

of his Faith, (whether against an actual or implied potential accusation) then himself is justified by the Justification of his Faith ; that is, as to that Cause, and against the accusation. Nor is there any Justification of a mans cause, which Justifieth not the Man as to that cause : Nor any Justification of the man in Judgement, but by Justifying his cause. Only there is great difference between cause and cause : between the question, Whether he be universally righteous ? and Whether he be in this point and thus far righteous only ? And I never affirmed that man is further justified by his own Faith and Obedience, as the matter of his righteousness, at Gods bar, but only *in tantum*, as to this particular cause. Yet I say, it is a Cause of great moment, and which our universal Justification hath a dependance on, as on a condition. When the question is, Whether we have performed the Condition of the Promise that gives right to Christ or not ? as to this cause, our performance is the righteousness by which we are Justified. And this is the Truth of God, which men maintain in other words, while they oppose it in these.

12. **A** Nother common Assertion is that [*James* by Works means a working Faith, when he saith we are Justified by Works, and not by Faith only.] Thus Mr. *Pemle*, and the most of our Divines. I believe as well as they, that *James* speaks of Works as effects of Faith, qualifying it or proving it fit to justifie : but yet I believe verily that by Works he means Works indeed, having mentioned them no less then 12 times in 13 or 14 verses. But suppose the meaning be that a working faith Justifies, and not a faith that will not Work : If they place no reason of its justifying, in this modification (that it be working) the scope of *James's* discourse confuteth them, and the reasons that he brings are made void and vain. It never was in his mind to take pains to prove the necessity of such a Qualification of Faith, as is no means, no not so much as a Condition, to the end in question, but is a meer concomitant.

But if they mean, that Faiths working nature, is any means or Condition of its justifying, they say as much as I. For example ; A man is promised his freedom if he pay 100 l. currant money. That it be money, is the substance of the Condition : but that it

Vid. Soh. n.
To. 2. Exeg.
Confess. Aug.
Art. 4. pag.
883.
Vid. Mascul.
in Math. 5.

be curreant, is a modification of it, and part of the Condition; and without it he shall no more be freed then if he paid none at all. So if God say [He that believeth with a working Faith, shall be Justified] that it be working, is as necessary a part of the Condition as that it be Faith. And it is but the Conditionality that I assert.

* Keckerman.
Syst. Theolog.
lib 3. de Justif.
ca. 7. pag. 429.

13. IT is commonly Asserted, [That Works justifie us Declaratively at judgement.] So Keckerman saith * Metonymically Justification in the Hebrew Idiotism is taken for Evidence, Declaration, and Probation, whereby it is made known to others that our sins are remitted: and so the Apostle James following the Hebrew form of speech, useth the word justification; so that to be justified by works, is the same as to be declared by good Works, that we are justified.]

Here note, 1. That our Divines do generally teach against the Papists, that this is the most proper sense of the word, and that faith it self is said to Iustifie but in *sensu forensi*, (principally say some, only say others.)

2. Note, that the thing it self is evident, that a Sentence is but a Iudges Decisive Declaration (and no doubt it is no other Declaration that they can mean.) So that it is plain that they do teach that a man is Iustified by Works in the most proper sense, when they say that they Iustifie us at Iudgement Declaratively, or are the reason or cause of Gods judicial declaring us just.

* Brunler.
Theolog. li. 3.
p. 02.
Paræus, in
Mat. 25. ubi
pos.
Bishop Vshers
Body of Divi-
nity, pag. 449.
Edit. ult.

14. IT is commonly asserted [That Works are the *Ratio Sententiae*, the Reason of the Sentence of our Absolution] I know none that deny this. So * Brunler. *Ratio Absolutionis est ab enumeratione operum*, &c. So Paræus in Mat. 25. Bishop Vshers words (in his *Body of Divinity*) are these, [The Godly shall be pronounced just, because their Works though imperfect, do prove their faith, &c. to be a true Faith, as working by love in all parts of Obedience.] So commonly others. Now what is this less then I have said? I ever said, Obedience is no cause of our Constitutive

tive Justification
it is the reason
because we
sentence, and
do they gener-
justified by w
what more p
the thing is t
doubt the rea
And therefor
of his Justif
whether we
Covenant,
ness which m
And thus,
ficient evide
in the points
ants do give
Only I acte
thought, in
came short
rather ther
I shall no
Lord to fo
Reader to t

tive Justification or pardon, nor of our right to the Kingdom; But it is the reason of the sentence, and so we maybe said to be justified because we are just, so far as we are just: The reason or cause of the sentence, and the thing sentenced being not the same. And as much do they generally say: Nay, it is as much as to say, we are properly justified by works in Judgement, and it is a fit and usual sense: For what more proper sense of the word *Justifying*, then this? when the thing is the very reason and cause of the sentence. And no doubt the reason why any man is judged just, is because he is just. And therefore his righteousness, so far as he hath it, is the reason of his Justification. And therefore when we must be Judged, whether we have performed the conditions of the pardoning Covenant, Our personal performance must be the Righteousness which must be the reason of our justification.

And thus, (if partiality blind me not) I have shewed with sufficient evidence to them that will see that I give no more to works in the points that I am blamed for, then the generality of Protestants do give; Yea then many of themselves that contradict me: Only I attempted to explicate the nature and reason hereof, I thought, in a Method more plain and satisfactory: wherein if I came short of my ends, I hoped it might be pardoned as lost labor, rather then reproached as erroneous.

