The personal, the moral and the penal Righteousness of CHRIST; or (if that is a proper Way of expressing it) his *active* and *passive* Obedience; or as it *may* be call'd, his *perfectly fulfilling* all the Commands of the Law, and his *perfectly satisfying* every Threatning annex'd to the Breach of the Law; his *whole Righteousness*, consider'd as Mediator between God and Man, as the Representative of all the Elect. His whole Righteousness, whether of his divine and humane Natures, or of his Life and Acti-

ons, or of his Death and Sufferings, is the Matter and Merit of the believing Sinner's Justification. All the Righteousness of his Works, and all the Righteousness of his Sufferings, derived their *meritorious* Value and Excellence from the Dignity of his *Person*. Every particular Thing in all its Circumstances, that ever he *did*, and that ever he *suffer'd* as the Head of his People, was truly the Doing & Suffering of an Infinite & Divine Person; and therefore of infinite Worth.--- In strictness of Speech, there is no *meritorious* Virtue or Excellence in the Doings or Sufferings of a *meer* humane Creature, supposing him in the Perfection of Innocence: No, nor of *any meer* Creature, if it were the brightest Angel: *i. e.* The best Doings or deepest Sufferings of a *meer* Creature could not *deserve* the Reward of eternal Life. And therefore all the meritorious Worth of CHRIST's Righteousness, whereby eternal Life is purchas'd for believing Sinners, must arise from his being GOD. And it is for this Reason that the Blood of CHRIST is call'd the *Blood of God*: Act. 20. 28. Rom. 1. 17. Chap. 3. 21. Chap. 10. 3. 2 Pet. 1. 1. His Soul and Body being united to the eternal God in the Person of the Son, this *sanctified the Sacrifice offered*, as you may see *Heb.* 9. 14. And in the Right of this meritorious Virtue, as the Head of the whole Body the Church, he *ascended far above all Heavens*, and is seated on God's Throne at his Right Hand. *Wherefore he is able to save unto the uttermost*, and mighty and successful, in managing all the most difficult Causes of his People, seeing he *ever liveth* and appears in the Presence of God as their general Representative & Advocate, *Heb.* 7. 25, 26, 27.--- But if his Righteousness as the Surety of the Covenant, had not deriv'd its meritorious Value from the divine Nature, it could never be *to the Praise of the Glory* of divine Grace, *to make* guilty, polluted, Hell-deserving Creatures *accepted in him*. How could he have  
conquer'd

*How this Righteousness is made over to the Elect.* 27

conquer'd Sin, and Satan; and Death? How could he have purchas'd the Church with his own Blood? How could he have purify'd and redeem'd his People from all Iniquity, by giving himself for them? How could he have ascended up on High, sent down the Holy Spirit to furnish them with all Manner of Graces, if he was not the great God and Saviour JESUS CHRIST? (Tit. 2. 13, 14.) How could he have enter'd, as the Head of his People, into the highest Heavens, by the Merit of his own Blood? How could he now come to the Throne of Justice, and by everlasting Atonement for Sin, turn it into a Throne of Grace: How could he sue for and obtain a full Discharge of guilty Souls from eternal Death? How cou'd he give them a sure Title to, as well as a gracious Fitness for, the heavenly Inheritance, and at last put them in Possession of compleat Blessedness and Glory; I say, how could the LORD JESUS CHRIST procure all these Things for his People, secure them to 'em, and afterwards give 'em Possession of them, and all this in Virtue of his Obedience and Sufferings, unless the infinite Dignity of his Person had given an infinite Value unto them?

Thus of the third Thing propos'd.

IV. I propos'd to consider, *How this Righteousness is made over to those that are justified.* That you might not mistake the Thing intended, let me say, my meaning by this Head, is to consider *in what Way*; agreeable to *what Proposals*, upon *what Terms*? --- It cannot be suppos'd consistent with Reason, that by the Righteousness of CHRIST is meant our own *personal* Obedience and Sufferings. We might as well suppose, that CHRIST sin'd *personally*, as that the Elect suffer *personally*, to discharge themselves from Guilt and Misery. --- But God treats believing Sinners as if that which is *imputed* to them had been *inherent* in them. Divine Justice could not be satisfied if the Debt of Suffering had not been paid *as fully* as the Law

ever demanded. The *Holiness* of God could not be *honour'd* in bestowing eternal Life upon Sinners, if the Debt of *Obedience* had not been as fully paid as ever the Law requir'd in its Commands. But he satisfies the *One* by the Sufferings of CHRIST, secures the Honour of the *Other* by his Obedience: The Price of eternal Life was the Obedience of CHRIST; and the Price of Reconciliation was his Death. Having made Peace by the Blood of his Cross, he presents the believing Elect perfect in HIMSELF.--- But I have consider'd as much as this before. And now in Answer to the Question before us, I shall say but two Things, *viz.*

I. This Righteousness is made over to Sinners in a Way agreeable to the eternal Covenant between the FATHER and the SON. I think it is evident from the sacred Scriptures, that God the Father and the Son have made and confirm'd between THEMSELVES, that which is *best represented* to us under the Name of an *everlasting Covenant*, concerning the Blessedness of the Elect:--- That in the eternal Decree, which was an *essential Act* of God, the Son was *set apart* to be one Party in this Covenant, and the *general Representative* of all among Mankind that were ordain'd to eternal Glory. These Points, at present, I must take for granted, and go forward. God having pitch'd upon a certain Number for Blessedness, committed them to the *special Care* of CHRIST, Joh. 17. 6. *Thine they were* (i. e. by eternal Election,) *and thou gavest them me*, (i. e. Thou hast given me the Charge of them, to see that they don't miss of that Blessedness unto which they are chosen.) To this Work *especially*, CHRIST was constituted, as seems to me agreeable to Prov. 8. 23. *I was set up from Everlasting, from the Beginning, or ever the Earth was.* And when those whom he had the *special Charge* of were fallen from God, and expos'd to everlasting Perdition; when they had broken the first  
Covenant,



Covenant, and lay under the Curse of the Law, and divine Justice had issu'd out a Warrant, demanding Satisfaction ; when the Father could not accept of any Thing that a meer Creature could devise ; CHRIST himself stept in to repair all Damages, and make a full Payment to the utmost Demand, whither of Obedience or Suffering. And so he *pleads* for all that the Father has given him, with Arguments which cannot in Justice be denied, they being the Price of *Redemption*, and of *all that Blessedness* that was at first appointed for them. And as much as this, I think, may be collected from Psal. 40. 6---12, 16. *Sacrifice and Offering thou didst not desire, mine Bars hast thou opened : Burnt-Offering and Sin-Offering hast thou not required. Then said I, Lo, I come : In the Volume of the Book it is written of Me : I delight to do thy Will, O my God : Yea, thy Law is within my Heart. I have preached Righteousness in the great Congregation : Lo, I have not refrained my Lips, O LORD, thou knowest. I have not hid thy Righteousness within my Heart, I have declared thy Faithfulness and thy Salvation : I have not concealed thy loving Kindness, and thy Truth, from the great Congregation. Withhold not thou thy tender Mercies from me, O LORD : Let thy loving Kindness and thy Truth continually preserve me. For innumerable Evils have compassed me about, mine Iniquities have taken hold upon me, so that I am not able to look up : They are more than the Hairs of mine Head, therefore my Heart faileth me. Let all those that seek thee rejoyce and be glad in thee : Let such as love thy Salvation, say continually the Lord be magnified. Q. D. " O my Father, the Souls*  
*" which thou hast committed to my special Charge to*  
*" see them forth-coming, entitled to and fit for the Glory to*  
*" which they are appointed, have broken the Covenant,*  
*" and are involv'd in Guilt, justly expos'd to thy Almighty Vengeance. 'Tis fit that the Blood of Bulls and of*  
*" Goats should be refus'd as an Expiation for their Sins*  
*" and*

“ and the Satisfaction of thy Justice.--- But as I am Undertaker for them unto thee ; as I am devoted to this Concern, and thou hast accepted me as every Way sufficient for it ; *Lo I come*, I give my self in their Room to be, and do and suffer in their Stead. And in the Capacity I sustain, I delight to do thy Will, O my God. I delight to yield all proper Obedience to thy Law, whether *active* or *passive*. I’ve such a Delight in the Sons of Men, that I will readily yield *all* that a God of infinite Glory and Perfection, and *all* that a holy, just and good Law can challenge of them. I will make it known that Righteousness unto Justification of Life comes by me, and will not refrain my Lips, even in the Face of mine Enemies. I will declare thy Faithfulness to thy Covenant, and the Salvation which thou hast provided for them by me. How then wilt thou withhold thy tender Mercies from them, O my God ? Let all such as *aright* seek after and *truly* accept of the Provision I make, rejoice and be glad in thee. Let all such as trust in, truly love thy CHRIST, the Salvation of his People, have continual Occasion to magnify the Lord for his merciful Kindness confer’d upon and exercis’d to them.”---Now, if this is a general Representation of CHRIST’s transacting with the Father in Behalf of Elect-Souls, then they must have the Righteousness of CHRIST for their Justification, because that Righteousness is set up in the Covenant as CHRIST is their Head and plac’d in their Room. If they were to be bro’t to Glory and eternal Blessedness by him ; and if he was delivered for that End, *by the determinate Counsel of God*, then they cannot be accepted in any other Way, nor fail of Acceptance in this.

2. They that have *actual* Interest in and Title to the promised Blessedness, *have actually accepted of* CHRIST *the Surety of the Covenant*. All the **Elect** having undone them-

themselves, are represented by CHRIST in the Covenant of Grace : He has undertaken the full Payment of their whole Debt. *He took Part of Flesh and Blood* ; and if he had not assum'd the humane Nature into *personal Union* with the Divine, and in this Regard been *made like unto his Brethren*, he could not have been a *merciful and faithful High-Priest in Things pertaining to God*. But he was *made of a Woman, made under the Law* ; become *red in Apparell*, and *trod the Wine-Press of Divine Wrath alone*, as the *Surety and Representative* of his Seed, that he might place himself at *the Head of the Body the Church*. If he is the *Head*, he must be consider'd as the *Representative*, and the Church his peculiar Charge. But the Members of *this Head* being in a State of Sin and Guilt, whenever they are *effectually* call'd it is in CHRIST : And as they advance forward, still it is in CHRIST. The *peculiar* Respect that God bears towards them is as they are consider'd in CHRIST ; they are his *Jewels*, and God looks upon every one of them as beautiful Ornaments in CHRIST's Body. And so when they are call'd together before the great Tribunal in the Day of Accounts, they will be found as so many select Souls committed to CHRIST for him to bring Home to Glory : And CHRIST will, at that Day, present all of them Spotless to the Father, with himself at their Head, saying, *Behold me, and the Children which thou hast given me*.

But on their Part there must be an *Act of the Soul accepting the Provision* that CHRIST has made for them. In a State of Unbelief, they are in a State of Condemnation ; and they have no *actual* Freedom therefrom, until they accept the Provision made for them in the Gospel. Tho' all CHRIST did, and all he *suffer'd* as the Surety of the Covenant was peculiarly for them, yet he gives them no *actual* Title to the purchased Blessings, before their *actual* Submission to and Compliance with his Terms.

The

The Prophet *Isaiab* (Chap. 28. 16.) tells us, that **CHRIST** is the *sure Foundation* of all Hope and Happiness; but the *Apostle Peter* tells us that *he is precious* only in the Way of believing. The first Benefit that Sinners have from **CHRIST** is Deliverance from condemning Guilt, and an *actual* Title to Blessedness: When they cleave to **CHRIST** as the Surety of the Covenant and Representative of his Seed, they have some Sense of God's Love and forgiving Grace, as Members of **CHRIST** their Head, Joh. 3. 14, 15. *And as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up. That whosoever believeth in him, should not perish, but have eternal Life.* Rom. 5. 1, 2. *Therefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ. By whom also we have access by Faith into this Grace wherein we stand, and rejoyce in Hope of the Glory of God.* In a Way of Believing they put off the *filthy Rags*, and put on the spotless Robes of *everlasting Righteousness*. They renounce all Righteousness as the Ground of Acceptance with God, but what they find in the Surety. The Righteousness which he wro't out and bro't in they apprehend and cleave to. And before this their Acceptance of **CHRIST**, they are no more *actually* justified, than they are *actually* sanctify'd: No more than a poor Beggar is rich from the Design of a Donor, before he receives the Gift. Tho' all the Elect must be accepted on Account of the Righteousness of **CHRIST**, yet this Righteousness is not made over to them, but by Means of Faith. Indeed Faith *subjectively* consider'd, does *neither* in Whole *nor* in Part satisfy the Law, but the Suretyship-Righteousness which Faith sees and lays hold of, does fully answer the Law's Challenges, and the Demands of Justice in all Respects wherein the Justification of the believing Sinner is concern'd.



## The CONCLUSION of the first Discourse.

Thus I have offer'd all that appears to me necessary for the present, under the *fourth* Head of Discourse. The rest must be left for the other two Lectures, when God shall give us Leave to attend them. Let me conclude the present Entertainment with one Word of *Caution*; and it is this, viz. From what has been offer'd, *let none take Liberty to indulge Licentiousness*. The Doctrines of free Grace are many Times notoriously abus'd, both by the *profane* Part of Mankind & by *presuming* Hypocrites. And among others, the wholesome and sweet Doctrine of free Justification by an *imputed* Righteousness, has been wickedly abus'd to encourage carnal Liberty and neglect good Works. For this *partly*, no doubt, St. *Jude* wrote his Epistle to the believing *Jews*. He observ'd, that *Seducers* zealously encourag'd themselves & others in the vilest Lusts, and endeavour'd to support themselves therein by *inconclusive* Inferences which they drew from the Doctrines of free Grace, *Jude* v. 3, 4. Think it not strange then, that after his Example, I put in this Caution in our Day, for there are *some who subvert whole Houses, teaching Things which they ought not*. And this Caution may properly be inserted in this Place: For altho' it is true, as I've been speaking, that the Faith which is the Mean of Justification fixes only upon an *external* Righteousness which CHRIST himself wro't out as the Representative and Surety of the Elect, yet true Faith consider'd as a Principle in the Heart, and in other Respects exercis'd towards CHRIST the Lord, never fails to *sanctify* those that are the Subjects of it. Tho' it sees the Law and divine Justice fully satisfied, and the Way of Access to the Father, and the Way to eternal Blessedness is in CHRIST alone: Tho' true Faith sees that there is no need of *any* Thing more than the Suretyship-Righteousness of Christ for these Ends; yet every such believing Soul is dispos'd to maintain good

F

Works;

Works : And the clearer he sees these Gospel Truths, the more *fervent in Spirit* will he be, *-serving the Lord*.--- As Ministers of the *Lord Jesus Christ*, we are bound to Caution all that do assent to the Doctrine of free Justification, against abusing it to carnal Liberty ; yea, we are bound to urge the Practice of all Piety, Sobriety, Charity, or whatever commanded Duty upon them, *Titus 3. 5--8*. This is one End of Election, Redemption & Effectual Calling, that Men *should be holy & without Blame before God in Love*. CHRIST will have his Members conform'd to their Head under a *moral* Consideration, *Heb. 2. 11. Eph. 5. 26, 27*.--Tis true, God considers Men as Ungodly in their Justification ; as having no Worth nor Righteousness of any Avail with him, but in their Head. But from hence, can any Man deliberately think that God leaves them without a Principle of true Grace in their Hearts ? Or is it reasonable for Men to conclude themselves interested in the Righteousness of the Mediator, who have Nothing of the Holiness of CHRIST formed in them ? -- If CHRIST has died for you, let this be your Evidence of it, that you are risen with him, and that *henceforth you live, not unto yourselves, but unto him that died for you and rose again*. For if you are *actually* interested in CHRIST, you are *new Creatures*. 'Tis a vile thing for Men to flatter themselves, as some do, that they are interested in CHRIST when 'tis apparent that they are under the Dominion of Sin ; and perhaps that is one Reason why others are so ready to charge the Doctrine of free Justification with a *destructive* Influence upon practical Godliness. But however some profess to embrace this Doctrine that live carelessly, yet there is no Bible-Truth that, being embrac'd with the whole Heart, does more powerfully engage Men in universal Devotedness to God.

