THE MARROW
OF TRUE JUSTIFICATION
OR, JUSTIFICATION WITHOUT WORKS.

Containing the Substance of Two Sermons lately preached on Rom. 4, 5. And by the Importunity of some generous Christians, now published with some Additions.

WHEREIN

The Nature of Justification is opened, as it hath been formerly asserted by all sound Protestants; and the present prevailing Errors against the said Doctrine, detected.

By BENJAMIN KEACH, Pastor of a Church of Christ, Meeting at Horsly-Down, Southwark.

I will raise up a righteous Branch: and this is the Name whereby he shall be called, Jehovah, our Righteousness, Jer. 23, 5, 6.

Justification est Doctrina Sanctis et cædentis Ecclesie, saith Luther.

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THE EPISTLE DEDICATORY.

To all who desire to be found in the Righteousness of Christ, and count their own but as Dung in comparison thereof; particularly to the Congregation, Meeting at Holy-Down, the Hearers of whose Sermons, Grace, Mercy, and Peace be multiplied.

Brethren,

A S I was put upon preaching on this great Subject; so I am satisfied it was at a very reasonable hour, this Doctrine being greatly struck at by too many Persons, though of different Sentiments in many Points of Religion. And as it was well accepted by you, who heard chief Sermons (and the others that followed) when preach'd, and having been prevailed with to publish chief to the World, so I hope some may receive Advantage thereby; Though for the means of the Author, and weakness of the Work, they may not meet with that Entertainment from some as the Subject deserves; yet for your sake whose Souls are committed to my Charge, and for whom I must give Account to the great Shepherd of the Sheep at the last Day, I readily consented to this Publication; as also that all may see that we are in this, and in all other great Fundamentals of Religion, established in the same Faith with our Brethren, and all Sound and Orthodox Christians in the World: And cannot but look upon our selves greatly concerned, to see how Men by Craft and Subtility endeavour, through Satan's Temptations (though I hope some do it not unwittingly) to subvert the Gospel of Christ, and corrupt the Minds of weak Christians, An Error in a Fundamental Point, is dangerous and destructive; but should we mistake some Men we have to do with, we should be glad: The Lord help you to stand fast in the Truth, as it is in Jesus (in which through Grace you are well established); Our Days are perilous; Satan seems to be let loose upon us, and in great Rages; his Time being but short. Brethren, 'tis a hard Case that any of those who maintain the Old Doctrine of Justification, should be branded with the black Name of Antinomians, As for my part, if Dr. Crash be not misrepresented by his Opposers, I am not of his Opinion in several respects; but I had rather err on their side, who strive to exalt wholly the Free Grace of God, than on theirs, who seek to darken it and mis-
The Epistle Dedicator.

Christ the Power of the Creature, though we fear the Design is to wound the Truth and us, through that good Man's side, who, I doubt not, is gone to Heaven: O when shall we see that Truth, Peace, and Union longed for!

My Brethren, the Doctrine we preach does not open a Door to the least Licentiousness (as it is unjustly said to do by some, who are either wilfully or ignorantly blind). Nothing can promote Holiness, and Gospel-Sanctification like unto it, only it teaches us to sit from high, holiness, and right Evangelical Principles: It seems the only way to attain to Gospel-Purity, flows from our Union with Christ; and that no Man can arrive to any degree of true Holiness, or expect to meet with any Success therein, with a Principle of Spiritual Life, or having Faith in our Lord Jesus Christ. The Nature of Men must first be changed, and that Enemy that is in their Hearts against God, be removed, before they can be holy: The Tree must first be made good, or the Fruits will be evil. The Image of God must be formed in our Souls, which puts the Creature into an actual bent and property of his Heart to the Practice of Holiness. If a Man hates not Sin, be not out of Love with Sin, How should he be in love with God and Holiness? Now because we say Sanctification is not necessary, as antecedent to Justification, but the Fruit or Product of Union with Christ, though we deny not but the Habits of Holiness are infused at first, that Inhabit that Faith is brought to the Soul, Must we be looked upon as Promoters of a Licentious Doctrine? Must we make our own Performances, or Obedience a Condition of Justification, or be laid under Infamy and Reproach? "This by Faith only, that we come to have actual Enjoyment and Possession of Christ himself, and of Re- mission of Sin, and not only so, but of eternal Life, and of Holiness also, and another ways. The good Lord help you to a right Understanding of these things, and may you all be holy People, to the praise of his Glory, and Honour of your Sacred Profession.

The Holy Apostle having affected Justification by the Righteousness of God, which is by Faith in Jesus Christ, desired to know him and the Power of his Redemption, etc. which he did not to be justified thereby, but as a Fruit flowing therefrom, or as a further Evidence thereof: The first he had obtained, but there was a higher degree of Sanctification in his Eye, which he prized after, as then not having attained: Where Example let us follow.

I shall say no more; You own a Rule of Gospel-Holiness. Let me express you to Labour after future Obedience. And pray forget me not in your Prayers, that God would graciously help me through all my Troubles and Temptations, and preserve me and you to his Heavenly Kingdom; who are your Servants for Jesus' sake, and so shall abide till Death.

Benjamin Keach

THE

THE Marrow of Justification.

Or,

The Doctrine of Justification opened, in divers Sermons, at Horsley-down.

Rom. IV. 5.

But to him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for righteousness.

This Text is given me (as I told you the last Lord's Day) by an unknown Hand, and though it may seem to interfere with my design and intension, in speaking to another Scripture, on a different subject; yet I readily embrace this Motion, and Answer the Desire of those Christian Friends, who so earnestly requesst and intreat me to speak to the Doctrine of Justification, and that for these Reasons following.

1. Because the Doctrine of Justification is one of the greatest and most weighty Subjects I can insist upon; it being by all Christians acknowledged to be a Fundamental of Religion and Salvation. Hence this Article is justly titled, by worthy Writers. Actu quoque, vel cadens Religionis: The very Inner of the Christian Religion. Other Subjects a Minister may preach upon, and that unto the Profit and Advantage of the People; but this he must not Preach, this he cannot omit, if he would truly Preach the Gospel of Jesus Christ.

B
2. Because, I fear many Good Christians may not be so clearly and fully instructed into this Doctrine as they ought, or it might be wished they were, though they may be rightly built upon the true Foundation, or upon that precious Corner-Stone God hath laid in Sion; yet are but Babes in Christ, and therefore need farther Instructiogenesis, for their establishment in this, and other Essentials of the true Christian Religion.

3. Because the present Times are perilous, and many Grand Errors in any about this great Fundamental Point too much abound and prevail, (as many have with grief observed of late,) and that in and about this City, which caused a worthy Minister lately to say, that it is greatly concerned in the Churches, nay, to strive to establish their People in this Blest Truth, since there are some who with all their Might endeavour to sow the Seeds of Error and Heresie almost everywhere, and many are daily corrupted thereby already.

4. Because if a Perfor.err herein, or be corrupt and of an unfruitful Faith, in the case of Justification, he is in a dangerous condition, though he may seem to be otherwise a Good Christian and of a Holy Life; for it is evident that there are damnable Principles, as well as damnable Practices, according to that of the Apostle Peter, 2 Pet. 2, 1, 2. And as our Saviour laid to the Jews, Dehif ye believe that I am he, ye shall die in your Sins, Joh. 8, 24: "Thou shalt die in thy Sin." Unless ye have a true and right Faith in him, ye must die in your Sins; for this not enough to believe Christ is the true Saviour, but we must have also a right Faith in that Object: unbelief and a misbelieve are alike destructive and pernicious: Was it not an Error about Justification that caused the Jews to crucify Jesus, et cetera et cetera. They being ignorant of God's Righteousness, were about to establish their own Righteousnes, 2 Cor. 10, 3.

5. Because this Doctrine tending so much to the Honour of God, and the magnifying of his infinite Wisdom, and his Free Grace, and Mercy in Jesus Christ, and also to the abasement of the Creature: Was it not the Exaltation of the Glory of God in all his Attributes and Blessed Perfections, which was the result of that Glorious Counsel, held above between the Father and the Son, before the World began, in the bringing in and establishiogenesis of the Covenant of Grace? What did God, as I may say, design or aim at thereof more than his own Glory, and to shame sinful Man? And if so, how doth he beach us to fee to our utmost to open the Channel, that this Sovereign Grace may run freely, and not be obstructed by the Mud or curled. Notice of Errors and Men's dark Minds, who seek to Eclipse the Doctrine of God's Free Grace?

6. Because from this Doctrine doth proceed all the Hope we have of Eternal Life: Destroy this Foundation, and what is the righteous do? I may say of Justification through the imputation of Christ's righteousness, as David Speaks of the Covenant of Grace, This is all our Salvation and our Hope, 2 Sam. 23. 5. If we come not to Heaven this way, I know no other; for other Foundation can no Man lay, than that is laid, which is Jesus Christ, 1 Cor. 3, 11.

7. Because it is a Doctrine that affords so much sweet and Divine Comfort to our Souls, when rightly understood and apprehended; and I am persuaded, in this through the want of Light, and clear knowledge of this Doctrine, so many Doubts and Fears attend many Good Christians: For (as I have told some of you lately) divers weak Saints are ready to judge of their Justification according to the degree and measure of their Sanctification; and can hardly be brought to believe, such vile Creatures as they are, who find such evil and deceitful Hearts, and so many great Evils and Infirmities in their Lives, can be Justified in the sight of God; (not that I ever denied that Sanctification and Holiness, is a Mark or Evidence of a Justified Person;) though I deny Justification to be a gradual Act, as Sanctification in us is; or that a Person is not perfectly Justified until he is perfectly Sanctifialed, or actually delivered in himself from the pollution and defilement of all Sin; for then it would follow, No believer is actually Justified in this Life: But that which I intend, and hint at this, That if some weak Christians can but arrive to Holy and Spiritual frames in Duty, and get power over their Corruptions, then they think they have good grounds to believe and hope they may be Justified; as if it were inherent Grace and Holiness that Justifies them in God's sight.

So much, briefly, as to the Grounds and Reasons which induced me to Answer the Call I had to infilt upon this Text and Subject.

Secondly, To proceed the more orderly, I shall give you the Scope and coherence of the Text itself, for the better understanding the design and main drift of the Holy Ghost herein.

And as to this we need go no further back than to the 9 verse of the 3 Chap. where the Apostle proves, that all Men, both Jews and Gentiles, are under Sin: What then are we better than they? no, no no, we have before proved, both Jews and Gentiles, that they are all under Sin, verse 9. This he confirms by the Scriptures of the Old Testament; particularly, by that of David, There are none righteous, no not one, ver 10. All Men, naturally, as considered under the Fall, are ungodly and vile in the sight of God; and although the Jews thought themselves in a better condition than the Gentiles were, and boasted of their Knowledge and Sanctity; the Apostle declares, they were notwithstanding abominable Sinners, and in no better State, but deceived themselves; and that he might make this farther manifest, he proceeds more particularly to discover their wretched Pollution and Filthiness: There is more that understandeth, ver 11.

1. He shews that all the Faculties of the Soul are corrupted, viz. their Minds and Understandings are blind and darkened, being ignorant of God, or without the knowledge of his pure and spotted Nature, Justice, and Holiness: There is none that feareth God.

2. By this he shews also the Poverty and Vileness that was got into the Will, for as they have lost God, so they will not seek after him, like that of our Saviour, It will not come to me that ye might have Life, Joh. 5, 40. Now till a
Man comes to see his own wretched and woful condition, and understand the Nature of God, and the Nature and Tenure of the Holy Law of God, he cannot discern that absolute necessity there is of a perfect and complete righteousness to Jusfìfie him in God's sight.

3. And that their Will and Affections are also depraved, and in Mke manner corrupted, he proceeds farther to cite what David in the same Psalm faith, viz. They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no, nor one, verfe 12.

Now lest any Zealot should fancy himself in a good condition, and excluded from this black Indictment, and so in a Jusftified State, by his own righteousness, he conirms again his former Universal Charge. All are gone out of the way, they are altogether become unprofitable, and therefore not one of them can be Jusfified.

And as the Faculties of their Souls are corrupt, so the Apostle proceeds to shew the infection had seized on the Members of their Bodies; therefore his faith, Their Throat is an open Sepulchre, with their Tongue they have used Death, the Poison of Affes is under their Lips, verfe 13. Whole Mouth is full of cursing and bitterness, verfe 14. Their Feet areswift to shed Blood, verfe 15. Both Tongues, Lips, Throat, and Feet, are polluted and abominable, being Instruments of unrighteousness.

