

tum, sed ut mercedem propositam sub conditione operis alienus, præter acceptationem & gratitudinem debitam, quæ suâ naturâ in omni donatione quamvis gratuita requiri solet. Et hujusmodi obedientia peculiariter opus ab Apostolo & Latinis proprie meritum dicitur. Et qui hac conditione obediunt operantes vocantur. Rom. 4. 4. & 11. 6. atq; si ita hac propositio exponatur, ea quidem opera quæ cum fide consistere nequeunt, id est, quæ sunt cum fiducia & opinione meriti, prorsus excluduntur, ita ut non solum negentur justificare, sed & adesse tam in Justificato quam in Justificando.]

Et cap. 18. pag. 1130 & 1131.

[Italia sunt (opera mercedem obtinentia) non tantum (ex condigno) Verum etiam. 1. Executio donationis sive eleemosynæ prorsus gratuita, quam humili & fidei perseverantia expectans pauper, contemptu & ingratitude haud irritam fecerit.

2. Executio promissionis quæ non tantum facta est (sub conditione acceptandi & non contemnendi doni, (quam conditionem nulla est donatio tam gratuita quin includat) sed certi etiam præterea operis, quod propterea est quodammodo meritum; etiamsi inter hoc opus & præmium promissum nulla forsan sit æqualitas, nullumq; æquiditatis ut c. g.

thankfulness, which of its own nature is wont to be required in every gift how free soever. And such obedience as this is peculiarly called Works by the Apostle, and Merit properly by the Latines. And they that obey on this condition, are called workers, Rom. 4. 4. and 11. 6. And if this proposition be thus expounded, those works which cannot consist with faith, that is, which are done with a Confidence and Opinion of Merit, are wholly excluded, so that they are not only denied to Justifie, but to be present either in the Justified, or him that is to be Justified.]

[Such are (works obtaining the reward) not only by merit of condignity, but also, 1. The execution of a Donation or an almes meerly free, which the poor expecting in humble and faithfull perseverance, doth not make void by contempt and ingratitude.

2. The execution of a promise which is not only made on condition of accepting and not contemning the gift (which condition there is no gift so free but it doth include,) but also of a certain work besides, which therefore is after a sort Meritorious; though between this work and the promised reward, then be perhaps no equality, and

si pater filio ac
cum amarum,
tur. Id vero
gratuita, quæ
beri simulat;
sio, sed cum in
ditio: ne, ut
proprie, cum o
tus pro sit, quæ
quo pretium a
beat: Sed est
improprie dictu
vocat. Tale
norum operum
premia Deus
munt.]

Et pag. 1
adultus omnib
(opera) hab
medii, condit
non sive ant
quomodo ad
non erunt?]

Lege reli
plura trans

si pater filio accipienti pharma-
cum amarum, gemmam pollicea-
tur. Id vero neq³ donatio est mere
gratuita, quia res non incipit de-
beri simulatq³ acceptatur promif-
sio, sed cum impleta fuerit con-
ditio: neq³ meritum ex condigno
proprie, cum operans sibi ipsi po-
tius profit, quam det alteri, pro
quo pretium equale recipere de-
beat: Sed est meritum quoddam
improprie dictum, quod ex pacto
vocat. Tale quid, respectu bo-
norum operum in filiis quibus
præmia Deus promissit, admitti-
mus.]

Et pag. 1133. Si deniq³ in
adultis omnibus ad beatitudinem
(opera) habent rationem via,
medii, conditionis, causa sine qua
non, sive antecedentis necessarij,
quomodo ad salutem necessaria
non erunt?]

Lege reliqua, ubi ex Vossio
plura transcripsit.

22. Mr. Brad-

and nothing in Commutation:
as if a father promise a child a
Jewell to take a bitter Medi-
cine: And this is neither a Do-
nation meerly free, because the
thing begins not to be due as
soon as the promise is accepted,
but when the condition is per-
formed: Nor properly is it
Merit of condignity, seeing the
worker rather profits himself
then gives that to another for
which he should receive an e-
qual price: But is a certain
Merit improperly so called,
which they call of Contract,
(or promise.) Such a thing
we admit in respect of good
works in sons, to whom God
hath promised the reward.]

[Lastly, if in all the adult,
works have the nature (or respec-
t) of a Way, a Means, a
Condition, a causa sine qua non,
a necessary Antecedent to blef-
sedness, how can they choose
but be necessary to Salva-
tion?]

(Much of this was before
Transcribed by C. Bergius.)

Bbb 2

[This

Bradshaw.