I shall now proceed to particular Testimonies: desiring the Lord to forgive the sin in them and me that put me and the Reader to this laborious loss of time.

SECT. III.

The Testimony of Reformed Divines ascribing as much to works as I: and many of them delivering the same Doctrine.

1. The Augustane Confession.

Confess. Augustan. Artic. 6.

Semper sentiendum est, nos consequi Remissionem peccatorum, & personam pronunciar iustam, id est, acceptari gratis propter Christum per fidem. Postea vero placere etiam obedientiam erga legem, & Reputari quandam Iustitiam, & Mereri premia.

The Augustane Confess. Art. 6.

WE must still hold, that we obtain Remission of sins, and the person is pronounced just, that is, is freely accepted for Christs sake through faith: But that afterward obedience to the Law also doth please, and is reputed a certain Righteousness, and doth merit rewards.

IBid. de Bonis operibus. *Quamquam hac nova obedientia, procul abest à perfectione legis, tamen est Iustitia, & meretur premia, ideo quia persone reconciliata sunt. Atq; ita de operibus judicandum est, que quidem amplissimis laudibus ornanda sunt, quod sint necessaria, quod sint cultus Dei & sacrificia spiritualia, & mereantur premia, &c.*

THough this new obedience be far from the perfection of the Law, yet is it Righteousness, and meriteth the rewards therefore because the persons are reconciled. And so we must judge of Works, which indeed must be adorned with very ample praises, that they are necessary, that they are Gods worship (or service) and spiritual Sacrifices, and merit the rewards, &c.

Ibid.

I Bid. postea. *Debet autem ad hac dona accedere exercitatio nostra, quæ & conservat ea & meretur incrementum, juxta illud, Habenti dabitur. Et Augustinus præclare dixit, Dilectio meretur incrementum dilectionis, cum videlicet exercetur.*

But to these Gifts we must add our Exercise, which doth both conserve them, and merit an increase: According to that, *To him that hath shall be given.* And *Austin* said excellently, *Love Meriteth an increase of Love*: that is, when it is exercised.

That which I conclude hence, is, that the first and most famous Protestants, did give more in terms, at least, to works then I: for they frequently ascribe merit to them, without adding any restriction, as using the word improperly, or disclaiming the fitness of the term: Though no doubt, they did use it improperly, whether they thought so or not.

Confess. Wittenberg. in Harm. §. 9. cap. 7. We say that good Works commanded of God, are necessarily to be done, and that through the free mercy of God, they do deserve (or Merit) certain their own either Corporal or Spiritual Rewards.

^{2.} The Wittenberg Confess.

Our late Reverend Assembly in the lesser Catechism. *Faith in Jesus Christ is a saving grace whereby we receive and rest on Jesus Christ as he is offered to us in the Gospel. Confess. cap. 14. §. 2. By this faith a Christian believeth to be true whatsoever is revealed in the word, for the Authority of God himself speaking therein, and acteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come. But the principal acts of saving faith, are Accepting, Receiving and Resting upon Christ alone for Justification, Sanctification and Eternal life, by virtue of the Covenant of Grace. Chap. 15. Although Repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, which is the act of Gods free Grace*

^{3.} Our late Assembly at Westminster.

in Christ, yet it is of such necessity to all sinners that none may expect pardon without it. And in both Catechisms having shewed that every sin deserves Gods wrath and curse [Quest. What doth God require of us that we may escape his wrath and Curse due to us for sin? Answ. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, Repentance unto life, with the diligent use of all the outward means whereby God communicateth to us the benefits of Redemption.]

That which I conclude hence, is, 1. That saving faith consisteth not in any one single act. 2. That saving faith being the receiving of Christ as offered, must needs be the receiving him as Lord, or King and Prophet: And I shall take Saving-faith, and Justifying-faith, for all one, till I see more proof of the contrary then yet I have done: Especially while I think, that to justify constitutively in right, is to give right to Impunity and Salvation; and to justify sententially, is to sentence us to Salvation, and not to Damnation. 3. That Repentance is a means *sine qua non* to pardon of sin. 4. That Repentance and diligent use of all Gods outward means, &c. are necessary means required of us to our escape of Gods wrath and curse due to us for sin: which is, if I understand it, to obtain pardon of sin: For Dr. Ames saith, *Medul. pag. 1. cap. 12. §. 3.* The Papists distinction into Remission of the fault, and of the punishment, is a distinction without a difference,

4. Davenant.

Davenant. (that light of Dort, Cambridge, England) expresseth himself concerning the interest of works in justification in the same phrase and sense (as far as I can understand him) as I do: I therefore recite his words, not as a bare Testimony, but as an Explication of my own meaning, as fully as I can tell how to explain it. And if any will make a difference, let them on the same grounds set me at odds with my self. For I do hereby subscribe to these words of his as heartily as to any of my own.

De

De iusti habit. & act. c. 30. p. 386

Q. Utrum Bona opera dici possint ad Justificationem aut salutem necessaria? Quidam Theologi à nostris ajunt, quidam negant, verborum formulis discrepantes, ad reitam summam quod attinet concordēs. Sed quò veritas magis pateat, sententiam nostram hac in re, hisce Conclusionibus complectemur.

Concl. 1. In dimicationibus cum Pontificiis de Justificatione, non est consultum aut tutum adhibere aut admittere hasce propositiones: Bona opera sunt necessaria ad Justificationem. Vel bona opera sunt necessaria ad salutem.