In verfe 19. he seems to Answer, by way of anticipation, an Objection which the Jews might bring against what he had said, as if they should say, When you speak doth not concern us, but the prophan Gentiles; we have the Law and that relieves us, and thereby we may be Jusfified; to which he Reans, thus, to cut off all their Hopes, viz. Now we know that whatsoever the Law faith, it is faith unto them that are under the Law, that every Mouth may be stopped, and that every World become guilty before God.

By the Law is not only meant the Law as it was given to Israel in the Two Tables of Stone, but as the Substance of the same. Law was written in the Hearts of all Mankind; the Apostle means the Law of the First Covenant, which was broke by our First Parents, by the breach of which all the World became guilty before God originally, and also by their actual Breach therefor, that neither Jews nor Gentiles lived without Sin: but contrariwise were guilty of the Breach of that Law under which they lived: But although all the World were under the Law of the First Covenant, and had the same Law as to the Substance of it, as a rule of Life; yet the Jew had the upper hand of the rest of the World, by their having the Oracles of God committed to them, by which means they had greater advantages to come to the knowledge of Sin, and also by means of divers Figures and Prophecies to the knowledge of the Messiah.

What of all this? the Apostle shews them that the Law on which they relied, was so far from relieving them, that it served chiefly to convince them of their horrid guilt, and bound the Sentence upon them, so that they and all the World were subject to the Just Judgment of God, and under his Wrath and Curse.

And therefore he infers, that by the Law (either as it was written in the Two Tables, or in the Heart, which the Gentiles had as well as the Jew) no Man could be Jusfified, verfe 20. Therefore be the deeds of the Law shall no Sin be Jusfified in his sight, for by the Law is the knowledge of Sin.

3. But let upon this, the loft World should be left under utter Despair, the Apostle proceeds to shew us there is a way found out in the infinite Wisdom of God, and according to his unsearchable Grace and Goodness, to Deliver us from Sin and Guilt, and to Jusfifie us before God; and therefore he adds, but now the Righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe for there is no difference, verfe 23. For all have sinned, and come short of the glory of God, being Jusfified freely by his Grace, through the Redemption that is in Jesus Christ, verfe 24.

No wonder there is no difference, when both Jew and Gentile lie under the guilt of Adam's Transgression, it being imputed to them, ho being the common Head and Representative of the whole race of Mankind, Rom. 5. 12. And since all of them partake of the same original Corruption or depraved Nature, inherent in them, from whence proceed all those actual Transgressions, by which means it appears that all come short of that glorious Image of God, in which they were at first created, and also of the eternal Glory above: Yet to the praise of God's Grace, the lost World is not left in a hopeless Condition, God having sent his Son to satisfy the Law, and Divine Justice, or to be a propitiation through Faith in his Blood, to declare his Righteousness for the remission of Sin that are past, through the forbearance of God, verfe 25.

4. In the 24th Verfe, he adds, a God-honouring, and a self-confoaming Inference from what he had said; Where is boasting then? It is excluded. By what Law? Of Works? Nay, but by the Law of Faith.

5. And hence he draws another conclusion, viz. verfe 28. Therefore we conclude, That a man is Jusfified by faith without the works of the Law; and in the 4th Chapter he proceeds to prove his main Argument; i.e. That a Sinner is Jusfified by Faith without Works, by the Example of Abraham's son of Abraham were Jusfified by faith, he hath whereas to glory, but not before God, chap. 4. 3.

6. This is the Apostle's Argument: if Abraham was Jusfified by Works, he had somewhat whereby he might boast and glory; but Abraham had nothing whereof to boast or glory; and therefore he was not Jusfified by Works.

7. But to put it further out of doubt, he brings what the Scripture saith, viz. That Abraham believed God, and it was counted to him for Jusfity, verfe 8.

7. In the next place, he proceeds to prove this blessed Doctrine from the nature of Works and Grace, they being quite opposite, and contrary the one to the other. Now to him that worketh, it is the reward not reckned of grace but of debt, verfe 4. If therefore it was granted, a Man could perform the condition of perfect Obedience; yet he could not be Jusfified.

1. Because all, (as he had shewed before) have sinned.
2. Because there is no Reward as a due debt from God, because we can do no more than our Duty, we being the Lords, and all our Abilities and Services can never make a reparation for the wrong we have done against the Law, and the Holy, and Justice of God.

And thus I come to my Text, Rom. 5.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for Righteousness.

To him that worketh not: That is, worketh not, thinking thereby to be justified and saved. Though he may work, i.e., lead a holy and righteous Life; yet he doth it not to merit thereby; but, though he be wicked, and an ungodly person, and do worketh not, yet hath no Moral Righteousness at all; yet if he believeth on him that justifieth the ungodly, his faith is counted or imputed for Righteousness: Not as a simple Act, or as it is a quality or habit; or in us, as the Popish teach; to faith Bellarmin, confess esse Justitia, Faith it self is counted to be a Justice, and it self is imputed unto Righteousness: No, nor in respect of the effects or fruits of it; for so it is part of our Sanctification.

But as it is a hand to hold of, or receive, or apply Christ and his Righteousness.

Many occasions, faith Dr. Downham, the hand of the Receiver is the Grace of Justifying Faith; Tit. 3:5. And the Object and Righteousness is Faith apprehends or takes hold of, that justifieth the ungodly.

1. The Apostle doth not intend by their Words, That if a Man hath the Works here meant, he cannot be justified, unless he throws them away, and become openly wicked and profane; and so that Grace may abound. No, as the Apostle says, God forbid., Rom. 6:1. But his meaning is, that the absence or want of good Works, or moral Righteousness, cannot hinder a Man's Justification, if he believes in Jesus Christ, though he be never so wicked and ungodly.

That justifieth the ungodly. Every Man is ungodly before he is acquainted and justified, having till that very infant a great Mountain of guilt, and death lying upon him.

Justifieth, 'tis Perhaps forsana, a judicial Word, used in Courts of Judgment, or a Law Term, which usually is opposed to Condemnation. And it signifies to absolve, to acquit from guilt, and receiving a Man as righteous, or to pronounce him just and righteous, or give sentence for him, Dem. 25:1, Prov. 17:15, not the making a person inherently righteous; but to count or impute to another. But may be you will say, what ungodly ones doth God justify? If it be an impenitent, ungodly one, how can you reconcile this Text with that of Solomon, He that justifieth the wicked, and goeth in that condemnation the just, even they are both damnation to the Lord? Prov. 17:15.
2. Because there is no Reward as a due debt from God, because we can do no more than our Duty, we being the Lords, and all our Abilities and Services can make a preparation for the wrong we have done against the Law, and the Holy One, and Justice of God.

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Manus occipientis, faith Dr. Downham, the hand of the Receiver is the Grace of justifying Faith; 'Tis not Faith, but the Object and Righteousness his faith apprehends or takes hold of, that justifieth the ungodly. The Apostle doth not intend by these Words, That if a Man hath the Works here meant, he cannot be justified, unless he throws them away, and become openly wicked and profligate; and so that Grace may abound? No, at the Apostle says, God forbid, Rom. 6. 1. But his meaning is, that the absence or want of good Works, or moral Righteousness, cannot hinder a Man's justification, if he believes in Jesus Christ, though he be never so wicked and ungodly.

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But may be you will say, how can such ungodly ones doth God justify? If it be an impatient, ungodly one, how can you reconcile this Text with that of Solomon ? He that justifieth the wicked, and doth that condemneth the just, even they are both abominations to the Lord? Prov. 17. 15.

4. Amen, I answer; 'tis not meant of justifying of any ungodly Act of a wick

ed Person; for God can as soon cause to be, as to justify the ungodly.

2. Nor Secondly, he means not justifying the person in his committing of any sinful deed; for that is as oppoite to God's holy Nature, and all one with the former.

3. Nor in the Negative, are they such ungodly ones that are righteous in their own Eyes, like as many of the Jews and Pharisees were, and Paul also before his Conversion, Phil. 3. 4, 5. 6, 7, when a Persecutor.

For although such who are Righteous in their own Righteous, are the work of Sinners in the sight of God; yet they are such whom God, while they retain that conceit of themselves, will never justify: Christ did not come to call the righteous, but sinners to Repentance. There is, faith Solomon, a Generation pure in their own eyes; yet are they not cleansed from their filthiness, Prov. 30. 11. Our Saviour compares this fort of Men to painted Squalers, who appear beautiful without, but are within full of dead Men's bones, and of all uncleaness, Matt. 23. 27.

What pollution is more loathsome than the filth of a rotten and stinking Squaler? The proud Pharisee cries out, God, I thank thee I am not as other Men are, Exorbiters, Yorufs, Adulterers, or even as this Publican: I fast twice a week, I give Tithe of all that I possess, Luke 18. 13. These Men boast of their good Works, Prayers, and Alms-deeds; but never saw their horrid pride, hardness of their Hearts, Unbelief, and cursed Hypocrisy: They make clean the outside of the cup and plate; but are abominable inwardly in his eye who befools their hearts. These Men are wicked and ungodly, notwithstanding they look upon themselves to be Righteous; and yet are not therefore the ungodly whom God will justify. 'Tis said, the Publican who cried, Lord be merciful to me, a Sinner, went away rather justified than the proud Pharisee.

And in the fourth place, neither are they such wicked and ungodly ones, who though openly profane and wretched Creatures, such that love, and live in sin; yet glory presumptuously of Christ's Death, and say, through him they hope to be saved: They believe in Christ; and therefore do not doubt of their Salvation; Faith is one thing, and Preemption is another. I am afraid, Brethren, that this conceit and delusion of the Devil sends daily many thousands to Hell; because God hath abounded in his Grace, they abound in sin and Wickedness, and presumptuously trust to lying Words; These ungodly ones are not the persons which God doth justify; but rather positively condemns in his Word, and will condemn for ever, unless they believe, truly believe in Jesus Christ.

Therefore in the Fifth place, they are such ungodly ones in the Affirmative, who do feign themselves to be ungodly and vile; they are such, whom God brings to fee their Sicknefs, to feel themselves wounded, who find themselves lost and undone; nay, though some of them may like Paul be blameless, as a respect of the outward Acts of Sin; yet by the coming of the Commandments, so serious and they die. Rom. 7. They fee the pollution of their Hearts, and the pravity of their Nature, and behold themselves the worth of Men.
Though some others may be indeed guilty of gross Acts of Sin, or notorious Transgressors, even just until that very instant that they hear the Gospel preached, and have done no Acts of Righteousness; yet if they believe on Jesus Christ, or throw themselves by an Act of saving Faith on the Blood and Merits of Christ, they are immediately justified; for let Men have moral Righteousness, or no moral Righteousness, they are all ungodly in God's sight, till they believe; and at that very instant do believe, they are accounted righteous through the Imputation of Christ's perfect Righteousness: For as a Man's own Righteousness cannot further his Justification, or condone or add thereunto; so his Sin and Ungodliness cannot hinder or obstruct his Justification, if he truly believe on him who justifies the Ungodly.

My Brethren, do not mistake; a Man seeing himself wounded doth not heal him, though it may, and does put him upon seeking out for healing, for his own healing. A Sinner, doth not render him Righteous. Nothing renders a Man righteous to Justification in God's sight, but the Imputation of the perfect Personal Righteousness of Christ, received only by the Faith of the Operation of God. When I was a Lad, I was greatly taken with a Book, called The Sinner's Pearl in the Valley of央企, as Sinners. O, my Brethren, that's the Cafe, that's the Doctrine which the Apostle preaches: you must come to Christ, believe on Christ, as Sinners, as Ungodly ones, and not as Righteous, nor as Saints, and Holy persons, The whole need not a Physician, but they that are sick. The Thief on the Cross, as a Sinner, cry'd out, Lord remember me, and the Jailer as a Sinner, cry'd out, Sirs, what must I do to be saved? So much, as to the Explanation of the Terms of the Text; in which you have three parts: 1. A Negative Proposition. But to him that worketh not. 2. An Affirmative Proposition: But believes on him that justifies the ungodly. 3. The Conclusion from hence, His faith is counted (or imputed) for Righteousness.

The Observations I shall take notice of from the Words, shall be but two.

1. Def. All Works done by the Creature, are quite excluded in point of Justification of a Sinner in the sight of God.

2. Def. That Justification is wholly of the free Grace of God, through the Imputation of the perfect Righteousness of Jesus Christ by Faith.

I purpose to begin with the first of these Points of Doctrine, and then come to speak to the second.

1. But before I proceed, I shall shew you divers false and erroneous Principles which Men have stucked in, and about the great Doctrine of Justification.