DISCOURSE II.

R O M. iii. 26.

*To declare, I say, at this Time his Righteousness ;  
that he might be just, and the Justifier of him which  
believeth in Jesus.*

**I**N my former Discourse upon this Text, I consider'd the *four* Things following, viz. 1. What we are to understand by God's being the Justifier of Believers. 2. What Influence Faith has in Justification. 3. What that Righteousness is which is the whole Matter and Merit of Justification. And 4. How that Righteousness is made over to Believers.

I tho't it was needful to open and explain sundry Things upon these Heads, not only as they are of great Importance in the Christian Religion, but as answering some Exceptions taken to the Doctrine of free Justification by an imputed Righteousness, does greatly depend upon them. And having consider'd those Things that were necessary under their respective Heads, I shall now go forward, and say,

V. This Way of Justification by CHRIST does *eminently illustrate the Righteousness of God*.--- So my Text has it ; *to declare, I say, his Righteousness*. The Greek ( $\pi\rho\varsigma\ \epsilon\upsilon\delta\epsilon\iota\zeta\iota\upsilon$ ) render'd *to declare*, signifies *abundantly to manifest, evidently to conduct and direct, to lead a Person,*

as it were by the Hand, to find out or see a Thing *clearly*, which in any other Way must lie hid, or be rendered obscure.--- Agreeable to which, the Thing that I would shew you upon this Head is, that Justification by the Righteousness of CHRIST *imputed*, by that Righteousness which was consider'd in the first Discourse, made over to believing Sinners, or accounted Theirs, does *eminently* illustrate the Righteousness of God.--- I'm persuaded that this is not only a Gospel-Truth, but that it is a fundamental Point of our holy Religion; and therefore it is a Duty to insist upon it with a Zeal becoming it's Importance, as I have endeavour'd to do; and would still attempt in the following Manner, viz.

1. This Way of Justification by CHRIST does *eminently* illustrate the *essential* Righteousness of God: I mean the *Rectitude* and Purity of the divine Nature, in his Government, *especially* as it respects his *natural* hatred of Sin, the *intrinsic* Merit of Sin, and his Severity against it, while he bestows *eternal Life* upon the believing Sinner.

That Righteousness is an *essential* Property of the divine Being, which can no more be altered, than he can cease to be, is a Truth which I suppose none among us will deny: At the least I shall, for this Time, take it for granted.--- And say, that this *Righteousness of God* is manifested in his Government of the World according to certain Laws, *given out* and *established*, respecting the *different* Orders of Beings, which he has made, *exactly* suited to the respective Endowments bestow'd upon them by their Creator.--- To Mankind in particular, he gave a Law, perfectly suited to the Condition of their Original Creation; whereby, according to the *eternal* Rectitude of his Nature, he governs, and agreeable to which he will judge, reward or punish, with *infinite* Exactness and Impartiality, as every Man is found in the great Day of Retribution. *Deut. 27. 26. Ch. 28, 15--18, &c. Jer. 11. 3, 4. Gal. 3. 10.* Now,



Now, if this be the Righteousness which the Apostle speaks of in my Text, then it is this Righteousness that must be *declared*, or *eminently* illustrated in the Justification of Sinners: For their Justification before God is in a Way that does *abundantly* manifest, *evidently* clear up, or *eminently* shew forth that Righteousness.--- But if a Sinner should be justified before God, and yet be without a Righteousness every Way adequate to *that Law which* God did *at first* reveal to Man for the Rule of his Obedience, than the *essential* Righteousness of God would be far from being eminently illustrated in his Justification. Instead of shewing forth the infinite Purity of his Nature, the Exactness of his Government, and the Strictness of his Judgment according to that Law, would not any other Way of Justification than by an *imputed* Righteousness, greatly *becloud* this essential Righteousness of God, and give Men a Warrant to call in question the Rectitude of the divine Nature? And shall vile Hell-deserving Man cleave to a Righteousness as the Matter of his Justification, that would *derogate* from God's Honour, cast a Blemish upon his Purity, or not illustrate his Righteousness?--- Surely we have a Righteousness held out to us in the blessed Gospel, which, if we are cut off from the old Covenant and flee to by Faith, will *eminently* shew forth the essential Righteousness of God in the Justification of such Sinners believing in CHRIST JESUS.--- But can the *personal* Obedience of a fal'n Creature, tho' ever so sincere, be accepted of God for the Matter of Justification before him without *beclouding* his own spotless Righteousness in rewarding Believers? At least, is the Rectitude of his Nature, and his proceeding exactly according to his holy Law in rewarding a fal'n Creature, *eminently* illustrated in such a Way?--- But to be a little more distinct upon this Head, let me say,---

That

That by *imputing* and *accepting* the Obedience and Sufferings of Christ as the *Matter* as well as Merit of Justification, the *essential* Righteousness of God is *eminently* illustrated. The Honour and Authority of his Law and Government are vindicated in a Manner suitable to the wise and righteous Governour of the World ; in a Way that tends to keep an Awe of his Majesty, to shew his infinite Abhorrence of all Sin, and excite in the Minds of Creatures a Fear of offending him. For CHRIST as God had an *infinite* Purity of Nature, and as Man a *perfect* Purity of Nature : His *penal* Righteousness deriv'd its Worth and Excellency from his *personal* Righteousness. Consequently the Majesty of God's Government is secur'd in the Sufferings of CHRIST : Without any Disparagement to the Authority of his Law, or to the Honour of his own sacred Name, he can pardon guilty Sinners, because the eminent Dignity of the Mediator was such as that the grievous Sufferings, which he underwent in Stead, and on the Account of the Elect, were all that divine Justice and an holy Law could demand in a penal Way. And as the *moral* Righteousness of CHRIST deriv'd an infinite Value from the Excellency of his Person, it was *perfectly* adequate to all the Commands of the Law, and therefore every Way sufficient to entitle the believing Sinner to *eternal* Life ; and that to the *eternal* Honour of God, who will insist upon having his Law *perfectly* obey'd.---What is there that the Law of God could demand of the Creature, as a *Penalty* for the Violation of it ; or what is there that the Law of God could command by Way of *moral Rectitude*, which cannot be found in the Righteousness of CHRIST, consider'd as the Head and Representative of believing Sinners ? Has God given a Law as the Condition of Life, that infinite Virtue and Merit could not atone for the Breach of ? Has God issu'd out a Law to Man in the Perfection of Innocence, that (when it was broken, and still

still insisted upon perfect Obedience as the Condition of Life) CHRIST's *active* Righteousness was *inadequate* to it? Or if not, does not the *essential* Righteousness *eminently* appear in justifying Sinners for the Sake of a Righteousness which *perfectly* answers the Law in all its Demands and in all its Commands? None can truly say, that CHRIST has not *wro't out & bro't in* such a Righteousness. For if CHRIST's Righteousness is not every Way equal to the Challenges of the Law given to Man, then either his Righteousness receiv'd no Worth from the Excellency and Dignity of his Person, or else the Law given for the Rule of Man's Obedience and the Condition of Life, was inconsistent with the Righteousness of God. But if it was inconsistent with the Righteousness of God, it never could be binding upon Mankind, nor the Breach of it be punish'd by that *Judge of all the Earth* who cannot but *do Right*. And if the Law was consistent with the Righteousness of God, then the Righteousness of CHRIST has Merit enough in it to answer every Thing that it can Challenge, whether *moral* or *penal*. Hence therefore the *essential* Righteousness of God must shine forth most gloriously in the Justification of believing Sinners, for the Sake of the Obedience and Sufferings of CHRIST consider'd as their Head and Representative. Tho' God will judge and reward with *infinite* Exactness according to this Law, yet he may do it and bestow *eternal* Life upon Believers in CHRIST, because here is a Righteousness that they appear in every Way equal to it's Claims.

But how could the best Obedience of a fallen Creature, if it was accepted in Lieu of perfect Obedience for Justification, be an eminent Illustration of God's *essential* Righteousness? Or rather, does not the Supposition of it's being accepted, in Whole or in Part, for a justifying Righteousness, shamefully reflect upon, and spread awful Darkness over the Righteousness of God? How will those

those who claim Acceptance, at least in Part, by their own ( as they call it ) sincere Endeavours or sincere Obedience, preserve the Honour of God's Laws and Government? Is there any Righteousness in a meer Man fallen from God, or any Righteousness perform'd by him, that is adequate to the Law, the Fulfilment of which is, and must be the Condition of Life? Would a Man's suffering the utmost Torment for any limited Time be a penal Righteousness adequate to the Curse threatned? Or would it not rather, be an amazing Reflection upon God the righteous Judge, to suppose that he would for Payment *accept* of a Punishment *infinitely* less than the Demerit of the Offence, & so *discharge* the Guilty Offender? -- And would not the essential Righteousness of God be dishonoured by bestowing *eternal* Life upon a believing Sinner, for the Sake of what he has wro't in him, or for what he can do at his best Estate? How can those that hope for Acceptance, in Whole or in Part, on this Account, vindicate the Purity of the divine Nature, or clear up the Majesty of God's Government? Don't the utmost that a good Man has *inherent*, and the best of his Doings fall short in all Respects, of that righteous Law which was first given as the Condition of Life? And will not every honest Man confess, that it would not illustrate the Purity of God and the Righteousness of his Government, for him to *recede from* or *abate* the Demands of his righteous Law for the sake of justifying the Ungodly? Or will any Man of common Modesty say, that he has *contin'd* from first to last, in *all* Things that are written in the Book of the Law to do them? Are not all Men, even the whole Race of *Adam*, concluded or *shut up* under Sin? Are not all gone out of the Way, fallen from God, and *become as an unclean Thing*? If they be, ( as must be allow'd by such as believe the Bible to be a Revelation from God,) then how can their best Obedience be *the Matter*



of their Justification without grossly reflecting upon the Righteousness of God?

2. This Way of Justification by CHRIST does eminent-ly illustrate the Suretiship-Righteousness of CHRIST.--- God the Father has bound himself, ( may it be consider'd with Reverence) not only to accept the Payment which CHRIST made for the Elect, and to let the Prisoners go free ; but to do this in a Way that should reflect a sacred Glory upon the Undertaker, consider'd as the Surety of the Covenant and their Representative. As a Reward of his undertaking and going through the Work of Redemption, *he is set down with his Father in his Throne.* This teaches us, that he is advanced to eminent Dignity, and that the Father was oblig'd to endow him with *distinguishing Honour*, in Consideration of his accomplishing the grand Affair which he was sent and came into the World upon. And I think, that memorable Passage recorded in *Isai. 42. 1.* teaches us as much ; *Behold, my Servant whom I uphold, mine Elect in whom my Soul delighteth.-- He shall bring forth Judgment to the Gentiles.* For altho' this may primarily signify, that God the Father would enable him to do and suffer all that belong'd to him as Undertaker for the Elect, and that he would be content with the Satisfaction given ; yet it may and probably does signify also, that he would put some eminent Honour upon him, and in so doing discover the Pleasure he took in his Suretiship-Righteousness.--- But there seems to be something more expressly promis'd by the Father unto CHRIST, respecting the Glory that should be confer'd as a Reward of his accomplishing the Work of Redemption, in *Isaiah 53. 12.* *Therefore will I divide him a Portion with the great, and he shall divide the Spoil with the strong : Because he hath poured out his Soul unto death : And he was numbred with the transgressors, and he bare the Sin of many, and made intercession for the transgressors.* Tho' CHRIST's Descent was mean

and obscure, yet he must be honour'd ; and the Father promises to illustrate the Glory of his Undertaking and Work. As the Acts and Fatigues of a mighty Monarch are made to shine as so many Diamonds in his Crown, and are celebrated after a glorious Victory over his Enemies ; so God promises to make the Sufferings and Actions of CHRIST in the Work of Redemption, shine as Diamonds in his Crown, and to cause them to be seen and admir'd of all his People. The Father has also promised to set up his Son's Name, consider'd as Surety of the Covenant, above every Name, Psal. 89. 27. *I will make him higher than the Kings of the Earth.* Earthly Princes are higher than other Men in Dignity as well as Place ; and the Dignity and Stability of their Government is founded in Righteousness. 'Tis a view of the Righteousness of their successful Administrations that begets inward Reverence, and raises the Wonder of the observing Eye. And in this Respect God the Father has promised as a Reward to CHRIST, that he would make him more glorious than earthly Monarchs. His Righteousness should shine forth with a brighter Lustre than the Righteousness of the Princes of this World ; yea, than Solomon's in all his Glory. Nor do I think the Promise to CHRIST for his mighty Achievements over the Powers of Darkness, foreign to the present Purpose, as it is recorded Psal. 110. 7. *He shall drink of the Brook in the Way ; therefore shall he lift up the Head.* Hanging down the Head denotes Shame and Dishonour ; but lifting up the Head signifies Honour & Excellence. CHRIST having done, & suffer'd all Things necessary as the great high Priest of our Profession, is, according to this Promise, to have his Suretyship-Righteousness highly exalted and illustrated in the Justification of Sinners. Phil. 2. 8, 9. *And being found in fashion as a Man, he humbled himself, and became Obedient unto Death, even the Death of the Cross. Wherefore God also hath highly exalted him, and given him a Name which is above every Name.* Now,