22. **M**r. Bradshaw, so thoroughly studied in the Doctrine of Iustification, gives at least as much to obedience as ever I did. In the Latine Edition of his Treat. of Justif. cap. 24. Sect. 21. [*Nova hæc nostra obedientia quâ quantum in nobis est legi Divine deinceps conformes nos gerimus, cum à Deo ipso requiratur, & à nobis ipsis præstetur, pro gradu suo & mensura etiam Iustitia nostra dicitur, quæ & formaliter, inherenter, habitualiter sive ex operibus Iusti (pro ipsius modulo) coram Deo etiam vere dicamur, utpote cujus ratione pro justis ex parte à Deo ipso censeamur. Cuiusq; intuitu etiam foro Divino, aliquo modo, Iustificari (si id opus esset) possumus. Sect. 23. Et si Iustitie illius ex qua Iustificamur, sive cujus merito peccata nobis dimittuntur, obedientia illa pars nulla sit: Est tamen non minus quam ipsa (ex qua oritur) fides ad salutem eternam nobis necessaria; Utpote sine qua Iustitiam Christi imputatam prodesset.*]

THis our New obedience, whereby we do as much as in us lieth, carry our selves for the future conform to Gods Law, seeing it is required by God himself, and is performed by us our selves, is also called our righteousness according to its degree and measure, by which we are even truly said before God, to be formally, Inherently, Habitually, or by Works, Righteous, (according to its measure:) as in regard whereof we are Judged righteous in part, by God himself. And in consideration of which, we may be in a sort Justified (were it necessary) even at the bar of God.] S. 23. [Though that obedience be no part of that righteousness whereby we are Justified, or by the Merit whereof our sins are forgiven us; yet is it no less necessary for us to eternal Salvation, then faith it self, (from which it ariseth:) For without it there is no hope that the imputed righteousness of Christ can profit.

desse nobis posse nulla spes existat. Sect. 25. Cujuslibet itaq; vere Christiani qui cum acta Deus in gratiam reduit, in statu gratiae jam constituti, duplex est iustitia; non libero ipsius arbitrio seu natura viribus acquisita, sed à Deo eidem per Christum donata, & ad ejusdem salutem utraq; necessaria: Imputata una; inherens altera: Imputata, quae à Christo est pro eodem praestita ad satisfaciendum pro peccatis universis, per totam vitam ab eodem commissis: Inherens quae divina per Christum gratia ad intus, à peccatis deinceps committendis magis magisque cessare incipit, legemq; divinam ad amissim observare studiosissime conatur. Vixit à qua custodienda non fuerit per iustitiam illam Christi imputatam liberatus, sed ad eam ipsam potius amplius arctiusq; adstrictus. Sect. 26. per iustitiam Christi nobis imputatam non possumus dici absolute sive omni modo iusti, ac si propter eam eo loci nos Deus haberet, ac si omnia ex lege sua à nobis requisita praestitissimus: tum enim post admissionem & acceptam illam Christi iustitiam, nullam à nobis Deus obedientiam legi suae ex parte nostra praestandam exigere posset. Sed per iustitiam Christi nobis imputatam eatenus nos iustos factos estimat Deus, quatenus

Legis

fit us. Sect. 25. [Every true Christian therefore to whom God is reconciled, and is constituted in a state of Grace, hath a twofold righteousness, not acquired by his free-will or strength of nature, but given him from God by Christ, and both of them necessary to his Salvation. One imputed, the other inherent: The imputed, which was by Christ performed for him, to satisfy for all the sins which he hath committed through his whole life: Inherent, by which (by the internal Grace of God through Christ) he beginneth to cease from committing sin hereafter, more and more, and endeavoureth most diligently to observe the Law of God exactly; As not being delivered from the keeping of it, by that imputed righteousness of Christ, but tied to it rather more and more straightly. Sect. 26. By Christs righteousness imputed to us, we cannot be called absolutely and every way righteous, as if for it God did esteem of us as if we had performed all things required of us by his Law: For then after the admitting and accepting that righteousness of Christ, God could not exact any obedience of us, to be performed to his Law on our part.

But

Bbb 3

Legis Divinae transgressores exstiterimus. Ut in tantum ex illa Christi Iustitia, iusti facti dicamur in quantum ex inobedientia nostra iniusti constituti simus. Neq. enim pro eis omnibus satisfecit Christus, quæ ex lege facere tenebamur (huc enim qui legem dissolveret, in mundum venisset) sed pro eis tantum quæ vel contra legem feceramus, vel cum facere deberemus, non feceramus.]

Cap 25 Cui peccati perticularis alicujus reatus intentatur, is peccatum illud vel commisit, vel non commisit; si commiserit, nulla alia ratione coram Deo vere justificari potest, nisi superiorem Christi satisfactionem in genere, pro se præstitam allegando. Si non commiserit, tum innocentia sive Iustitia ipsius propria in Justificationem ipsius allegari poterit; quod est ex propriis operibus sive ex formali & inherenti sibi Iustitia eatenus justificari. So when Sathan accuseth us of not fulfilling the New-Covenant conditions, we must be justified at judgement by our own personal faith and obedience, which is the fulfilling of them, that

But by Christs righteousness imputed to us, God doth so far esteem us made righteous, as we were transgressors of Gods Law. That we may be said to be so far made righteous by that righteousness of Christ, as we are made unrighteous by our own disobedience. For Christ did not satisfy for all that we were bound by the Law to do (for then he should have come into the world to destroy the Law;) but only for so much (or those things) which either we had done against the Law, or had not done, when we ought to have done them.]