2. I shall then prove the Point, viz. That all Works done by the Creature are quite excluded in point of Justification of a Sinner in God's sight.
Though some others may be indeed guilty of gross Acts of Sin, or notorious Transgressors, even yet until that very instant that they hear the Gospel preached, and have done no Acts of Righteousness; yet if they believe on Jesus Christ, or throw themselves by an Act of saving Faith on the Blood and Merits of Christ, they are immediately justified; for let Men have moral Righteousness, or no moral Righteousness, they are all ungodly in God’s sight, till they believe, and at that very instant they do believe, they are accounted righteous through the Imputation of Christ’s perfect Righteousness: For as a Man’s own Righteousness cannot further his Justification, or conduce or add thereto, so his Sin and Ungodliness cannot hinder or obstruct his Justification, if he truly believe on him who justifies the Ungodly.

My Brethren, do not mistake; a Man seeing himself wounded doth not heal him, though it may, and does put him upon seeking out for healing; so a Man seeing himself a Sinner, doth not render him Righteous. Nothing renders a Man righteous to Justification in God’s sight, but the Imputation of the perfect Personal Righteousness of Christ, received only by the Faith of the Operation. When I was a Child, I was greatly taken with a Book, called The flowing of Christ’s Blood freely to Sinners, as Sinners. O, my Brethren, that’s the Catechist which the Apostle preaches; you must come to Christ, believe in Christ, as Sinners, as ungodly ones, and not as Righteous, not as Saints, and Holy Persons, The whole need not a Physician, but they that are sick. The Thief on the Cross, as a Sinner, cry’d out, Lord remember me, &c., and the Tylor as a Sinner, cry’d out, Sirs, what must I do to be saved? So much, as to the Explanation of the Terms of the Text; in which you have three parts.

1. A Negative Proposition. But to him that knoweth not.
2. An Affirmative Proposition. But believe on him that justifieth the ungodly.
3. The Conclusion from hence, His faith is counted (or imputed) for Righteousness.

The Observations I shall take notice of from the Words, shall be but two.

1. Doll. That all Works done by the Creature, are quite excluded in point of Justification of a Sinner in the sight of God.
2. Doll. That Justification is wholly by the free Grace of God, through the Imputation of the perfect Righteousness of Jesus Christ by Faith.

I purpose to begin with the first of these Points of Doctrine, and then come to speak to the second.

1. But before I proceed, I shall shew you divers false and erroneous Principles, which Men have hadd in, in and about the great Doctrine of Justification.
2. I shall then prove the Point, viz. That all Works done by the Creature are quite excluded in point of Justification of a Sinner in God’s sight.

1. I shall begin with the Papists, who hold that Men are Justified by inherent Righteousness, by Good Works, and not by Faith only, affirming, Good Works to be meritorious, or that Men thereby deserve Eternal Life; and, that a Man may perfectly fulfill the Law of God, though he cannot live without Sin: But to mend the matter, Bellarmine’s Argument is, That Venial Sins, of which he denies not, that all are guilty, yet they do not hinder a Man from keeping the Law perfectly: The foolishness of which distinction is easily discerned; for if they be Sins which he calls Venial, then they are the Transgressions of the Law, and he that transgresses the Law doth not keep it perfectly, but contrariwise breaks it, and is accursed, cut off, and condemned by it: But they affirm, that a Man may not only, by his Good Works, merit for himself; but also may do more than is commanded, or may do Works of Supererogation, or do more than his Duty.

2. The second part I shall mention are the Socinians, who deny the Deity of the Son of God; and from hence deny all the Satisfaction of Christ, because the latter depends upon the former: It was from the dignity and excellency of Christ’s Person, he being God as well as Man, that his Sacrifice had such infinite value and worth in it, that by one single payment (as I may so say) he made such a full compensation to the Law and Justice of God: But they erring in those two grand Points of Christian Religion, run into the third, and deny the Imputation of Christ’s Personal righteousness to us in Justification. And indeed it seems to me that this sort of Men affir that Justification of the SINNER, is nothing more than God’s pardoning him freely by his Mercy, and that only as a simple Act of his own Mercy and Grace, without respect had to the Satisfaction made for our Sins by Jesus Christ, by which Act of God’s pardoning Grace they affirm the guilt of Sin that binds the Sinner over to punishment is taken off; and he is acquitted and delivered from Eternal Wrath; but could this be admitted which they affirm, why should God find his beloved Son into the World to be a Sacrifice for Sin? For could not God, without that Glorious Fruit of his infinite Goodness, have pardoned and acquitted us, and never have suffered his Son to have undergone such pain and sorrow for us, which indeed he did?

3. Another sort there be, which are those called ARMENIANS, of which there are many of late Times.

I find one of them does affirm, That though the Works of the Law are excluded from justifying the Sinner in the sight of God; yet Faith Works as much: So that they include Love to God, Acts of Mercy, and other Gospel Duties, and Obedience in point of Justification, as well as Faith, or joy in Good Works done under the Gospel and Faith together; and this plainly appears by what Mr. William Allen hath wrote in his Book, called, A Glance of Justification. See p. 18. These are his Words, viz. It is nowhere, neither in Words nor Sense, said, but he that loveth me, believeth on him that justifieth the ungodly, his Faith, is counted to him for righteousness. Sure this Man forgot that Love to God was the great thing the Law commanded: Were not the Israelites, or the People of the
Yeas, under the Law, to do all they did in Love to God? That doth make the Lord the Lord by God, with all thy Heart, and with all thy Soul, and with all thy strength, &c. He proceeds to blame our Protestant Writers, in asserting Justification Faith alone, without Works. Brethren, although we do not oppose Faith to Love; as if Faith, that is of the Right Kind, can be without Love to God; yet we say, this Faith and not Works; nor love, nor Works of Mercy, nor any other Gospel Duties, or Obedience, that is counted to us for righteousness; And why to Faith only? Because that Grace only carries us out of our Sinner to another for righteousness, i.e. to Jesus Christ.

4. The same first affirm Faith doth Justifie the Sinner (as far as I can gather it) as it is the act of the Creature, God accepting of that internal act of the Soul, according to his good pleasure, to Justification; not having respect to the Object of Faith, as that the matter thereof is Christ, perfect righteousness, and the form or formal Cause of it, the Imputation thereof, to such as believe in Jesus; but that it hath pleased God to appoint or ordain Faith, in respect of it self, to that end and purpose, namely, to Justifie the Sinner. Of this first is the Dutch Arminian, in pursuance of their main Doctrine of Free Will, they exalt Man's Works, and therefore affirm, that he is Justifie, not by Christ's righteousness, but by his own Faith; God having required of him, instead of full Obedience to the Law of Works, that how he should believe on his Son; and that for doing he should be Justifie and saved, as he should have been before for perfect Obedience: So that this first (as one denies) Faith is the righteousness, which we are Justifie before God. Moreover, they tell us, that Faith is the act of the Soul towards a part of the Gospel and of the Law, as to live according to it; thus it includes, and not excludes Works and that Faith and Works, or Obedience to the Gospel, is one righteousness for which we are Justifie and saved. At the same time you must remember, that they do not own Faith to be the Obedience of a free Will of any power, to act by common affluence, and influence; in which case, the works of men, and present, and any other Duties of Religion, are to be put in the place that men that they make the whole fires of Man's Salvation. First, that Christ hath done, to depend upon the Repealed and corrupt Will of the Creature, and faith, such a condition of Justification and Eternal Life, as may or may not be performed, which, if true, it might be fall out, that not one Soul might be saved, nor withholding the precious price, paid by Jesus Christ to redeem them for; for the vain purity of Reason one Man may fall the losses of Glory, and not believe in Christ, or exert that power every Man may as well do it.

5. Some also there be, who affirm, that Justification confineth in our being perfectly and sincerely Holy, by the Spirit, Light, or Christ within us. Thus Man can be Justifie, unless he be in himself perfect without Sin. If one Men, all their late pretences, in talking of Christ's righteousness; ye evidently those who affirm this Doctrine say, God doth not accept any, where there is any failing, or do not fulfill the Law, and Answer every demand of Justice, Edw. Burrough's Works, 14 Quart. p. 33. And another of their chief Teachers, Enslay, That Justification by the righteousness of another, or which Christ fulfilled for us in his own Person, wholly mistaken us; we boldly affirm (faith he) to be a Doctrine of Devils, and an Arm of the Sea of Corruption, which doth now Deluge the World, Pen's Apol. p. 148. And again he says, It is a great Abomination to say God should condemn and punish his innocent Son, that he having satisfied for our Sins, we may be justified by the imputation of his perfect righteousness, Pen's Sandy Foundation, p. 24. And then afterwards speaking of that Text, Rom. 5. 19. Nor the Heaters of the Law are just before God, but the Doers of it shall be Justifie, From whence, faith he, how unanswerably may I disprove, that unless we become Doers of the Law, which Christ came not to destroy; but as our Example to fulfill, we cannot be Justifie before God. Nor let any fancy that Christ hath fulfilled it for them, as to exclude their Obedience from being requisite to their Acceptance, but only as their Pattern, Pen's Sandy Foundation. p. 25. No marvel they Pray up a finisht Perfection to be attainable in this Life, or that Men may live, and not Sin at all, since without an actual Obedience in our own Persons to the Law in every part and branch of it, no Man can be Justifie in the sight of God. We say there is no Man can be Justifie, but by a complete and perfect righteousness, either inherent in us, or imputed to us; but 'tis evident, by what I have already showed, no Man hath such righteousness in himself; there being none that doth good, and sineth not; if we say we have no Sin, we deceive our selves, and the Truth is not in us, 1 John. 1. 8. Paul says, Out of your Righteousness, When would do Good, Sin was present with him, Rom. 7. Besides, if a Man could live and Sin not, yet he could not thereby be Justifie, because all have sinned, and broke God's Law, which shall therefore forgive for, and pay off the old fore.

6. Another part there be, that hold, that some things must be done by the Creature, not only to prepare for, but to procure Justification, not believing they can have this Wit and Milk, without Money and without price, Isa. 55. 1, 2, or something of their own. They think they must make themselves clean, and then come to Christ to be Justifie, and Justifie.
can gather, the Faith they speak of doth not respect the taking hold of Christ's Righteousness, &c. but the Belief of the acceptance of our Person's Holiness, and sincere Obedience to the Gospel, through Christ, to our Justification: Christ having taken away, by his Death, the rigour of the Law of the First Covenant, which required perfect Righteousness in point of Justification, and hath made the terms of our Justification easier, viz. instead of perfect Obedience, God will now accept of imperfect Obedience, if sincere, and acquit us from Condemnation, and receive us to Eternal Life.

Now such, who have always been looked upon as found in this great Fundamental Point of Justification, believe and teach, Christ came not to destroy the Law, but to fulfill it, and in our Nature, and stand as our Head Representative and Surety, to do and perform the terms thereof; I mean the Law of Works, which we had broken, and by his Death made a full compensation to the Justice of God for our breach of it, whose Actual and Passive Obedience, or Righteousness, is imputed to all who believe in him.

We say Obedience supposeth a Man justified; but thee Men say, that Obedience concurs with Faith to Justifie, or is part of our Righteousness to Justification: We affirm, as a Worthy Divine Observez, that Faith alone perfectly Justifies, by trusting in the Righteousness of Christ; so that there is no Condemnation to them who are in Jesus Christ, Rom. 8. 1. or truly believe in him; but they teach that Faith and Obedience Justifie only, as the Conditions of the Gospel, i.e. as thereby we doing what the Gospel requires of us, and so we are Justified, or accepted, to far as our Faith and Obedience go, and no farther; and when they are perfect at Judgment, we shall be perfectly Justified; so that they render our Justification to be as imperfect as our inherent Personal Holiness or Sanctification is imperfect; or to give it in the Words of a Learned Writer, they intitle, while we are imperfect our Justification is imperfect also, and if our Faith and Obedience be interrupted or utterly lost, Justification is interrupted and utterly lost likewise; nor is it any wonder our Justification should be looked upon by them to be imperfect, whilst any Imperfections remain in us, if the perfect Righteousness of Christ, be not the matter of our Justification, or that which does Justifie us in God's sight; and on the other Hand 'tis impossible, if we are Justified and accepted as just Persons, and graciously acquitted by the Righteousness of Christ, there should be the least flaw, imperfection, or spot in our Justification; but that Christ must needs lay of such, in respect of Justification, as he doth of his Spoule, They art all fair, my Love, and there is no spot in thee, Cant. 4. 7. And how should it be otherwise, since therewas no spot nor blemish found in him.