Nam utrumq; possunt adhibitis explicationibus ad sanum sensum reduci; tamen cum nudè proponuntur, Papistæ semper intelligunt opera esse necessaria tanquam causas verà & propriâ suâ Dignitate Meritorias humana salutis; quod est falsissimum.

Concl. 2. In Concionibus Popularibus apud indoctum vulgus prædictæ propositiones aut omnino vitandæ sunt, aut simul cum clavis explicationibus adhibendæ. Illi fortasse putabunt hanc vim subesse huic assertioni, ut innuat hominem Justificari aut salvari virtute & Merito operum suorum.

Concl.

W Hether good Works may be said to be necessary to Justification or Salvation? Some of our Divines affirm, and some deny it; disagreeing in form of words; but agreeing as to the sum of the matter. But that the Truth may be more evident, we will comprehend our Judgement in this matter, in these conclusions.

Concl. 1. In our conflicts with the Papists about Justification, it is not meet or safe to use or admit these propositions: Good Works are necessary to justification: Or good Works are necessary to Salvation.

For though they may be reduced to a sound sense by using explications; yet when they are nakedly propounded, the Papists always mean that works are necessary as causes by their own true and proper worthiness Meritorious of mans Salvation: which is most false.

Concl. 2. In popular Sermons to the ignorant people, the fore-said propositions are either wholly to be avoided, or to be used together with clear explications. — For perhaps they will think that this assertion hath this meaning, that it intimateth, that man is justified or saved by the vertue and merit of his good works.

Concl.

Concl. 3. *Bona opera non sunt nobis ad salutem necessaria, si per bona opera intelligamus opera ad amissionem legis exacte bona & perfecta.*

Explico: per opera exacte bona & perfecta, talia intelligo qualia homo nondum lapsus potuit prestare: quia Decalogus etiam ab homine lapso sub poena aeternae damnationis potest exigere. Haec autem perfectio sita fuit potissimum in duobus. Quorum prius est, quod homo opera bona prestare potuit toto corde, ac dilectione plenaria, nullâ malâ concupiscentiâ debitum fervorem cordis minuentem, aut hisce operibus labem qualemcunq; aspergentem. Posterior, quod idem homo integer potuit perpetuo quodam & minime interrupto tenore bona opera facere, nullo malo admixto aut interveniente. Quod haec duo requirantur ad opera legaliter bona, patet. Gal. 3. 10. &c. Opera igitur legaliter bona, & ex legali pacto ad salutem necessaria, sunt ea quae à puro & pleno Dei amore dimanant, atq; constanti tenore (nullo malo opere interim admisso) ad extremum usq; vitae spiritum exhibentur. Dico huiusmodi bona opera non esse omnino necessaria ad justificationem aut salutem reatorum.

Concl. 4. *Nulla opera bona sunt*

Concl. 3. *Good works are not to us necessary to Salvation, if by good works we understand works exactly good and perfect to the Rule of the Law.*

I explain it: By works exactly good and perfect, I mean such as man not yet fallen could have performed, because the Decalogue may exact them even of fallen man under pain of eternal damnation. This perfection did consist especially in two things. The first is, that man could perform good works with his whole heart, and with plenary love, no lust diminishing the due fervor of the heart, or aspersing any blot on these works. The latter is, that the same man intire, could do good works in a perpetual and uninterrupted tenor, without any evil admixed or intervening. That these two are required to works legally good, is plain; Gal. 3. 10, &c. Works therefore legally good, and necessary to Salvation by the legal Covenant, are those that flow from a pure and full love of God, and are used in a constant tenor to the very last breath, without the intermixture of any evil work in the mean time. I say that such good works are not at all necessary to the justification or Salvation of the Regenerate -----

Concl. 4. *No good works are*

*Sunt renati
ificationem
necessaria,
ione, causa
ria.*

*Concl. 5.
sunt necessar
nem, ut Con
vel percursor
cessaria ut c
derioria.*

*In hisce bo
illa interna
magis momen
hominum occ
nigore dolere
peccatum, lu
jucere, ad
refugere, in
spem fignem
nire, aliagu
na enim mis
cat stipites, h
neque equos
recalcitrante
obstinatè ad
mines, et
& contrito
que Divin
tes.*

*Conclu.
necessaria
tum Retine
dam; non
efficient aut
servatione
Conditione
non vult*

sunt renatis ad salutem aut Justificationem necessaria, si per necessaria, intelligamus sub ratione causa Meritoria necessaria.

Concl. 5. Bona quadam opera sunt necessaria ad Justificationem, ut Conditiones concurrentes vel percursoria, licet non sint necessaria ut causa efficientes aut Meritoria.

In hisce bonis operibus numero illa interna que apud Deum magni momenti sunt, quamvis in hominum oculos non incurrant; utpote dolere de peccato, detestari peccatum, humiliter se Deo subijcere, ad Dei misericordiam confugere, in Christo Mediatore spem figere, novam vitam propositum intrare, aliaque Consimilia. Divina enim misericordia non justificat stipites, hoc est, nihil agentes; neque equos & mulos, hoc est, recalcitrantes, & libidinibus suis obstinate adherescentes: sed homines, eosdemque compunctos & contrito, ac verbi spiritusque Divini ductum sequentes.

Conclu. 6. Bona opera sunt necessaria ad Justificationis statum Retinendum & Conservandum; non ut Causa, qua per se efficiant aut mereantur hanc conservationem; sed ut Media seu Conditiones sine quibus Deus non vult Justificationis gratiam

to the Regenerate necessary to salvation or Justification, if by necessary, we mean, necessary under the reason of a meritorious cause.

