

THE
DOCTRINE
OF
JUSTIFICATION
BY THE
Righteousness of CHRIST,
STATED *and* MAINTAINED.

Being the Substance of several

SERMONS

PREACHED at the

Wednesday's Evening Lecture
near Cripplegate.

By JOHN GILL,

L O N D O N :

Printed in the Year MDCCLXXX.

E R A T A.

PA G. 20. l. 27. *dele* was. P. 28. l. 11. *for f read of.*
P. 37. l. 7. *after saith, read it.* P. 55. l. 24. *for pur-*
pose, read purpose. P. 73. l. 30. *dele this.* P. 74. l. 1.
dele this. P. 77 l. 24. *for the read a.*



T O T H E
S U B S C R I B E R S

T O T H E
Wednesday's EVENING LECTURE, &c.

GENTLEMEN,

IT is at your request, that the following sheets appear in the world, and therefore they desire the favour of your patronage. They contain the substance of several SERMONS, which were deliver'd in your hearing. What was offer'd concerning the time of justification, is the principal reason, I presume, of your soliciting this publication; upon which account, I have let that part stand at large, and, according to your desire, have only abridged the rest, that I might bring it into this narrow compass. I have made some

The DEDICATION.

few alterations and additions, where I thought they were necessary ; and have consider'd two or three objections, which were omitted in preaching. The testimonies of some great and good men, which I collected and read to you from the pulpit, not as decisive, but concurring with me in this truth, I have ranged in their respective places, under the several heads of argument, where I thought they would read to better advantage, than if printed together.

As you were pleas'd to profess some satisfaction and pleasure upon hearing these DISCOURSES, I hope they will not be less acceptable to you, for the manner in which they now appear, from him, who desires to be esteemed,

Yours, to serve you,

in the Gospel of Christ,

JOHN GILL.



THE
DOCTRINE
OF
JUSTIFICATION, &c.

ACTS xiii. 39.

*And by him all that believe are justified
from all things, from which ye could
not be justified by the law of Moses.*

THIS, and the preceding *Verses*,
appear, at first view, to contain
these two great doctrines of the
gospel, pardon of sin, and justi-
fication from it; the former of
which I have largely insisted on, from the
foregoing words, and shall now consider
the

2 *The Doctrine of Justification.*

the latter, which I propose to do in the following method.

- I. I shall explain the act of justification, and shew what it is, and what it is not.
- II. Enquire into the author of it, or who it is that justifies.
- III. Shew the matter of it, or what that is, for the sake of which any are justified.
- IV. Say something concerning the form of it, which is by imputation of righteousness.
- V. Consider the time of justification.
- VI. Point out the objects thereof, or who they are that are justified.
- VII. Mention the several effects, which follow upon it, or are closely connected with it.
- VIII. And *Lastly*, Give some account of the several properties of it.

I. I shall explain the act of justification, and shew both what it is not, and what it is. And,

1. Strictly, and properly speaking, it is not the pardon of sin. These two acts of divine grace are in strict connection with each other, and are not to be separated, that is to say, where the one is, the other also

The Doctrine of Justification. 3

also is ; yet, I think, they may be distinguished. Divines generally make justification to consist in the remission of sins, and in the imputation of Christ's righteousness, which some ^a make different parts ; others say ^b, they are not two integrating parts of justification, or acts numerically and really distinct, but one only act respecting two different terms, *à quo* & *ad quem* ; just, as by one, and the same act, darkness is expelled from the air, and light is introduced into it ; so by one, and the same act of justification, the sinner is absolved from guilt, and pronounced righteous. Hence they conclude, that those divines express the whole nature of justification, who say, that it consists in the remission of sins, and who say, that it consists in the imputation of righteousness ; because, say they, when God forgives us our sins, he pronounces us righteous, by the imputation of Christ's righteousness ; and, when he pronounces us righteous, by the imputation of Christ's righteousness, he forgives us our sins. I readily allow, that there is a very great agreement between

^a Vid. Alting. Loc. Commun. loc. 14. p. 237. Walacli Enchirid. Relig. Reform. p. 72, 73. & Loc. Commun. p. 426, 428.

^b Vid. Wendelin. Christian. Theol. l. 1. c. 25. thes. 8. p. 500.

A The Doctrine of Justification.

justification and pardon, in their efficient, impulsive, and procuring causes, in their objects, or subjects, in their time of commencement, and manner of completion : The same God, that pardons the sins of his people, justifies them, or accounts them righteous ; the same grace, which moved him to the one, moved him to the other ; as the blood of Christ was shed for the remission of sins, so by it are we justified ; all who are justified, are pardoned ; and all who are pardoned, are justified, and that, at one and the same time ; both these acts are finished at once, *simul & semel*, and are not carried on in a gradual and progressive way, as sanctification. But all this does not prove them to be one and the same, for though they agree in these things, in others they differ ; for justification is a pronouncing a person righteous according to law, as though he had never sinned, not so pardon : 'Tis one thing for a man to be try'd by law, cast, and condemn'd, and then receive the king's pardon, and another thing to be try'd by the law, and, by it, to be found and declared righteous, as though he had not sinned against it. Moreover, though pardon takes away sin, and therefore is expressed ' by God's casting of

^c Isai. xxxviii. 17. Micah vii. 20. Psal. ciii. 13.

The Doctrine of Justification. 5

it behind his back, and into the depths of the sea, and by a removal of it from his people, “as far as the east is from the west,” yet it does not give a righteousness, as justification does: Pardon of sin, indeed, takes away our filthy garments, but it is justification that clothes us with change of raiment. Besides, more is required, and was given for our justification, than for our pardon; the blood of Christ was sufficient to procure pardon; but, besides, his suffering of death, the holiness of his nature, and the perfect obedience of his life, must be imputed for justification. Again, though pardon frees from punishment, yet, strictly, and properly speaking, it does not give a title to eternal life; that justification properly gives, and is one good reason why the apostle ^a calls it, “Justification of life.” If a king pardons a criminal, he does not thereby give him a title to his crown and kingdom; if he will, when he has pardon’d him, take him to court, make him his son and heir, it must be by another distinct act of royal favour. Once more, justification passed on Christ, as our Head and Representative, when he rose from the dead, but so did not pardon. We may truly say, that Christ was justified, because

^a Rom. v. 18.

