

## Appendix

### Quoted from John Brine, *A Defense of the Doctrine of Eternal Justification*

Look, as God did not, in his decrees about creation, consider the body of Adam singly, and apart from his soul, nor yet the soul without the body (I speak of his creation and state thereby) neither should either so much as exist, but as the one in the other: so nor Christ and his church in lection, which gave the first existence to Christ as a head, and to the church as his body, which each had in God's decrees. Thomas Goodwin, *Exposition of the First Chapter of the Epistle to the Ephesians 1*, part I, p. 72 (London, 1681).

This grace by which we are justified, was given us in Christ from eternity, because from eternity God loved us in Christ, and made us accepted in him. Jerome Zanchius, *De Natura Dei*, lib. 4, ch. 2, p. 355 (Heidelberg, 1577).

At the same time in which Christ became a surety for us, and our sins were imputed to him, we were absolved from guilt, and reputed just; that is, actively justified. Johannes Maccovius, *Armin.*, ch. 10, p.120.

Christ's atonement and bearing sin was in the eye of God from eternity, as if already done: hence the patriarchs were actually and personally justified by it. Isaac Chauncy, *Neonomianism Unmasked*, Part 2 (London, 1692).

(In answer to the question whether or not justification goes before regeneration) Thus it is; for as sin inherent supposes that sin is imputed, so also inherent righteousness presupposes righteousness is imputed. Johannes Maccovius, *Metaphysics*, p. 118.

What is it that the remission of sins, and our acceptation, signify, if not inward and immanent acts in God, acts of which kind do not arise in God anew? William Twisse, *Vindiciae Gratiae*, Lib. 2, Crim. 4, par. 4, p. 79 (Amsterdam, 1632).

These acts of imputing, and not imputing, are immanent acts in God, and therefore eternal (this in reference to justification). Samuel Rutherford, *Exercitationis Apologeticae Divinae Gratiae*, ch. 2, p. 25 (Amsterdam, 1636).

The elect always, yea, before they believe, are free from condemnation, for, and on account of, the death of Christ. *Ibid*, p. 56.

A sentence of justification was, as it were, conceived in the mind of God by the decree of justifying. William Ames, *Medulla Theologica*, lib. I, ch. 27, p. 117 (Amsterdam, 1623).

I am imposed on to lay the foundation of all Antinomianism to maintain Justification from eternity, or at least in the cross of Christ, of all that should believe, and Justification by faith to be but the sense of it in our consciences (which last I know better and wiser men than myself that do,

though I do not). John Owen, *Vindication from the Animadversions of Mr. R.B.*, p. 4.

**Quoted from John Gill, *Body of Divinity***

Justified then we were when first elected, though not in our own persons, yet in our Head, as he had our persons then given him, and we came to have a being and interest in him. Thomas Goodwin, *Works*, vol. 4, part 1, p. 105, 106.

We may say of all spiritual blessings in Christ, what is said of Christ, that his goings forth are from everlasting - in Christ we were blessed with all spiritual blessings, Eph. 1:3; as we are blessed with all other, so with this also, that were justified then in Christ. *Ibid.*

(God) told him (Christ), as it were, that he would look for his debt and satisfaction of him, and that he did let the sinners go free; and so they are, in this respect, justified from all eternity. *Ibid.*

Adoption is a gracious sentence of God, which sentence is pronounced in the same variety of degrees as justification; for it was first pronounced in divine predestination, Eph. 1:5, afterwards in Christ, Gal. 4:5; then in believers themselves, 6. William Ames, *Medulla Theologica*, lib. I, ch. 28.

Union with Christ is the first fundamental thing of justification and sanctification and all: Christ first takes us, and then sends us his Spirit; he apprehends us first; it is not my being regenerate that puts me into a right of all these privileges; but it is Christ takes me, and then gives me his Spirit, faith, holiness, etc. Thomas Goodwin, *Works*, vol. 1, part 1, p. 62.

**Quoted from William Eyre, *The Free Justification of a Sinner***

But Men are not believers before they are justified; the Scripture witnesseth that the Subject of Justification is a Sinner, or ungodly Person, Rom. 4.5. & 5.8, 10. Now the Holy Ghost never calls Believers Ungodly or Wicked, but Saints, Faithful, Holy Brethren, Children of God, Members of Christ, &c. W.E., p. 4.