Now, CHRIST having these Promises from the Father, as a Reward of his Humiliation, if his Suretyship-Righteousness was not *eminently* manifested in justifying the Ungodly, then the Righteousness of God the Father would be darkned; for tho' he were under no Obligations before, yet by Virtue of a Promise to CHRIST he has bound himself: And therefore it would be a great Reflection upon his Righteousness, if he should receive any to his Favour in a Manner in the least counter to that Obligation.-- But far be this from God! Has he promised, and will he not make it good? Yes, doubtless. But how is this done? most excellently in the Sinner's being stript of all carnal Confidences, and fleeing to the Suretyship-Righteousness of CHRIST, as the whole *Matter* as well as Merit of Justification. In this Way the Righteousness of CHRIST as Surety of the Covenant is exalted above all others in every Respect, and the Righteousness of the Creature is shut out in the great Article before us. 'Tis a plain Discovery to an intelligent Mind, that the Stability of the Covenant *entirely* depends upon this Righteousness, and that all the Blessings of the Covenant are secur'd to Believers by it. I know not how a refined *Arminian*, with all his Cunning, will set CHRIST, as the *sole* Stipulator, in a true and clear Light; and make it appear that his Righteousness is a *whole* Satisfaction. But considering the Obedience and Sufferings of CHRIST as the whole *Matter* as well as Merit of Justification, this *eminently* discovers that he *alone* made Peace; that the Price he paid was eno', and that it did *completely* satisfy all Challenges of the Law, consider'd as a Covenant; and answer all that the Justice of God can require, tho' he judges with infinite Exactness; and this for every one that will take a Pardon and eternal Blessedness as a free Gift.-- This Way of Justification declares the Suretyship-Righteousness of CHRIST to be of superior Excellency, & Christ a most glorious Surety above

all Sureties among Men. Sureties and Debtors are jointly bound in the same Bond : But here we have One able to pay the whole Debt himself ; he stood in no Need of a Bondsman : He esteems the Bond of the insolvent Debtor as nothing, but puts in his own Name *alone*, in their Stead, *Isai. 63. 5. And I looked, and there was none to help ; and I wondered that there was none to uphold : Therefore mine own Arm brought Salvation unto me, and my Fury, it upheld me.* There is infinite Virtue and All-Sufficiency in CHRIST, for the Salvation of all his *Seed*, over whom he claims a *special* Headship. And by putting himself in their Room, and placing his Obedience and Sufferings to their Account, God *eminently* discovers that the Law and divine Justice can find no Fault at all with such a Righteousness ; but that it does *completely* answer, for the Believer's Security and Convoy to everlasting Blessedness. And therefore this Way of Justification honours the Righteousness of God in those Promises which he has made to CHRIST : And *eminently* honours CHRIST in his Suretiship-Righteousness, in making that shine forth with the brightest Lustre.

But how will the most refin'd *Arminian* put an *eminent* Lustre upon the Righteousness of God, and especially the Suretiship-Righteousness of CHRIST, while he makes the *sincere, imperfect* Obedience of a fallen Creature, the *Matter*, or at least *some Part* of the Matter of Justification ? How will he, consistent with his own Scheme, preserve the Righteousness of CHRIST from being hid under the false Covering of Man's, sinful Man's polluted Righteousness ? Will it honour the Righteousness of CHRIST, to suppose that it opens a Way unto Justification, in Part, by an *imperfect* Righteousness ? Is his Suretiship-Righteousness illustrated in reflecting Dishonour upon the *moral* Government of God, as if he did not rule, reward and punish, according to his own most holy and righteous



Law? Or will it put Honour upon the Righteousness of CHRIST, to suppose that at most it is but a *partial* Compensation to the Law and divine Justice? Is it an *eminent* Illustration of his Righteousness, to suppose that God is not, or will not be *satisfied*, without the Interposition of *Man's* Righteousness in this Affair, or without considering some Doings of a fallen Creature as having a *causal* Influence in this great Article of Justification? What an Honour is it to CHRIST as the Surety of the Covenant, to have poor, unworthy, helpless, *insolvent* Debtors put in their Names into the Bond *with him*, and be oblig'd to pay some *Part* of what is due to God's Law and Justice? Instead of honouring the Suretiship-Righteousness of CHRIST, does not such a blind Scheme, in Effect, declare, that God has something against the Surety's being taken in *stead* of the principal Debtor, and that his Justice is not perfectly satisfied with such a Righteousness as the Surety has bro't in? How much *Honour* soever the Gospel-Plan of Justification puts upon CHRIST JESUS in his Suretiship-Righteousness, yet, I see not but that this *remedial* Way the late *Arminians* are for, does *effectually* take it off, and puts it upon their own Heads. Instead of bringing CHRIST's Righteousness into publick View as the just Object of Admiration, does not this Scheme spread a Cloud over it, and leave it under a publick Disgrace? Is not the Righteousness of Christ disgrac'd by tacking to it Men's Duties, Purposes or Dispositions, to make up its Deficiencies? God forbid, that we should ever entertain such mean Tho'ts of our Surety; or by any such *Insinuation*, bring him under a publick *Odium*; for thereby we should spread Darkness over the Righteousness of God in the Promises made to the Surety of the Covenant, and despise the Righteousness of CHRIST also.

3. This Way of Justification *debases the Creature*. God has declar'd, that it is his Design to justify Sinners in a Way that should stain the Glory of all Flesh. In infinite Wisdom he has consulted his own Honour, and the Illustration of his Grace, *that no Flesh might glory in his Presence*. This is abundantly evident from many Text of Scripture; but it may suffice, if I turn you to a few only at present. There is that in Rom. 3. 27. *Where is Boasting then? It is excluded. By what Law? Of Works? Nay: But by the Law of Faith*. Here St. Paul assures us, that God has determin'd to justify the Ungodly in a Way, and by a Righteousness, that shall *entirely exclude Boasting*. And the same Apostle expressly teaches us the same Thing, in Eph. 2. 8, 9. *For by Grace are ye saved, through Faith; and that not of your selves: It is the gift of God. Not of Works, lest any Man should Boast:---And as much as this is plainly declar'd, where it is said, Not according to Works, but according to his own Purpose and Grace.---If by Grace, then it is no more of Works, &c.*---By these and such like plain Texts of Scripture it is sufficiently evident, that God has determin'd to justify believing Sinners in a Way suitable to convince Men that there is no Room for *Boasting*.---That he will not have the Glory of his great Name, nor the Glory of CHRIST's Righteousness stain'd by the Creature's Boasting.---That he will have every Door of Hope shut up, that *includes Boasting*; and will lay sinful, guilty Men in the Dust before him.

Now, Justification by the imputed Righteousness of CHRIST does *eminently* illustrate the Righteousness of God in these solemn Declarations. For this Way shuts up every Door of Hope, that *includes Boasting*, by resolving the whole into the sovereign free Mercy of God in CHRIST. It not only cuts off all Merit of sinful Men, but naturally tends *utterly* to beat them off from *expecting* to find any Thing in themselves that can possibly be the Matter of Justification

Justification before God, or an Excellency recommending them to the divine Favour.---The Apostle Paul knew experimentally, that Men would boast, if they were not cut off from every Thing that would give the least Colour of Ground for boasting : God had engag'd, that all boasting in the great Article of Justification should be excluded ; and this is the Way to exclude it ; and consequently to declare the Righteousness of God in abiding by his own solemn Engagement.

But how will the self-conceited *Arminian* clear up the Righteousness of God, in justifying Sinners according to his Word ; or how can he with all his Refinings upon that Scheme, shew, that Sinners are justified in a Way wherein boasting is excluded ? Does not St. Paul tell us plainly eno<sup>s</sup>, that boasting cannot be excluded by those that would have their Justification (in Whole or in Part) by Works, where he says, *Not of Works, lest any Man should boast ?* He does not say, *Not of Works*, to the Exclusion of Faith ; but by Grace, thro' Faith alone, and not of Works at all. The false Teachers were not contending, whether Men should be justified by Works, without Faith ; but the Controversy was, whether they were justified by Faith, without Works : They held, that Works must concur with Faith, and have the same Influence with Faith, in the Affair of Justification. And it is this corrupt Principle which the Apostle oppos'd, when he assur'd those to whom he wrote, that Sinners could not possibly be justify'd by the Works of the Law, but only by Faith in CHRIST JESUS ; the Necessity of which he has shew'd by many invincible Arguments, and among them this is One, viz. *That boasting could not otherwise be excluded.* And doubtless this Argument is as strong as any of the others : For *the Law is become weak thro' the Flesh.* ( Rom. 8. 3. )--- If we consider the Law in it self, there is no Defect in it at all ; But we cannot fulfill the Law, in any one Point of it, by Reason

Reason of the *Flesh*. If it were possible for us to fulfil the Law, then it would be possible for us to be justified by the Law; but 'tis not possible for the Law to justify us, by Reason of the *Flesh*; because for that Reason we cannot fulfil the Law. And hence, as long as Men are in such a Condition of Weakness, and stain'd with Sin, they are *Boasters*, who expect to be justified, in Whole or in Part, by the Works of the Law; and therefore are far from declaring the Righteousness of God in the Assurances which he has given us, that Men must be justified in such a Way as to *exclude boasting*, if ever they are justified at all.

I shall conclude this Argument, and all that I would now offer under this Proposition, in the Words of an excellent Father of the Church. I believe, that CHRIST, by his Death has satisfied for Sin; and by his Obedience has merited Heaven for the Elect; that he will justify them by his Blood, and constitute them just by his Obedience. And I humbly hope thro' the *infinite Mercy* of God in CHRIST, "It is profitable unto me, that we are  
 " *not justified by the Works of the Law*. Wherefore I have  
 " *not to glory in my Works*; I have not whereof to *boast*:  
 " *And therefore I will glory in CHRIST*. I will not  
 " *glory, because I am just*; but I will glory, because I  
 " *am redeem'd*. I will glory, not that I am without  
 " *Sin, but because my Sins are forgiven me*. I will not  
 " *glory, because I have been a profitable Servant, or be-*  
 " *cause any other hath profited me*; but because  
 " *CHRIST is an Advocate with the Father for me, and*  
 " *because his Blood was shed for me.*"

And now I am come in the 6th Place, to consider some *Objections* that have been advanc'd against this Doctrine of Justification by *imputed Righteousness only*; especially as the *Objections* are found in a *Sermon* published sometime since, by the Rev. Mr. WILLIAM BALCH, upon *Faith* and *Works*.



I hope, it will not be misconstru'd by any Friends to the Doctrine of free Justification by CHRIST alone; that I cast in my Mite, after those that have given out of their Abundance; seeing it is the Cause of God, and the Interest of CHRIST'S Kingdom, and therefore of infinite Concernment to precious Souls, and to the Welfare of the Churches in our Land.--- I shall not take any Notice of the *suppos'd* Advantages, which Mr. *Balch* has had given him by his *Brethren*, in a late *Answer* to his Sermon; nor of the Use that he or others make of the same. But as the Point of Truth in Dispute is *exceeding* great and precious, so all that I desire to concern myself about under this Head is *impartially* to *state*, and then *plainly* to *resolve* and *remove* what I take to be his *main* Objections against the scripture Doctrine which I've been considering.

And as the professed Design of our Author in his Sermon was to *reconcile* St. *Paul* and St. *James* touching the great Doctrine of Justification, so in order to do this in a Way consistent with his own Scheme, he tells us, that the *Law* which St. *Paul* speaks of, and *excludes* (Rom. 7. 28.) from 'having any Hand in Justification before God, is the *Jewish Law*, or the *Mosaic Law*.' --- In which Proposition, if he intended to speak Sense, or to the Understanding of rational Creatures, I think he must intend no other than the *ceremonial Law*. 'Tis true, there were other Laws among the *Jews* besides those that were *ceremonial*: They had Laws appointed for the Rule of *Political* Government, excellent in their Kind, many of them at least; and happily *tending* to promote the Welfare of the Nation.--- But he cannot mean *that Part* of the *Jewish Law*, by the Phrase *Mosaic Law*, or *Jewish Law*, unless he has got a Conceit that the *judaising* Christians imagin'd that Men were justified before God according to the Rules of Trial in *civil Courts*-- But as no Man, I believe, would guess he had any such meaning, so it appears to me

that he cannot *rationaly* mean any more than that we can't be justified by what was *peculiar* to the Law as it was dispens'd by *Moses*. If any Thing else was intended by the Terms *Mosaic* and *Jewish*, I charitably think it was to hide himself in Darknes, by using Words without Knowledge. If any Thing further was intended, why was not the Mystery open'd?--- 'Till Evidence appear to the contrary (which I never expect) I must insist upon it, that Nothing else can be rationally understood besides the Rites and Ceremonies of the *Jews*; for there was Nothing in the *Mosaic* or *Jewish* Law that differ'd from the *moral* Law, but *Rites* and *Ceremonies*, unless what has been already observ'd. And therefore I know of Nothing to be *disprov'd*, in the Objection, but this, viz. That when *St. Paul* excludes *Works* from having any Hand in the important Justification I am considering, he means That is the Law *only* which is *properly Mosaic*, or *meerly* the *Rites* and *Ceremonies* of the *Jews*, exclusive of the *moral* Law.--- And I see no very considerable Difficulty in shewing, that the Apostle did not intend *meerly* the Rites and Ceremonies of the *Jews*, when he wrote against Justification by the Law. For,

I. Suppose that the *Occasion* of the Apostle's writing to the *Romans*, together with some other Epistles was (as our Author would have it, P. 15.) a Controversy which in that Day *subsisted* in the Church, about the Necessity of *Circumcision*, & of the other *Jewish* Rites & Ceremonies.--- I am sensible that some worthy Divines think this was the Occasion, † and however others may judge of the Occasion of his Writing, yet if it be granted that this was (as Mr. *Balch* says) the Occasion of the Apostle's

† Pet. Mart. in Epist. ad Rom. Cap. 1. Synopsi Crit. Pol. in Rom. Cap. 3. ver. 20.--- Van Mastricht *De Redimendorum Justificatione*. P. 809. (*Mibi*)

writing against the Doctrine of Justification by Works, what will that make to his Purpose? Will it thence follow, that St. Paul intended to exclude *no other* Works, but Works of the *ceremonial* Law, from having any Concern in the Justification we are speaking of?--- If this Argument was put into Form, I believe a Man must have more Eyes, than *Argus*, to see its Conclusiveness. Let us make the Trial, and see the strength of the Reasoning.--- St. Paul took Occasion from the Controversy subsisting about *Circumcision*, &c. to write against the Deeds of the Law :-- And therefore he excludes *only* that which is *Mosaic*, or *only* that Part of the Law which consisted in Rites and Ceremonies, from having any Hand in Justification.--- I must confess, if our Author had no better Talent at arguing, than what is discover'd in this, I believe he will make but poor Way a Head against the great Apostle Paul. Did not the Apostles and Elders, from the Controversy about *Circumcision*, take Occasion to write many Things to the *Gentile* Churches respecting their *moral* Conduct, as well as respecting the *ceremonial* Law? And what if the Occasion of St. Paul's writing some of his Epistles was the same Controversy? Will it thence follow that he did not take that Occasion to exclude all Works of *moral* Obedience from having any Hand in justifying Sinners before God? Was it an absurd Thing in the Apostles and Elders to warn the *Gentile* Churches against Idolatry and Fornication, when they came together to consider the Dispute about *Circumcision*? And what Absurdity can there be in supposing that St. Paul, from observing a Disposition in some to trust in and to lay great stress upon the *Mosaic* Rites and Ceremonies, should write to them against expecting any, even the *best* of their own Works, to be the Matter of their Acceptance with God, *either* in Whole or in Part? If it was a particular *Work* some Professors in that