6 *The Doctrine of Justification.*

the scriptures ^c say so, but we cannot say that he was pardoned ; should we, it would sound very harsh in our ears, as well as be, I think, a very unwarrantable expression ; therefore pardon and justification may be consider'd as two distinct things. In fine, if these two are one and the same, the apostle must be guilty of a tautology in our text, where he speaks distinctly of justification, having fully expressed forgiveness of sin in the preceding *Verse*.

2. Justification is not a teaching, or an instructing of men in the way and method how they are or may be justified. When Christ, as God's righteous Servant, is said ^f to "justify many by his knowledge;" the meaning is, not that he, by his knowledge, or doctrine, should only teach men how they might be justified, or what is God's way and method of justifying sinners ; for this is no more than what the ministers of the gospel do, who are said to "turn many to righteousness," or, as it is in the original text, to ^g justify many, which they do, by preaching the gospel, wherein "the righteousness of God is revealed, from faith to faith;" and which, being blessed and

^c 1 Tim. iii. 16.

^f Isai. liii. 11.

^g Dan. xii. 3. **הַמְצַדִּיקֵי הַרְבִּיּוֹת** & justificantes multos, *Jun. & Tremell. Arias Montan.*

The Doctrine of Justification. 7

owned by the Spirit of God, is “the ministration of righteousness” to many : But the meaning is, that he should give to many a spiritual knowledge of himself, which, in other words, is faith, by which they should have a comfortable apprehension of their justification by his righteousness.

3. Justification is not an infusion of righteousness into persons ; to justify, is not to make men holy and righteous, who were unholy and unrighteous, by producing any physical or real change in them, for this is to confound justification and sanctification together, which are very manifestly distinct ; the one being a work of grace *in* us ; the other an act of grace *towards* us ; the one is imperfect, the other perfect ; the one is progressive, and is carried on by degrees ; the other is compleat, and finished at once. Besides, justification is never used in scripture ^h in a physical, but in a forensic sense, and stands opposed, not to a state of impurity, or unholiness, but to a state of condemnation.

4. Justification is an act of God’s free grace, whereby he clears his people from sin, discharges them from condemnation, and reckons and accounts them righteous for the sake

^h See Deut. xxv. 1. Prov. xvii. 15. Isai. v. 23. Rom. v. 16, 18, and viii. 33, 34.

8 *The Doctrine of Justification.*

of Christ's righteousness, which he has accepted of, and imputes unto them. Some very excellentⁱ divines have distinguished justification into active and passive. Active justification is God's act; it is God that justifies; passive justification is the same act, terminating on the conscience of the believer; active justification is strictly and properly justification; passive justification is improperly so; active justification precedes faith; passive justification is by faith.

Again, justification may be consider'd either *in foro Dei*, and so it is an eternal, immanent act in God; or *in foro conscientiae*, and so it is declarative to and upon the conscience of the believer; or *in foro mundi*, and so it will be notified to men and angels at the general judgment.

Again, let it be farther observed, that the scriptures sometimes speak of the justification of God's people, either of their persons, or faith, or cause, before men, and then it is ascribed to their works; and, at other times, of their persons before God,

ⁱ Maccov. Theolog. Distinct. c. 13. §. 1, 2. & Theolog. Polem. c. 15. Quaest. 2. & Theolog. Quaest. loc. 31. & Πρωτον Ψευδος Arminian. c. 10. & Loc. Commun. c. 69. Hoornbeck. Summ. Controvers. l. 10. p. 705. Rhaetorfort. Exercitat. Apologet. exerc. 1. c. 2. §. 20. Wolleb. Christian. Theolog. l. 1. c. 30. Essenii System. Theolog. Tom. II. disp. 8. ad tit. 15.

which

The Doctrine of Justification. 9

which is said to be without works ; it is now, not of the former, but of the latter our text speaks, and which I am considering ; and shall now proceed,

II. To enquire into the author, or efficient cause of justification, who is the great God of heaven and earth : “ It is God that justifies^k, ” which may well be wonder’d at, when ’tis consider’d that he is the supreme Judge of all, who will do right ; that his law is the rule by which he acts in this affair ; that this law is broken by the sin of man ; that sin, which is a breach of the law, is specially committed against him, and is hateful to him ; that he is a God that will not admit of an imperfect righteousness, in the room of a perfect one ; and that he has power to condemn, and reason sufficient to do it ; when, I say, these things are consider’d, ’tis amazing that this God should justify. For the farther illustration of this *Head*, I shall endeavour to shew the concern that all the three Persons, Father, Son, and Spirit, have in the justification of the elect.

I. God the Father is the Contriver of the scheme and method of our justification ; he “ was^l in Christ, reconciling

^k Rom. viii. 34.

^l 2 Cor. v. 19.

10 *The Doctrine of Justification.*

the world to himself, not imputing their trespasses;" he drew the model and platform of it, which is *Nodus Deo vindice dignus*. It would have remained a puzzling question to men and angels, "How should man be just with God?" had not his grace employ'd his wisdom to find out a ransom, whereby he has deliver'd his people from going down to the pit of corruption; which ransom is no other than his own Son, whom he sent, in the fulness of time, to execute the scheme he had so wisely formed in his eternal mind; which he did by finishing transgression, making an end of sin, making reconciliation for iniquity, and bringing in an everlasting righteousness; which righteousness, being wrought out by Christ, God was well pleased with, because hereby his law was magnified and made honourable; and, having graciously accepted of it, he imputes it freely to all his people, and reckons them righteous on the account of it.