Cap. 25. [He that is accused of the guilt of any particular sin, either hath committed that sin, or hath not committed it. If he have committed it, he can by no other way be truly Justified before God, but by alledging the foresaid satisfaction of Christ in general, to be performed for him; If he have not committed it, then his innocency or his own proper righteousness may be alledged by him to his Justification. Which is to be justified so far by his own works, or by a Righteousness Formal and Inherent in himself.]

(This is as much as ever I affirmed, of Justification in Judgement

that is by our
righteousness or w
speakeeth.

23. Vossius
Th. 10. oper.
operibus promitt
2. Nos & n
tamus qui eam
consent ut causam
satis dicere ju
modo ut sig
ponem satisfam
quidem multa
loca quibus
nostra in salu
ut causam sine
conditionem p
præmium vite
secum necu
Apoc. 7. 14 e
Et pag 76.
qui sacras liter
ta ob dignitat
j. jure meriti
ea que non se
ranibus ex

that is by our Evangelical righteousness or works as James speaketh.

Judgement by our own Faith, Repentance, Love, Obedience ; That he that is falsely accused to be without them, (and consequently according to the tenor of the promise, to be without part in Christ) may be Justified by them (or by denying the Accusation) so far.

23. Vossius Thes. de Bon. oper. Merit. pag. 79.

Th. 10. *Queritur an merces operibus promittatur ut fidei signis? Nos & nimium dicere putamus qui eam operibus promittunt censent ut causa meritoria: Nec satis dicere Judicamus qui tantummodo ut signis fidei promissionem factam arbitrantur. Si quidem multa sunt Scripturae loca quibus planum fiat opera nostra in salutis negotio spectari ut causam sine qua non, sive ut conditionem precedentem, quae praeium vitae aeternae individuo secum nexu trahat. Mat. 25. 34. Apoc. 7. 14 &c.*

Et pag 76. *Colligimus non loqui sacras literas de mercede, qualis ob dignitatem mercedi a vulgo pro jure mercenario debetur: sed ea quae non secundum verum laborantibus ex voluntate ac gratuita promissionis.*

[It is questioned whether the reward be promised to works as to signs of faith? We Judge that they say too much that Judge it promised to works as to a Meritorious cause. And we Judge that they say not enough who suppose the promise made to them only as signs of faith. For there are many places of Scripture in which it is plain that our works are lookt upon in the business of Salvation as a *causa sine qua non*, or as a precedent condition, which inseparably bringeth with it the reward of eternal life.] Vossius.

[We gather that the Scriptures speak not of a reward which is due by a mercenary right as for a worthiness proportionable to the reward: but of that which by right of Adoption

*promissionis jure confertur: Unde
& hereditas alibi nominatur.
Nec hereditatis appellatio ob stare
censenda est quo minus mercedis
nomen mereatur. Siquidem &
filio Adoptivo qui morem Adop-
tanti sedulo gesserit, & multa
illius causa sit perpeffus, sic here-
ditas jure venit filiali, ut tamen ea
ratione operum que is prestii, &
ratione afflictionum quas is subiit,
merces possit appellari.]*

*Et post. [Etiam qui se libe-
rali promissione obligat, Debitor
hoc sensu dici possit.*

Adoption and free promise is
given, not to the slothfull, but
to the labouring. Whence it is
elsewhere called an inheritance.
Nor must we think that the
name of an inheritance doth
hinder it from deserving the
name of Wages (or Reward.)
For to an Adopted Son who di-
ligently obeyeth him that A-
dopted him, and hath suffered
much for his sake, the inheri-
tance doth so come by right of
sonship, as yet it may be called
a reward (or wages) in respect
to the works which he perform-
ed, and by reason of the afflicti-
ons which he underwent.]

[Even he that obligeth himself
by a free promise, may in this
sense be called a Debtor.]