Conclu. 5. Some good Works are necessary to Justification as Conditions concurrent or foregoing, though they be not necessary as efficient or meritorious causes.

In these good Works, I reckon those internal ones which with God are of great moment, though they be not apparent to the eyes of men; as to grieve for sin, to detest sin, humbly to subject ones self to God, to fly to Gods mercy, to fix our hope in Christ the Mediator, to resolve upon a new life, and other such like. For Gods mercy justifieth not stocks, that is, such as do nothing; nor horses and mules, that is, such as kick against it, and obstinately adhere to their lusts: but men, and those pricked and contrite, and such as follow the conduct of the Word and Spirit of God.

Conclu. 6. God Works are necessary to the retaining and conserving the state of Justification; Not as causes, which of themselves effect or merit this conservation: but as means or Conditions, without which God will not conserve the grace

am in hominibus conser-
vare.

Nam uti nemo recipit Iustifi-
cationem illam Generalem qua
liberat à Reatu omnium præce-
dentium peccatorum, nisi concur-
rente pœnitentiâ, fide, nova vitæ
proposito, aliisque ejusdem generis
actionibus: ita nemo retinet statum
à Reatu liberum respectu peccato-
rum Consequentium, nisi median-
tibus iisdem actionibus, Credendi
in Deum, invocandi Deum,
mortificandi carnem, assidue pœ-
nitendi, & dolendi de peccatis as-
sidue admissis. Ratio cur ex par-
te nostra necessario requirantur
hec omnia illa est: Quod hec
abesse non possint perpetuo, ut non
adesse incipiant illorum opposita,
que pugnant cum natura Just-
ficat. — Sicut ergo ad conservan-
dam vitam naturalem necessario
requiritur, ut quis studiose vitet
ignem, aquas, præcipitia, vene-
ra, reliquaque que salutem cor-
poris perimunt; sic ad conservan-
dam vitam spirituales necessa-
rio requiritur, ut quis vitet in-
continentiam, impœnitentiam,
ceteraque animarum salutem in-
festa & inimica, qua vitari non
possunt, nisi exerceantur actiones
opposite & contrariæ. Hæ autem
actiones non Conservant vitam
gratiæ proprie & per se, atting-
endo ipsum effectum Conser-
vationis, sed improprie & per
accidens, excludendo & re-
movendo

grace of Justification in
men.

For as no man receiveth that
general Justification which dis-
chatgeth from the guilt of all
foregoing sins, but on the con-
currence of Repentance, Faith,
a purpose of a new life, and
other actions of the same kind;
so no man retaineth a state free
from guilt in respect of follow-
ing sins, but by means of the
same actions of believing in
God, calling on God, mortify-
ing the flesh, daily repenting
and sorrowing for sins daily
committed. The reason why all
these are required on our part,
is this: Because these cannot
be still absent, but their oppo-
sites will be present, which are
contrary to the nature of a lu-
stified man. — As there-
fore to the conservation of na-
tural life it is necessarily requi-
red, that a man carefully avoid
fire, water, precipices, poisons
and other things destructive to
the health of the body; so to
the conserving of spiritual life,
it is necessarily required that a
man avoid Incredulity, Impen-
tency, and other things that are
destructive and contrary to the
salvation of souls; which can-
not be avoided unless the op-
posite and contrary actions be
exercised. And these actions do
not conserve the life of Grace
properly

movendo
omni.

Conclu-
sionum
saria nece-
ssaria
Ordinata
ut causa
ne.

D E no-
cita
Idem cap.
Ad nol-
sententiar
cedamus
imprimu
nostri Th
à vocabul
frequente
ciunt, no
sentiant,
ant, qui
antiquit
sum per
obtorio
Nam q
mine in
hominu
turali
dine su
& acc
grati

movendo Causam destructi-
onis.

Conclu. 7. Bona opera iusti-
ficatorum sunt ad salutem neces-
saria necessitate Ordinis, non
Causalitatis, vel planius, ut Via
Ordinata ad vitam eternam, non
ut Causa meritoria vite eter-
ne.

DE nomine meriti lege antea
citata: quibus adde, quæ
Idem cap. 54. p. 571. 572.

Ad nostrorum Theologorum
sententiam explicandam jam ac-
cedamus: in qua statuenda illud
imprimis observetis; Uicunque
nostri Theologi jam abstineant
à vocabulo meriti, quo Patres
frequenter utuntur, id tamen fa-
ciunt, non quòd à Patribus dis-
sensiant, sed ne Papistis consenti-
ant, qui illud vocabulum (totà
antiquitate reclamante) in sen-
suum perniciosum & hereticum
oborto quasi collo rapuerunt:
Nam quòd Patres sub meriti no-
mine intellegunt, nimirum opus
hominis fidelis & renati superna-
turali bonitate prædium. in or-
dine supernaturali Deo gratum
& acceptum, atque ad præmia
gratiæ tam hujus quàm future
vite

properly and of themselves,
by touching the very effect o
conservation; but improperly
and by accident, by excluding
and removing the cause of de-
struction.

Conclu. 7. The good Works
of the Justified are necessary to
salvation, by necessity of Or-
der, not of Causality: or more
plainly, as the way ordained
to everlasting life, not as a
meritorious cause of everlasting
Life.

OF the name of merit, see
what I cited before: to
which add cap. 54. p. 571,
572.

