

A Blow At The Root Of Antinomianism

Chapter 3

Leading Errors

Error 1. That the justification of sinners is an inherent and eternal act of God, not only preceding all acts of sin, but the very existence of the sinner himself, and so perfectly abolishing sin in our persons, that we are as clean from sin as Christ himself.

Error 2. That justification by faith is no more than the manifestation to us of what was really and actually done before; or a being persuaded more or less of Christ's love to us; and that when persons do believe, that which was hid before doth then only appear to them.

Error 3. That men ought not to doubt of their faith, or question whether they believe or not. Nay, that they ought no more to question their faith than to question Christ.

Error 4. The fourth Antinomian error before mentioned, was this, That believers are not bound to confess their sins, or pray for the pardon of them, because their sins were pardoned before they were committed; and pardoned sin is no sin.

Error 5. To give countenance to the former error, they say, That God sees no sin in believers, whatsoever sins they commit; and seek a covert for this error from Numbers 23:21 and Jeremiah 1:20. In the former place it is said by Balaam, "He hath not beheld iniquity in Jacob nor seen perverseness in Israel." And in the other place it is said, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

Error 6. " That God is not angry with the elect, nor does he smite them for their sins: and to say that he does so, is an injurious reflection upon the justice of God, who has received full satisfaction for all their sins from the hand of Christ.

Error 7. They tell us, that by God's laying our iniquities upon Christ, he became as completely sinful as we, and we as completely righteous as Christ; that not only the guilt and punishment of sin was laid upon Christ, but simply the very faults that men commit, the transgression itself became the transgression of Christ: iniquity itself, not in any figure, but plainly sin itself, was

laid on Christ: and that Christ himself was not more righteous than this person is, and this person is not more sinful than Christ was.

Error 8. They affirm that believers need not fear their own sins, nor the sins of others; forasmuch as neither their own or others' sins can do them any hurt; nor must they do any duty for their own good, or salvation, or for eternal rewards.

Error 9. They will not allow the New Covenant to be properly made with us, but with Christ for us. And some of them affirm, "That this covenant is all of it a promise, having no condition upon our part. They acknowledge indeed faith, repentance, and obedience, to be conditions, but say they are not conditions on our part, but on Christ's; and consequently affirm, that he repented, believed, and obeyed for us."

Error 10. They deny sanctification to be the evidence of justification; and deridingly tell us, this is to hold a light to the sun; and the darker our sanctification, the brighter our justification is.