24. Camero

24. Camero
(operu
[O
Conditioes regu
fificandis, non p
mera Gratia. E
Conditioes: S
ditioes requira
candis que bal
nem cum iusti
cudo. Sed si
requirantur in
nullam habeat
cum iustitia l
effici iustifica
ex mera Gra
excluduntur
nes, sed ee qu
rationem Meri
Et antea
duplex est: Un
secundum Leg
peragitur secu
Christi.
Tironum dup
ficti, & C
dicio quod
gem, cum m
nstra, & ex
de nobis eff
memorantur

24. **C**Amero pag. 365.
 (operum fol. Genev.
 impres.) [Obj. Si multa
 Conditiones requiruntur in Iu-
 stificandis, non Iustificamur ex
 mera Gratia. Resp. Distinguo
 Conditiones: Si multa Con-
 ditiones requirantur in Iustifi-
 candis quæ habeant proportio-
 nem cum Iustitia Dei, Con-
 cedo. Sed si Conditiones quæ
 requirantur in Iustificandis,
 nullam habeant proportionem
 cum Iustitia Dei, nego inde
 effici Iustificationem non esse
 ex mera Gratia. Nam non
 excluduntur Conditiones om-
 nes, sed ea quæ possent habere
 rationem Meriti.]

Et antea [Iudicium Dei
 duplex est: Unum quod peragitur
 secundum Legem; alterum quod
 peragitur secundum Evangelium
 Christi. Quemadmodum est
 Thronus duplex, viz. Iuris di-
 stricti, & Gratia. Si in Iu-
 dicio quod est secundum Le-
 gem, commemorarentur opera
 nostra, & examinarentur, actum
 de nobis esset, &c. Si com-
 memorantur in throno Gratia
 opera

OBj. If many Conditions
 are required in them that
 are to be Justified, we are
 not justified of meer Grace.

Ans. I distinguish of Con-
 ditions: If many Condi-
 tions are required in them to
 be Justified, which beare pro-
 portion with the Iustice of
 God, I grant it. But if the
 Conditions required in them
 that are to be Justified, have
 no proportion with the Iu-
 stice of God, I deny that it
 thence follows that Iustifica-
 tion is not of meer Grace.
 For all Conditions are not
 excluded; but those which
 might have the reason of Me-
 rit.

[Gods judgement is two-
 fold: One which is done ac-
 cording to the Law: the
 other which is done accord-
 ing to the Gospel of Christ.
 As there is a double Throne,
 viz. Of strict Iustice, and of
 Grace; If in the judgement
 which is according to the Law,
 our works be mentioned, we
 are undone, &c. If our Works

Ccc are

opera, non est actum de nobis, quia est thronus Gratiae. Qui Iustificantur in throno Gratiae, non Iustificantur ex operibus; Commemorantur tamen eorum bona opera, non ut Causa, sed ut Media & signa vere Iustificatio- nis, viz. fidei.

are mentioned at the throne of Grace, we are not undone, be- cause it is a Throne of Grace. They that are justified at the Throne of Grace, are not ju- stified by Works; yet are their good Works mentioned, not as Causes, but as means and signs of true Iustification, viz. of Faith.

Idem. *Prelect.* pag. 47. He shews that Works have a Rela- tion to the Reward, and that is twofold. 1. As it is Promi- sed. 2. As God delighteth in them. Then he shews how God rewardeth Works; Not in strict Iustice; but as a Father Rewardeth an obedient child, more than a disobedient; or a Master, a good servant, though he owe it not to him. And he ad- deth that in this Reward, God looketh at two things. 1. At the Demonstration of Rewarding Iustice. 2. At the Praise of his own, both which he proveth; and saith it is as compared with the wicked that they are praised, &c.

Idem

[Dem, pag. 413. Qu. in Hebr.

[*Annon tam videatur violari à multis Conditio fœderis Evangelici quam Legalis ?*]

Resp. Tam violatur à multis, sed non violatur à tam multis.

Nam Conditio fœderis legalis ab omnibus violata est : immo vero præstitum impossibile est, etiam Resipiscentibus. At Conditio fœderis Evangelici diversa est, &c. Opus ergo fuit novo fœdere, nisi generi humano per-eundum sit, &c. Certe Nemo servatur nisi fœdere observa-to. Ergo fœdus quo servantur homines, diversum est ab eo quo à nemine observato nemo servatur.

Q. [Doth it not seem that the Condition of the Gospel Covenant is violated of many as truly as of the Legal Covenant ? *Ans.* It is as truly violated by many; but it is not violated by as many. For the Condition of the Legal Covenant is violated of all; Yea it is impossible to be kept, even to the penitent; But the condition of the Gospel Covenant is otherwise, &c. There was therefore need of a New Covenant, unless mankind should perish, &c. Certainly no man is saved but by a Covenant kept; therefore the Covenant by which men are saved, is not the same with that by which no man is saved, it being kept by no man.

Ccc 2

Here

Here he shews, 1. the twofol Conditional Covenant. 2. The necessity of an Evangelical Righteousness consisting in the fullfilling of the Conditions of the New Covenant; and that none can be saved that fulfills it not. 3. That the New Covenants Conditions is violated by many, viz. that perish.