2. God the Son, as God, is the co-efficient cause of it, with his Father. As he has equal power with him to forgive sin, he also has to acquit, discharge, and justify from it. As Mediator, he is the Head and Representative, "in whom all the seed of Israel are justified;" as such, he has wrought out a righteousness, answerable to the demands

The Doctrine of Justification. 11

mands of the law, by which they are justified, and is the Author and Finisher of that faith, which looks unto, lays hold on, and apprehends that righteousness for justification.

3. God the Holy Ghost convinces men of the weakness, imperfection, and insufficiency of their own righteousness to justify them before God ; he brings near, and sets before them, the righteousness of Christ, and works faith in them, to lay hold on it, and receive it ; he intimates to their consciences the justifying sentence of God, on the account of Christ's righteousness, and bears a testimony to and with their spirits, that they are justified persons ; and hence the saints are said to be " justified ^m, in the name of the Lord Jesus, and by the Spirit of our God ;" but " this testimony of the Spirit is not so properly justification it self, as an actual perception of it, before granted, by a kind of a reflex act of faith," as Dr. *Ames* ⁿ expresses it. Now this is the part which Father, Son, and Spirit, severally bear in justification : The Father has contrived it,

^m 1 Cor. vi. 11.

ⁿ In hoc testimonio Spiritus non tam proprie ipsa justification consistit, quam actualis antea concessæ perceptio, per actum fidei quasi reflexum. *Ames. Medulla Theolog.* l. 1. c. 27. §. 9.

12 *The Doctrine of Justification.*

the Son has procured it, and the Spirit applies it. I go on,

III. To consider the matter of justification, or what that is for the sake of which God's elect are justified. And,

1. Man's obedience to the law of works is not the matter of his justification, or that for the sake of which he is justified, for this is imperfect, and therefore not justifying; and was man's obedience his justifying righteousness, his justification would be by works, and not by grace, which is contrary to the whole stream and current of scripture. Besides, "if righteousness is by the law, then Christ is dead in vain," and his righteousness is needless and useless, which must highly reflect both on the grace and wisdom of God.

2. Nor is man's obedience to the gospel, as to a new and milder law, his justifying righteousness before God. The scheme of some, if I understand it right, is this, That Jesus Christ has procured a relaxation of the old law, and has introduced a new law, a remedial law, a law of milder terms; which new law is the gospel, and its terms, faith, repentance, and new obedience, which, though imperfect, yet being sincere, will be accepted of by God, in the room of a perfect righteousness. But the whole scheme is

The Doctrine of Justification. 13

is entirely false, the law is not relaxed, nor any of its severities abated; its power is not infringed, it has the same commanding and condemning power it ever had over those that are under it; nor is the gospel a law, it's a pure declaration of grace and salvation by Christ; it has no commands, but all promises, there's nothing in it that looks like a law; and, if faith and repentance were the terms of it, and required by it, as conditions of mens acceptance with God, it would not be a remedial law, a law of milder terms; for it was much easier for *Adam*, in a state of innocence, to have kept the whole law, than for man, in his fallen state, to repent and believe in Christ of himself; besides, nothing can more reflect upon the justice of God than to say, that he will accept of an imperfect righteousness in the room of a perfect one: He, who is "the Judge of all the earth, will do right;" and he, whose "judgment is according to truth," will never call or account that a righteousness which is not one.

3. Nor is a profession of religion, even of the best, the matter of our justification. Men may have a form of godliness, and deny the power of it, have a name to live, and yet be dead, appear outwardly righteous to men, and yet be inwardly full of all manner of impurity; they may submit to
all

14 *The Doctrine of Justification.*

all Christ's ordinances, be baptized in his name, sit down at his table, and constantly attend on his word, and yet be far from righteousness, their fear towards God being only taught by the precept of men; yea, supposing they were sincere in all this, they could not be justified by it. Sincerity, in any religion, even in the best religion, is not our justifying righteousness: There may be sincere *Mahometans*, sincere *Papists*, and sincere *Pagans*, as well as sincere believers in Christ; one man may be a sincere persecutor of the true religion, as well as another may be a sincere professor of it. Our Lord told his disciples °, that the time would come when some men should think they did God service in killing them; and 'tis certain the apostle *Paul*, before his conversion, "thought ^p with himself that he ought to do many things contrary to the name of Jesus of *Nazareth*." But taking sincerity in the best sense, for a grace of the Spirit of God, which, indeed, runs through, and accompanies all other graces, and makes our faith to be unfeigned, our love to be without dissimulation, and our hope without hypocrisy; I say, taking it in this sense, it belongs to sanctification, and not to justification, which are two distinct things,

° John xvi. 7.

^p Acts xxvi. 9.

The Doctrine of Justification. 15

and not to be confounded; for the whole real work of sanctification is neither the whole nor a part of our justifying righteousness; and if the whole work is not, then not a part of it; and if not a part of it, then,

4. The *act credere*, or act of believing, which is a part of sanctification, is not imputed to us for justification, as ^a *Arminius* and his followers have asserted, endeavouring to establish this notion from some passages in *Rom.* iv. 3, 5, 9. where faith is said to be counted for righteousness; particularly the faith of *Abraham*, by which the apostle means not the act, but the object of faith, even the righteousness of Christ, which God, in *Ver.* 6. is said to impute without works. That this is his sense is manifest, from this one single consideration: The very same *it*, which was imputed to *Abraham* for righteousness, is “imputed to all those who believe on him, that raised up Jesus our Lord from the dead,” *Ver.* 22, 23, 24. Now supposing that *Abraham’s* faith was reckoned and imputed to him for a justifying righte-

^a Armin. Declar. sent. ad Ord. p. 102. & Respons. ad 31. Artic. p. 138. Epistol. ad Hippolyt. Articul. Perpend. p. 786. Remonstr. Confess. c. 10. §. 2. & c. 18. §. 3. Bertii Epist. discept. contr. Lubbert. p. 6, 81. Vorstii Scholia contra Lubbert. p. 177.