We come now to explain the
Opinion of our Divines: where-
in observe especially this thing:
Though our Divines do now
abstain from the word merit,
which the Fathers frequently
use, yet they do it, not that they
dissent from the Fathers, but
lest they consent with the Pa-
pists, who against all antiquity,
do violently draw that word to
a pernicious and heretical sense.
For that which the Fathers
meant by the word Merit, to
wit, the work of a Believer and
regenerate person, indued with
a supernatural goodness, in su-
pernatural Order, grateful and
acceptable to God, and ordina-

vita, ex munificentissimi Dei promissione ornatum, id totum nostri semper concesserunt. Oppugnamus igitur non nudum nomen meriti innoxio sensu à Patribus olim frequentatum, sed superbam & falsam meriti condigni Opinionem, à Pontificiis nuper in Ecclesiam Dei introductam. Vid. Bucer. in Colloq. Ratis. p. 567. Chemnit. Exam. Conc. Fid. in 4. q. de bonis oper. p. 185. Calvin. Institut. l. 3. c. 17. . 3.

ted by the Promise of the most bountiful God, to the gracious Rewards of this life and that to come, All this our Divines have alwayes granted. We do therefore fight against, not the bare name of Merit, in a harmless sense frequently used of old by the Fathers, but the proud and false opinion of Merit of Condi- gnity, brought lately by the Papiſts into the Church of God. See Bucer in Colloq. Ratis. p. 565. Chemnit. Exam. Conc. Trid. in 4. qu. of good Works, p. 185. Calvin. Institut. l. 3. c. 17. Sect. 3.

I Dem cap. 32. p. 410. Nos semper concessimus conatum mortificationis & studium sanctificationis, necessarium esse ad salutem ut Conditionem antecedentem; Mortificationis autem a- etus quatenus noster dicitur, non ut causa requiritur propriè dicta, sed ut causa sine qua non, vel re- movens prohibens, quibus ratio causalitatis improprie tribuitur. Non enim ipsum effectum oper- antur aut attingunt tales Cause, sed solammodo aliquid pravius, aut connexum cum effecto.

WEE ever granted that an endeavour of mortification and study of sanctifica- tion are necessary to salvation, as an Antecedent Condition: but the act of mortification as it is said to be ours, is not re- quired as a cause properly so called, but as a *Causa sine qua non* or removing that which prohibits, to which the reason of causality is but improperly given. For such causes do not reach or cause the effect it self, but only some thing previous or connexed with the effect.

Pag. 412
Dei promi-
num misella op-
fidelium, qua
ad extremum
est, Venie, Pe-
Etervi enim,
me insani pra-
cum Jesu in
panis, aut hau-
de datum pas-
membris esse
aut vere merit
gloria. Dicim
praesse Moti-
fuit in Colla-
fio, propter su-
& promissione
Causa huius
per suam digni-
an.
Cap. 33.
Ope
bent Ordina-
huius vite &
Dei grati-
placitum vo-
pramia huius
nia operibus
& renatori
6. 8. Mat.
2. Hab
tionem, an
in ordinem

P Ag. 412. *Pariratione, quia Deus promissit premium aeternum miscellis operibus hominum fidelium; quando ventum erit ad extremum Iudicium dicturus est, Venite, Possidete Regnum; Esurivi enim, &c. Sed planissime insani præsuperbia qui inde cum Jesuitis inferat, buccellam panis, aut haustum aque frigide datum pauperibus Christi membris esse Causam efficientem aut verè meritoriam tam infinita glorie. Dicimus igitur bona opera esse Motiva ad quæ Deus respicit in Collatione premii celestis, propter suam ordinationem & promissionem: non autem esse Causas hujus premii efficientes, per suam dignitatem & efficaciam.*

C Ap. 33. p. 419, 420, 421. *Opera renatorum habent Ordinationem ad premia hujus vite & future. 1. Quia Deus gratuito secundum beneplacitum voluntatis sue promissit premia hujus vite & future bonis operibus hominum fidelium & renatorum. 1 Tim. 4. 8. Gal. 6. 8. Mat. 20. 8.*

2. Habent quandam Ordinationem, aut saltem aptitudinem ut ordinentur ad premia divina,

ex

IN like manner, because God hath Promised the Reward Eternal to the poor Works of Believers; when the last Judgment comes, he will say, *Come, inherit the Kingdom; for I was hungry, &c.* But he is stark mad with pride who will hence infer with the Jesuites, that a bit of bread, or draught of cold water given to Christs poor Members, is the efficient cause or truly meritorious of such infinite glory. We say therefore, that Good Works are *Motives* to which God hath respect in giving the heavenly Reward, because of his own Ordination and Promise; but not that they are the efficient causes of this Reward, by their own dignity and efficacy.

THe Works of the Regenerate have an Ordination to the Rewards of this life and that to come. 1. Because God hath freely promised (according to the good pleasure of his will) the Rewards of this life and that to come, to the good Works of the faithful and regenerate, 1 Tim. 4. 8. Gal. 6. 8. Mat. 20. 8.

2. They have a certain Ordination, or at least, an Aptitude

T t 3

to

ex ipsa Conditione Operan-
tis.

3. *Habent Ordinationem ad
præmia ex Conditione ipsorum
operum.*

Vide reliqua.

to be Ordinated to the divine
Rewards, from the very Con-
dition of the Worker.

3. They have an Ordination
to the Rewards from the Con-
dition of the works themselves.

See the rest.