[Dem. p. 404. *Observandum est esse Iustitiam quandam Evang. tam in Deo: ea vero est Dei Veritas praestandis promissis Evangelicis, quando Condicio promissorum exhibita est.*]

Pag. 78. *Fides Considerat Christum ut Redemptorem, adeoque Sanctificatorem nostrum.*

Pag. 498. *Fides sola non ideo statuitur Condicio fœderis Gratiæ, quasi Vita obtineretur per fœdus Gratiæ sine penitentia & bonis operibus; sed quia sola fide apprehenditur promissio Dei in fœdere Gratiæ.*

[**W**E must observe that there is a certain Gospel Righteousness in God; and that is Gods Truth in keeping Promises of the Gospel, when the Condition of the Promises is performed.]

Faith considereth Christ as Redeemer, and so as our Sanctifier.

[Faith only is not therefore made the Condition of the Covenant of Grace, as if Life might be obtained by the Covenant of Grace without Repentance, and good Works but because the Promise of God in the Covenant of Grace is apprehended by Faith only.]

25. Mr. Ant.

25. Mr. Ant. to and for the V. which worth partly according their sense it is a work]. As in they do well: do III; and for Page 312, 31 to merit, not condemnation merits, but have themselves un- and neglected Faith Bernard, must also have ven 7 then we works, witho nese by Christi Conclusion: ving them, kn by the mercy ty, unthankf

[Dem. ib. p. Faith the P tion. To sp onely as you he acc-pret veth us our I dem Le lieving, do them, by a and onely and mercy

25. **M**R. *Ant. Wotton*, Defence of *Perkins* against *Byshop*, pag. 329. [We deny not that the Reward is to and for the Work; but that the value of the Work deserves it, which worth being wanting, the reward is bestowed upon the party according to his work, not for the desert of it; in another sense it is all one to say [according to the work] or [for the work]. As in general he rewards them that do well, *Because* they do well: and he punisheth them that do ill, because they do ill; and so gives to both *according* or *for* their works.]

Page 312, 313. [These are *Bernards* words: [As it is enough to merit, not to presume of merit: so to want merit is enough to condemnation]—It follows [No infants regenerate want merits, but have Christs, whereof notwithstanding they make themselves unworthy, if they had opportunity to add their own, and neglected it, which is the danger of riper years] Infants saith *Bernard*, have Christs merits; but if they come to years, they must also have some of their own. What merits to deserve heaven? then were Christs insufficient: But they must have good works, without which they make themselves *unworthy* of any benefit by Christ. Is not this wholly our doctrine? Let us hear his Conclusion: [Have a care (says *Bernard*) to have merits; having them, know they were given thee: hope for the fruit of them by the mercy of God, and thou hast avoided all danger of Poverty, unthankfulness, and presumption.]

I*dem ib.* pag. 226. At last you understand that we make not saith the Principal, much less the whole Cause of our Iustification. To speak properly, we make it no true Cause at all; but onely as you say, *A condition required by God on our part*; which he accepteth instead of fulfilling the Law, and thereupon forgiveth us our sins for Christs sake.

Idem Lett. on John I. pag. 452, 453. The act of faith, or believing, doth not bring Iustification, and adoption or either of them, by any special excellency that it hath in it self; but merely and onely by the place and office which the Lord of his own will and mercy hath assigned it, to be the condition on our parts,

required, for the atchieving of these favours and honours. The Covenant of the Law stood in these terms, He that doth these things shall live thereby: so that the condition was righteousness according to the exact Rule of the Law. By the Gospel the Lord enters into a New Covenant with man, the condition whereof is, Believe and thou shalt be saved.] This is that which the Apostle teacheth us concerning the Lords accounting of faith for Righteousness. Whereas by the Law, Righteousness was necessarily required, that a man might have an interest to Heaven; Now by the Gospel, faith is accepted instead of righteousness. Do this, saith the Law: Believe in Christ, saith the Gospel. So that when the question is of Reconciliation and the parts thereof, or either of them, whether it be by faith or no? The meaning is this, Whether believing be the condition which we are to perform, that we may be reconciled to God, or no? To this doubt the Apostle answereth, that *Abraham* believed God, and it (that is his believing) was counted to him for righteousness] *Leg. ult.*

[*Dem de Reconcil. part. 1. l. 2. c. 18.* he cites many Authors to prove faith a condition of the Covenant, and addeth [Faith therefore is a condition, and such a Condition to Justification by Christ in the free Covenant, as Works were to Justification by the works of the Law. And therefore the Righteousness of the Law and Gospel are opposed to one another, *Rom. 10. 6, 7. &c.* and this in vers. 9. is explained by the Conjunction [if] *If thou believe*: on which place *Calvin* gathers, that [as the Law exacteth works, so the Gospel requires that men bring faith to Receive the Grace of God] Whence it followeth that he that believeth in Christ, seeing he hath performed the Condition which the Gospel requires to be performed, is judged to have done no less according to the Gospel Covenant, then he should have been judged to have done according to the Legal Covenant, if he had performed most perfect obedience to the Law. And this is to Impute or Repute faith to Righteousness.]