Day trusted in, which gave the Occasion to several of his Epistles, yet it is certain that it was consider'd as a *Work of Righteousness*. This was the *general Term*, which shews the *Nature* of the Work, and therefore it strongly argues against all Works of such a *Nature* †.---I cannot think it a small Matter, that an *inspired* Writer and Master of Reason should be *arraign'd* and virtually *accus'd* of Absurdity for taking this Occasion (supposing this was the Occasion) to write against *all Works of Righteousness* of what Sort soever, that Men do or *can* do, consider'd as the *Matter* or *any Part* of the Matter of Justification in the Sight of God. But,

2. 'Tis very manifest from the *Forepart* of the Epistle to the *Romans*, that where-ever the Apostle uses the Phrase *the Law*, he does not intend *That* merely in the Law which was properly *Mosaic*; but that he *mainly* intends the *moral Law*.---Whoever will take his Bible, turn to and *maturely* and *impartially* consider the *second* and *third Chapters* of that Epistle, must be *constrained* to acknowledge this Truth. For there it will be found that the Apostle is speaking *chiefly*, if not *altogether*, of the *moral Law*. In the *second Chapter* it is call'd a *Law written in the Hearts of the Gentiles*; and a *Law unto them that are without Law*; i. e. to such as had no special Revelation from God. 'Twas a *Law*, which *natural Conscience* bore Witness to the *moral Equity* of. And this Law is the same in which the *Jews* were more clearly instructed by the help of *divine Revelation*: A Law against Theft, Adultery, Idolatry, Sacrilege, and the like. And in the *third Chapter* the Apostle tells us, 'Tis a Law that will prove both *Jews* and *Gentiles* under Sin; a Law that forbids *moral Evil*, such as Lying, Slander, Cursing, Bitterness, Murder, and many other particular Points of evident Immorality. And

† Edwards upon Justification.



when he comes to the Conclusion of all that he had been saying about the Law, v. 20th.---*Therefore by the Deeds of the Law there shall no Flesh be justified in his Sight.* This is a Deduction from what went before, and contains the principal Matter that was to be cleared up; and therefore it shews plainly that they are the Deeds of the *moral Law*, which are *excluded* from having any Concern in that Justification he is treating of; for otherwise his arguing would be inconclusive. What an odd Disputant would St. *Paul* appear to be, if our Author had his Point granted to him? Could any Man honestly find out a Way to save him from the Imputation of a false Reasoner? The moral Law binds to moral Duties: but *Jews* and *Gentiles* have broken the moral Law, says the Apostle; therefore (according to our Author) they cannot be justified by the Deeds of the *ceremonial Law*! They *Steal*, and *commit Adultery*; and thro' *breaking the moral Law*, *dishonour God*: *with their Tongues they use Deceit, the Poison of Asps is under their Lips: They are full of Cursing and Bitterness; there is no Fear of God before their Eyes.* Therefore they cannot be justified by that which is properly *Mosaic* in the Law given to the *Jews*.---Who may not, with half an Eye, see that such Reasoning is *inconclusive*, however plausible it may appear before it is stript of its hiding Garments? If the Apostle's Drift was to shew how the *Jews* as well as the *Gentiles* had broken the *moral Law*, is it not preposterous to infer that therefore they could not be justified by certain *Rites* and *Ceremonies*?---If common Sense had not been eno' without, yet to make it more plain still, the Apostle adds a Reason, in the *latter Part* of the 20th *Verse*, which serves further to shew us what Law he intended, viz. *A Law by which is the Knowledge of Sin.* This must needs be the *moral*, and not the *ceremonial Law*; for the *Gentiles* could not have the Knowledge of Sin by the *ceremonial Law*, because

because they were never bound by it. 'Tis but a miserable Evasion, to say, that the Apostle spake of the *Jewish Law* in Contradistinction to the Gospel, when he said by the Deeds of the Law no Flesh can be justified in the Sight of God. For that would be to suppose that, altho' Men are not justified by Obedience to the *Jewish Law*, yet they are justified by Obedience to the Gospel; and so it makes Obedience to a Law the Condition and Ground of Justification before God. Hence if 'tis not the Deeds of the *Jewish Law*, yet it is the Deeds of the Law still; for Obedience to a Gospel-Precept is a Deed of the Law, or else it will be difficult knowing what it is: If it is a Work, it is a Deed; and if 'tis binding, then 'tis by a Law. And I think all that can be honestly intended by the *Jewish Law*, in Contradistinction to the Gospel, is this, viz. That altho' we are not justified by the Rites and Ceremonies of the *Jews*, yet we are justified by obeying, or by our sincere Endeavours to obey a new Law of Grace. And then it will turn out that we are justified by the Deeds of the Law, only with this Difference, that one Law is a little older than the other; or else that now Justification comes by a *superannuated Law* reviv'd, revis'd, and its rigorous Demands abated.

But the Truth of the Case is, that when the Apostle says, *by the Deeds of the Law no Flesh can be justified before God*, it is only an Inference that he draws from the whole foregoing Discourse respecting *Jews* and *Gentiles*; and is as much as if he had said, "Seeing the *Gentiles* " by the Law written upon their Hearts, and the *Jews* " by the Law written in Tables of Stone, are thus subject to the Judgment of God; and seeing the Law will " make no Abatements of its rigorous Demands; therefore no Man living can be justified by the Deeds of that " Law which was thus reveal'd to the *Jews* and written " upon the Hearts of the *Gentiles*; or by the Deeds of " that

“ that Law to which *Gentiles* as well as *Jews* were oblig'd.” And whether Men live under the *Jewish* or the *Christian Oeconomy*, yet 'tis the Deeds of the same Law that are excluded from having any Concern in our Justification before God : 'Tis one and the same Law by which is the Knowledge of Sin. And if we allow *St. Paul* to be his own Expofitor, it must be allowed, that we have the Knowledge of Sin by the *moral Law*, *Rom. 7. 7.* *What shall we say then? Is the Law Sin? God forbid. Nay, I had not known Sin but by the Law : for I had not known Lust, except the Law had said, Thou shalt not Covet.* Doe we come to the Knowledge of Sin by the Law's forbidding Sin? And is it the *moral*, or the *ceremonial Law*, that says, *Thou shalt not covet*? If it is the *moral Law*, then we must still affirm and conclude, that when he said, by the Deeds of the Law no Flesh living can be justified in the Sight of God, his meaning was, that no Man living can be justified by the Deeds of the *moral Law*.

Further,

3. 'Tis evident, that *St. Paul* excludes all Manner of Works from being any Part of the Matter, as well as Merit, of that Justification, which he treats of in his Epistles.---That he excludes Works of the *moral Law*, is evident from what was offer'd under the former Head. And that he excludes all Manner of Works, I hope to make appear under this, from considering,

That he uses a general Term in shutting out Works from being any Part of the Matter or Merit of Justification. He not only says, that by the Deeds of the Law no Flesh can be justified, but that we cannot be justified by Works. *Rom. 4. 5, 6.* *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 unto whom God imputeth Righteousness without Works.* i. e. (as it may be render'd) to him that

hath

hath done Nothing, but believeth in him that promises free Pardon, he imputeth Righteousness unto Justification, exclusive of all Manner of Works.

Again, that the Reason he gives for excluding Works, holds good of all Manner of Works, whatever. He tells us, it is, that Boasting may be excluded, Rom. 3. 27, 28. *Where is Boasting then? It is excluded. By what Law? Of Works? Nay: But by the Law of Faith. Therefore we conclude that a Man is justified by Faith without the Deeds of the Law.* Eph. 2. 9. *Not of Works, lest any Man should boast.* If in these Scriptures, he refer'd only to some particular Law, how then could Boasting be excluded? If it was, for Instance, the ceremonial Law only, how could they exclude all Boasting? Might not Men boast of their moral Excellencies, upon the Supposition that they had any Concern in their Justification before God, tho' the ceremonial Law was excluded? Or if it is only the moral Law that was excluded, how would that wholly exclude Boasting? Might not they boast even then in the Rites & Ceremonies, which they observ'd in the Worship of God? -- Were not the Jews great Boasters of their moral Virtues? Were not the Works of the Pharisee (Luk. 18. 11, 12.) chiefly moral Works which he boasted of? And yet he was not without Boasting in his ceremonial Righteousness neither. And 'tis evident that the Apostle condemn'd the Jews for Boasting in the moral Law chiefly, tho' the Works of the ceremonial Law, may be included. Rom. 2. 17, 21, 22, 23. *Behold, thou art called a Jew, and restest in the Law, and makest thy boast of God. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest, a Man should not steal, dost thou steal? Thou that sayst, a Man should not commit Adultery, dost thou commit Adultery? Thou that abhorrest Idols, dost thou commit Sacrilege? Thou that makest thy Boast of the Law, through breaking the Law dishonourest thou God? -- And indeed, all Works of Obedience,*



ence, Works of Righteousness, Works that have any *sup-*  
*pos'd* or *real* Excellency in them, must be *excluded* for the  
 Sake of *excluding Boasting*; or else the Reason given cannot  
 be of any Weight; because Men are apt to boast as *really*  
 (tho' not so much) in one Excellency as in another.

Again, that he makes an *irreconcilable Opposition* between  
 Justification by *Faith and Grace*, and Justification by *Works*.

If these are Opposites, then the one must shut out the other  
 from having any Concern in Justification.--- And that  
 they are Opposites, is very clear from Rom. 11. 6.

*And if by Grace, then is it no more of Works: Otherwise  
 Grace is no more Grace. But if it be of Works, then is  
 it no more Grace: Otherwise Work is no more Work.*

Eph. 2. 8. *For by Grace are ye saved, through Faith; and  
 that not of your selves: It is the gift of God.* Rom. 3. 28.

*Therefore we conclude, that a Man is justified by Faith with-  
 out the Deeds of the Law.* And Ch. 4. 4. 5. *Now to him  
 that worketh, is the reward not reckoned of Grace, but of Debt.*

*And Hope maketh not ashamed, because the Love of God is  
 shed abroad in our Hearts, by the holy Ghost which is given  
 us.* In these Scriptures read unto you, we have as plain

Assertions as can be, that *Faith & Works, Grace & Works,*  
 are utterly inconsistent one with the other; & therefore  
 that they cannot go Partners in the great Article of Justi-  
 fication. Consequently we must be justified by *Faith alone*  
 thro' the Grace of God, or else by *Works alone*.

From these Things, I believe, you will see that *St.  
 Paul* and our Author are not very well agreed in their  
 sentiments about that which is the whole Matter and  
 Merit of Justification; and therefore that the latter *can-*  
*not be right, unless St. Paul is wrong;* except something fur-  
 ther can be offered to clear up the Point between them.

But that *Mr. Balch* may carry his Point against the  
 poor despis'd Apostle, he sets him and *St. James* to con-  
 tending; and by this Means, no doubt, intends to come

off with flying Colours. He tells us (and I suppose this is his *Sheet-Anchor*) that *St. Paul* and *St. James* can never be reconcil'd, if we should suppose the former meant the *moral Law*, when he says that *no Flesh can be justified by the Deeds of the Law.* (vid P. 18. of his printed Sermon.)

Indeed, it must be granted, that our *Author* is assuming eno' in this Assertion. He might have said, that he could not maintain his Doctrin without setting these two inspired Writers together by the Ears: But does it follow, that they are therefore *irreconcilable*, because he thinks he can't reconcile them, unless he brings *St. Paul* upon his Knees to *St. James*, and then makes him confess that he was mistaken and is worsted in the Argument? Or is there *no other Way* to shew that they never had any Quarrel upon this Head, than to make *Works* have a Hand in the important Justification I'm insisting upon? Has our *Author* been so *necessary* and *infallible* in his Conclusions, as to justify this *Positivness*, after many Masters of Reason have tho't that their Consistence with each other might be plainly manifested in another Way? I think, those who by their Writings have made it evident, that they understand Conclusions from Premisses as well as *Mr. Balch*, have tho't that *St. Paul* and *St. James* had no Misunderstanding between them on this Account, and that their Agreement may be better *clear'd up* in a Way consistent with Truth, than in a Way that opens a wide Door to *essential Error*. -- But this -- "*never can be reconcil'd*" -- is an Expression, which, if it came from the Pen of an *inspired Writer*, would be eno' to give any of us a Distaste of many excellent, great and holy Men: before it would be eno' to stop my Mouth, and discourage me from ever attempting to shew their Agreement upon the Points of Doctrin that I've laid down in these Discourses. --- But I am not convinc'd, my Brethren, by this confident Assertion --- "*never can be reconciled,*" --

conceded,"--- nor by any Thing offer'd to support it, but that it may be made to appear that these two inspired Writers had a good Understanding between them, and were well pleas'd with the Doctrines that I've endeavour'd to maintain.--- And therefore, in Faithfulness to JESUS CHRIST and his Cause, I will now endeavour to shew you, that there is nothing in their Writings *inconsistent* with the Doctrin of free Justification by an *imputed* Righteousness thro' Faith alone; or that they may be *reconciled* in a Way consistant with that Doctrin, to the Satisfaction of every *unprejudic'd* Hearer, by considering--

I. *The different Parties*, to which they wrote. 'Tis very unreasonable, to interpret Men's Words or Writings contrary to their *manifest* Design. And their Design is most reasonably concluded from considering the Persons or Parties which they are dealing with. This, I believe, an Enemy will readily acknowlege.-- Therefore, taking this for granted, let us see if the *Parties* to whom these two inspired Writers sent their Letters, were not *very different*, and so the *main Design* of their Writing quite different, where they speak of *Justification*, and of the *Matter* and *Means* of it.