Mr. Baxter, in his Fourth Proposition, in his Preface to D. Tully, faith, that this Condition (viz. the Covenant of Grace, by which we have right to the benefits of it) is our Faith [mark it] or Christianitie, as it is meant by Christ in the Baptistical Covenant, viz. to give up our selves in Covenant, believing in God the Father, Son, and Holy Ghost, renouncing the contrarys; and that though this contrive to the Christian Covenant (called Faith alone), be the full Condition of our first Right to the Benefits of that Covenant (of which Justification is one), yet obediential Performances, and Conques of Temptations, and Perseverance, aresecondary parts of the Condition of our Right, as continued and concontinued; be faith for Faith to be imparted to us for righteousness, Rom. 4. 22, 23, 24. is plainly meant, that God, who under the Law of Immanency required perfect Obedience of us to Justification and Grace, upon the Satisfaction and Merits of Christ, hath freely given a full Pardon and Right to Life to all true Believers; so that now by the Covenant of Grace, nothing is required of us to our Justification, but Faith, all the rest being done by Christ; and to Faith in God the Father, Son, and Holy Ghost, is reputed truly to be the condition on our part, on which Christ and Life by that Baptistical Covenant is made ours.

Oblivere, here is not a Word concerning Christ's Righteousness: our Faith in him for Righteousness: And hence worthy Mr. Trumbell citing this passage of Mr. Baxter, faith, By this Author, 'tis not Christ's Righteousness apprehended by Faith, but justified us; but Faith itself, as including Obedience, i.e. the belief and practice of the Christian Religion is our Righteousness, by, and for which we are justified and accepted, Luth. Red. p. 8.

Moreover, 'tis worth noting to observe how Mr. Baxter seems to lay the whole stress of our first Justification to what is promised in our Baptistical Covenant, wherein we profess Faith in God the Father, Son, and Holy Ghost, i.e. he might with much ease have foretold that such who entered into that Baptistical Covenant in the Primitive, Apostolical Days, were figh, who before they were admitted thereto, were required to believe: And if true Subjects were all justified before they fled God's Covenant, the Jealous who cried out, Sirs, what must I do to be saved, was by St. Paul required to believe in the Lord Jesus, with a Promise upon his so doing of being saved: Though I deny not, but that Faith in God the Father, and in the Holy Ghost, is enjoined as well as Faith in the Son; yet faith in Christ is the immediate Object of our Faith, and that too as he was crucified for us, and bore our Sins, or was made sin for us, that we might be made the Righteousness of God in him. And 'tis by him that we come to God, and believe in God, and are justified and accepted of God, other foundations (of these things) can no man lay. But Mr. Baxter speaks nothing of this, but of Faith in general in God the Father, Son, and Holy Ghost; which Faith he says is reputed truly to be the Condition on our part, on which Christ and Life by that Baptistical Covenant is made ours, till I meet with this passage of Mr. Baxter's.

I did not so well understand what Mr. Daniel Williams means by those Affirmations of his in his late Book, called The Vanity of Youth, p. 130. 131. who answers their Questions following, viz.

What doth the Covenant bind thee to? (meaning the Baptistical Covenant).

Answ. To be the Lords in a sincere Care to know, love, believe, obey, worship, and serve him all my days, and to depend on God through Christ for all Happiness, Ezek. 16. 8, Rom. 12. 1, Rom. 6. 3.
Qu. What is a Child through the love of Sin, or vanity of Mind, will not agree to this Covenant when he is capable?
Anw. He then rejecteth Christ our Saviour, and renounceth the Blessings of the Gospel.
Qu. Is it a great Sin to refuse to agree to the Covenant to which the Baptism enthrone d thee?
Anw. It's the damming Sin, and the heart of all Sin.

I suppose Mr. Williams, and Mr. Baxter were of the same Faith and Judgment. If you will know what the Terms and Condition of the Covenant of Grace are, which must be performed by us that we may be justified, both theo Men tell you, (though the latter more fully) 'tis to make good this Baptistical Covenant, viz: sincerely to love, believe, obey, worship, and serve the Lord; so that Faith alone as it receives Christ, or helps us to fly to Christ, and rely on Christ, is not the only way or condition (if it may be so termed) on our part, in order to actual Interest in Jesus Christ, and justification; but also the whole of Gospel-Obedience and Holiness, they make to be as absolute Conditions in order thereunto, as Faith. Sirs, we deny not but that Obey dence and Personal Holiness is necessary to Salvation, or in order to a meetness for an actual Possession of Heaven: But we must exclude all inherent Holiness or Works of Obedience done by us, in point of Justification. Pray mind my Text, But to lean that which is not, but believe it.

But if it be not as I affirm concerning thee Men, how can Mr. Williams call the non-performance of the Baptistical Covenant, the damning Sin, and heart of all Sin.

Observe the very same damning Evil, which the Holy Ghost charges on the Sin of Unbelief. In the New Testament, Mark 16:16; John 3:36; he charges on the non-performance of his true Condition of Justification, and Eternal Life; i.e. this Baptistical Covenant: All Sin is damming in its own Nature, every Sin being a breach of God's Law, exposes to God's Wrath and Curse: But the not agreeing to, or non-performance of this Covenant (he making this the Condition of the Covenant of Grace) he calls, by way of Emi nency, the damning Sin, and heart of all Sin. If this Man preaches Christ, or the glorious Gospel, I am much mistaken.

Besides, our Baptistical Covenant is not a sign of that Faith and Holiness we should afterwards obtain; but 'tis an outward sign of that inward Grace we have (or ought to have when baptized) i.e. 'tis a sign that we are dead to Sin, to the World, to the Law, and to our own Righteousness: How shall we (faith the Apostle) who are dead to Sin, live any longer therein, Rom. 6:4. Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into his Death, v. 3. Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the dead by the glory of the Father, so we should walk in newness of Life.

These Persons who were baptized, being true Believers, were in a justified State; and though 'tis true, they by their Baptismal Covenant promised to walk in newness of Life; yet the neglect of this is no more called thedamning Sin; nor is the performance of it that Righteousness they desire to be found in to Justification. But 'tis evident, their Men place Obedience and Perfect Holiness in the place of Faith, and the non-performance of that inherent Holiness and Obedience in the room of Unbelief, though we grant without Holiness no Man shall ever see the Lord; yet 'tis not for that, or thereby we are justified, and shall be fixed, but by the Perfect Righteousness of Jesus Christ.

But to proceed as a further Confirmation, that these Men deny that the Righteousness of Christ, as 'tis apprehended or received by Faith, is that alone through which we are justified, I might here cite another Author, Mr. Trueman's Grand Proposals, p. 30. 36, who paraphrasing on those Words, Rom. 3:26. That he might be just, and the Righteousness of him that believeth in Jesus. He faith, That he that is of the Faith of Jesus, or of the Christian Faith, the just shall live. And concerning the Effects of the Doctrine of Christ, or his Satisfaction, he faith, It was only this that the Obstacle being removed (viz. offended Justice) God might best be happy to act in the pardon of Sinners, in what way and upon what Terms he pleased. The immediate Effect is, that God might be just; though he should pardon Sinners, that he might pardon Salus Justitiae, not, that he must pardon, come what will of it, or be unjust. And further, to exclude Christ's Righteousness from being the Matter of our Justification, (faith Mr. T. Trueman) he faith, that in our Redemption, we are, not properly to be looked upon as Debtors, not God's Debtors, but as Creditors, he as a Governor and Legislator, we as Subjects; and that Christ acted not the part of a Socery (though he once figuratively so called) but of a Mediator explaining Christ, and making reparation to Justice, some other way than by the Execution of the Law; yes, endeavouring that the legal threat might not be executed by making amends, for the non-execution of it. 3. The Sufferings of Christ were not properly an Execution of the Law (though they may figuratively be so called) but a Satisfaction to Justice. And further, that it is contrary to Scripture and Reason, to hold that Christ's fulfilling of, and Obedience to the Law is accounted imputed, all Believers had fulfilled and obeyed the Law in his doing it.

And thus these Men go about to make us, by their right, say, overthrow the great Articles of our Faith, and glorious Doctrine of Justification, it hath been generally received by all orthodox Christians forethat Age of the Church, clearly denying that which Christ did and suffered before and after as a common Person, as a Head, Saviour and Representative for all the Elect, but that he did all merely as a Mediator, viz. Arose Endearing to compose the difference between God and Sinners.

2. Not that he fulfilled the Law of Works for us in our stead; but that he fulfilled the peculiar Law of a Mediator.

3. That Christ, by undergoing the Curse of the Law delivered Mankind from the Curse therefrom; and by his only Obedience, unto the Pleasures of it, purchased Life for them, which the Law promised with other Mercies abounding.
additional Blessings, but rather give Man a new and a milder Law of Grace or Terms of Life, according as the Father and the Son should, or did agree.

And only gave to God a valuable Consideration or Recompence, that he might justly walk and not execute the Law of Works; but give Man a new and milder Law of Grace, or Terms of Life; which clearly tends in a great measure to destroy, or make void the Law, instead of making it honourable, by Christ's perfect Conformity to it, in our Nature and stead; nor can the Righteousness of the Law be laid to be fulfilled in us (if what these Men say be true) that is in our Nature, or as some read it for us; and indeed if Christ's Obedience and Suffering in our stead, hath not delivered us, who believe from the Curse of the Law. Doubtless, we are all under the said Curse still, and so must remain for ever.

Nor can I see why Christ should take our Nature upon him, were he not substantiated in our stead, as surety to do and suffer.

Besides, how can our Sins be laid to be laid upon him, or imputed to him, and his Righteousness imputed to us, were he not put in our stead to do and suffer for us.

If that Righteousness which satisfied the Law of Works, doth not justify us, I know not how we can be justified.

Nor can I see how the Honour of God in his infinite Justice and Holiness, and the Satisfaction of the Law, is repaired by this Doctrine. But more of this hereafter.

4. These Men do not say that the Righteousness of Christ, whereby he fulfilled the Law, is imputed to us, who believe, to justify us in God's sight; nor for that Righteousness sake, God grants us pardon of Sin, and hope of Eternal Life.

But rather (so far as I can gather) that Christ's Righteousness or Obedience is not imputed to us, for which we should be justified and accepted, as being an Obedience due to the Law of the first Covenant; but to his own peculiar Law of a Mediator: But yet so, that Christ's Obedience did merit or purchase, i.e. that God should appoint Men new and easier Terms of Life, instead of perfect Obedience, and Death for the failure of that Obedience.

Thus having given you several dangerous, and corrupt Notions of Men about the great Point of Justification, I shall now proceed to give you in the last place the true Description, Notion, and Definition of it, according as it hath been, and is asserted generally by all sound Christians and faithful Men.

Eighthly, This is that which we say, i.e. That Justification is an absolute All of God's most sovereign Grace, whereby he imputeth the complete and perfect Righteousness of Jesus Christ to a believing Sinner, though ungodly in himself, absolving him from all his Sins, and accepting him as righteous in Christ.

We affirm that Justification is the Acceptance of a Sinner with God as righteous, through the Righteousness of Jesus Christ imputed to him; not that Justification is nothing more but the pardon of Sin, or the not, or non-exacting the Punishment of Sin, due for the breach of the Law of Works, and the acceptance of a Man, so far as he performeth the New Condition of sincere Obedience.

But we affirm that believing Sinners are made Participants of Christ's Righteousness, and the benefits of it; and that by Faith alone, as that by which we wholly fly to him for Righteousness, and trusting in the promise of Life for his sake and benefit.

If that Faith, as some observe, in the whole Latitude, is believing and obeying the Gospel, by which we are made Partners of the benefit of Christ in his Obedience to his own Law; and, in that he having purchased this Grace or Law, i.e. that they which obey him should be justified and saved, and not that Christ's Obedience shall or doth live them.

We believe, and teach that by Christ's Righteousness imputed, he that believes perfectly justified, and is freed from the Curse of the Law, and accepted, and accounted righteous in the sight of God, and thereby hath a certain Title to Eternal Life.

Not that our Justification or Right to Life dependeth wholly upon our Obedience, as the Condition to which it is promised, and we only put into a condition or state of Life imperfect, and subject to change as Obedience it self is: And so that we are not perfectly justified unless our Obedience be perfected, which is the Doctrine some Persons of late preach; for as sure as God justifies us, so sure will he live and glorify us, Rom. 8. 30.

Thus having made our way clear, and removed some Stumbling-blocks, I shall now proceed to show, that all Works done by the Creature are utterly excluded in point of Justification in the sight of God, which must be my business the next day, the time being gone. I shall therefore conclude with a word or two of Application.