Idem

[*Dem. ib. pag.*
they make
on. For faith,
lustre of its ow
communication
of it self or its
virtue.]

[*Idem P. 2. l.*
[*Char. etc. same*
Gospel] *Mr.*
these Reasons,
nal Life is the
nal Life, is the
the Righteous
it is evident th
of it, as it wer
Gospel the Co
same, as the A
Idem ibid.
Righteousness
mity to the c
certain Right
consequently
pendeth not
of Repentanc
which, &c.]

The main
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filling of the

26. *R* Ev
[*Pardon e*
Condition
the Condi
pounded,

Idem ib. pag. 379. [In this we differ from the Papists, that they make Man to be the efficient Cause of his own Justification. For faith, by which, or of which a man is Justified, doth not Justify of its own nature or strength, but only as it brings us into communication of Christs Righteousness (as Calvin saith): Nor of it self or its own vertue, but only as a condition, and by Christs vertue.]

Idem P. 2. l. 1. c. 5. page 127. n. 3, 4. Hemmingius affirming [that the same Righteousness is required in the Law and in the Gospel] Mr. Wotton denieth it, and saith [I prove it false by these Reasons, 1. When Righteousness which is the way to eternal Life is the same, the Covenant of God also for obtaining eternal Life, is the same. For the Covenants are divers, in respect of the Righteousness which is known to be their Condition; seeing it is evident that the Covenant dependeth on the Condition, and of it, as it were, borroweth its Nature. But in the Law and the Gospel the Covenant of God for obtaining eternal life is not the same, as the Apostle Gal. 3. &c.]

Idem ibid. c. 6 p. 138. n. n. [Faith in Christ Crucified is a certain Righteousness. For it is an Obedience, and as it were, a conformity to the command of God, 1 Joh. 3. 23. therefore there is a certain Righteousness, which is not Commanded in the Law; and consequently there is a certain unrighteousness or sin, that dependeth not on the Decalogue in the Law. We may say the same of Repentance, and the use and abuse of Gospel-sacraments, of which, &c.]

The main thing I cite Mr Wotton for, is the attesting the Necessity of a personal Gospel-righteousness, consisting in the fulfilling of the conditions of the Gospel-Covenant.

26. **R**everend and learned Mr. Gataker in his *shadows with-* Mr. Gataker.
out subst. against *Salemars*, hath these words, Page 41.
[Pardon of sin and salvation are propounded and preached on Condition of Faith, Repentance and Newness of Life, which are the Conditions of the Gospel. Argument. That which is so propounded, as that being performed, Life and salvation may undoubtedly,

doubtedly be attained, and without which it cannot be had, may well be termed a Condition. But such are the things before mentioned. They may therefore justly be termed Conditions.]

And pag. 40. Nor know I any reason why his Baptism for the substance of it should not be an example to us in these times, being the Baptism of Repentance unto remission of sins; that is, if I mistake not, Baptism obsigning Remission of sins on Condition of Repentance. But this expression you take exceptions at, and cannot endure to hear Faith, Repentance and New obedience termed Conditions of Life and Salvation, &c.]

Pag. 48. [To your Demand, *Is this free grace?* I shall crave leave to return a counter-demand: suppose a King be content at the suit either of the parties themselves or some friend of theirs, to grant his gracious pardon, to a company of notorious Rebels, that had risen against him, set up some base desperate Rogue in his room, done him all the despite and mischief they were able to do, and being condemned, &c. upon condition that they acknowledge their offence, and their sorrow for it, with purpose and promise of living loyally for time to come; whether you would deem this to be free grace or no? Were he not a most ungrateful wretch that having his pardon on such terms granted and signed him, should in regard of those Conditions deny it to be free grace? And whether they do not blaspheme Gods free Grace that deny it to be free grace, if it be propounded on terms of Belief, Repentance and Amendment of life? Sir, what ever you say of Us, take heed how you tell Christ, that he doth not freely save you, if he will not save you unless you believe &c.]

Page 49. Such exact working as might fully answer the Justice of God, was to Life required in the one Covenant: whereas that which comes far short of it, is in and for Christ, unto Life accepted in the other) *vid. ult.*

Page 51. Do you either prove that Life and Salvation is not propounded in the Gospel upon a condition of believing in Christ, or that Repenting and Amending are not to life eternal as necessarily required as it?]

[Pag. 58. If the Gospel propound and promise pardon of sin and salvation without any condition at all required on our part, and on all such Conditions and qualifications, of Belief, Repentance, and New obedience, destroy the freeness of Grace, then neither

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And pag. 61.
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Christ, nor *John Baptist*, nor the Apostles preached Gospel or free Grace ; for they thus preached and propounded pardon of sin and salvation upon such terms from the first to the last.