St. Paul treated with People of much the same Principles, respecting the great Article of Justification, with what I take to be the Drift of our *Author's* Sermon. Some seem'd to imagine, that they could attain to a perfect Righteousness, and find Acceptance with God, by their *civil* Offices, *moral* Virtues, and the Contemplation of the most excellent Things. Others when they saw how frequently the best Men fell into Sin, tho't that God would become propitious by the Multitude of their religious Expiations or superstitious Worship. The *Jews* imagin'd, that they *excell'd* both in moral Virtue and religious Rites and Worship: they made their Boast of out-doing all others in Acts of Righteousness; and in

Case of any Defect, they had a Stock of religious Duties and Ceremonies at Hand for their Relief. These and such like were the Refuges, which the People with whom St. Paul dealt in his Epistles to the Romans and Galatians, fled to. And therefore he constantly keeps these in his Eye thro' each of those Epistles, and by the strongest Arguments shews the infinite Absurdity and Danger of expecting to be recommended to God by their own Works. For this Reason he tells them, that *no Man is justified by the Law in the Sight of God ;-- That if Righteousness came by the Law, then CHRIST is dead in vain ;-- That by the Deeds of the Law no Flesh shall be justified in his Sight ;-- That the Righteousness of God without the Law is manifested, &c.* And all is to assure them, that however they might flatter themselves from their supposed Virtue or with the Abundance of their Rites and Duties, yet they would find no true and solid Relief thereby in the Conclusion. But if ever they were accepted of God, they must be stript of all these Garments, and flee to CHRIST JESUS, as poor, miserable, condemn'd Sinners, to be justified by Faith ; because the Righteousness of God is by the Faith of JESUS CHRIST unto all, and upon all them that believe : and so they must be made the Children of God by Faith in Jesus Christ.

But St. James wrote to an Antinomian Tribe, who turn'd the Grace of God into *Lasciviousness* ; who were double-minded, unstable, uncharitable, partial in themselves and Judges of evil Tho'ts. They boasted of the Name of Faith, but were entirely destitute of that Faith which is of the right Sort. All the Faith they had, specifically differ'd from the Faith of God's Elect. Tho' they boasted of Faith, they had not Works. And hence, as a Remedy of such a Disease by which they had awfully blemish'd the Christian Profession, the inspired Writer considers whether such *Libertine* Professors may safely presume that



that they are in a saved State, *meerly* because they had a *notional* Belief of the Being of a God, or of the Incarnation of CHRIST, & because they made a Profession of such a Faith?--- Now, to this Question he gives a *negative* Answer, and offers divers Arguments for the Conviction of such Presumers; all evidently tending to shew them, that their Faith was not of the right Kind. He tells them, that their Profession of Faith was an empty Sound, like a Body without a Spirit, a breathless Carcase; and therefore that their Pretences to *special* Faith, or that which is *saving*, were all vain. His writing to them seems to be of this Importance, *viz.* “ Ye Professors  
 “ of Christianity among the scatter'd Tribes; I per-  
 “ ceive there is risen up among you a *Seet*, that  
 “ speaks reproachfully of the Law as a Rule of Right-  
 “ teousness, *practically* denys it, and pretends that it is  
 “ well eno<sup>d</sup> if Men have a *notional* Belief, or can *confi-*  
 “ *dently* fancy that their Sins are forgiven them: But  
 “ you may be assured from this Epistle (and depend up-  
 “ on it that I've the Spirit of God *infallibly* to direct  
 “ me while I am writing it) that such a Faith is not the  
 “ right Kind of Faith. If you have no other Sort of  
 “ Faith than what consists in *Speculation*, or in a *confident*  
 “ *Persuasion* of the Forgiveness of your Sins, you ought  
 “ to conclude that you have no *saving* Faith at all, but  
 “ that you still lye under the Guilt of all your Sins: for  
 “ as certainly as this is the Case with any of you, 'tis  
 “ an Evidence that their Faith and the Faith of God's  
 “ Eleet *specifically* differ from each other; and there-  
 “ fore that they are *in the Gall of Bitterness, and the Bonds*  
 “ *of Iniquity*.--- That Faith which sees and lays hold of  
 “ the Righteousness of CHRIST, from a gracious Sense  
 “ of his Excellency, and of his Sufficiency to save Sin-  
 “ ners, is always accompanied with Works of Righte-  
 “ ousness, Charity, and Goodness; and every good Man  
 “ justifies

“ justifies his Faith by discovering the Activity of its  
 “ Nature in an holy Life and Conversation.”

Now, when the Parties unto whom these Writers sent their *respective* Epistles, and the *Drift* and *End* of the same are all *maturely* consider'd, what great Difficulty is there in seeing their Consistence with each other, upon the Scheme that I've endeavour'd to maintain? Is there any more Difference between St. *Paul* and St. *James*, than there ought to be, and probably would be between any two *thorow-pac'd* judicious *Calvinistic* Divines, call'd to preach, write to, or discourse with two such different Parties?--- If *one* of them was call'd to minister to a Body of demure *Arminians*, that rested in the Law and made their Boast of God, would he not with the greatest Propriety insist much upon free Justification by CHRIST alone, as St. *Paul* did; and speak contemptuously of *any*, yea, of *all* Works of Righteousness that Men have done or can possibly do, consider'd as having any Hand in the great Article of Justification before God? What could be more properly said to such formal Hypocrites that were lifted up in an high Conceit of their *moral* Duties or *other* Works, than what St. *Paul* said, *By the Deeds of the Law shall no Flesh be justified in his Sight; by the Law is the Knowledge of Sin; -- If Righteousness unto Justification come by the Law, then Christ is dead in vain; -- If they which are of the Law, be Heirs, Faith is made void, and the Promise made of none Effect; for the Law worketh Wrath.*--- But then, if *another* of them was call'd to write or preach to a Body of People where there is an *Antinomian* Sect, given to Licentiousness and despising the Law as a Rule of Righteousness, and *presuming* upon a Faith that was not attended with *good Works*, would he not, with the greatest Propriety imaginable, tell them, that their Faith was not of the right Kind? As *James* wrote concerning that Sect  
 among

among the scatter'd Tribes, would he not assure them, that the *Devils* might have as good a Faith as they had-- That *Faith without Works, is dead*--- That *Abraham* justified his Faith by Works when he offer'd up his Son *Isaac* upon the Altar-- That it was distinguish'd from all other Kinds of Faith by an eminent Act of Obedience--- But as the *Body without the Spirit is dead, so Faith without Works is dead also*?--- Were this the Case (as doubtless it has been in this Day of Contradiction of Sinners) what impartial understanding Man alive would imagine, that these two Divines were disagreed in their Sentiments about Religion? Where is the Inconsistency of the one with the other? I see no need at all of calling in the help of a Mediator to reconcile them together.

2. *The different Subjects*, which they insist upon. These two inspired Writers have different Ideas, when they write of Faith and its Influences. *St. Paul* writes of that Faith which is the Mean of Justification before God; *Faith which works by Love, purifies the Heart*, and is accompanied with the *Spirit of Adoption*. But *St. James* writes of a Faith specifically different from it; the Faith of Hypocrites and *Antinomians*; a Faith which brings forth no Fruit unto God.--- *St. Paul* writes of a Faith by which God justifies the Ungodly without Works. But *St. James* writes of a Faith which does not justify, but is a meer notional Belief, or else confident Presumption, sever'd from Sanctification, & really but as a dead Carcase.-- So again, *St. Paul* writes of the Cause and Matter of Justification before God, and therefore denies Works to have any Influence at all in that Affair. Where he treats of Justification, it is evident that he means the Deliverance of a guilty Sinner from his Obligations to Punishment, and the Acceptance of his Person before God. But *St. James* says nothing about it, except by Consequence. The Justification he treats of, is the Justification of

of the Faith of Professors ; which is abundantly evident from his stating the Question, *Ch. 2. 14.* & by the Arguments he makes use of to maintain it. *What doth it profit, my Brethren, if a Man say he hath Faith, and hath not Works, will Faith, such a Kind of Faith, save him? Will a Profession of Faith, an historical or doctrinal Faith, a Faith that is but the same in Kind with the Faith of Devils, justify him? The Question put implies a strong Negation.* And he not only denies that such a Kind of Faith does justify before God ; but for the Truth of it he appeals to their own Consciences, as a Means to convince them that they had not *special* Faith, and therefore were not in a State of Grace. And in the remaining Part of his Discourse he offers *Matter of Conviction*, having first of all prepar'd the Way thereto by the Appeal made to them ; therein shewing that the Faith which was not justified by Works, could not be *the Faith of God's Elect*, or that it could not be saving, *special* Faith ; but that *special* Faith was Heart-purifying. And after he had bro't several Arguments to shew the Emptiness and Vanity of *common* Faith, he brings a two-fold Example to prove it, viz. that of *Abraham* and *Rahab*, both of whom justified the Sincerity of their Profession and Specialty of their Faith by their Works. If we consider that of *Abraham* only at this Time, it may suffice : *Was not Abraham our Father justified by Works, when he had offered Isaac his Son upon the Altar? The inspired Writer can't have any Design to shew, by this Example, how a Sinner is justified before God ; for Abraham was justified, in that Sense, many Years before he offered Isaac his Son upon the Altar : And therefore the meaning must be, that the Faith by which he had been justified above thirty Years before, was then discover'd to be a lively, special Faith, by that eminent Act of Obedience : then it was made manifest, that Abraham*

prefer'd



prefer'd God's Honour and Authority before the Life of his dear Son : then his Godliness was commended (*Gen 22. 9, 12.*) and he was justified as a righteous Person ; but that was not the Time when he was constituted just, or *actually* justified before God.

Now, considering the *different Parties* and the *different Subjects*, which these inspired Writers were addressing to and treating upon in their respective Epistles, there is no Disagreement between them, altho' their Words have the Appearance of a Disagreement. And why their Consistence with each other, in this *Calvinistic Way*, does not *easily* appear to an *impartial Eye*, I know not. Where is this Contradiction in *flat Terms*, when we cannot allow of an *Arminian Way* to reconcile them ? Might not St. *Paul* aim at the moral Law, when he excludes Works from having any Hand or Concern in Justification before God, and that because he observ'd the *Gentile-Converts* strongly bent to indulge the vain tho't of recommending themselves to divine Acceptance by their own *moral Obedience* ? And might he not also aim at the *moral* as well as *ceremonial Law*, because he observ'd many of the *Jewish-Converts* that were *ignorant of the Righteousness of God*, and went about to establish their own *Righteousness*, and so would not submit to the *Righteousness of God* ?---And might not St. *James*, from observing a *Seet* of vain, empty Professors, who despised good Works under every Consideration, undertake to convince them of the Necessity of good Works, as the Fruits and Evidences of *special Faith* ? Was it not a most proper Season, when many allow'd themselves in *Sensuality*, for him to insilt upon it, that an *idle in-operative Faith* justifies *neither* alone, *nor* at all ; and that there is a *specific* Difference between the Faith which lays hold of *CHRIST* for a *whole Salvation*, and the *false Faith* or Profession of Faith which those carnal, licentious Persons boasted in ?---And why might not St. *Paul* again,

very well assert, that Works have no Hand or Influence in justifying us, or that they are no Part of the Matter or Ground of our Justification before God : And yet St. *James* be very consistent with him, while he affirms that good Works are Concomitants and certain Evidences of a right Kind of Faith ? What hinders but St. *Paul* should teach, that Sinners are justified before God by Faith alone, without any Respect to the best of their Works ; and yet that St. *James* should teach, that the right Sort of Faith is justified by good Works ? 'Tis true, St. *Paul* assures us, that good Works don't go before Faith ; and 'tis as true, St. *James* affirms, that good Works do always accompany *special* Faith, and are found in the Person justified ; and that is no Contradiction to what St. *Paul* has written in any of his Epistles upon Faith, and Justification by Faith.

So that, notwithstanding the Assurance of our Authority I think it appears, that St. *Paul* and St. *James* were agreed in Principle, and their Agreement is easily manifested in the *Calvinistic* Scheme. Therefore as they have taught us, so we constantly affirm, that Sinners are justified by Christ alone through Faith ; and yet that good Works are necessary, and do justify their Faith to be of the right Kind. We teach as *Paul* did, that Works are no Part of the *Matter* of Justification before God, and yet as *James* did, that good Works are *inseparably* connected with *special* Faith. --- With *Paul* we insist upon it, that Faith is the only Mean of Justification ; And yet with the Apostles and Prophets, we maintain that it is such a Faith *in Kind*, as brings forth Fruit unto God.

I might now proceed to consider one or two more Objections of less Importance than those that have been already answer'd, but the Time is laps'd, and therefore they must be left for a brief Remark, together with the Application, in the last Discourse.

DISCOURSE



## DISCOURSE III.



R O M. iii. 26.

*To declare, I say, at this Time his Righteousness ;  
that he might be just, and the Justifier of him which  
believeth in Jesus.*

**I**N my *second* Discourse upon this Text, I attempted to shew, that the Righteousness of God is eminently illustrated in justifying a Sinner by the Righteousness of Christ. And, I suppose, all other Ways are not only *unscriptural*, but do very much *becloud* and not any Way illustrate God's Righteousness, when Works are consider'd as having any Hand at all in the important Justification we have been treating of.--- And having gone thro' this Point in those Respects that I tho't needful, I consider'd some *Objections* rais'd against our Doctrine.--- One of which was that *the Law* which St. Paul speaks of by Way of *Exclusion*, is the *Mosaic Law*.--- And another was that St. Paul and St. James can never be reconcil'd, if the *former* is suppos'd to mean the *moral Law*. But altho' our Author is sufficiently positive in those Points, yet I offer'd some Things which appear to me a more reasonable Evidence of the *Agreement* of these two inspired Writers, than any Thing attempted by the *Arminians*, in order to *reconcile* them.

I shall now go forward, without further Repetitions, and say, that to me it is an *Abuse of sacred Scripture* and

*common Sense*, for any Man to aver, that if St. *James* speaks of *evidential* Justification, he speaks *Nonsense* and *Falshood*, when he infers from foregoing Premisses, that by *Works* a Man is justified, and not by *Faith* only.--- For it is no more than if it had been said, " You see then  
 " by this Example of *Abraham*, that a Man who is justified in the sight of God by *Faith* alone, ( i. e. by Righteousness imputed thro' Faith, without Works ) is also justified by *Works*, as *Abraham* was ( i. e. by them as Fruits he is manifested to be in a justified State, and not by *Faith* only." ) This is but a natural and easy Sense of the Text ; for ( as I observ'd in my second Discourse ) the *Justification* spoken of, respecting *Abraham*, cannot mean his Justification before God, because he was *actually* justified in that Sense a great many Years before he offered his Son *Isaac* upon the Altar. 'Tis not the Design of St. *James* to shew how Sinners are justified in the Court of Heaven ; but to shew what Kind of *Faith* is the Means of their Justification.--- Nor is it any Relief to the Cause of our modern *Arminians*, that they insinuate from the 22d v. of the Chapter, that "*Abraham's* Righteousness was begun by *Faith*, and perfected by good *Works*." For if it was really, as they would have it, instead of it's being said, *seest thou how Faith* wro't with his *Works* ; it must have been said, *seest thou how Works* wro't with his *Faith*.--- And when they lay great *Weight* upon it's being said, that by *Works* *Faith* was made perfect, they seem rather to betray their Ignorance, than help their Cause : For the Greek Word,  $\epsilon\pi\lambda\epsilon\omega\theta\eta$  translated *made perfect*, signifies consecrated ; made easy to be known ; separated from that which is common, to a special Use. ( Heb. 2. 10. Ch. 7. 19. Ch. 9. 9. and Ch. 10. 1. ) So that when it is said, that by *Works* *Faith* is made perfect, the obvious meaning is, that by *Works*, such in Kind as *Abraham's* was,

*Special*



*special* Faith is known from that which is common, because such Works are the Fruits and Effects of *special* Faith, an Ornament to, & Manifestation of it.-- Where-as those who maintain, that Righteousness unto *Justification* before God, is partly by Works, and offer this Text to help in the Vindication of their Cause, must suppose, that Faith is *not* Faith, before the Fruits of *Obedience* are produced :--- And if Works perfect Faith, in their Sense of its being perfected, or in any Sense contrary to what was just observ'd, then a Cause can't be a Cause ; but the Effect produc'd by the Cause must be a part of the Cause it self, and so it can't be the Effect of a Cause.