5. Dr. Twiss.

5. *Doctor Twiss, Vind. Grat.
l. 1. p. 2. Sect. 25. p. 273.*

*An audebit Arminianus ali-
quis affirmare Remissionem pec-
catorum esse effectum fidei ?
tamen si non nisi Creditibus
contingat ista Remissio. Dices,
fidem saltem prærequisitum quid-
dam esse ad Remissionem pecca-
torum consequendam : Esto ; at-
qui hac ratione dicatur Effectio
fidei, sed in genere tantum Cause
Dispositivæ.*

DAre any Arminian affirm
that Remission of sin is
effected by Faith ? (or is the
effect of Faith) although that
Remission befall none but Be-
lievers. You will say , Faith is
at least somewhat prerequisite
for the obtaining Remission of
sin. Let it be so : and for that
reason let it be called an effect
of Faith : But only in the kind
(or nature) of a Dispositive
Cause.

* I use the
small volumn.

* *Dem ib. præfa. 6. b. [Citra
Controversiam, Bona opera
sunt Causa Dispositiva salu-
tis.*

*Et lib. 3. Err. 7. Digres. 3.
pag. 42. b. [Nec quod fides sit
Conditio salutis quicquam obest
quo minus sit etiam medium ad
obtinendam salutem. Immo om-
nis Conditio hujus generis habet
rationem medii ; rursus omne
medium morale habet rationem
Conditionis respectu finis. Ne-
que enim sine debitis mediis ac-
quiri potest finis : Et præstatio*
Con-

BEyond Controversie, Good
Works are a Dispositive
cause of salvation.

And that Faith is a Condi-
tion of salvation, doth nothing
hinder but that it may be a means
also to obtain salvation. Yea
every Condition of this kind
hath the nature of a means :
and every moral means hath
the nature of a Condition in
respect of the end. For with-
out the due means the end can-
not be attained : And the per-
formance of a Condition hath
the

conditione habet
ad consequendum
conditione non
nendam.]
Ibid pag 34
vinch [Immo
ratione fides est
quia Deus consti-
tuitur salvari
homines. Nam
fide quicquam ex
Nam ejusmodi
medium nisi ex pr-
tione Dei. Nam
communis signifi-
catio. Non est
conditio, licet on-
medium. Sed me-
obtinendum ex co-
dere, illud deum
Hujusmodi autem
fuerit peccata con-
fiteri vero p-
tam inferiore stip-
cum Deo conu-
a super fidem homi-
nem, & vult ex
omnes salvis fac-
constitutione sit
medium ad salu-
Et ibi l. 6.
318. [Ead can-
attinet, non me-
respicit etiam
at fructus peni-
tinatione. De
salutem in adu-
cause ; non qu-
neg, fides in

conditionis habet rationem medii ad assequendum illud quod sub conditione nobis proponitur obtinendum.]

Ibid pag 54. à contra Gre-
vinch. [Immo inquam non aliâ
ratione fides est medium quàm
quia Deus constituit per fidem
homines salvos facere, nec sine
fide quenquam ex adultis facere.
Nam ejusmodi medium non est
medium nisi ex prædicta ordina-
tione Dei. Nam medium vox est
communioris significationis quàm
conditio. Non omne medium est
conditio, licet omnis conditio sit
medium. Sed medium ad aliquid
obtinendum ex contractu vel fa-
dere, illud duntaxat est conditio.
Hujusmodi autem medium con-
stituitur penes contrahentem est;
præsertim vero penes superiorem
cum inferiore stipulantem. Quare
cum Deo consultum fuerit non
nisi per fidem homines salvos fa-
cere, & verè credentes ad unum
omnes salvos facere, ex ista Dei
constitutione fit ut fides evadat
medium ad salutem.]

Et lib. 1. c. 7. part. 3 pag.
318. [Ad causam salutis quod
attinet, non modo fides, sed &
resipiscencia etiam & bona opera,
et fructus pœnitentiæ digni, ex ordi-
natione Dei antegrediuntur
salutem in adultis, id est, tanquam
causa; non quidem meritoria, ut
neg, fides in Christum ejusmodi
causa

the nature of a means to the at-
taining of that which is under a
condition propounded to us to
be obtained.]

[Yea, I say, that faith is on
no other account, a means, then
because God hath appointed
to save men by faith, and to
save none at age without faith.
For such kind of means is no
means but by Divine Ordina-
tion. For the word Means, is of
more common (or large) sig-
nification then the word condi-
tion. For every means is not a
condition, though every con-
dition be a means. But a means
of obtaining somewhat by (on-
tract or covenant, that is a
condition. And to constitute
such a means, is in the power of
the (contractor: especially in
the power of a superior stipula-
ting with an inferior. Where-
fore when God saw it meet not
to save men but by faith, and
to save all true believers; from
that constitution of God it is
that faith becomes a means of
Salvation]

As for the causes of Salvati-
on, not only faith, but also re-
pentance and good works as
fruits worthy repentance do by
Gods ordination go before Sal-
vation in the adult, and that as
causes; Not indeed Meritori-
ous, as neither is faith in Christ
such a cause: but as prepara-
tive

*causa est, sed tanquam causa
preparativa & dispositiones præ-
via.]*

tive causes, and previous dispo-
sitions:

I^{dem} Contr. Corvin. pag.
209. Col. 2. *Ordinatio salutis
poterit esse absoluta, licet ipsa
salutis collatio non sit absoluta sed
ex conditione, non modo impetra-
tionis ejus per sanguinem ex
parte Christi, sed & fidei &
Resipiscentie ex parte nostra.]*

*[Ad quem finem assequendum
necessaria fuit tam impetratio sa-
lutis per sanguinem facta ex
parte Christi, quam fides & re-
sipiscentie ex parte nostra: quia
scilicet constituit Deus conferre
nobis salutem per modum præ-
mii.]*

* Or from
faith.