ousness,

16 *The Doctrine of Justification.*

ousness, it cannot be reasonably thought that it should be imputed also for righteousness to all that believe: Besides, it ought to be observed, that the apostle does not say that this was imputed, ἀντὶ δικαιοσύνης, *instead of righteousness*; but εἰς δικαιοσύνην, *unto righteousness*, and intends no more here than what the apostle elsewhere ^r says, that “with the heart man believes unto righteousness,” *i. e.* with his heart, or heartily, he believes in Christ for righteousness, which righteousness, and not faith, is imputed to him for justification; for faith, as it is our act, is our own, hence we read ^t of *his* faith, and *my* faith, and *thy* faith in scripture; but the righteousness by which we are justified is the righteousness of another, and therefore not faith. Moreover, faith, as an act of ours, is a duty, for whatsoever we do, in a religious way, we do but what is our duty to do, and, if it is a duty, it belongs to the law; for, as all the declarations and promises of grace belong to the gospel, so all duties belong to the law; and if faith belongs to the law, as a duty, ’tis a work of it, and therefore by it we can’t be justified, “for by the deeds of the law shall no flesh living be justified.” Besides, faith is imperfect, it has many defi-

^r Rom. x. 10.

^t Hab. ii. 5. James ii. 18.

The Doctrine of Justification. 17

ciencies, and, was it perfect, 'tis but a part of the law, though one of the weightier parts of it, and God, "whose judgment is according to truth," will never reckon or account a partial conformity to the law a compleat righteousness. Add to this, that faith and righteousness are manifestly distinguished; "the righteousness of God is revealed from faith to faith," it is "unto all, and upon all them that believe." Something else, and not faith, is represented as our justifying righteousness; faith is not the blood nor obedience of Christ, and yet by these we are said ^u to be justified, or made righteous. We are, indeed, said ^x to be "justified by faith," but not by faith, as an act of ours, for then we should be justified by works; nor by faith, as a grace of the Spirit, for this would be to confound justification and sanctification; but we are justified by faith objectively, as it looks to, receives, apprehends, and embraces Christ's righteousness for justification. And let it be observed, that though we are said to be justified by faith, yet faith is never said to justify us. And here give me leave to correct a vulgar, though but a verbal mistake, in calling faith, justifying faith. I am

^t Rom. i. 18. and iii. 22.

Rom. v. 1.

^u Rom. v. 9, 19.

18 *The Doctrine of Justification.*

well satisfied sound divines have used this phrase without any ill meaning ; and no less a person than the great Dr. *Goodwin*, whose works I much value and esteem, has entitled one of his Treatises, *Of the Object and Acts of Justifying Faith*: But why it should be called justifying faith, any more than adopting or pardoning faith, I see not, since it has just the same concern in adoption and pardon, as it has in justification. Are we said to be justified by faith, or, by faith, to receive the righteousness of Christ for justification? We ^y are also said, by faith, to receive the remission of sins, and to be the children of God, by faith, in Christ Jesus. Besides, what do we, or can we say more of the righteousness of Christ, than that it is a justifying one? In one word, it is God, and not faith, that justifies. But,

5. The matter of our justification, or that for the sake of which we are justified, is the righteousness of the Lord Jesus Christ; by which I mean not his essential righteousness, as God, nor his righteousness and fidelity to him, that appointed him in the discharge of his mediatorial office ; nor do I take in any of his actions performed by him in heaven, as Jesus

^y Acts xxvi. 18. Gal. iii. 26.

The Doctrine of Justification. 19

Christ the righteous, only those which he wrought in his state of humiliation here on earth ; and not all these neither, for his extraordinary works and miracles must be excluded ; for “ they, as a great man ” “ well observes, rather transcend the pre- “ dicaments of the Ten Commandments, “ than are parts of the righteousness of the “ law : They were proofs of his divinity, “ and the signs and badges, rather than “ the duties of his office. He, indeed, by “ them, shewed himself to be the only “ Mediator, but he did not act the Media- “ tor in them ; and he did them that men “ might believe in his righteousness, but “ they were no ingredients in that righte- “ ousness on which they were to believe.”

But by the righteousness of Christ, I mean that which consists of what is commonly called his active and passive obedience ; by the former, is meant the conformity of his life to the precepts of the law, and is, strictly speaking, that obedience of his, by which we are made righteous ; and by the latter, is meant his sufferings and death, which, in scripture, are expressed by his blood. This distinction, though taken from the schools, is not very accurate,

² Dr. Goodwin's Works, Vol. III. Par. 3. p. 336.

20 *The Doctrine of Justification.*

Passive ^a obedience is a contradiction in terms, nor can Christ's sufferings and death be properly called obedience. Obedience belongs to the predicament, or class of action, and sufferings and death to that of passion. Besides, Christ's sufferings and death flow from his obedience; they are the effects of it, they are in consequence of his subjection and submission to his Father's will. What looks most likely to prove Christ's sufferings and death to be an obedience, is the text in *Phil. ii. 8.* where Christ is said to be "obedient unto death." But this will fall short of doing it; for, as a judicious ^b divine observes, it may as well be infer'd, because *Peter* and *Paul* confessed Christ unto death, therefore their confession and death were one and the same. The true sense of the words is, that Christ was obedient to his Father, from the cradle to the cross, during the whole course of his life, even to the very moment of his death. It will be allowed, that Christ was, in some sense, active in his sufferings, he being God, as well as man. Hence he is said ^c

^a Vid. Maccov. Loc. Commun. c. 69. p. 613. & Colleg. Theolog. p. 141. & Theolog. Polem. c. 15. Quaest. 2. p. 133.

^b Maccov. ib. Aleb. ix. 14.

^c John x. 18. Isai. liii. 12. Eph. v. 2.