But further, our Author insinuates (P 20th) as tho' a Scheme of *Justification* before God, tended to dissolve the Obligations of natural Religion--- To set Men *own* easy in their Sins.-- To leave them to serve the Devil without the least Fear of displeasing their Maker on that Account.-- That it is one of the greatest Indignities offer'd our Saviour's Gospel ; and discovers a very great Degree of Enmity to good Works, &c.

To this Objection I shall give this general Reply, *viz.* That *his* Consequence is no real Consequence at all. *Justification* by an *external* Righteousness imputed to us ; or our receiving the Suretyship-Righteousness of CHRIST as the sole Matter as well as Merit of *Justification*, has not any Tendency at all to make Men sit down easy in their Sins ; nor to encourage their serving the Devil. Tis no Indignity offer'd to our Saviour's Gospel ; nor any Discovery of the least Degree of Enmity to good Works.-- Our Author is quite mistaken in these Insinuations ; he might as well, and as much to the Purpose, have heap'd up an hundred more such Suggestions, to amuse his Readers ; but they could not prove any Thing when he had done.-- Here,

1. Justification by Faith alone *does not tend at all to make Men sit down easy in their Sins, or to encourage their serving the Devil.*--- 'Tis true, many in St. Paul's Day endeavour'd to load the Doctrine of free Justification, which he insisted upon in several of his Epistles, with such Blasphemy; persuading People, that if Justification was not *partly* by Works, then Christians might lawfully indulge themselves in Sin; for they could think of Nothing with Respect to Works, that was of any Importance, if they were not a necessary Means in Order to Acceptance with God. But it is far from being a Consequence of the Doctrine we maintain. For,

At the same Time that a perishing Sinner flies to CHRIST by Faith for a justifying Righteousness, *he also flies to CHRIST for Grace to mortify Sin.* No sooner does he see CHRIST 'spiritually, as excellent in his Person and excellent in his mediatorial Righteousness, but he sees him also in the Excellency of his Strength: And from a spiritual Conviction of these Excellencies (being sensible of his own miserable and helpless State) he lays hold of the *Righteousness* of CHRIST for his Justification, and the *Strength* of CHRIST to break the Power of Sin in his Heart; *Isai. 45. 24. Surely, shall one say, In the Lord have I Righteousness and Strength: even to him shall Men come, and all that are incensed against him shall be ashamed.* When he has such a spiritual Discovery of CHRIST, his Desires, Principles and Aims are all chang'd. And this well agrees with what St. Paul has said in Gal. 2. 18. *For if I build again the Things which I destroyed, I make myself a Transgressor.* q. d. " 'Tis a  
 " great Mistake, in any, to say that the Doctrine of  
 " Justification by Faith alone, which I've insisted upon,  
 " opens a Door to carnal Liberty, & so makes CHRIST  
 " the Minister of Sin, by dissolving Men's Obligations  
 " to the Law of God as a Rule of Life. If I tau't a  
 " Doctrine

“ Doctrinē that encourag’d Sin, *I shall build again* that  
 “ which I’ve in my Preaching and Doctrinē *destroy’d* ;  
 “ for I’ve always tau.’t you, not only that the Guilt of  
 “ your Sins was remov’d in Justification, but that the  
 “ Power of Sin was destroy’d in all them that are justifi-  
 “ fied. And so I found it myself ; for when I fled to  
 “ CHRIST for the Remission of my Sins and the Accep-  
 “ tance of my Person, I fled to him also for Grace to  
 “ mortify all my Lusts and Corruptions. If therefore I  
 “ should indulge Sin in my self, or give Countenance  
 “ to it in my Doctrinē, I should act contrary to my self  
 “ and transgress the Foundation laid for the Destruction  
 “ of Sin. And therefore from the Principles of Justi-  
 “ fication by Faith alone, it is impossible, that I should  
 “ abuse the Grace and Name of CHRIST, to sin on  
 “ freely without perverting the Tendency of them.”  
 And so now, if any will encourage themselves in carnal  
 Liberty from the Doctrinē of free Justification by Faith  
 alone, the Doctrinē itself ought not to bear the Scandal,  
 because whenever a Sinner does *truly* betake himself to  
 CHRIST for a justifying Righteousness, he does also lay  
 hold of the Strength of CHRIST for Power to overcome  
 all Sin.

Besides, *one great Design* of being justified by the ex-  
 ternal Righteousness of CHRIST, is, *that we might not Sin,*  
*but live devoted to God* ; and therefore this Way of Justi-  
 fication can have no Tendency to make Men sit down  
 easy in their Sins or to encourage their serving the Devil.  
 For the proper Tendencies of the Doctrines of CHRIST  
 and the Ends and great Designs of them are *inseparably*  
 connected together. God never intended, and real Chris-  
 tians know he never intended, that Justification by an  
*external* Righteousness thro’ Faith should give Liberty  
 for serving the Devil. He has evidently declar’d the  
 contrary in many Portions of sacred Scripture ; but I  
 shall

shall turn you to one only at present: it is that in Gal. 2. 19. *For I through the Law am dead to the Law, that I might live unto God.* Here the Apostle tells us, that the Law gives Men the Knowledge of Sin, and condemns them for it; and when by spiritual Conviction they are bro't to a Sight of its Spirituality & Perfection, they become *dead* to it, consider'd as a Covenant of Works, or as to any Expectation of being justified by it. But then he declares the End of being *thus* dead to the Law, not that they might live in Disobedience to the Law as a Rule of Life, but that they might live intirely devoted to God.--- How then is it possible for any Mortal, to find the least Encouragement given to serving the Devil, or sitting down easy in Sin, from that very Doctrine which was design'd by God for the Destruction of Sin? Was it not evidently the Design of our blessed Saviour, when he died in the Name and Behalf of the Elect, and bro't in an everlasting Righteousness for them, that they should live unto God? And if the Case be so, how can they chuse but *consent* to the Law that it is good, *delight* in it after the inward Man, and hold themselves bound to observe it as a *Rule of Life*?

Further, CHRIST as Surety of the Covenant, in the Name of all that betake themselves to his Righteousness by Faith, *has engag'd*, that they should have every Lust mortified, and live a spiritual Life. If our blessed Lord has engag'd on their Behalf, that they should not live in Sin, but should live unto God, then this Doctrine of his can give no Encouragement to serve the Devil, or sit down easy in Sin: for no Man (no not our *Author* himself) would argue so absurdly, as to say, that CHRIST could by any of his *Doctrines* give the least Encouragement to his Members to live in direct Opposition to his own solemn *Engagements* for them. Such a Supposition would make the LORD JESUS CHRIST inconsistent with himself.



himself. Now, that CHRIST has really engag'd in the Name of all who lay hold of his Righteousness, that they should die to Sin, and live godly in him, is sufficiently evident from the holy Scriptures. St. Paul has plainly declared, *Eph. 1. 4.* Such were chosen in Christ, that they should be holy, and without Blame before him in Love. Nor is that foreign to the Purpose, in *Gal. 2. 20.* *I am crucified with Christ : Nevertheless I live ; yet not I, but Christ liveth in me : and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.* Had Paul Communion with CHRIST in his Death for the Destruction of Sin, when he fled to the Cross of CHRIST for Refuge from the Storm of Almighty Vengeance ? Was Paul in this Way of Faith bro't to live unto God, to live a spiritual and divine Life, tho' he was dead to the Law, in Point of Justification and Acceptance before God ? Then CHRIST JESUS, as his Surety upon the Cross, engaged for him, that he should have Strength and Grace to do it ; for CHRIST gives nothing to his People but what is contain'd in the Covenant made between the Father & himself. Hence Paul's fleeing to an *extrinsic* Righteousness by Faith for his Justification, had no Tendency to discourage his Pursuit after *inherent* Holiness, or to encourage him in serving the Devil. Why ? because CHRIST in Paul's Name had engag'd, that upon his believing he should have Strength to mortify Sin and live to God. And the same is true of all others who by Faith lay hold of the Surety-Righteousness of CHRIST, as well as of Paul. CHRIST has engag'd for them, that they should have the Body of Sin destroy'd ; that they should not thenceforth serve Sin, but should yield themselves Servants of Righteousness unto God. What possible Tendency then can this Doctrine have to encourage Men in serving the Devil ?

2. This Doctrine offers *no* Indignity to our Saviour's Gospel, *nor* does it discover *the least* Degree of Enmity unto good Works. The Doctrine of Justification, as it has been explained, sets Works in their proper *Place*, and gives them all the Respect that is due to them; at least it takes no Respect away from them, that they ought to have, according to the Christian Scheme. It does not cut off one Gospel-Motive to Obedience; nor does it cast any Contempt upon good Works, consider'd in their proper *Place* and Order. And if it does no more in its Tendency than to set and keep Works *where they ought to be kept*; what possible Indignity is offer'd to our Saviour's Gospel, or wherein is there any Discovery of hatred to good Works thereby? Is it an Evidence of Love or Hatred in us to a Neighbour or profess'd Friend of ours, that we use our utmost Endeavours to keep him in his *Place*; and if possible, to keep him out of a Station that his towering Pride may push him on to seek after, when we see that it is like to be his Ruin? Has a Friend of mine any Reason to say or think, that I discover a great Degree of Enmity to him, meerly because I strive to keep him in that *Station*, which divine Providence has fitted him for and call'd him too? Perhaps he might do well for himself & his Generation in some *low* Office of Life: he might be a good Servant in a Family; or be a good Steward in the Household of a great Man: he might serve well as a Witness to a Bond; and sometimes, perhaps, he might properly be improv'd to make Peace among his Neighbours. But to set him up for the Representative of a Town, a Justice of the Peace, or Judge in the Court, or the like, would be to promote him to an Office which he could in no tolerable Measure fulfil the Duties of; and so it would expose him to Shame and Contempt. If therefore I should endeavour to advance him to a Place that he is evidently unequal to, it would be an Evidence of some De-

gree of Enmity to him ; but no Evidence at all of Love, tho' it might discover much Pride. Whereas, if I us'd my Interest and was so happy in the Attempt as to keep him in a Station suited to his Capacity and Circumstances, he might honour his Office, and his Office honour him.--- And so here, it seems to be a *flagrant* Evidence of the Want of Love, yea a sure Sign of a great Degree of Enmity to good Works, for Men to endeavour to advance them into a superior Station, which they are in no Measure equal to. 'Tis a doing Honour to the Gospel, and far from discovering Enmity to good Works, for us to do all we can, in a rational Way, to keep Works from having any Hand at all in the *Justification* of a Sinner before God's righteous Tribunal. Works are of good Use in their proper Place ; but when Works of any Kind, done by the Creature, put in for a Share in Justification before God, it is truly a Disgrace to them, and scandalous in any Man to endeavour to prefer them to such an Office ; because they are in no Measure equal to it. 'Tis a plain Evidence of a Degree of Enmity to good Works, that *Armenians* endeavour their Advancement to share in an high Office, which they can't sustain the least Part of. Those that keep good Works in their just Subordination to and Concomitance with special *Faith*, do so far discover their Love to them ; but for Men to set them up above their Place, is an unfriendly Part, and it looks as if they design'd by and by to fetch them a secret *Stab*, and work their Ruin.

Having consider'd what I take to be the main Objections, in the Sermon refer'd to, offer'd against the Doctrine of free Justification by an imputed Righteousness, I might now from the whole of these several Discourses make a large *Improvement* ; exciting myself and all present, to celebrate the Glory of divine Wisdom, Justice and Grace, in providing a Way to justify the Ungodly,

consistent with the Honour of God's great Name, when there was no Cause or Ground of Justification to be found in the sinful Creature :--- To *admire* the Glory of our LORD JESUS CHRIST, who has wro't out eternal Redemption for all the Elect, by whose Righteousness alone they all shall be justified ; for he alone raises up the Tribes of *Jacob*, and restores the preserved of *Israel* :--- To survey the Blessedness of all those that are accepted of God in the Righteousness of the glorious Mediator ; and the Misery of all such as are yet under the Law.---I might also improve these Things to excite all to serious *Self-Examination*, whether they have betook themselves to the Righteousness of CHRIST alone for Acceptance with God ; and to urge upon them all possible Diligence in using appointed Means to get their Justification before God cleared up to themselves.--- But as I propos'd only this Discourse further on the Text, and so much of the Time has been taken up in it already, I must content myself with *two* or *three* Words by Way of *Counsel* and *Exhortation*.

1. *Don't abuse this Doctrine* of free Justification by Faith alone. Altho' it is a Doctrine of infinite Importance to the Honour of CHRIST, the Welfare of immortal Souls, and the very Being of all true Religion, yet there are not wanting such as greatly injure the Christian Cause, and themselves too, by the *ill Use* which they make of it. It must needs be, that *Offences* come ; and sometimes they arise *occasionally* from the *plainest*, as well as from the most *concerning* Doctrines of the blessed Gospel. Many of our Saviour's *profess'd* Followers, who yet were *not* his true Disciples, *exceedingly* stumbled at the great Mysteries of the Gospel, not having their Eyes opened by *special* Illumination to understand them ; and therefore they look'd upon them to be *Sayings* that ought not to be received, nor to be borne with, *John 6. 60.*--- But



some Men who receive the pure Doctrines of JESUS CHRIST, do sadly abuse them; and perhaps none are more notoriously abus'd than the Doctrine I've endeavour'd to explain in these Discourses, upon which the Essence of all true Religion does depend. Therefore, considering it has sometimes been greatly abus'd, and considering the great Danger of abusing it, you ought to use great Care and Watchfulness lest you hurt your selves, dishonour CHRIST, or betray the Cause you profess to love, by a Misimprovement of it.--- You will suffer me, in Faithfulness to CHRIST and Souls, to enter a particular Caution in one or two Things, wherein I've observ'd that this Doctrine has been perverted by some Persons, since I've been call'd to serve God in the Gospel of his Son.