1. The First shall be a use of Caution to both Saints and Sinners, to take heed who you hear; it greatly concerns you; for the Times are perilous, the Devil is endeavouring to strike at the Root, even at the Foundation it self, because we are deceived and carried away with those poisonous and abominable Doctrines that are fomented at this present time in and about this City. We ought to keep clean from all Errors; but especially such as are Capital ones. I am afraid many good Christians are not sensible of the danger they are in. I cannot see but the Doctrine some Men strive to promote, is but little better than Popery in a new Dress. Nay one of the worst branches of it too, shall any who pretend to be true Preachers of the Gospel, go about to mix their own Works or their sincere Obedience with Christ's Righteousness; may, to put their Obedience in the room and place: of Christ's Obedience, as that in which they trust and desire to be found.

2. Let me exhort you all to stand fast in that precious Faith you have received; particularly about this great Doctrine of justification, give your selves to Prayer, and to the due and careful Study of God's Word: And beware lest ye also be led away with the errors of the wicked; fall from your own steadfastness, 2 Pet. 3. 17, 18. But grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be Glory both now and for evermore. Amen.
JUSTIFICATION without WORKS.

Rom. IV. 5. But to him that worketh not, &c.

I have already opened this Text of Scripture, and gave you an account of the Scope and Coherence thereof at large; and then observed two Points of Doctrine thereafter.

First, That all Works done by the Creature are quite excluded, in Points of Justification of a Sinner in the sight of God.

The last Day, I showed you divers eminent Principles, held by some Men about the Doctrine of Justification. I shall trouble you with no Repetition of what we have said; but proceed to what was then propounded to be further done, which is to give you the Scripture-Proofs, and Arguments to confirm the Truth of the first Point of Doctrine; viz.: That all Works done by the Creature are quite excluded, &c.

My first Argument shall be taken from the very Letter and express Testimony of the Holy Scripture, Rom. 3. 27. Where is boasting then? It is excluded: By what Law? Of Works? Nay, but by the Law of Faith. This Text almost in many Words confirms this Proposition; if all boasting is excluded, all Works are excluded: But more of this hereafter. See Rom. 4. 4. If Abraham were justified by Works, he had whereof to glory, but not before God.

Therefore he was not justified by Works, but by Works. Even as David asserted the Righteousness of the Man unto whom God imputeth Righteousness without Works, Heb. iv. 12. And in this great Gospel-Truth, Phil. 3. 3. And the David doth not use the very same Words, as here expressed by the Apostle; yet they are Words of the same Purport, the same Sense, and meaning of David in the same.

I wonder at the boldness of some Men, who affirm the Word Imputation of Righteousness is nowhere to be found in the Scripture. Doth not the Apostle plainly and positively affirm, God imputeth Righteousness to some without Works? 

Many and these too without Works. See Gal. 3. 11. Keeping a Man to be justified by the Works of the Law, but by the Faith of Christ.

Keeping a Man to be justified by his Works, and yet by the Faith of Christ. What is that, being new and certain of this, that is a Doctrine (as if he should say) we are well grounded in, and confident of, That a Man is not justified by the Works of the Law; Works do not justify or declare us righteous in the sight of God: So Eph. 2. 8, 9. By Grace ye are saved through Faith, and that not of yourselves; it is the gift of God, not of Works, lest any man should boast. Here if bargain in the Alternative, This Grace, and also laid down in the Negative, not of Works, and the Reason subjoined.

To these Proofs of Holy Scripture, we might mention That in Phil. 3. 10. Ten thousand, and I accounted nothing that I had for the Excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung; and I account that I have counted them but dung, that I may win Christ, and be found in him, not having any one Righteousness imputed, which is apart from the Law, but that which is through Faith, the Righteousness of God which is apart from the Law; That of Faith.

What was it that accounted but dung, and gave up for Lost? Why, he tells you it was whatsoever he accounted good for gain, or did esteem of, and reckoned upon, all his own Righteousness, while he was a Pharisee, and all his own external legal Privileges, which induced him to glory in; but now they were nothing to him: He Isavages Virtue, or Excellency in them, but wholly floor himself on Christ, and on His Righteousness for Justification.

I hold, then at this very time all the Righteousness I have (he speaks in the present Tense) for as long as I am alive, is in comparison of that Righteousness, which is done and must justify him in God's sight, in which he would be found now, and at death and judgment. Compare this Text with that in Tit. 3. 5. Not by works, of righteousness which we have done, but according to His mercy He saved us.

Ob! But perhaps some will object, that the Apostle in all these Places only excludes the works of the Law, and not the works of the Apology, which are many, and of such an Essence, that we have done. We that are Saints, who profess the Gospel; and faith Works, which are God's Ornaments and Adornment, they are such Works of Obedience to the Gospel, as are Praised by the Apostle in the Epistle to the Romans, chap. 12. He says, We offer to God, and to the advancement of the Gospel, and to the Glory of God, our whole lives and our whole Selves, for His service, for His praise, that we may be accounted righteous in His sight.

He says, Therefore he excludes all Works done by the Creature, either before Grace, or after Grace, as well Works of Obedience to the Gospel as to the Law. Pray obverse, not by works of righteousness which we have done, but according to His mercy He saved us.

Thus it is plain to us, that the Apostle excludes all Works done by the Creature; either before Grace, or after Grace. As also all Works of Obedience to the Gospel, as to the Law. 

2. If in Works were not excluded, then there would still be the same offer or reason to glory, or to boast; be the other Leg of Gospel-work, which is since 

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all boasting is excluded, all Works are excluded: It signifies nothing what Works they are, if the reason of their Exclusion be but considered, which is to take away all manner of boasting, and to abide the Creature, and wholly to magnify God, and exalt Free Grace.

3. Moreover, the like Debts were due to us, For to him that worketh, is the reward not reckoned of grace but of debt. What though some of my Works do not make God a Debtor to me? Yet if any Works in this cause are not excluded, God would fill become a Debtor to me, which is inconsistent with the Doctrine of Free Grace.

4. If Works going before Justification, are excluded from being any cause thereof, then much more those Works that follow Justification, for Causes (as one well observes) do not use to follow after, but go before their Effects, at least in order of Nature.

5. If Works justify, they must of necessity be good Works; but Works done before Faith, or without Faith, are not good Works, for whatsoever is not done of Faith is Sin, and are dead Works: Neither can the Fruit be good, as our Saviour faith, while the Tree is bad. Every evil Tree bringeth forth evil fruit; but every Man before he is justified, is like an evil Tree, and therefore can bring forth no good Fruit, no good Works: Wherefore all Works, his evident, before Faith and Justification, are utterly excluded.

6. Furthermore, the Apostle speaketh of all Men, whether converted or unconverted, that is not of Works, or Works done by them, or either of them, that they are justified, or saved, but by grace; we are justified by grace, and not by Works; all Works are opposed (by the Apostle) to Grace, therefore all Works are excluded. From hence take this Argument.

That Doctrine that gives the Holy Scripture the Lie, is false and to be rejected.

But the Doctrine that mixes any Works of Righteousness done by the Creature with Faith or the Free Grace of God, in point of Justification, given the Scripture the Lie; therefore that Doctrine is false, and to be rejected.

2. Arg. That all Works done by the Creature, are utterly excluded in point of Justification, appears from the different Nature of Works, and Grace; we positively said, we are justified by Grace.

Now Grace and Works (let Works be what sort they will, I intercede contrary the one to the other. See Rom. 1.6. And if it be of Grace, it is not of Works: whereas Grace is no more Grace, but if of Works, then it is no more Grace, otherwise Works is no more Work. There is no mixing Works and Free Grace together, but one or the other doth and will destroy the Nature of the other; and as it holds true in Election, so in Justification: If Justification was partly of Grace, and partly by Works done by the Creature, or from pompous Holiness and sincere Obedience done by us, then Grace is no more Grace, or Works no more Works: For whatsoever proceeds of Grace (as our Annotators observe) that cometh freely, and is not of Debt, But whatsoever cometh by Works, that cometh by Debt: but now Debt and Free Grace, or that which is free and absolutely by Grace, and that which is by Debt, are quite contrary things; therefore to say Men are called and justified, partly by Grace, and partly by Works done by the Creature, this were to put such things together as cannot agree; for tis to make Merit no Merit, Debt no Debt, Work no Grace, Grace no Work; and to affirm and deny one and the same thing. From hence take this Argument:

The which is of the Free Grace of God, is not by any Works done by the Creature. But Justification is of the Free Grace of God; therefore not by any Works done by the Creature. That being justified by his Grace we should be made heirs according to the hope of Eternal Life, Tit. 3.5. From hence rises all the hopes we have of Salvation, tis by, and according to the Free Grace of God, through the Mercy of Jesus Christ alone.

3. Arg. My third Argument, to prove all Works done by the Creature are excluded in Justification, is this: Yet Faith is the very premiss in the Gospel in order to Justification, not Love, not Charity, not Works of Mercy, but Faiths: Now why is Faith rather than any Grace mentioned as the way to be justified; is it not from the Nature of this Grace? In respect of the Object it flies unto, or takes hold of, Faith contrary to any other Grace of the Spirit, carries the Soul out of himself to Christ, like as chafe who were flung with the fiery Serpents in the Wilderness, were healed by looking up to the Brazen Serpent; So by fixing our Eye upon Christ, looking by Faith upon Christ, we come to be healed and justified. Moreover, pray wherein doth the Terms of the Gospel differ from the Terms of the Law, Dothis, and live; or, The Man that doth these things shall live in them, Gal. 3.12. Lev. 18.5. These are the Terms of the Law. Thus runs the Tenure of the Law.

But the Terms of the Gospel are quite different; Believe on the Lord Jesus, and thou shalt be saved, Acts 16.31. This was the Doctrine Paul preached to the poor trembling Jailer, which agrees with what the same Apostle saith, Rom. 10.9. If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine heart God's Chosen holy from the Falling very shall be saved. This Confession, and this Faith, has more in it tis true than some believe; it's not a verbal Confession only, but a believing Christ was raised from the dead, Jet a believing with all the heart, Acts 8.37. or to throw our selves wholly on Christ by the Faith of the Operation of God, Col. 2.12.13. in full confidence and assurance that he was raised from the Dead, as our Head, Saviour, and Representative, for our Justification, by the Power or Virtue of which Faith, we also rise with him from a Death in Sin to walk in newness of Life. From hence I argue thus:

That Doctrine which confounds the Terms of the Law and Gospel together in point of Justification, is a false and corrupt Doctrine: But the Doctrine that mixeth sincere Obedience, or Works of any kind done by us, with Faith in point of Justification, confounds the Terms of the Law and Gospel together in point of Justification; therefore that Doctrine is false and corrupt Doctrine.
Oh! May be our Opposers will object, that the Terms of the Law consist in perfect obedience, and that the Terms of the Gospel consist in faith and sincere obedience, and therefore they do not confound the Law and Gospel together, &c.

As for the difference between the Law and the Gospel (as all our true Predecessors Divines teach) doth not at all consist in this; i.e. that the one requires perfect obedience, and the other only sincere obedience; but in this, that the one requires doing, and the other no doing but believing for Life and Salvation: their Terms differ not only in degree, but in their whole Nature.

The Apostle, "is evident, opposeth the believing required in the Gospel to a manner of doing or working for Life, as the Condition proper to the Law. The Law is not of Faith, but the Man that doth them hath life in them. Faith in Jesus Christ, the Mediator, is not commanded by the Law by which the Soul shall live, the Law faith nothing of this; this is none of the Law: And the Gospel speaks nothing of doing, or working for Life, neither of perfect nor sincere obedience, but the direct contrary. He that worketh not, but believeth on him that justifieth the Unjustly, his Faith; not his Obedience to the Gospel, but his Faith is counted for Righteousness.

If therefore we seek justification by any manner of doing or works, though upon never so small and mild a Condition of obedience, we do thereby bring our selves under the Terms of the Law, which is a complete Declaration of the only Terms whereby God will judge all, and condemn all who are not brought to feel the Infiniteness that is in it, through the Flesh, Rom. 3: 29. we justify the Soul, and from that right and self-drawn all their Works of obedience, and accept of Christ's Righteousness and perfect obedience to the Law, to justify them in the sight of God, for their obedience be never so sincere, if it be not perfect, we are filled with the Law, and trespass against it. Wherefore we believe in Jesus Christ, so that all who seek for Justification or Eternal Life knowingly, or ignorantly by any Works done by them less or more, whether commanded by the Law or Gospel, confound the Terms of the Law and Gospel together.