And pag. 64. *David* and *Peter* did both of them again make up that breach that they had made by their sins between God and them, and did make their peace again with God, by their Repentance. If you will not believe me herein, you may believe *David* himself, if you so please, *Psal.* 32. 5.

2. Christ is the only Peace-maker, who by the blood of his Cross hath made Peace, &c. And yet in that Peace so purchased, without Faith, Repentance, and new Obedience, can no man have any part.

So in answer to *Saltmarsh*, pag. 19. he proves that God loveth us for his own Graces in us, and our exercises of the same : And in his *shadows without substance*, pag. 46, 47. he shews that Repentance and Obedience are Conditions necessarily to be performed by all those that expect Life, or Pardon of sin and salvation by Christ: but have not a receiving nature and relation to Christ as Faith hath (all which I easily acknowledge.) See also, *ibid.* pag. 36.

27. **M**R. *John Ball*, a man of a clear and sober Judgement, *Mr. Ball.* and of precious memory in the Church with us, in his Treat. of the Covenants, pag. 20. saith, [A Disposition to good Works is necessary to Justification, being the Qualification of an active and lively Faith : Good works of all sorts are necessary to our *Continuance in the state of Justification*, and so to our *final Absolution*, if God give opportunity. But they are not the cause of, but only a precedent qualification or *Condition to final forgiveness* and eternal bliss. If then we speak of the *Conditions* of the Covenant of Grace ; by *Condition* we understand whatsoever is required on our part, as precedent, concomitant or subsequent to Justification; Repentance, Faith, and Obedience are all Conditions. But if by *Condition* we understand, what is required on our part as the *cause* of the good promised, though only Instrumental Faith, or belief in the Promises of free mercy is the only Condition.]

So pag. 21. [The walking in the Light, as he is in the Light, is that Qualification whereby we become immediately capable of Christs righteousness, or actual participants of his propitiation; which is the sole immediate cause of our Justification, taken for Remission of sins; or actual approbation with God.

And pag. 73. Works then, or a Purpose to walk with God, Justifie as the Passive qualification of the subject capable of Justification, or as the qualification of that Faith which Justifieth.

IN the first of these sayings, Mr. Ball gives as much, and the very same place to Works of Obedience as I do: though he give more to Faith (at least in words;) and by that means puts a greater difference between them. Yet I confess them to differ in the nature of the acts as much as he doth; Faith being the Recipient Conditional act, and Obedience not Recipient: And in the Office I maintain that Faith hath so far the precedency, that not only without the Causality, or Conditionality, but also without the presence of Works of outward Obedience, it is sufficient (as the Condition) to our being put into a Justified state. 2. And therefore Mr. Ball in his second passage saith more then I do for walking in the Light: though I believe, he meant no more. 3. And in the third passage he saith the same as I: For he meaneth not that Works are Passive in their own nature: that were an absurdity and plain contradiction: but that as to the effect of Justification they are no causes, but Passive qualifications of the subject, making it morally capable thereof. And he puts both Works, and A purpose to walk with God, because A purpose and Covenant to obey (which is heart-subjection) is enough to our being first Justified; but it must be actual Obedience that must concur to the continuance of that state, and to our final Absolution, as Mr. Balls first passage expressly affirmeth.

28. **MR.** *Jos. Meade* is so large and express in giving as much, if not more to Works then ever I did, that I must avoid the recital of it, as too long for this place. I desire the Reader to save me that labour, and peruse five whole exercises of his which aim at this scope, viz. on *Math.* 7. 21. on *Act.* 10. 4. on *Psal.* 112. 6. on *Neh.* 13. 14. 22. on *Math.* 10. 41. and the end of that on *Luk.* 2. 13, 14. Though he put Obedience into his definition of Faith, and said more then I Judge convenient, yet I believe his sense was sound.

Mr. Meade.

Pag. 330. on *Neh.* 13. he saith, [Nay more we deny not, but in some sense, this Reward may be said to proceed of Justice. For howsoever originally it cometh of Gods free bounty, &c. Yet in regard he hath covenanted with us, and tyed himself by his Word and Promise to confer such a Reward, the Reward now in a sort proveth to be an Act of Justice, namely of *Justitia promissi*, on Gods part, not of merit on ours: for promise we know once made amongst honest men, is accounted a due debt, &c. Lastly for the word Merit, it is not the name we so much scruple at, as the thing, wont now adaies to be understood thereby: Otherwise we confess the name might be admitted, if taken in the more large and general sense, for any work having a Relation to a Reward to follow it, or whereby a Reward is *quocunque modo* obtained: In a word, as the *correlatum*, indifferent to *merces Gratiae*, or *Justitiae*. For thus the Fathers used it, and so might we have done still, if some had not grown too proud and mistook it, &c.

If any man will read the rest of those five exercitations, I do not fear lest he should yet say that I give more to Works, then Mr. *Meade* either as to pardon or salvation.

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29. Zarnovecius

Zarnovecius.