And,

First, I do intreat and warn you to take heed, that you don't so place your Sins to JESUS CHRIST, as to shake off the Sense and Remembrance of them yourselves.--- This has been the criminal Attempt of some Persons, that have fal'n under my Notice in several past Years: an Attempt quite contrary to any Thing that I meet with from holy Men of old. Tho' St. Paul fled to an external Righteousness for Acceptance with God, yet it was far from inducing him to speak or think lightly of Sin. He knew, that he was in a justified State, and that the Law, as a Covenant, had no Power over him; yet he groan'd out under a Sense of Sin, not with the Voice of Despondency, but as one breathing after Deliverance, Rom. 7. 24. *O wretched Man that I am, who shall deliver me from the Body of this Death!* Tho' the old Man was crucified with CHRIST, and the Body of Sin grew weaker and weaker in him; and tho' he saw Grace enough in CHRIST, and knew that Sin should never more have Dominion over him, yet he could not forget nor shake off a penitential Sense of his Sins. The Body of Sin and Death was such

a Burden to him, that he long'd to have *Mortality swallowed up of Life*.--- And altho' holy David was sure of Pardon, yet under the clearest Manifestation of God's Love, and in Times of his greatest Confidence towards God, he had a fresh Remembrance of his Sins, *the Sins of his Youth and his Transgressions in riper Years, Pſ. 25. 7.* From these and other Instances it is evident, that the most holy Men of God, in the most lively Times of exercising Grace, have had their Sins in Remembrance. And agreeable to the Account they have given of themselves, so true Christians find it by their own Experience ; that under the most comfortable and most purifying Influences of the holy Spirit, they have the most cutting Remembrance of the Ingratitude and Baseness of their Sins. 'Tis therefore, doubtless, a great Duty, which those of you who are in a justified State, ought *carefully* to attend, *frequently* and *solenly* to call yourselves to a strict Account ; to bring your Sins to *Remembrance*, and to acknowledge your *Desert* of eternal Torments for them.--- Besides other Advantages, such a daily Practice has a happy Tendency to *nourish* in you a gracious Sense of your *perpetual* Need of Christ ; and thro' him to send you to God, *who forgiveth all your Iniquities, who healeth all your Diseases, who redeemeth your Life from Destruction, and who crowneth you with Loving-kindness and tender Mercies*.--- Add to this, that it is a proper Means of getting and keeping alive a true Sense of the profound Hatefulness of all Sin ; of exciting *Repentance to Salvation, never to be repented of*. And of working great Carefulness in you to preserve *inward* Peace, to *keep yourselves in the Love of God*, and avoid future Violations of his holy, just and good Law ; of purging yourselves from the Guilt that defiles your Consciences ; and of promoting greater and greater Degrees of all sanctified Affections, such as Love to God, Charity to Men, Hatred of all Sin, Fear of offending God,

Desire

Desire to please him, and universal Devotedness to his Will. I say then, that, omitting other Things, if you duly consider these Advantages, you must grant the Duty urged to be *reasonable*; and I pray God that you may with a sacred Care practice it continually.

Again, further I must *admonish* and *warn* you against *abusing* this sweet Doctrine of Justification unto *carnal Liberty* and *the Neglect of good Works*. St. Paul met with *some* who wickedly perverted this same Doctrine, inferring from it that Persons had no need of *inherent* Grace, or that they might abide and *abound in Sin* to exalt free Grace in Forgiveness. But they, and all those that *followed their pernicious Ways*, by Reason of whom the *Way of Truth* was *evil spoken of*, bro't upon themselves *swift Destruction*.---And what tremendous Folly are those guilty of (if indeed such there be) in these Days, who pretend to believe the Doctrine of free Justification by the Righteousness of CHRIST imputed, and yet separate the Study, Love and Practice of Holiness from it? Whilst they may indulge themselves more securely in their Sins, under a Notion that God has freely forgiven them, their *Judgment now of a long Time lingereth not, and their Damnation slumbereth not*. O let me beseech you, my dear Hearers, to take *earnest* Heed to yourselves lest any of you should at last be found in this unhappy, self-deceiving Number! Will you be licentious, or careless, because God justifies Sinners *thro' and for* the Righteousness, Merits and Satisfaction of CHRIST alone, without the helping Hand of any good Works that Men do? What an open and amazing *Abuse* would this be, to the most wholesome and Soul-concerning Doctrine of the blessed Gospel? If any of you that profess to believe this important Truth which has been open'd before you, should indulge carnal Liberties, it will be a ready Way to have *the Name of God blasphem'd* among Men of loose Principles.

And

And especially, those of you that are my particular Charge, as you have distinguish'd your selves in some Respects from your Brethren, it becomes you to have an eminent Guard over your Hearts and Lives; and to take the utmost Heed, that you don't discredit this Doctrine of free Grace, by Carnality, or the Neglect of any good Works. If you are careless in your Conduct, respecting the Duties of our holy Religion, and the Practice of Godliness, it will give a more scandalous Occasion to the Adversaries of the Truth, to think and speak ill of Christianity itself, than if others are so, or than if you had never made such an high Profession of Love to the peculiar Doctrines of free Grace. By Carelessness you will give them an Advantage against that which you esteem the Foundation of all true Religion; and as it were throw open Doors and Windows to all Manner of Wickedness.--- Hereby also you'll give your Profession the Lie; will tell the World, that you are not what you pretend to be, but are the very Hypocrites, which St. James wrote against, that say they have Faith, and have not Works; that have only a dead Faith, which is certainly ineffectual. Such as these may boast of free Justification by CHRIST, whilst they lead unholy Lives, but they are the very Presumers, that are detected in the Scriptures; for they separate what God has joyned together. Tit. 2. 13, 14. *Looking for the blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.* And hence (if you are unwatchful and unholy) you will doubly forfeit the Advantages you enjoy, will provoke the Lord miserably to destroy you, and let out his Vineyard unto other Husbandmen, which shall render him the Fruits in their Season.

2. Let us exercise Pity towards such as spread a Cloud over the Righteousness of God, in their Schemes of Justification



education before him. There are many that grossly reflect upon the divine Government, by their false Opinions, respecting this important Point of Doctrine. And particularly, all those refined *Arminians* do fearfully becloud it, who maintain Justification partly by Works and partly by the Righteousness of CHRIST; for there is nothing the fallen Creature can do, that is adequate to the holy Law of God; one jot or one Tittle of which can never be abated, but all must be fulfilled, as the Condition of Life. And is it not sadly true concerning many of our Acquaintance; some of good intellectual Powers and great Acquirements in Knowledge; some of a great deal of sweetness of Temper, common Grace, and many amiable moral Qualities; I say, is it not sadly true of many such within our Notice, that they are in Danger of eternal Ruin by indulging the natural Pride of their Hearts, which rises up against a Doctrine that cuts off the fallen Creature from having any the least Share in the Honours of recommending himself to God, by any Thing he has done or ever can do? And are not such Persons as these the proper Objects of your Pity? They appear to me among the most miserable Souls under the Light of the Gospel, because least sensible of their Danger, and most shut up against all Conviction. Therefore as God has planted in our Nature a strong Propensity to compassionate the miserable, and as our LORD JESUS CHRIST has set us an Example of Compassion, by the Sounding of his Bowels, I think we are call'd to stir up our Compassions for them. Don't we owe this Mercy unto them that are employing their valuable Endowments of Mind, and precious Advantages afforded them, in injurious (though crafty and sly) Reflections upon the Sufficiency and glorious Excellency of CHRIST in his Suretyship-Righteousness? Are not those to be pitied, that employ their intellectual and acquired Gifts in gratifying their own Self-

Conceit, carnal Interest; or the *corrupt* Byas of their Wills? Such are *farely* *imposed* upon by the *Appearance* of Truth, instead of Truth itself; and swallow down *Lies*, in Lieu of the great Doctrines of the blessed Gospel. They are labouring under the fatal Diseases of Prejudice and Error; and while they are under the *prevailing* Influence of these Distempers, they may *wear* their Eyes in Reading, and *rack* their Brains with *hard* Study in the Pursuit of Truth (as they think) and yet be *tossed* about upon the *stormy* Seas of Controversy with *endless* Difficulties, and without ever coming to the true Knowledge of the *Doctrine according to Godliness*. Thus Paul before his Conversion, and many *learned Doctors* and other great Men that tread the same Path which he did, have *gropp'd* along in the Dark, like Men that had no Eyes: And 'tis much the same unhappy Case with all, unless God of his infinite Mercy takes them in Hand to *humble* and *slay* them by the *Law*, and raise them up by the Grace of the *Gospel*:-- Let us therefore be excited to use all *appointed Means*, which are most proper (as Means) to deliver such Souls, who appear to be strangers to the pure Gospel, and are imprisoned in Darkness unto this Day.

But you will be ready to *enquire*, upon this Exhortation, *What Means ought I to use*; and *how* must I *exercise my Pity*, and *express* my Concern for them? This indeed is a very material Point, and needful to be understood; for otherwise our Compassions for the miserable, and for them that are *out of the Way*, will probably urge us to those Measures for their Relief and Recovery, which will naturally tend to their Ruin. I shall therefore, by Way of Answer to the Inquiry, just hint at the Means prescribed in the Gospel, as the most proper and indeed the only proper Means to be used for their Conviction. And here (1.) Before you must *offer them Light*, for their Conviction and Reformation. Whoever observes pre-  
cious

cious Souls walking blindfold on the Verge of Death, and thro' Ignorance ready to step into the Pit of Destruction, must be affected with Pity; and if he had a true Sense of the Worth of Souls, it would excite him to employ his Thots and use his Influence for their Conviction, by offering Matter of Conviction unto them: for this is a *proper* Exercise of Pity, and *naturally* tends to recover the erroneous from the Miseries of Error, by shewing of them the Danger they are in, and the Way to avoid it. Therefore it is that we are directed by our blessed Saviour, to endeavour after the Conviction and Reformation of Persons that are gone aside from the Truth in this Way, *Matth. 18. 15. Go, tell him his Fault.* The Original Word (*ελεησον*) translated *tell*, signifies telling by Way of *Argument*, offering Matter of *Evidence*, and the like. So that the meaning is, "Go, and not only tell them what you know of Facts or Principles, but shew them the Erroneousness, Sinsfulness and Danger of the same." 'Tis quite a mistaken Notion that some Men seem to have of their Duty in this Respect: they think that if they have been and told an Offender the *Fact*, or the *Principle*, that is the Matter of *Offence*, they have done their Duty. Whereas if they leave him without laying just Matter of *Conviction* before him, and without reproving him by *Argument*, they come short of what our Saviour has plainly commanded in that Text, and have very little Reason to expect the desired End, even the Repentance and Reformation of their straying Brother. And this is the Duty of all that have receiv'd the Spirit of CHRIST, but more especially such as are more knowing in the Ways and Doctrines of the Gospel. Not with a Spirit of Bitterness, but with a Spirit of *Meekness* you must instruct such as have gone in the *Way of Error*, and labour, if possible, to convince them of their *Mistake*; for altho' they oppose the Truth and hate the

Truth at present, yet God may give them Power to repent and to acknowledge the very Truth which they have been hitherto opposing. And altho' it is God's own Work *effectually* to convince and recover them, yet he does such Things in a Way of *Means*; and this is one probable Means in Order to it.--(2.) You must *exercise the holy Discipline of God's House* upon them. This is a preferib'd Means, not only of maintaining the Honour of CHRIST, and the Peace and Purity of his Church, but of *recovering* them that are gone out of the Way. And it is not left as a Matter of Indifference with us, whether we will do it, or whether we will let it alone; for God does *expressly* require this Office of Love at our Hands. Rom. 16. 17, 18. *Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own Belly; and by good Words and fair Speeches deceive the Hearts of the Simple: q. d. "You have learned the true Doctrine*  
 " of CHRIST, and particularly the great Doctrine of  
 " Justification by Faith alone, from those that were the  
 " Instruments of your Conversion; but there are some  
 " that advance other Opinions, and *secretly* teach a  
 " Doctrine contrary to it, and so corrupt the Doctrine  
 " of the true Church, and cause a *Schism* in the Body  
 " of CHRIST. Such as these, *I beseech you Brethren,*  
 " *diligently* to mark, and *conscientiously* to turn away  
 " from, and to shun their Society, that they may be  
 " ashamed: For they only serve *themselves*, and not the  
 " LORD JESUS CHRIST, whose Ministers they pro-  
 " fess to be. However they pretend to aim at the Good  
 " of Souls, and so impose upon many simple unexperi-  
 " enc'd ones, that have no Suspicion of the Deceit:  
 " yet you are requir'd to *mark* them, and *withdraw*  
 " from them, as Teachers of a Doctrine which is not



“after Godliness.”--*These now are some of the Deceivers, that are enter'd into the Protestant World; therefore look to yourselves, that you lose not the Things which you have gained, but continue in the Things which you have learned; abide with Constancy in the true, incorrupted Doctrine of the Gospel; for whosoever transgresseth, and abideth not in the Doctrine of CHRIST, hath not God; he that abideth in the Doctrine of CHRIST, hath both the Father and the Son. But if there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him, God Speed. For he that biddeth him God Speed, is Partaker of his evil Deeds, 2 John 10, 11. †* You may see from hence, that if any one insinuate himself into the Church, under what Pretext soever, and bring a *Doctrins* contrary to the Person or any of the Offices of CHRIST, you must avoid all needless Familiarity with him, especially such a Freedom as will countenance his Errors, and involve yourselves in the Participation of his Guilt. And Brethren, I may urge this Duty further upon you, from the Consideration of the Danger you are in of being removed from him who has called you to the Grace of CHRIST, unto another Gospel. If you neglect your Duty in this Regard, you will lie in the Way of Temptation, and may soon be overthrown by it; or at least, you may become very indifferent to the Doctrine of free Justification by CHRIST, merely from attending upon another insinuated Way of Salvation.---(3.) You must look to God for them by constant and fervent Prayer. When we have done all that we can in the Use of appointed Means with them, the Success of our Endeavours entirely depends upon the Blessing of God; and therefore we must spread their unhappy Case before him, and importune his gracious Throne for them, that he would of his infinite Mercy remove all the Pre-

judices of their Minds; subdue the Pride of their Hearts, open their blind Eyes, and lead them into the saving Knowledge of the Truth as it is in Jesus.

In these Things, my Brethren, let us be *conscientiously* careful, *wisely* bold and zealous; not only because the Honour of God and the Interest of CHRIST call for it, but *from a Spirit of Love and Compassion* to them. For their precious Souls are made for an *eternal* Duration, either of *inexpressible* Happiness in the Enjoyment of God, or of *inconceivable* Misery under his Wrath. If they should be recover'd, they might after all be made Partakers in those surpassing Delights that entertain the holy Angels; but if they perversely hold this Error to the End of Life, we have no Reason to think but that they will forever participate in the Horrors of Devils. -- And can you live and act towards them as those that are *altogether* unconcern'd, what will become of their immortal Souls; whether at last they shall be glorified Saints, or damned Sinners?