And yet, let's add one more, i.e. it cannot be rationally doubted, but that the Jews and Judaising Christians in the Apostles Days, against whom he contended, did profess any hope to be justified by a complete or perfect obedience to the Law according to the rigour of it, but no doubt thought if they did sincerely do what they could to love God, and keep his Commandments, they should be accepted and justified in his sight: For the Jewish Religion taught them that professed (as one observer) had no knowledge of himself, which appears by their Anniversary Feasts at the day of Atonement, and several other Rites of the Law; nor have we any reason to conclude but some of them yielded also sincere obedience (I speak of Moral Sin), to the Law, th'this being so, I see not why their sincere obedience might not justify them as far forth, as any sincere obedience to the Gospel or milder Law can a Christian now.

Brethren, this new Doctrine is but a piece of Old Judaising: They

There men do but stumble at the Old Sinners' Law, which was the seeking to be justified by a man's own Righteousness, in a sincere or acceptable obedience, to that Law or Rule of Life God gave them; and to thereby not submitting themselves to the Righteousness of God, which is by Faith in Jesus Christ, without the Law or any obedience of ours.

Moreover, pray consider that Paul who told the Galatians they were fallen from Grace, did not الدوos faith in a better Law or Rule of Life; they were still Professors of the Gospel, though they thought obedience to the Law a necessary Condition in order to justification. Nor was the Oberreration of the Moral Law a damming Sin: No, no, the Gospel obliges to it; but it was their seeking justification thereby, and not by faith only, or in that respect mixing Works with Faith.

4. All Works done by the Creature are excluded to point of justification of a Sinner in the sight of God, because we are justified by a perfect Righteousness: If no Man is in himself perfectly righteous, then no Man can be justified by any Works done by him. But the Apostle proves, that the Justice of God requires a perfect or sinless Righteousness in point of justification; and also proves that all have sinned, nor is there one that doth good, or knoweth any; No Person has a perfect Righteousness of his own. Also, Says the Law of God is but as a Transcript or written Imposition of that Holiness, and Purity that is in his own Nature, and therefore to show us what a Righteousness we must be found in, if we are ever justified in his sight. Nor can it be once supposed by any Man, unless blinded, that God will ever lose or relax the Sanctions of his Holy Law, or show a jot or tittle of that Righteousness his Holy Nature and Law require in point of our being justified in his sight; it must be all fulfilled by us in our own Persons, or by our Surety for us, and imputed to us.

The Law did not only proceed from God, doubtless, as an Act of his Sovereign Will and Prerogative, but as an Act proceeding from his Infinite Justice and Holiness. Can any be so foolish, as to once conclude God for his own sake would destroy the Law, or to diminish, or take away the least part or title of that Righteousness he therein joins, which so well agrees with the Perfections of his own pure Nature; it is strange to me any should conceive God should give way to relax or abrogate the Law of perfect obedience, any, and tend his Son to do it (and in his room bring in a Law for imperfect obedience), in his own justice, if he repented he ever gave it.

For by this means, faith a learned Author, God should lose much Honor in making this record Covenant, and granting such safe Terms; for there is no comparison between perfect Obedience required by the Law, and the to God as his Creator, and that in perfect Obedience, which is accepted by the Gospel, neither in Quality, nor Duration: Here lies the whole

Man may be converted at the last, hour and saved, though he have lived in Rebellion against God many years; What! He is Honored or Service towards him from such a Man? Yes, from the best Men, who contempts their Righteousness, by their sinful rage, in comparison of a finch's Nature and perfect Life, as a Spectre of all Duties, Time, and Place, without measure of any lesser Imperfections.
2 Seetions. What should be the reason of this alteration? If there had been
2 Law given, which could have given Life, evidently righteousness should have been
4 by the Law, Gal. 3. 21.
6 Could not Man keep the Law of Works then? it seems the first Law was
8 too strict. This reflecteth upon the Wildom and Justice of God: It must be
10 granted that perfect Man could observe a perfect Law, had God pleased
12 to give him Grace and Ailhance sufficient to his State and Needes; and
14 that there was no need the Law should be altered, and the Obedience, the Con-
16 dition of it, changed from perfect to imperfect; For if perfect Man could
18 not keep the Law of perfect Obedience, with sufficient Grace. How should
20 infall Man perform the Law of incere Obedience, having no more than suffi-
22 cient Grace to alıfl him? Did not God foreknow that Man would break the
24 Law of Works, and so was necessitated to make a New and more eafı Law?
26 Or, did not God both foreknow and permit the Fall of Man? Or, could be
28 not have hindered it? Why then should he give way to the subrogating the
30 Command of perfect Obedience, to bring in that of imperfect? Surely (as
32 Augustine faith) God is so full that he can allow no Evils, and so Good that he
34 can permit no Evil, except it be by design to bring greater Good out of it.
36 If God permitted the First Covenant to be broken, that thereby he might
38 shape Man and magnifie his own Grace, and his Son, in bestowing Heaven
40 freely on him, and in bringing him thither by the continued Power of par-
42 doning and sanctifying Grace; hereby indeed God doth indeed advance his
44 own Glory, by the change of the Covnetants.
46 But that the Condition of perfect Obedience, being broke by Man’s Sin
48 the Law therefore should be dis annulled, and a new way of treating with
50 Man set up, wherein still Man should be something, and his Works bring
52 about his own Salvation, and God be contented with few and very imperfect
54 Acts of Obedience; this certainly is a prejudice to his Honour; nor doth this
56 make it up, i.e. That our Obedience is accepted for Christ’s sake; for Christ only
58 was a manner for removing the Old Covenant, (say you) and the granting a New;
60 but he did not obey our laws; nor doth add any Worth to our Obedience; 
62 unless you will say that we are justifled by our own sincere Obedience, the
64 righteousness of Christ making up the defects of it; and so our own righteousness
66 will be a co-ordinate cause of our Justification with the Justification of
68 Christ; we say.
70 When the Apostle faith, By the Works of the Law no Flesh shall be justifie, he doth not mean only the Law, as in the Hands of Moses; but also as it is a
72 new given forth by Jesus Christ; for we are still under Obedience to the Moral
74 Law, the fulness of which is to Love God and our Neighbour as our selves: By
76 the Law is meant that Rule of Life God hath given, when it is written in the
78 Heart; or given by Mofe; or as given a new by Christ as a Rule of Life to us: Love
80 is a breach of Christ’s Law; or as the Law given by Christ, as well as is not
82 given by Moses; no Man, because a Sinner can be justified by his own Works,
84 Righteousness, or Obedience; but all Men are Sinners, whether Prophets
86 or
88 of Providence, Rom. 9. 21. (As I said before) he that is justified, must be just or
90 in the eye of Sin, or have such a Righteousness imputed to him, God will in no wise
92 clear the guilty, Exod. 34. 7. God is just as well as gracious, Rom. 5. 26. he can
94 not suffer any wrong be done to his Holy Law. Consider the Purity of his
96 Nature and Rectitude of his Will: His Justice must be satisfied, his Law fulfill-
98 led by us, or by our Saviour for us, and will not abate a little of that Right-
100 eousness it doth require; yet fisch is also his Goodness, that what we could not
102 do in keeping perfectly the Law, he sent his Son in our Nature, as our Saviour
104 and Rejoesthetic, to do it for us, Rom. 8. 2. That the Righteousness of the Law
106 might be fulfiled in us, that is in our Head, who by Faith is ours; and thus by
108 Faith we do will make void the Law, but establish it: Is the Law rendered useless,
110 or of none effect by Faith? Are we justified without regard had to the just Com-
112 mands thereby required, or without a Compensation made for the breach
114 thereof? Is it made void? No, God forbid, (saith the Apostle) we establish the
116 Law, in as much as by Faith we get or attain to a perfect Righteousness: even
118 faith a Righteousness as the Law requires, by being Interested in the complete
119 and perfect Righteousness, and Obedience of Christ to the Moral Law, in whom
121 every Type and Shadow of the Ceremonial Law, and in whom each Promise,
123 and Prophecy is fulfilled also: To clothe this, take this Argument. If we are ju-
125 stified by a perfect and perfect Righteousness; then an imperfect though a sincere
127 Righteousness, doth not justify us, but we are justified by a complete and perfect Right-
129 eousness. Eras.
131 Remember, Sinners, you are guilty, and must be justified in a way of Right-
133 eousness, as well as pardoned in a way of Sovereign Mercy, that God might be
135 just, and the Justifier of them that believe in Him, Rom. 3. 26. We can only be
137 justified, faith learned by Faith, that Righteousness which is universal and
139 complete. Lege’s Body of Divinity, p. 52. Our Obedience, though sincere, is
141 not universal nor complete; therefore our sincere Obedience or Righteous-
143 ness justifies us, not in God’s sight.
145 At Work done by the Creature are excluded by point of Justification of the Sinner
147 before God appears, because Gospel-Justification is a great Mystery, and the preaching
149 of it cannot lead Follishmen to the wise Men of this World: to preach Christ and his Righteousness, as that which justifies us they cannot understand: Natural
151 Light and Reason comprehends it not. What, much we be justified by the Obe-
153 dience and Righteousness of another? This to the learned Greek was a Strange
155 Doctrine.
157 But to say a Man is justified by sincere Obedience, i.e. by believing the
159 Truth of God’s Word, and living a godly Life, fairs well with Man’s natural
161 Wildom and Reason: But the Doctrine of Faith, though it be not against
163 humane Reason; yet it is above it, and wholly depends upon divine or extra-
165 natural Revelation, through the Man is inclined unto your remission of Sins, and by
167 him all that believe are justified from all things, by which they could not be justified by
169 the Law of Moses, Acts 13. 38, 39. For no by one Man’s Injustice mercy
171 were made Sinner’s so by the Obedience of one kind mercy be made righteous, Rom.
19. How dare any say our Works or sincere Obedience is our Righteousness, 
Gethae, with the Apostle positively affirms, We are made righteous by the Obedience of Jesus Christ? If it be by his Obedience, (as not by our own.) For as Adam was imputed to his Seed to Condemnament, so is the Obedience or Righteousness of Christ imputed to all those who believe in him to justification.

Now the worst of Men that have any sense of Religion, are prone to conclude the only way to obtain God's Favour, and to be justified in his sight, is to make the practice of Holiness and upright Walking a Condition, (as it is before the Law,) Nay, the very way thitherunto, and that Happiness is to be by that, which is unseasonable. Hence it is, when they meet with any awakening Convictions of Their Guilt and yearly, they presently begin to think they must amend their Lives, and perform Religious Duties: Nay, this way, the Heathen were brought to their best Devotion, as a learned Writer observes, Mankind being made and born under a Covenant of Works, are naturally led to Work for Life, or to do something to procure God's Acceptance, andcharghe his Displeasure. The very Light of natural Reason informs us, that it is just with God to require us to perform Duties of sincere Obedience, or Duties of natural or justified Religion; and if we do them in a manner as he commands, we presently through self-love and blind hope, persuade ourselves we are accepted, when we come short, though Christ who died for Sinners.

And thus we may perceive that the Perversion of Salvation and Justification by the Condition of sincere Obedience, hath its Original from our corrupt, natural Reason, and is part of the Wisdom of the World, but not of the Wisdom of God. For to believe and do all that is required by God is a Mystery, that belongs only to him, and was revealed before the World began to our Glory. It is not of the things of the Spirit of God, nor of the Mystery of Faith, which the natural Man cannot receive, but are foolishness unto him: This is not the foolishness of preaching whereby God is pleased to save them that believe. 1 Cor. 2:6, 7, 8, 9, 14.

Certainly the Justification of a sinner, in the sight of God, by Faith alone, as to believe in him and cleaving to him, is as one of the chief Mysteries of the Gospel; but from justification was by our own Obedience, or by conforming our Lives to the Rules of the Gospel, Justification and Salvation would come from being any more a Mystery: But to be justified by the Righteousness of another, though Sinners in our Selves, and have done nothing to procure such Favour and Acceptance at God's hand, can't enter into the heart of nature and self-deceived Mankind. Sirs, our Justification is a great Mystery, in an Act of God's Sovereign Grace and Wisdom: Forth the Justice and Mercy equally flow forth, and the one both not eclipse the Glory of the other. Sin is published, and the Sinner acquitted.

II. If when we have done all that we can, we are unjustly sentenced, or are unfavourably treated under the Gospel, we cannot be justified. But contrariwise all Works in that respect, as done by us, are considered as done through Christ, and approved of God. 17:24-27.
Gospel in Holiness and sincerity; Obedience. And thus, though imperfect Obedience to the Law was due to the Law itself, yet imperfect Obedience to the Rule of the Gospel, if sincere, is the Children's Bread; that which is the chief part of our Conformity to the Rule of sincere Obedience, and Christ's Righteousness, cannot be done by Faith alone without this of ours.