The Doctrine of Justification. 21

to “lay down his life of himself;” to “pour out his soul unto death;” to “give himself an offering and sacrifice;” yea, “thro’ the eternal Spirit, to offer up himself to God;” and it will be as readily granted, that Christ’s sufferings and death, which are commonly called his passive obedience, are requisite unto, and are imputed to us for our justification. Hence we are said ^d to have “healing by his stripes,” to be “justified by his blood,” and to be “reconciled to God by his death;” but then this is not to be understood as exclusive of the imputation of his active obedience, nor of the holiness of his human nature. There are some divines ^e that exclude Christ’s active obedience from being any part of the righteousness by which we are justified: They allow, that it is a condition requisite in him, as Mediator, which qualifies him for his office, and that without it his death would not have been effectual and meritorious. But they deny that this obedience, strictly and properly speaking, is the matter of our justification, or that it is imputed to us, or reckoned to us, as ours; they suppose, that

^d Isai. liii. 5. Rom. v. 9, 10.

^e Vid. Wendelin. Theolog. Christian. l. i. c. 25. thes. 7. p. 492. Of this opinion were *Piscator*, *Forbes*, and others.

22 *The Doctrine of Justification.*

Christ was obliged to this obedience as a creature for himself, and that it was unnecessary to us, because his sufferings and death were sufficient for our justification. On the other hand, I firmly believe, that not only the active obedience of Christ, with his sufferings and death, but also that the holiness of his human nature is imputed to us for justification. The law requires an holy nature, and perfect obedience, and, in case of disobedience, enjoins punishment. Through sin, our nature is become unholy, our obedience imperfect, and so we are liable to punishment. Christ has assumed an holy human nature, and in it performed perfect obedience to the law, and suffered the penalty of it, all which he did not for himself, but for us; and unto us it is all imputed for our justification. He “is of God, made ^f unto us, *i. e.* by imputation, wisdom, righteousness, sanctification, and redemption.” *Wisdom* may stand, in general, for justification, because there is in it such a manifest display of the wisdom of God, and the other three may be considered as so many parts of it. *Sanctification* may intend the holiness of his human nature, which is that “law of the Spirit of

^f 1 Cor. i. 30.

The Doctrine of Justification. 23

life in Christ Jesus, which frees from the law of sin and death." *Righteousness* may signify his active obedience, by which "many are made righteous;" and *Redemption* may express his sufferings and death, whereby "sin was condemned in the flesh," and so the whole "righteousness of the law is fulfilled in us." I shall now very briefly give some reasons why, I think, Christ's active obedience, in particular, as well as his sufferings and death, is imputed for justification.

1. Because all that must be imputed for our justification, which the law requires, and without which it cannot be satisfied. Now let it be observed, that the law, before man had sinned, only obliged him to obedience; since his fall, it obliges him both to obedience and punishment, and, unless its precepts are perfectly obeyed, and its whole penalty endured, it cannot be satisfied; and unless it is satisfied, there can be no justification by it. If Jesus Christ, therefore, engages, as a Surety, to make satisfaction to the law, in the room and stead of his people, he must both obey the precept of the law, and suffer the penalty of it; his submitting to one, without conforming to the other, is not sufficient; one debt is not paid by another; his paying off the debt of punishment did not exempt from obedience,
as

24 *The Doctrine of Justification.*

as the paying off the debt of obedience did not exempt from punishment. Christ did not satisfy the whole law by either of them separately, but by both conjunctly; by his sufferings and death he satisfied the threatnings of the law, but not the precepts of it; and, by his active obedience, he satisfied the preceptive part of the law, but not the penal part; but, by both, he satisfied the whole law, and magnified it, and made it honourable, and therefore both must be imputed for our justification.

2. Because we are justified by a righteousness, and that is the righteousness of Christ. Now righteousness, strictly speaking, consists in actual obedience; “it shall be our righteousness, if we observe to do all these commandments.” *Deut. vi. 25.* Christ’s righteousness lay in doing, not in suffering. “All ^s righteousness is either
 “ an habit, or an act; but sufferings are
 “ neither, and therefore not righteousness:
 “ No man is righteous because he is pu-
 “ nished; if so, the devils and damned in
 “ hell would be righteous, in proportion
 “ to their punishment; the more severe
 “ their punishment, and the more grievous
 “ their torments, the greater their righte-

^s Molinaeus contr. Tilen. in Maccov. Loc. Commun. c. 69. p. 613.

The Doctrine of Justification. 25

“ousness must be; if there is any righteousness in punishment, it must be in the punisher, not in the punished.” If then we are justified by the righteousness of Christ imputed to us, it must be by his active obedience, and not merely by his sufferings and death, because these, though they free us from death, yet they do not, strictly speaking, make us righteous.

3. Because we are expressly said ^h to be “made righteous by the obedience of one,” which is Christ. Now by obedience, in this place, cannot be meant the sufferings and death of Christ, because, strictly speaking, they are not his obedience, but flow from it, as has been observed. Besides, the antithesis, in the text, determines the sense of the words; for if, by one man’s actual disobedience many were made sinners, so, by the rules of opposition, by one man’s actual obedience, many are made righteous.

4. Because the reward of life is promised not to suffering, but to doing, the law says, do this and live; it promises life not to him that suffers the penalty, but to him that obeys the precept. “There never was a law, as an excellent divine ⁱ ob-

^h Rom. v. 19.

ⁱ Dr. Goodwin’s Works, Vol. III. Par. 3. of Christ the Mediator, p. 338.

26 *The Doctrine of Justification.*

“ serves, even among men, either promi-
“ sing or declaring a reward due to the
“ criminal, because he had undergone the
“ punishment of his crimes.” Christ’s
sufferings and death being satisfactory to
the comminatory, or threatening part of the
law, are imputed to us for justification,
that so we may be freed and discharged
from the curse, and hell, and wrath. But
these, as they do not constitute us righ-
teous, do not, strictly and properly speak-
ing, entitle us to eternal life; but the
active obedience, or righteousness of Christ,
being imputed to us, is our “ justification
of life,” or what gives us the title to eter-
nal life.