*Ibid. pag. 284. [Omnibus
electis incumbit salutem querere
non modò ex fide, sed & ex operi-
bus, quatenus sine dubio salus
conferenda est per modum præmii,
quo præmiaturus est Deus non
modò fidem nostram, sed & bona
opera universa.] Vide eundem
Vindic. Grat. li. 3. Er 7. Digres.
3. pag. 42. 44. Et contra Cor-
vinum, pag. 207. a. & pag. 274.
b. & pag. 287.]*

THE Ordination of Salvati-
on might be absolute,
though the bestowing of Salva-
tion be not absolute, but on con-
dition, not only of the impetra-
tion of it by blood on Christs
part, but also of Faith and Re-
pentance on our part.]

[To the attaining of which
end, there was necessary as the
impetration of Salvation
made by blood on Christs part,
so faith and Repentance on our
part: and that is because God
hath appointed to bestow Sal-
vation on us by way of reward.]

[It lieth on all Elect to seek
Salvation, not only by faith *,
but by works also, in that with-
out doubt Salvation is to be
given by way of reward, where-
by God will reward not only
our faith, but also all our good
works.]

TWISS against Cotton pag. 63. [It seems you desire to shape
the promises of God in the Covenant of Grace and of
Works in so different a manner, that the one may seem to be
Absolute,

Absolute, the
nature in both
incention where
riches of his gl
nifest the glori
that God will
by way of Rew
Righteous ju
pty this is no
Momentous c
I mistake not,
probation in t

From this V
faith an eff
strumental Ef
of justification
3. That faith
Dispositive:
Faith, Repen
5. That the r
vation, is be
conditions an
from the rece
it is as a cond
penance a
Salvation the
Covenant gi
by faith with
into a justifi
to Salvation
cation at Ju
will be to ha
determined.
works. 9.
by him both
is the Rew
venant of C

Absolute, the other Conditional. Whereas they are of the same nature in both,] And *page 40*. [Was there no more in Gods intention when he elected some, then the manifestation of the riches of his glorious Grace? Did not God purpose also to manifest the glory of his Remunerative Justice? Is it not undeniable that God will bestow Salvation on all his Elect, (of ripe years) by way of Reward and Crown of righteousness, which God the Righteous judge will give? &c. *2 Tim. 4. 2 Thes. 1*. It is great pitty this is not considered, as usually it is not : Especially for the Momentous consequence thereof in my judgement : Sufficient if I mistake not, to have stifled this opinion following touching Re- probation in the very conception of it.

FROM this Witness I conclude. 1. That he abhorred to call faith an efficient cause of justification : Therefore it is no Instrumental Efficient in his opinion. 2. That faith is the cause of Justification and works of Salvation, which is more then I say. 3. That faith and works are causes of one and the same kind, *viz.* Dispositive : (which I take to be no proper cause) 4. That Faith, Repentance and Works are the conditions of Salvation. 5. That the reason why faith and other duties are means of Salvation, is because God hath freely appointed them to be the conditions and means thereof, and so not formally *vel proxime* from the receptive nature, or instrumentality of faith. 6. That it is as a condition of Contract or Covenant that Faith and Repentance are means of Salvation, and therefore it is of right to Salvation that they are conditions, seeing it is right which the Covenant gives. 7. And though he say that Justification is only by faith without works, yet he speaks plainly of our being put into a justified State : and so I say so as much as he. But if right to Salvation be on condition of obedience, then doubtless Justification at Judgement will pass on that condition. To be Justified, will be to have our right to Impunity and Salvation cleared and determined. 8. That we must needs seek Salvation by good works. 9. That the blood of Christ and the works of man are by him both made conditions of Salvation. 10. That Salvation is the Reward both of faith and good works. 11. That the Covenant of Grace is not absolute, any more then the Covenant of

Uu

Works :

Works: but as to that of the same nature. 12. That it was Gods design in the Covenant of Grace, not only to glorifie the riches of Grace, but also to glorifie his *Rewarding Justice*, and that it is great pitty that this is not usually considered as being a matter of great moment. So much for Dr. *Twiss*.

6. Melancthon.

6. **M**elancthon, Tom. 2. loc. de operib. qu. 4. *Nova obedientia est necessaria necessitate ordinis causa & effectus, item necessitate debiti seu mandati: Item necessitate retinenda fidei, & vitandi poenas temporales & aternas.*]

Idem in Epist. edit. Lugdun. 1647. pag. 453. [*Non satis explicata res est cum dicitis [etsi tota res pendet à misericordia, tamen agnitio peccatorum est secunda causa Remissionis]* Hec sunt perplexa: rectius illud erat [*solum misericordiam esse causam efficientem, propriam & immediatam Remissionis: Sed agnitionem esse aut precedens quiddam, aut certe causam sine qua non, ut ego loquor: Sed causam secundam nemo sic appellat.*]

Idem ib. Epist. 19. pag. 455. *Ea de re dum nuper inspicio scholasticos (nam initio 4. Sent. in 1. Qu. de hac ipsa appellatione disputant, &c.) tamen miratus sum iudicium quorundam, qui senserunt meritum tantum esse causam sine qua non: Hi mihi per-*

New obedience is necessary by necessity of order of the cause and effect, also by necessity of duty or command, also by necessity of retaining faith, and avoiding punishments temporal and eternal.]