29. **Z**arnovecius de satisfatione contr. Socin. pag. 53, 54. [*Ex his aliisque Scripturae sententiis unusquisque facile perspicit, homini ad declinandum Justitiæ divine Indictum, & ad Consequendam misericordiae promissionem, duas esse Conditiones datas. Vna est semen benedictum, Christus, ejusque mors, & sacrificium. Altera, fides in Christum & Poenitentia. Harum Conditionum magna est diversitas. Vna simplex est, non Conditionata, & (uti loquuntur) simpliciter data, sine alterius dignitatis respectu. Altera verò est conditionata, & secundum quid, data; hoc est, omnem Authoritatem & certitudinem ex primâ illâ percipiens; poenitentia nimirum & fides in Christum. Prior conditio ex nulla alia dependet, sed per se ipsam & à se ipsa authenticum est, & omnem ex se alteri tribuit vim, virtutem ac dignitatem. Hinc prima illa magis est principalis & præcipua, hæc vero minus principalis & vilior. Hæc major minorque; principalitas in eo consistit, quod prior illa causa sit efficiens expiationis ac securitatis à Dei Justitiâ, & affecutionis misericordiae. Altera rursus posterior, causa est Instrumentalis seu organon Acceptationis applicans reconciliationem.*]

Let those
mark this,
that thought
it so baynous
in me to call
both Christs
sufferings and
mans Faith,
Causam sine
qua non;
when this
Author calls
them both
Conditions.

[**B**y these and other Scripture-sentences, every one easily seeth, that there are two Conditions given man that he may escape the judgement of Gods Justice, and obtain the Promise of mercy. One is the blessed seed, Christ, and his death and sacrifice. The other is Faith in Christ and Repentance. There is great difference between these Conditions; one is simple, not Conditionate, and (as they say) simply given, without respect to another dignity, (or worthiness:) But the other is Conditionate, and given secundum quid, that is, receiving all its authority and certainty from the former: to wit, Repentance and Faith in Christ. The first condition dependeth on no other, but is of it self, and from it self authentic, and giveth from it self to the other all its force, vertue and dignity. Hence the first is more principal and the chief: but the other is less principal and viler. This greater or less principality consisteth in this, that the first is the cause efficient of expiation & security from Gods Justice, and of obtaining mercy. And the latter is an Instrumental cause, or organ of acceptance applying reconciliation.

tionem & misericordiam acquiritam. Illa respicit ad *Iustitiam*: hæc ad *misericordiam*: Illa satisficit *Judici justo sine Iustitiæ suæ lesione sive imminutione*, prout de calo ipsemet clamat, *Mat. 3. 17.* & *17. 5.* in quo complacitum mihi est: vel in quo placatus sum seu acquiesco. Ista vero altera, fide scilicet & *Pœnitentia*, homo sibi satisficit in *Conscientia sua ut sine ulla à Iustitiâ Dei offensione consistat*. Ut igitur error enormis est eorum qui conditiones hæc in *Iustificacionis nostræ negotio confundunt*, ita peculiariter *Socinus graviter hallucinatur*, & in *Blasphemiam* erumpit dum ad *Conditionem hanc*, fidem scilicet & *Pœnitentiam*, quæ minus est principalis, oculis conversus, & huic soli innixus, causam esse ipsam asserit efficientem & meritoriam *misericordiæ acquisite*: Alteram verò magis principalem, sine qua instar corporis esset anima destituti, seu putaminis nucleo vacui, cæcus prætergreditur, & quasi non visam negligit: si enim sola nudaque in Christum fides & *Pœnitentia* sufficerent, ad *misericordiam Dei consequendam*, cujus quæso erat usus *Conditio illa prior alteri huic præmissa?* nimirum *promissio & exhibitio sacrosancti, ejusque mortis & sacrificii*, & expressa *injunctio ut hominum*

conciliation and mercy obtained. That respecteth Justice: this mercy, by that satisfaction is given to the just Judge: without the hurt or imminution of his Justice, as himself proclaims from heaven, *Mat. 3. 17.* and *17. 5.* in whom I am well pleased, or in whom I am appeased, or rest satisfied. But by that other, to wit, Faith and Repentance, man satisfieth himself in his own conscience, that he may consist without any offence from the Justice of God. As therefore it is a hainous error of them, who confound these conditions in the business of Justification, so peculiarly doth *Socinus* err, and break forth into blasphemy, while turning his eye to this Condition, to wit, Faith and Repentance, which is the less principal, and resting on this alone, he affirmeth it to be the efficient and meritorious cause of obtaining mercy. But the other more principal, without which this would be as a body without a soul, or a shell without a kernel, he blindly passeth over, and neglecteth, as if he saw it not. For if only bare Faith in Christ and Repentance would suffice to obtain Gods mercy; of what use, I pray you, was that former Condition premised to this? to wit, the Promise and exhibi-