5. Because Christ’s active obedience was
performed for us, in our room and stead,
and therefore must be imputed to us for
justification. If it should be said, that
Christ, as a Creature, being made of a
woman, and made under the law, was
obliged to yield obedience to that law for
himself; I answer, that he assumed hu-
man nature, became a creature, subjected
himself to the law, and obliged himself to
yield obedience to it, was not for himself,
but for us; not upon his own, but our
account, “ to^k or for us a Child is born, a

^k Isai. ix. 6.

The Doctrine of Justification. 27

Son is given;" and if Christ only in his sufferings, and not in his obedience, is given to us, we should not have a whole Christ given us, only a suffering Christ, not an obeying one.

Let it further be observed, that Christ's active obedience to the law for us, and in our room and stead, does not exempt us from personal obedience to it, any more than his sufferings and death exempt us from a corporal death, or suffering for his sake. 'Tis true, indeed, we do not suffer and die in the sense he did, to satisfy justice, and atone for sin, so neither do we yield obedience to the law, in order to obtain eternal life by it. By Christ's obedience for us, we are exempted from obedience to the law in this sense, but not from obedience to it, as a rule of walk and conversation, in which we may glorify God, and express our thankfulness to him, for his abundant mercies. Well then, it is what is commonly called Christ's active and passive obedience, together with the holiness of his nature, from whence all his obedience flows, which is the matter of our justification before God. Many things might be said in commendation of this glorious righteousness of the Mediator. The nature and excellency of it may be collected from

28 *The Doctrine of Justification.*

the several names, or appellations, by which it is called in scripture.

1. It is called ^l, “the righteousness of God,” and that not only because it stands opposed to the righteousness of man, but because it was wrought out by one that is God, as well as man; and is greatly approved and graciously accepted of by God, and by him freely imputed to all his people, who are justified from all things by it in his sight.

2. It is called ^m, “the righteousness of one,” that is, of one of the Persons of the Trinity; it is not the righteousness of the Father, nor of the Spirit, but of the Son, who, though he is a Partaker of two natures, yet is but one Person; it is the righteousness of one, who is a common Head to all his seed, as *Adam* was to his. It may, indeed, be called the righteousness of many, even of all the saints, because it is imputed to them, and they all have an equal right to it; but yet the Author is but one, and therefore we are not justified, partly by our own righteousness, and partly by Christ’s, for then we should be justified by the righteousness of two, and not of one only.

3. It is called ⁿ, “the righteousness of the law,” for though righteousness does

^l Rom. i. 17. and iii. 22. ^m Chap. v. 18. ⁿ Chap. viii. 4.

The Doctrine of Justification. 29

not come by our obedience to the law, yet it does by Christ's obedience to it ; though, by the deeds of the law, as performed by man, no flesh living can be justified, yet, by the deeds of the law, as performed by Christ, all the elect are justified. Christ's righteousness may be truly called a legal righteousness ; it is what the law requires and demands, and is every way commensurate to it ; it is a compleat conformity to all its precepts, by it the law is magnified and made honourable. 'Tis true, indeed, it makes no discovery of it, for it is " manifested without the law, though witnessed to both by law and prophets ; " 'tis the gospel that is the ministration of it, for therein it is revealed from faith to faith.

4. It is called °, " the righteousness of faith," not that faith is our righteousness, either in whole, or in part ; it is not the matter of our justification, as has been before observed ; it has no manner of causal influence on it, nor is it imputed to us for it ; but Christ's righteousness is called so, because faith receives it, puts it on, rejoices in it, and boasts of it.

5. It is called ¢, " the gift of righteousness," and a " free gift," and " a gift by grace," because it is freely wrought out by

° Rom. iv. 13.

¢ Rom. v. 15, 16, 17.

30 *The Doctrine of Justification.*

Christ, and freely imputed by God the Father, and faith is freely given to lay hold on it, and embrace it.

6. It is called, “ the best robe, or, as in the *Greek* text ⁹, the first robe;” for though *Adam*’s robe of righteousness, in innocence, was first in wear, this was first provided in the covenant of grace; this was first in designation, though that was first in use, and may well be called the best robe, because it is a better robe than ever sinful fallen man had; his being imperfect, and polluted, insufficient to justify him before God, or screen him from divine justice, or secure him from divine wrath; yea, ’tis a better robe than ever *Adam* had in *Eden*, or the angels have in heaven, for the righteousness of either of these, is but the righteousness of a creature, whereas this is the righteousness of God; besides, the righteousness of *Adam* was a righteousness that might be lost, and which was actually lost; for “ God made man upright, and he sought out many inventions,” whereby he lost his righteousness; so that now there is none of *Adam*’s posterity righteous in and of themselves, no, not one; and as for the

⁹ Luke xv. 22. τὴν σολὴν τὴν πρώτην, stolam primam, *Vulg. Lat. Arias Montan.* See *Hussey’s Glory of Christ unveiled*, p. 741, 742, 743, 744, &c.

The Doctrine of Justification. 31

righteousness of the angels, it is plain, it was a loseable righteousness, for many of them left their first estate, and lost their righteousness; and the true reason why the others stand in theirs is, because of confirming grace from Christ; but Christ's righteousness is an everlasting one, and cannot, nor will it, ever be lost.