2. But, in order to these, Texts hath always been urged by found Protestant Writers, as one of the Pillars of the Doctrine of Justification by the Righteousness of Christ applied by Faith alone. St. Paul doth not only affirm that Righteousness be had before Conversion, but his Obedience to the Law in point of Justification; he speaks in the present Tenet, When things were gone to me, these I found lost for Christ; but that which he adds, is more, I was grieved all things. He speaks, as our Divines note, of all, both parts, of language; and also of the works done by him under the Gospel, all he counted as done in comparison of the Knowledge of Christ and his Righteousness, or the Righteousness of God which is by Faith.

3. 'Tis to be noted how Mr. Williams and Beattie do jump together, and agree in their Expedition of this Text. The latter faith, That by Righteousness which is of the Law, we mean Works of Obedience done through the Knowledge of the Law by the only Strength of natural Abilities before Conversion, To which Cheminsion and other Protestant Writers answer, That Paul rejected not only the Works before his Conversion, which he appointed, speaking of the time the Works be done before his Conversion, which he appointed, speaking of the time, but also the Works of his prevenient Conception, ye. doubts, and I as many other things, but left.

Mr. Williams faith, they were the Jews' Privileges, and that consisted Christ's Righteousness which be once received. But faith he, a Gospel-holiness is not here intended; and that fill, by speaking in the present Tenet, Paul means what was faith he. Pray observe he both exclude the Righteousness of the Law, done by natural or legal Abilities; and they both agree to include an inherent righteousness, performed by gracious Assistance under the Gospel. This Man is I hope no Papist, though he strives, 'tis plain, to maintain one of the greatest parts of Popery, and that part God raised up by his, but principally to detect.

Consider that the Apostle positively disclaims all Righteousness of Obedience done by the Creature in Justification before God, and did rely on the Righteousness of God: For if he lets our Righteousness, or the Righteousness of the Creature in direct opposition to the Righteousness of God, which is by Faith; then that which is the Righteousness of God applied by Faith, is not the Righteousness of the Creature, though never is sincerely performed, but the former is true: Ergo,
feasts the ground of Hope, Peace and Comfort, not only have the joy of God's Salvation, but Salvation itself; for if you build on your own Righteousness or Obedience, and not on the Righteousness of God, which is received by Faith only, you will fall into Hell, by stumbling at the same stumbling stone of the Jews did, Rom. 9:32, 33, Eph. 2:10.

2. Arg. All Works done by the Creature are excluded in point of justificatiom. (a) In the sight of God, because we are justified by Righteousness by which the justice of God is satisfied, and His Wrath appeased. That Righteousness that delivers us alone from Condemnation, and the Curse of the Law, doth justify us and none else, and is not that the Righteousness of Christ; it is not the Righteousness that is acquired from Condemnation and Death, put into a State of justificatiom and Life?

What is it that thus new Devils talk of? How is Christ's Righteousness made our legal Righteousness, and yet not our Evangelical Righteousness? If the Righteousness of Christ be imputed to us, as that which is added by Faith, doth deliver us from Condemnation, Wrath, and Death, certainly we need no other Righteousness to justify us in God's sight unto eternal Life.

Obj. But Christ is against the Gospel. What Defence against this?

Ans. The Person that we speak of, that Faith, he believes in Christ, therefore the Gospel charges him not, and the Law cannot. Here is a Pardon, if you receive it, you are acquired. Here is a Pledger, if you apply it, you are bonded. The Man receives the Pardon, applies the Pledger; he is by the Grace of God helps to believe, he is therefore delivered from Death, and put into a State of justification, and shall not come into Condemnation, Rom. 3:11.

2. No Man is acquitted from the Charge of any Sin, either against the Law or Gospel, till he believes; but when he believes, when he applies the Merits and Righteousness of Christ, he is justified from all that, from All Sins, of what Nature forever are. Must we by our future Obedience make God a Compensation for the Sins we have committed against the Gospel, and free Tenderers of His Grace, or for fighting the Word of Reconciliation? No. Hath not Christ satisfied God's Justice for all our Sins? and when we believe, are we not thereby justified from all Sins committed against the Gospel, as well as against the Law? Have we any Place at God's Bar, but thence of the Merits of Christ, and his Righteousness only, let us or Sin, or Christ be what it will.

Queft. But how does it appear that the 7 has believe is not justified by Christ indeed.

Ans. Why his Faith, if true, will make him a new Creature, which will purge his Heart, it will lead him into a new walk, and one of genuine Obedience, but Christ's Righteousness, for all that does believe, (a) shows of that he has satisfied the Justice of God, though his Obedience and inherent Righteousness may justify his Faith, or evidence the Truth of Grace to his own Conscience and to God also. But, Obj. God does require an Evangelical Righteousness in all those who believe this Righteousness, Christ is not, nor is the Righteousness of Christ; he may be said to be our legal Righteousness, but not our Evangelical Righteousness. And so far as we can reconcile any Righteousness, so far we are justified by it; and according unto this

this Evangelical Righteousness must be, if we have it, we shall be exalted, and if we have it, we shall be conformed; there is a justification according to it.

To this, take reverend Dr. Owen's Answer, According to some Authors, 'or Malefactors of this Opinion, 'I mean, faith is the Lord Christ is as much our Evangelical Righteousness as he is our Legal. For our Legal Righteousness, he is not in their Judgment by a proper Imputation of his

righteousness, but by his righteousness in our justification. And by he is our Evangelical Righteousness.

For our Salvation is an effect of fruit of what he did and suffered for us; and by he is our Evangelical Righteousness also.

Eph. 5:25, 26. Tit. 2:13, 14.

2. None have this Evangelical Righteousness, but those who are in order of required of all that do believe, and are justified; and we, not need much more how a Man is justified after he is justified.

God hath not appointed this Personal Righteousness, in order to变速 to blot out before him; though they have appeared to evidence our justification before others.

If we see in any sense this Righteousness, in the sight of God, we have whereby to boast before him; though we may not, for the sake of others, yet we may so comparatively, and with respect to others, who cannot make the same for their justification; but all boasting is excluded; and it will not be tolerated, or that this Personal Righteousness is of the Free Grace and Gift of God into force, and not into others; for we shall plead it as our Duty, and not as God's Grace. See his further Answer, Dr. Owen's Jusl. 221, 222.

To close this, take this Argument:

If by the Righteousness of Christ, which is not of us, Rom. 9:15, 16, the Justice of God is fully satisfied, we are justified, then all Works done by us, or inherent in us, are excluded in our justification before God. But by that Righteousness of Christ which is not of us, though imputed to us, the Justice of God is satisfied, therefore all Works done by us, or inherent in us, are excluded, and by the Righteousness of Christ.

Finally, faith Believing. Nothing more frequently doth the Scripture teach than that the Pardon and Death of Christ was a full and perfect Satisfaction for Sin. Further he faith, God doth indeed accept, as a true Satisfaction, for Sin, any Justice but that which is infinite, because Sin is an infinite Offence. Eph. 4. Dr. T. 1. 2. Now the Sufferings of Christ and his Righteousness only, is of an infinite Value, our not is; therefore Christ's Righteousness only, and not ours, is a true Satisfaction for Sin. Our Adversity sometimes are forced to speak the Truth.

A. Arg. All Works done by the Creature, are excluded, Rom. 3:28, 29. Of the Obedience of Man, that many are made righteous, that is, full Christ, he is made of God; but our inherent Righteousness is of many, i.e., every Man's own. Obedience that
10. Arg. All Works done by the Creature, are excluded in point of Justification: I protest ye: If any one Man were justified without Works or sincere Obedience, or through Faith only; then all Works of Obedience, etc. are excluded: But the Tow in the Csf was justified without Works of Obedience, and so are all Infants that die in Infancy that are laved; the Matter of Justification is one and the same; the Relation that comes our Maldy is alone in Infants and in Adult Periody; it is the Blood, the Merits of Jesus Christ; or 'tis his active and passive Obedience, which is our only Righteousness to discharge us from Sin and Condemnation: Though the Mode or Manner of the Application thereof, may be different to the Adult, 'tis by Faith only; to Infant, in a more secret and hidden Manner, not known to us.

Nay, Abraham, David, and Paul, were not justified by inherent Righteousness, but by Faith without Works of Obedience; and as Abraham was justified, so are all the spiritual and true Sons to them, and every one of them, is Faith imputed to Justification or Righteousness, even by Faith alone without Works as Paul proves, Rom. 4, 4, 5. 11. Arg. If, because Christ is rendered or offered to Sinnets as Sinnets, not as righteous Persons, but as ungody ones, without any previous Qualifications required of them to fix themselves to receive Christ; they are all as poor, job, undone, weary, and heavy laden Sinnets required to believe in Christ, or venture their Souls upon him, though they have no Money, no Righteousness; if they have, they must cast it away, in point of Dependence, Truth, or Justification: These are they, Christ came to call them. They are he invites to come to himselfe, as he they are he came to seek, and to save, who fee nothing of Good in themselves, but contrariwise, are fille of their filthy Hearts and abominable Lives: And yet though it be thus, if they come to Christ, believe truly in Christ, they shall at that very Instant be justified, which Faith or Divine Grace will soon make them holy and sanctifie them; for holy Habits are at that very instant imputed into them, though Sanctification is a gradual Work: This being so, it follows all Works done by the Creature are excluded, in point of Justification of a Sinner before God. What said Paul to the Ungody Taxier, when he cry'd out, Sir, what must I do to be saved? Believe on the Lord Jesus, and thou shalt be saved and thy house. Acts, 16, 31. The Apostle did not put him upon doing to be saved, but upon believing. But Oh contrary is this to the Doctrine some Men preach now a-days; they tell Sinners what they must do, what good Fruits they must bring forth, and this before the Tree is good, or they have closed with Christ, or have real Union with him; yea, bid the People take heed they do not too soon believe on Christ or venture on Christ. Sirs, you cannot too soon believe in Christ, I mean truly believe; I don't lay you should get a pretence, one Faith, but true Faith: But is it not strange a Minister should be heard lately to say, A Man must get a new Heart before he can be justified? I thought a Man could not have a new Heart before he had true Faith: Is not a new Heart one of the absolute Promises of the New Covenant, Ezek. 36. 26. Can any thing short of Almighty Power, make the Heart new, or form the Image of God in the Soul? or can a Man that hath a new Heart be under Condemnation, for are not all the Condition who are not actually justified? Or can a dead Man quicken himself, or dead Works please God? Or the Fruit be good before the Tree is good? Are not all that are new Creatures in Christ Jesus, and have union with him, 2 Cor. 5, 17.