For if the Righteousness of Christ doth come upon all the Elect unto Justification, in the same manner as *Adams* sin came upon all men, to condemnation, as the Apostle shows it doth, Rom. 5. Then it must follow, That the Righteousness of Christ was reckoned or imputed to the Elect, before they had a Being, and then much more before they do believe in him; for it is evident that *Adams* sin came upon all men to condemnation, before they had a being; for by that first transgression (says the Apostle, verse 12.) *Sin entered into the World*. And more plainly, *Death passed upon all Men*; The reasons follows, because *in him*, or in his loyns, *all have sinned*. Now as in *Adam* the *ὅι πολλοὶ*, that is, All that shall perish, were constituted sinners, before they had a Being, by reason of the imputation of his disobedience to them; so in *Christ* the *ὅι πολλοὶ*, All that shall be saved, were constituted righteous, his obedience be imputed unto them by God before they had any Being, otherwise then in him as their Head and common Person. W.E. p. 9.

Justification in God's sight, was purchased for us by Christ, long before we were born; for it is vain to think with the Arminians, that Christ's merits have made God only *Placabilem*, not *Placatum*, procured a Freedom, That God may be reconciled if he will; and other things concur, but not as an actual reconciliation: No, it is otherwise, Full Satisfaction to Divine Justice is given and taken; all the sins of the Elect are actually pardoned. This was concluded upon and dispatch'd between God and Christ, long before we had any Being, either in Nature or Grace; yet this benefit was ours, and belonged to us, though we knew not so much, till after that by Faith we did apprehend it, as Lands may be purchased, the Estate conveyed and settled on an Infant, though he know nothing of it, till he come of Age. Pemble, *Vind. Grat.*, p. 21 and 23.

Verily before any of the Elect do believe, the wrath of God and all the effects of his Wrath, are removed from their Persons by Vertue of Christ's Satisfaction. S. Rutherford, *Exercitationis Apologeticae Divina Gratiae*, p. 45.

Though we are not justified passively or terminatively, till we do believe, yet our justification actively considered, as it is in God (who is the only justifier) was compleat and perfect, before we had a Being; and in this sense, Faith is not the instrument of our Justification. *Ibid*, p. 43.

Christ is said to be justified when he rose from the dead, I Tim. 3.16. And we then to be justified in him, Rom. 4ult. Because that discharge, to wit His Fathers raising him from the Dead, was an actual justification of him from the sins of others, for which he had satisfied; and of us from our own sins, for which he became a surety. Parker, *De Descensu Christi ad Inferos*, Lib. 3, sect. 30, p. 59.

The righteousness of Christ was ours before we did believe; ours, I say, in respect of Right, because in the intention both of the Father and the Son, it was performed for us; though not in

respect of the possession and enjoyment, because we have not the sense and knowledge of it, whereunto we do attain by Faith - for Faith coming (which the Spirit of God works in our hearts), the love of God to us in Christ is then perceived and acknowledged. Whence it is, That the Righteousness of Christ is said to be imputed unto us by Faith, Because we cannot know and discern that it is imputed to us but by Faith; and then we are said to be justified with that kind of justification and Absolution from Sin, which breedeth peace in our Consciences. W. Twisse, *Vindiciae Gratiae*, Lib. 1, p. 2, sect. 25, n. 5, p. 179.

Our justification in respect of God, doth precede our Faith. J. Calvin, *Antid. Conc. Trident.*, Sess. 6, p. 282.

All the Elect, who are the Members of Christ, when he by his death had expiated their Sins, were freed from the guilt of eternal death, and obtained a right to eternal life. J. Zanchius, *On Ephesians* (2:5).

We are not certainly persuaded, that our sins are pardoned before we do believe; for we deny that Infants do believe, and yet Infants have their sins forgiven. Chamier, *Cham. Panstrat.*, Tom. 3, lib. 13, cap. 10, sect. 18.

I deny that Faith is the cause of our Justification, for then our justification would not be of Grace, but of our selves; but Faith is said to justify, not because it effecteth Justification, but because it is effected in the justified person. *Ibid*, cap. 6, sect. 4.

Faith doth neither merit, obtain, nor begin our Justification, for if it did, then Faith should go before Justification, both in nature and in time; which may in no wise be granted, for Faith it self is a part of Sanctification; now there is no Sanctification but after Justification: which is really and in its own nature before it. *Ibid*, Lib. 22, cap. 12, sect. 5 & sect. 9.

Faith concurs in no otherwise to Justification, then in respect of the passive application, whereby a man applies the Righteousness of Christ unto himself; but not in respect of the active application, whereby God applieth unto Man the Righteousness of Christ, which application is in the mind of God. Johannes Alstedius, *Supplement to Chamier*, (Lib. 2, cap. 11, sect. 6).

This sentence (of justification) was long before in the mind of God and was pronounced when Christ our Head arose from the dead, 2 Cor. 5.19. W. Ames, *Medulla Theologica*, lib. I, ch. 27, sect. 9.

All they for whom Christ in the intention of God hath made satisfaction, are reconciled unto God. *Ibid*.