It is a righteousness which justice can find no fault with, but is entirely satisfied with;" it justifies "from all things, from which ye could not be justified by the law of Moses;" it secures from all wrath and condemnation, and silences all accusations; for "who shall lay any thing to the charge of God's elect? it is God that justifieth:" It will "answer for us in a time to come," and give us an admittance into God's kingdom and glory, when such that have no better righteousness than what the *Scribes* and *Pharisees* had, shall not enter there; and all that are without this "wedding garment," shall be shut out, and "cast into outer darkness, where is weeping, wailing, and gnashing of teeth." But I proceed,

IV. To consider the form of justification, which is by the imputation of this righteousness of Christ, I have been speaking of, even

32 *The Doctrine of Justification.*

“ even ^r as *David* describeth the blessedness of the man, unto whom God imputeth righteousness without works.” The *Hebrew* ^s word **יָשָׁה** and the *Greek* words, λογίζομαι, ἐλογέω, ἐλογέομαι, which are used to express this act of imputation, signify to reckon, repute, estimate, attribute, or place any thing to the account of another; as when the apostle *Paul* said to *Philemon* ^t, concerning *Onesimus*, “ If he hath wronged thee, or oweth thee ought, put that on my account, **τῷτο ἐμοὶ ἐλόγῃ**, let it be reckoned or imputed to me;” so when God is said to impute Christ’s righteousness to us, the meaning is, that he reckons it as ours, being wrought out for us, and accounts us righteous by it, as though we had performed it in our own persons. And now, that it may appear that we are justified by the righteousness of Christ *imputed* to us, observe,

1. That we are in our own persons ungodly, who are justified, for God “ justifieth the ungodly ^u ;” if ungodly, then without a righteousness, as all *Adam’s* po-

^r Rom. iv. 6.

^s **יָשָׁה**, putavit, imputavit, reputavit, estimavit, *Buxtorf*. λογίζομαι, aestimo, reputo, item imputo & alicujus veluti rationibus infero, tribuo, *Scapula*.

^t *Philem. Ver.* 18.

^u Rom. iv. 5.

The Doctrine of Justification. 33

sterity are ; and if without a righteousness, then, if we are justified, it must be by some righteousness imputed to us, or placed to our account, which can be no other than the righteousness of Christ.

2. We are justified either by an inherent, or by an imputed righteousness; not by an inherent one, because that is imperfect, and nothing that is imperfect can justify us. Besides, this is a righteousness within us, whereas the righteousness by which we are justified is a righteousness without us, it is “unto^x all, and upon all them that believe.” And, if we are not justified by an inherent righteousness, then it must be by an imputed one, because there remains no other.

3. The righteousness by which we are justified is not our own righteousness, but the righteousness of another, even the righteousness of Christ: “That I maybe found in Christ, says the apostle^y, not having mine own righteousness, which is of the law, but that which is through the faith of Christ.” Now the righteousness of another cannot be made ours, or we be justified by it, any other way than by an imputation of it.

4. The same way that *Adam's* sin becomes ours, or we are made sinners by it,

^x Rom. iii. 22;

^y Phil. iii. 9;

34 *The Doctrine of Justification.*

the same way Christ's righteousness becomes ours, or we are made righteous by it. Now *Adam's* sin becomes ours by imputation, and so does Christ's righteousness, according to the apostle²: "As by one man's disobedience many were made sinners, so, by the obedience of one, shall many be made righteous."

5. The same way that our sins became Christ's, his righteousness becomes ours. Now our sins become Christ's by imputation only; the Father laid them on him by imputation, and he took them to himself by voluntary susception; they were placed to his account, and he looked upon himself as answerable to justice for them. Now in the same way his righteousness becomes ours, "For he, who knew no sin, was made sin for us, that we might be made the righteousness of God in him," 2 *Cor.* v. 21. But I hasten,

V. To enquire into the time of justification, concerning which there have been various sentiments³. Some have thought that it will not be compleated until the day of judgment; others, that it commences at, or upon believing, and not before; others,

² Rom. v. 19.

³ Vid. Turretin, Institut. Theolog. Tom. II. loc. 16. Quæst. 2. §. 1.

that

that it took place at Christ's resurrection from the dead, when he was justified, and all the elect in him ; others ^b, that it bears date from the time that Christ was first promised, as the Mediator, which was quickly after the fall ; others carry it up as high as the covenant transactions between the Father and the Son, and the suretyship engagements of Christ from eternity, which are the present sentiments of my mind. The method in which I shall endeavour to represent them to others, shall be as follows :

First, I shall endeavour to prove that that which is properly justification, is antecedent to any act of believing.

Secondly, That the justification by, or at, or upon believing, is not properly justification.

Thirdly, Answer the objections made against this doctrine.

First, I shall endeavour to prove, that that which is properly justification, is before faith, or antecedent to any act of believing of ours, which, I apprehend, may be fairly concluded from the following considerations.

1. Faith is not the cause, but the fruit and effect of justification. The reason why

^b Maccov. Loc. Commun. c. 69. p. 608.

36 *The Doctrine of Justification.*

we are justified, is not because we have faith; but the reason why we have faith, is because we are justified. Was there no such blessing of grace as justification of life provided for the sons of men, there would be no such thing as faith in Christ bestowed upon them, nor, indeed, would there be any use for it; and though it is provided, yet since not for all men, therefore all men have not faith. The reason why some do not believe, is, because ^c they are “not of Christ’s sheep,” they never were chose in him, nor justified by him, but are justly left in their sins, and so to condemnation; the reason why others do believe, is, because ^d they “are ordained to eternal life,” have a justifying righteousness provided for them, and are justified by it, and shall never enter into condemnation: And, in asserting this, I say no more than what *Dr. Twisse*, the famous Prolocutor to the Assembly of Divines, has said before me. His words are these: “Before faith ^e the

^c John x. 26.

^d Acts xiii. 48.

^e Ante fidem hæc Christi justitia nostra fuit, quatenus ex intentione Dei Patris & Christi Mediatoris pro nobis præstita; & quia pro nobis præstita, ideo suo tempore Deus daturus est nobis & gratiam cujuscunque generis, ipsamque etiam fidem inter alias, & tandem aliquando caelestis gloriæ coronam. — Ante fidem & resipiscētiā applicatur nobis justitia Christi, utpote propter quam gratiam consequimur efficacem, ad credendum in Christum & agendum paenitentiam. *Twiss. Vindiciæ Gratiæ*, l. 1. par. 2. §. 25. p. 197.