The matter is not artificially enough explained when you say, [though the whole matter depend upon many, yet the confession of sins is a second cause of Remission.] These things are perplexed. This were righter, that mercy alone is the proper and immediate efficient cause of Remission; But confession is either some Antecedent, or a *causa sine qua non*, as I (use to) speak: But a second cause no man so calls it.]

Concerning this matter, when I lately look't into the Schoolmen (for in the beginning of 4. Sent. 1. 2. they dispute of this Appellation) I wondered at the Judgement of some of them, who thought that Merit is only a *causa sine qua non*: These

perquam secundum
denur.]

Et pag. 170.
defendit. Etepi.

438. [Cordatus in
etiam regiones, &
adversus me concu-

quod in explicand
justificationis, a
obedientiam neces-

salutem. Scis q
diligenter hec, &
conatus sum tradi-

ibid. pag. 446
penitentia comm
de justificatione

animadverti no
nitentia dicitur,
mis audire lande-

cam putant de
ci: Cum hi loc
actioni vicini

[Dem. Apol
pag. (mi
Fides appella

quia est illud
justitiam, u
mur, quacu
hominis por
impedis imp

[Dem. ib
que gr
peccatoru

perquam verecundè loquuti videntur.]

Et pag. 170. Georg. Major. defendit. Et epist. eadem pag. 438. [*Cordatus urbem, vicinas etiam regiones, & ipsam aulam adversus me concitat, propterea quod in explicanda controversia Justificationis, dixi, Novam obedientiam necessariam esse ad salutem. Scis quomodo, quam diligenter hæc, & quam distinctè conatus sum tractare.*]

Ibid. pag. 446. [*Et titulus de pœnitentia commodior est quàm de Justificatione: Sape enim animadverti nostros cum de pœnitentia dicitur, equioribus animis audire laudes operum, quàm cum putant de Justificatione, dici: Cum hi loci plane sunt extranei vicini ut Græci dicunt.*]

These seem to me to speak very modestly.

[*Cordatus stirreth up against me the City, and also the neighbor Countries, and also the Court it self, because in explaining the controversie of Justification I said, that new obedience was necessary to Salvation. You know in what manner, and how distinctly I endeavoured to handle these things.*]

The title of repentance is more commodious then of Justification (*viz.* to commend works without offence) For I have oft observed that our men do with more equal minds hear the praises of works, when we treat of Repentance, then when they think we treat of Justification: When these two places are meerly neighbors, or of kin.

[Dem. Apolog. Confess. Aug. pag. (mibi) 56 [*Quare Fides appellari Justitia potest, quia est illud quod imputatur ad Justitiam, ut cum Paulo loquamur, quacumq; tandem in parte hominis ponatur: Id enim nihil impedit imputationem divinam.*]

VV Herefore faith may be called righteousness, because it is that thing which is imputed to righteousness, (that we may speak with Paul) in what part of man soever it be placed: For that nothing hindreth Gods imputation.

[Dem. ibid. pag. 18. Ita fides qua gratis accipit Remissionem peccatorum, quia opponit mediator

T Hus faith which freely accepteth Remission of sins, because it opposeth the Mediator

& propitiatorem Christum
ira Dei, non opponit nostra merita,
aut dilectionem nostram, quia fides
est vera cognitio Christi, & uti-
tur beneficiis Christi, & regene-
rat corda, & præcedit legis imple-
tionem.

tor & Propitiator Christ to the
Anger of God, doth not opo-
pose our merits, or our love,
because faith is the true know-
ledge of Christ, and useth the
benefits of Christ, and regene-
rateth hearts, and precedeth
the fulfilling of the Law.

That which I conclude hence, as *Melancthon's* opinion, is, 1. That
he thought that confession of sin was a *causa sine qua non* of
pardon, and he used this as the fittest phrase. 2. That he used the
word Merit (as he did in the *August. Confess.*) which I do not.
3. That he took those schoolmen to speak modestly that said mans
merits were but a *causa sine qua non*. 4. That he was vexed with
turbulent spirits for giving so much to Works, and Accused, and
Defamed, of which you may see more in his life by *Camerarius*
and *Melch. Adamus*. 5. Through mens peevishness he was fain
to choose the common place of Repentance, to preach the same
Doctrine which men could not bear when he preacht of Justifi-
cation. 6. That he saith, faith is our Righteousness, because it is
imputed to Righteousness: and to impute to Righteousness is
usually taken for Justifying.

7. Calvin. ibid.

S. 5. dicit ap-
probari fideles
Deo operum
quoq; respectu,
quia Dominus
non amare &
osculari non po-
rest que per spi-
ritum suum in
illis efficit bona;
adeoq; gratos
esse Deo & ama-
biles suos filios,
in quibus notas
& lineamenta
vultus sui videt.

7. Calvin Institut. lib. 3. cap.
17. S. 8. Obliterata igitur
omnium transgressionum culpa
quibus impediuntur homines ne
quicquam Deo gratum proferant,
sepulto etiam imperfectionis vi-
tio, quod bona quoq; opera fedare
solet; quæ sunt a fidelibus bona
opera iusta censentur, vel (quod
idem est) in iustitiam imputan-
tur.]

THe blame of all our trans-
gressions being blotted
out, by which men are hindered
from bringing forth any thing
acceptable to God; and the
vice of our imperfection being
buried, which also useth to de-
file our good works; the good
works which are done by the
faithful, are esteemed righteous,
or (which is the same) are im-
puted for Righteousness.]

Idem

Also