12. Arg. With which I shall conclude the Proof of the Doctrine. (though I might mention many more, to prove all Works done by the Creature, or Obedience of his, are in this Case excluded.) It is because if a Man (should) do walk in no other Obedience of himself, 1. i.e. be righteous, or be sincere in his Obedience, as not to have his Confidence to accuse, or repeat him: Yet he cannot thereby be justified, see what Paul faith, Though I know nothing of my self, yet am I not thereby justified, 1 Cor. 4, 4. Though he had kept a Confidence void of Offence towards God, and towards Men; yet in the Point of Justification, he renounces all his own Obedience and Righteousness that was inherent in him: Dust holy Job depend upon his Sincerity, or venture in that, to stand at God's Tribunal? Though he could plead Uprightness against the false Charge of his three friends, and with much Confidence preserve therein, justifying his Sincerity with his Faith and Hope in God, and his Accusations, he threatened his Fears by his Works, and stands on his Justification of himself against Hypocrite. And yet I ask, when at all lengths he is called into the immediate Presence of God, to plead his own Cause; not now as it was stated between himself and his Friends before, Whether he were sincere or not. The Question was now reduced to this, i.e. on what grounds lie might, or could be justified in the sight of God; and God to prepare him in this Case, and to shew him what to plead as his Bar, graciously manifested himself unto him: And lastly, now he comes to see all his former fears, as Dr. Owen notes, of Faith, Hope, and sincere Obedience, would not avail him; but he is made to see under the deepest Self-oblation and Abhorrence to Sovereign Grace and Mercy: For then Job answered the Lord, and said, I with what shall I answer thee? I will lay mine hand upon my mouth: Once have I spoken, but I will not return再去; yet twice, but I will not speak. Job vii. 5. I have heard of thee by the hearing of the Ear; but now mine eye seeth thee: Wherefore I abhor myself, and repent in Dust and Ashes. Dr. Owen. How, Job, abhor thy self? that are so holy, so sincere, such an upright man? What is all the Beauty of thy inherent Holiness, and sincere Obedience, to speak nothing of thee? As is it Dung now? Dareth thou to appear before God in his own pure iniquity, and present thy Face before him, as if thou were justified? No, no, he saw that here was Sin leaving to his own Decline, and that he was vile in God's sight. Here begins it with Mr. Daniel Williams his New Doctrine: It was not God-bolinger when Paul convicted Degen, but he: No doubt Job's Righteousness was a Fruits of Faith as well as Paul's, and purified his Heart too; who says, The righteousness of the righteous is much praised, Job 15, 29: But yet for all this Holiness, Uprightness, and sincerity, Obedience he abhors himself, and he repents he ever had this Conceit of the Worth of his own Righteousness: ...
Let a Man place himself in the Condition wherein Job was to stand before the Bar of God's Justice; and let him attend to the Charge he hath against him, and let him consider what will be his guests Pleasant God's Tribunal, that he may be justified. I do not believe, (if the restored Dollar,) that any Man living hath more encouraging grounds to plead for an Interest in his own Faith and Obedience in his Justification before God than Job had: Alas, we must all, with David, Enter not into Judgment with thy Servants: for in thine hand are Men being justified. This must be our Plea when we come to die, i.e. My Faith is in Christ, in his blood, in his Death, in his Righteousness: This is only pleadable now, and in the Judgment-Day: this will give safe to a convicted, terrified Confession, that knows the Nature, Holiness, Purity, and Justice of God: We must say with Asaph, My Confession hath deflected Deviation, and my Repentance is not sufficient for Satisfaction; but certain it is that it Mercy abounds above all Offences. The Prophet faith cries out. He was as done, notwithstanding his sincere Obedience, because a Man of solemn his Is. 6. When the Day of Judgment or Death comes, all Hands will be weak and all Hearts faint: Confidence in our own Uprightness will then fail, because no Works can then be found to answer the Righteousness of God; that should mark Iniquity, who shall stand? O Lord, Righteousness is thy Belongings. 2 Thes. 2:13. We are in the state of Confusion of Face; though I know nothing of myself, yet am I not thereby justified. No, no; he was justified by the Righteousness of God, by Christ's full Righteousness, and not by his own imperfect: though sincere Obedience, therefore all Works done by the Creature are excluded: 'Tis evident, the God at the Judgment-Day will not plead their own Righteousness; but constant wife will then conclude in this triumph, as appears by this. In thine hand are Men being justified. This is a matter of public discussion. Lord, when we were as hungry, and as dry, and we supposed that we would be left; &c. They will rather blush, and be ashamed to hear any mention of their Works or of their Obedience, than to plead at that Day: All the good, Works which have been done, shall be swallowed up in the Annihilation of God's Grace and infinite Grace: But so much as to the Proof of the Doctrine. I shall close with a Brief Word of Application.

**Application.**

This reproves all such as go about to eclipse the Doctrine of Free Grace or of Justification by Faith only, and plead for sincere Obedience, and in Grace and Works together: Also it is easy to convince all Men: That the Teachers, however dry, up, are not true Gospel Ministers; and therefore should be avoided, though they would speak with a tongue like gels.

Continent. Do not think. O Soul, that thy own Righteousness with justification through Christ's Merits; or that Christ's Righteousness is thy own Righteousness, and not thy own Righteousness. No, no, he is thy whole Savior: 'tis Christ's own Arm that brought Salvation, 'tis not our own Righteousness joined or coupled with the Merits and Righteousness of Christ; but his Personal Righteousness only, received by Faith. And, 2. Take heed you do not put Faith it self in the room (as your Act, or as Divine Habit, or as the Product thereof) of perfect Obedience; for this Christ's Righteousness that is put in the place or room of that perfect Obedience which God required of us in Points of Justification: Faith only justifies, in respect of the Object it apprehends and takes hold of. 3. Tremble ye who trust in your Moral, or Gospel Obedience, your Acts of Duty, or good Deeds, and holy Lives: Tremble ye who rest on your Duties, who glory in your knowledge, and outward Privileges; you fail, and pray, and hear Sermons, and do you may, and go to Hell at last; notwithstanding these things you must do, yet not seek to be justified thereby, do them as Duties in point of Performance; but lay them down in point of Dependence.

4. Here is Comfort for Sinners; but if you are self-righteous Persons, or do about like the Youth of old, to establish your own Righteousness, down to Hell you will fall, Rom. 10:2. This Doctrine will support you that are weak, and doubt for want of inherent Righteousness, that want Righteousness of your own; see here is a Righteousness, take hold of it. A Robe of Righteousness. Put it on, Believe on Christ, as poor Sinners come to him, you have no Money, no Worth, no Merit, no Righteousness, this Wine and Milk of Justification and Pardon is for you; Cry to God to help you to believe: Christ is the Author of your Faith. Be the Gift of God, 'tis a Grace of the Spirit; do you see yourself wounded? Look to Christ, Believe, and thou shalt be saved. Mark 16:16. Joh. 3:15, 16. If thou canst not come to God as a Saint, come as a Sinner; say, as a Sinner thou must come, and may'be' come. Ob. But this Doctrine is declared for Antinomianism. They know not what Antinomianism is, that thus brand us, as hereafter I shall God-shaking prove. If this is to be an Antinomian, we must be such, and let them mock on: the Lord open their Eyes; We are for the Law as Paul was, and for Holiness and sincere Obedience, as any Man in the World; but we would have Men act from right Principles, and to a right end: We would have Men act in Holiness, from a Principle of Faith, from a Principle of Spiritual Life, be first married to Christ that they may bring forth Fruit to God, Rom. 7:4.

We preach to you, Sinners, that Jesus Christ will entertain you; if you come to him, bid you welcome, and not cast you off, because of the Sins of your Sins, though you have no Qualifications to recommend you to him. Would you wash your Selves from your Sins, and then come to the fountain of his Blood to be washed; we hold forth Christ to be your whole Savior, and that he is fit and able for the salvation through Faith in his Blood, though you dole with, and believe in, you shall be justified: We tell you God delights in Uglyly, i.e. that they are fit before justified.
Nor is our Doctrine any other, than what all our Protestant Writers and Modern Divines have all along affirmed, viz. True Righteousness and Justification only are the Merits of our Lord and Saviour Jesus Christ by Faith, and not for our own Works and Devotions, and that we are justified by Faith only, and that Works done before the Grace of Christ, and the Infusion of His Spirit, are not pleasing to God, as far as they are not from Faith in Christ, neither do they make Men meet to receive Grace, &c.

Let me exhort you not to receive for Truth all things that you find altered in some Men's Books, Sermons, and Writings, though recommended by such Men. You have no greater Patron for Truth than the Quakers, who say to read the Bible and follow their advice. I hope, some of those Ministers that have left their Hands to Mr. William's Late Books, will see Cause to repent of their rash Act, and great Inadvertency; for we cannot see but that the said Book brings in another Gospel; or be a Subversion of the Gospel (the only unwary Reader may not soon discover the Poynton that lies hid in it) and tis full of hard and unchristian terms, notions and expressions, not formerly known to the Christian World: Tis strange to me, that he should intimate and hold forth the Gospel to be a Law, or Command of Duty, as a Condition with the Condition of Non-performance, and Promise of Reward upon Performance of sincere Obedience; for if Sincerity of Grace and Holiness be not the Condition of that which he often calls the Rule of the Promise, which he elsewhere says is not the Precept, Understand him not: Doth he not mean a Man must be holy, sincere, or a New Creature, before he ventures on the Promise of the Gospel, or can be justified, which is the Error of the Text opposite; as if the free Promise of the Grace of God in laying hold on Christ and his Righteousness justifies us not, but that we must first have inherent Qualifications of Holiness, as the Rule of the Promise, before we venture upon it, or throw our selves upon Jesus Christ, and so must receive him as Saints and not as Sinners; which is directly contrary to what all our true Protestant Writers and Modern Divines have all along affirmed. The Papists say, a Man must be inherently righteous before he can be declared just; and that Faith justifies, as it infuses such a Righteousness in us: And this Man lays but little eile, if I understand him; i.e. a Man must answer the Rule of the Gospel-Promise, ascertaining that the Gospel doth judicially determine a Conformity to the Rule thereof; and when God forgives, he judicially declares a Man hath true Faith, and by Faith he means double faith more than a laying hold on Christ, viz. the making good the Baptist Covenant, i.e. to love, serve, and sincerely serve your Obedience to the Gospel, so that Faith must by him be taken in a large and comprehensive manner: And that before God declares us righteous to Justification, he looks whether or no we have fully answered the Condition (according to the Doctrine thefe Men preach) and finding the Creature has done that, God judicially gives the Promise in a way of Reward; and the Obedience being sincere, though imperfect, is accepted as far forth as perfect Obedience would have been (could it have been performed) under the Law of Works; so that still inherent Righteousness is the Condition by which our Justification before the holy God, and not the Righteousness of Christ: Away with this Error.

Brethren, This New Law it seems can give Life upon Obedience thereto, the first being taken away; but if by the Law, any Law, a Man might be justified, Christ is dead in vain: For as one Law, to all Laws of Works since Man hath sinned, utterly fail, and are unable to justify us in God's sight. For as some learned Men have observed, the Greek Word is not [the Law] but [a Law]. Let it be what Law or Rule of Righteousness it will, that requires perfect or imperfect Obedience, it will not do, God 3, 31. For the just shall live by Faith: Justification and Life comes only in that way, and not by Works of Obedience we have done.

And truly to talk of sincere Obedience, when performed by an unregenerate Person, is strange Doctrine. Sincerity must only be look'd for in him, who is renewed by the Grace of God: 'Tis as impossible for an unregenerate Person to perform sincere Obedience (if we speak of Gospel-Sincerity) as it is for a Believer to perform perfect Obedience to the Law of Works.

Therefore Sinners, though 'tis your Duty to reform your Lives, and leave your ungodly Sons, which often bring heavy judgments upon you in this World, and expose you to eternal Wrath in the World to come; yet know that all that you can do, will fail in point of your Acceptation and Justification in God's sight, or to save your Souls: Your present Work and Business is to believe in Jesus Christ, to look to him, who only can renew his sacred Image in your Souls, and make you New Creatures, which must be done, or you perish. 0 cry that he would help your Unbelief: Come, venture your Souls on Christ Righteousness; Christ is able to save you, though you are never so great Sinners. Come to him, throw yourself at the Feet of Jesus: Look to Jesus, who came to seek and save them that were lost: If any man thirst, let him come to me and drink. Job, 7, 37, 38. You may have Water of Life freely. Do not say I want Qualifications or a Meetsels to come to Christ. Sinners, doth thon thirst? Doth thon fee a want of Righteousness? 'Tis not a Righteousness, but it's a sense of the want of Righteousness, which is rather the Qualification, thou shouldst look at: Christ hath Righteousness sufficient to cloath you; Bread of Life to feed you, Grace to adorn you; or whatever you want, it is to be had in him. We tell you there is help in him, Salvation in him, the Propitiation in his Blood you must be justified, which is by Faith alone.

Know that God justifies the Ungodly; not by making them first inherently righteous, nor are they ungodly any more after justified: The Faith of the Operation of God will purge your Hearts, and cleanse your Lives; this Grace will teach you to deny all Ungodliness and Worldly Lusts, and to live soberly, Righteously, and godly in this present Evil World. We do not tell you, you must be holy, and then believe in Jesus Christ; but that you must believe in him, that you may be holy. You must first have Union with him, before you can bring forth Fruit to God; you must act from Life, and not for Life.
POSTSCRIPT.

Reader, I have now given thee the Substance of the two first Sermons preached on this Text; and that which follows, contains an Answer to all the main Objections brought against this Doctrine; particularly that of the Apostle James, about Works justifying, and not Faith only. And if this meets with Kind Reception, and I have Encouragement, I shall publish two Sermons more (God willing) and fully demonstrate, That Justification is by the Imputation of Christ's Righteousness, or by Grace alone, and the Nature of Imputation opened, together with what we ought to understand and believe of Person, and the Use of our doings, as Modern Doctrines, and worthy to be fixed; and so you may see, we plead for no New Doctrine, but the very same that all Good Men and Orthodox Christians, in every Age have maintained; which will, I hope, be of great Advantage to the Church of God. And also how you may know the Faith is concerned in our Justification, or is tied to it, and how it shall be proved by the Evidence of that Faith. As also the Difference and Excellence of that Faith, which is accounted for Righteousness. Likewise the Danger and Danger of the Sin of Unbelief, and Mr. Wilcox's Book and Doctrine further considered.

Reader, there are some Faults that have escaped the Printer, which spoil the Sense: Pray be pleased to correct these following with youペン.

Page 14. Line 27. for true read now. p. 15. l. 1. for no more r. no where. p. 15. l. 41. for that Christ, r. not that Christ. p. 24. l. 25. for our indeed.
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