What is the Reason that there is so little of Gospel Pity towards those who thro' Pride and Blindness are madly pursuing their own Destruction? Is it because we are grown wiser than the Wisdom of God? Have we found a Way, in which Men may be saved or accepted of God without an imputed Righteousness, in Spight of all the Assurances God has given us to the contrary? Or think we that Men are more likely to be recovered from their dangerous Mistakes by our neglecting some of the Means which the Gospel has prescribed for us to use for that End? If any entertain such a Notion, then are they not setting up their own Wisdom, and their own Rules, against the Rules of the Gospel, and the Wisdom of God? -- Or do any of us think, that it is a vain Thing to make any Attempts for the Conviction and Reformation of those that are set

tled down upon Self-righteous Principles, who *make*  
*Shipwreck of Faith and a good Conscience?* To such it  
 may be said, Tho' your doing your Duty in these Res-  
 pects answer'd no other End, than openly to manifest  
 your Regard to the Authority of CHRIST, or to serve  
 as an Admonition of others, this would be Reason eno'  
 for your Compliance; but besides this, you are not  
 sure, that the blind Minds of the most self-righteous  
 shall not be enlightned, and their proud Hearts hum-  
 bled by the Use of those Means which the Gospel has  
 pointed out? *Can you say*, however *obstinately* fixed they  
 seem to be in their own false Principles (suppose it ap-  
 pear'd as if they had resolv'd to imbrue their Hands in  
 their own Blood) yet that God *will not* add a *Blessing* to  
 his own Means used for their Recovery and eternal Hap-  
 piness! If you *cannot* say this, then what better Office  
 can you desire towards them (tho' it be ever so contrary  
 to Flesh and Blood) than to attempt their Deliverance  
 from those fatal Mistakes, in a Way that gives Honour  
 to the great Head of the Church? While the Thing is  
 possible, and seeing CHRIST himself has *appointed* the  
*Means* for the Attainment of this End, which renders  
 it also hopeful, can you say, that you are *guiltless* in  
*neglecting* to contribute all that is in your Power towards  
 it, by neglecting some of the Means *prescrib'd* for their  
 Good? However some might call you *charitable*, if you  
 did not go so far, but were willing even to join your  
 selves with such *Corrupters* of the Word of God; yet,  
 as I understand the Gospel, you would be deeply guilty  
 of real *Cruelty*, instead of discovering Gospel-Charity,  
 if you should *neglect* to bear your *Testimony* against them.  
*Not* coming out from them, *not* endeavouring after their  
 Conviction, *not* crying to the God of all Grace in their  
 Behalf, is a *tacit Consent*, that their Souls should perish  
 for ever; than which, can you be guilty of any Thing  
 more

more *inhumane*?--O how amazingly careless of the eternal Welfare of precious Souls are the professing World generally grown! Rather than *disturb* the carnal Peace of self-righteous *Arminians*, rather than run the venture of getting their Ill-will, by using the holy Discipline of God's House towards them, they are generally let alone to neglect and *despise* the *only* Remedy provided for those that have fall'n under God's righteous Displeasure! As tho' Souls were of little Worth! As tho' Damnation were a very Trifle!--

But in the last Place,

3. Let us all *realize, assert, and maintain* this precious Doctrine of Justification by Faith alone, *against all the Opposition it meets with*. Tho' some Professors except against it, & others generally neglect properly to *vindicate* it from the groundless Cavils that are raised by it's Adversaries, yet it is our bounden Duty to receive and defend it at the Expence of every Thing that is dear and desirable, of a temporal Nature. Those that raise Objections against the Truth, as well as Importance of the Doctrine, have had some of their Exceptions consider'd in the preceding Discourses, I hope, with some suitable Degree of Evidence. And those who pretend to believe it, and yet are *not careful* to explain and defend it, are much to be pitied, and much to be blam'd; for either it is a precious Gospel-Truth, or it is *not*: If it is, why should any that call themselves the Ministers of CHRIST, in a general Way pass it over in Silence; or at most with a few cold, loose, general Hints; and, perhaps with such Hints too as will bear a different or double Construction? Do the holy Scriptures design to establish *two opposite* Schemes of Justification before God? If they do not intend to do this, why should those who are set for the Defence of the Gospel, be unconcerned whether this Point of Truth holds up its Head in the reformed



reformed Churches, or not? It is *certainly* a Doctrine that is either of *infinite* Consequence to the Interest of CHRIST and to Souls, or it is *not*. If it is not, why don't those *general* Preachers honestly tell their Hearers from the Desk (as some have said *in a Corner*) that they don't look upon it any *material* Point? Why don't they say in Publick, that "the *Arminian* and *Calvinistic* Schems of Justification are but like two Paths, both leading to the same Place?"-- But if it is a Doctrine of infinite Consequence, then why don't they *distinctly* open, explain, prove, and vindicate it against the Exceptions of proud Nature? Are not Ministers of the Gospel *indispensibly* bound, *clearly* to explain, and to the best of their Ability to *vindicate*, the most fundamental Doctrines of the blessed Gospel? Is it not a Matter of infinite Concernment, for People to have a clear and distinct Understanding (in order to the right use) of them?-- Let those Ministers that *neglect*, or else only in a loose Way *teach* this Doctrine, excuse it if they can. For my own Part, I know, by sad Experience, that a Man will be inclin'd to treat of it in a *loose* and *general* Manner (if upon *politick* Views he *must* say something about it) when he does it *by constraint*, and *not of a ready Mind*.--- But have we *so learned* CHRIST? Or do we verily believe, that those who are call'd to the great and delightful Work of the Ministry, are also under the most solemn Vows to explain and clear up the fundamental Doctrines of the Christian Religion? Are we fully persuaded that *this* Point, which has been particularly consider'd in my Discourses from the Text, is a Doctrine that needs to be clear'd up, and to be rescued from the Violence offer'd it by self-righteous Men? If it be so, then it well becomes us to realize it, and to assert and maintain it, tho' the same should be the Occasion of gaining the Displeasure of our best *worldly* Friends.

N

Wisdom

Wisdom and Strength given us from Time to Time, and at all Times, to maintain it, and to testify against the *Laxness* about it, which very much prevails in our Land. And among other Means us'd, I believe, it is a Duty for us to *refuse communing* in Gospel-Ordinances with those that *will not come out to the Help of the Lord against the mighty Adversaries* of this great Doctrine: for *Enemies* are upheld by the Chin (as it were) by those that connive in Silence: they wax bolder and bolder, for lack of zealous and faithful *Witnesses* for CHRIST against them, and thro' the *palliating Measures* which some use. And to *commune* with such, not only blends CHRIST and *Belial* together, but *naturally* tends to encourage and strengthen *Arminians* in their Errors. And if it is a Matter of such Consequence, as it has been represented to be, then there is much more Reason for exercising this Part of the Discipline of God's House over them, than there is in the Pleas used by our Fathers to vindicate themselves in withdrawing from the Communion of the Church of *England*. They tho't it their Duty to withdraw from that Church, only for Differences in Things not essential; and we their Children justify their Withdraw, by our own Practice. Now, if we are justifiable in continuing Dissenters from that Church, upon the Reasons publicly offer'd as our Vindication, here is as much *greater Reason* for withdrawing from those that deny or lightly esteem the Doctrine of Justification by Faith alone, as this Doctrine it self is of greater Concern in Christianity, than Things in *themselves* indifferent when they are *made necessary* to be observ'd by the *Cannons* of a Church.--- If it was ever a Duty to take such a Step in bearing Witness for CHRIST and his Truth, it must be *eminently* so when Licentiousness in Principle is prevailing in Churches, as it seems to be for many Years in our Land.

There-

Therefore my Brethren, *for the Sake of God*, let us constantly stand up in the Defence of this great Truth. How can the *Righteousness of God* be illustrated in the other Scheme of Justification held by our Adversaries? Who can vindicate the Honour of his Government in the late *Remedial Way* of Acceptance with him? Or can we be guiltless, and yet behave as tho' we esteem'd the Honour of his great Name and of his moral Perfections to be but of little Consequence, by declining, when we see them *run down*, to do our utmost towards *retrieving* the Injuries that are done to them by the Heresies and strange Doctrines of unsound Men? Methinks, you may all see, that upon such absurd Principles, as I have been opposing, the Illustration of God's Righteousness in the Justification of Sinners, is very much disregarded. Can all the Skill of Mortals do any Thing but becloud and dishonour the *Perfections* of God; while they only attempt to honour them in a Way that dishonours his holy *Law*? Surely if you have any holy Reverence for a God of infinite Glory, you'll think it high Time to shake off a Spirit of Slothfulness & sinful Fear; and to assert, and in all Manner of Ways directed to in the Gospel, endeavour to maintain & vindicate this great Doctrine of Christianity.

Again, *for CHRIST's Sake*, let us be excited hereto. The Honour of CHRIST and the Interest of his Kingdom are greatly concern'd in this Matter. If the Doctrine of Justification by Faith alone is clearly open'd and powerfully maintained, it will be an excellent Means to illustrate the mediatorial Sufficiency of CHRIST, and the Suitableness of his *penal* and *moral* Righteousness, considering from whence *they both* derive their meritorious Virtue Value; but if the other Scheme of Justification should prevail, this will leave a Blemish upon them both. -- Again, if the Doctrine of Justification by Faith alone should prevail, it naturally tends to empty Men of *Self*,

and further the Success of the Gospel ; to overthrow the Kingdom of Darkness, and promote the Kingdom of our gracious Redeemer : but if the other Scheme of Justification prevails in Opinion, the Tendency of it will be, to exalt the sinful Creature, to keep up a Conceit in Men of their own Sufficiency, and to uphold and propagate the Kingdom of Satan. The Cause and Interest of our LORD JESUS CHRIST will make no Advances, where the Doctrine of Justification by Faith alone is not received : that Interest has a *necessary* and *certain* Dependence upon it. Men may name the Name of CHRIST, and deny this Doctrine of his Gospel ; but they never come out of *Self*, and *accept* of CHRIST as he is offered to Sinners ; they never honour CHRIST as the great *High Priest*, until by Faith they behold the divine Excellency and Safety of this Way of Acceptance. Men of Principles contrary to the Doctrine we have been pleading for, never did any Thing to good Purpose for the Advancement of the Redeemer's Cause, so long as they retain'd and disseminated their corrupt Principles ; but usually such do a great deal to hurt it, and to *hinder the Gospel*, whatever they may do towards *civilizing* and cultivating a rough and unpolish'd People.

Again, *for the Sake of precious Souls*, let us be excited hereto. The eternal Welfare of immortal Souls is greatly concern'd in the Doctrine that we have insisted upon. Sinners will never have free Pardon and true Gospel-Access unto God, until they are bro't to close with CHRIST in this Way. Here lies the main Ground of Dispute between a Sinner's Heart against God, when he is under Conviction. The poor Wretch sets up his Duties, Purposes and Affections, in Opposition, to the Righteousness of CHRIST ; and here he holds a Contest with God, *whither* he shall be accepted, at least in *Part*, for his own Righteousness, or *whither* he shall come empty, miserable, &c.



ed to CHRIST for a *whole* Righteousness to justify him in the Sight of God : he *insists* upon Acceptance partly (at least) for his own Righteousness ; but God *insists* upon his coming empty and naked to CHRIST for a *whole* justifying Righteousness. And thus poor awakned Sinners stand out against all Means, and *will not submit to the Righteousness of God*, until their proud Hearts are broken, and they have a spiritual Discovery of this excellent Way of *believing unto Righteousness*, and being *justify'd freely by Grace thro' Faith in the Blood of CHRIST*.

To conclude my *Discourses* upon this Subject : Shall we make a light Matter, my Brethren, of this Gospel-Doctrine, wherein the Honour of God, the Illustration of his Righteousness, the Honour of his dear Son, and our only Mediator, the Interest of his Kingdom, the Welfare of his Church, and the eternal Good of precious Souls, are so much concern'd, as we have had briefly represented unto us?--The holy Martyrs of old and later Times, had such a Sense of the vast Consequence of this great Doctrine, and those that are inseparably connected with it, as to seal the same with their Blood. This sweet and precious Truth was settled by the first Reformers from *Popery*, as a Point *indispensably* necessary to be maintained in the Church. This Soul-reviving Doctrine has been transmitted from our Father to us their Children, in our most excellent *Confession of Faith*, which is *expressly* receiv'd by this Church †. This is the Doctrine

- 
- †. The first Church planted in *Newbury* was a *Presbyterian* Church, settled under the Care of the Rev. Mr. *James Noyes* : And the Church that is now under my special Charge, is also a *Presbyterian* Church, and has *expressly* adopted the Confession of Faith agreed upon at *Westminster*, as the Confession of her Faith.

which

which our most eminent Writers have propagated and professedly maintain'd against the great Armies of Oppositions, which they met with.---And now, this is a Doctrine which must be a Barrier against Popery, and a Means of recovering the true Peace and Unity of Spirit in the Church, which is sadly broken by a loose Way of thinking, preaching and writing about this Doctrine.---† And shall we again revive Popery in one of its most considerable Branches? If the secret Arminianism of our Day is not sought out and exploded, the Door will lie open to other popish Delusions, & practical Errors. Anon Penances and Pilgrimages, a monastick Life, Cælibracy, and other Austerities and Superstitions, must be introduc'd to supply the Defects of our sincere Obedience, and help out our sincere Endeavours; and in that Way poor Souls must patch up a Righteousness of their own for Justification. I wish to God, there were not too much Occasion given for this Apprehension, by some in the present Times, who would fain be reputed Protestants, tho' in the worst Sense of the Word they are Antichristians.---O that we all, together with all the other Churches in our Land, were duly excited with one Heart and Voice and Hand, to do all we can in our respective Places, & each particular Member according to his Station and Ability, to bear down and root out the modern Scheme oppos'd to the Doctrine that we have asserted and cleared up: for I verily think, it is a Scheme that brings the Curse of God upon the Churches, and therefore ought to be adjudg'd to the Place of Darkness, from whence it had its unhappy Original. 'Tis a most insinuating, captivating Scheme, suited to flatter the Pride of vain Man; but 'tis no less fatal, than pleasing. 'Tis a proud, Self-exalting, Grace-opposing Scheme; and they that willfully main-

---

† DICKINSON'S *Familiar Letters*, Pag. 268.

tain and propagate it, are little better than *Popish Factors*: Nay, in some Respects, they are much worse, as they put on the Name of *Protestants*, and under a Disguise go about to bring in *another Gospel*, and to set up *another Religion* among us, instead of vindicating and promoting that Religion, and that Way of Salvation, which we have divinely revealed to us, in the holy *Scriptures*, “ the  
“ ONLY RULE to direct us how we may glorify God,  
“ and enjoy him for ever.”

F I N I S.



The Government of the State

and progress in the State... as they... the... and... about to bring in... after... which we have... the... 20 JY 63

F I W I S