“righteous

The Doctrine of Justification. 37

“ righteousness of Christ was ours, being
“ in the intention of God the Father, and
“ Christ the Mediator, wrought out for
“ us ; and, because wrought out for us,
“ therefore God, in his own time, gives
“ us grace of every kind, and, among o-
“ thers, faith self, and, at last, the crown
“ of heavenly glory.” And, a little
after he says: “ Before faith and repen-
“ tance the righteousness of Christ is ap-
“ plied unto us ; since it is on the account
“ of that that we obtain efficacious grace,
“ to believe in Christ and repent.” Like-
wise the judicious *Pemle* writes to the
same effect †, when, observing a twofold
justification, he says, the one is “ *In foro*
“ *Divino*, in God’s sight, and this goes be-
“ fore all our sanctification; for even whilst
“ the elect are unconverted, they are then
“ *actually justified*, and freed from all sin,
“ by the death of Christ, and God so e-
“ steems of them as free, and, having ac-
“ cepted of that satisfaction, is *actually* re-
“ conciled to them. By this justification,
“ we are freed from the guilt of our sins ;
“ and *because* that is done away, God, in
“ due time, proceeds to give us the grace
“ of sanctification, to free from sins cor-
“ ruption still inherent in our persons.”

† Dr. *Pemle*’s Works, p. 24.

38 *The Doctrine of Justification.*

The other is “ *In foro conscientiae*, in
 “ their own sense, which is but the revela-
 “ tion and certain declaration of God’s
 “ former secret acts of accepting Christ’s
 “ righteousness to our justification.” And
Maccovius ^s says, “ That because that God
 “ justifies us, therefore he gives us faith,
 “ and other spiritual gifts.” Now, if ju-
 stification is the cause, and faith the effect;
 then, as every cause is before its effect, and
 every effect follows its own cause, justifi-
 cation must be before faith, and faith must
 follow justification.

2. Justification is the object, and faith is
 the act, which is conversant with it. Now
 the object does not depend upon the act,
 but the act upon the object. Every object
 is prior to the act, which is conversant
 with it, unless it be when an act gives be-
 ing to the object, which cannot be the case
 here, unless we make faith to be the cause
 or matter of our justification, which has
 been already disproved. Faith is the evi-
 dence, not the cause of justification; and
 if it is an evidence, that of which it is an
 evidence must exist before it. “ Faith is,
 indeed, the evidence of things not seen;”

^s Quia ex eo, quòd nos Deus justificat, concedit nobis fi-
 dem & alia dona Spiritualia. *Maccov.* πρῶτον φεῦδος, Armi-
 nian. c. 10.

The Doctrine of Justification. 39

but it is not the evidence of things that are not: What the eye is in the body, that faith is in the soul. The eye, by virtue of its visive faculty beholds sensible objects, but does not produce them ; and, did they not previously exist, could not behold them. We see the sun shining in its brightness, but did it not exist before, it could not be visible to us ; the same observation will hold good in ten thousand other instances. Faith is the hand which receives the blessing of justification from the Lord, and righteousness, by which the soul is justified from the God of its salvation ; but then this blessing must exist before faith can receive it. If any should think fit to distinguish between the act of justification, and the righteousness of Christ, by which we are justified, and object, That not justification, but the righteousness of Christ, is the object of faith: I reply, Either the righteousness of Christ, as justifying, is the object of faith, or it is not ; if it is not, then 'tis useless, and to be laid aside in the business of justification ; if, as justifying, it is the object of faith, what is it else but justification ? Christ's righteousness justifying me, is my justification before God, and, as such, my faith considers it, and says, with the churchⁿ,

ⁿ *Isai, xlv. 24.*

“ Surely,

40 *The Doctrine of Justification.*

“ Surely, in the Lord have I righteousness and strength.”

3. The elect of God are justified whilst ungodly, and therefore, before they believe; the reason of the consequence is plain, because a believer is not an ungodly person. That God's elect are, by nature, ungodly, will not be denied; as such, Christ died for them: “ While ⁱ we were yet without strength, in due time Christ died for the ungodly.” And 'tis as evident, that, as such, God justifies them: “ But ^k to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” Not that God justifies the ungodly without a righteousness, but he imputes and reckons to them the righteousness of his Son, for otherwise he would do that himself which he abhors in others: “ For ^l he that justifieth the wicked, and he that condemneth the just, they both are an abomination to the Lord.” Nor does he justify them in their ungodliness, but from it; and, indeed, “ from all things, from which they could not be justified by the law of *Moses*,” and yet he justifies them being ungodly. Now, if it can be proved that a believer is, or may be, called an ungodly person, then there is no strength in my

ⁱ Rom. v. 6.

^k Rom. iv. 5.

^l Prov. xvii. 15.

The Doctrine of Justification. 41

argument ; but, I apprehend, it can't be proved, from scripture, that a believer is so called ; nor can any just reason be given why he should, seeing an ungodly person is one that is without God, *i. e.* without the grace and fear of God, and without Christ, being destitute of a true knowledge of him, faith in him, and love to him ; all which is incompatible with the character of a believer. I conclude then, that if God justifies his elect when they are ungodly, then he justifies them before they believe, which is the thing I have undertaken to prove.

4. All the elect of God were justified in, and with Christ, their Head and Representative, when he rose from the dead, and therefore before they believe. The Lord Jesus Christ having from eternity engaged as a Surety for his people, all their sins were laid upon him, imputed to him, and placed to his account ; for all which he was responsible to divine justice, and, accordingly, in the fulness of time, gave full satisfaction for them, by his sufferings and death ; and, having done this, was acquitted and discharged : For, as he was put to death in the flesh, he was justified in the Spirit. Now as he suffered and died not as a private person, but as a publick one, so he rose again, and was justified as such. Hence when he was justified, all those for

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whom