

tionem & misericordiam acqui-  
sitam. Illa respicit ad *Iustitiam* :  
hec ad *misericordiam* : Illa sa-  
tisfit *Judici justo sine Iustitiæ sua*  
*lesione sive imminutione*, prout de  
calo ipsemet clamat, *Mat. 3. 17.*  
& *17. 5. in quo complacitum*  
*mihî est : vel in quo placatus*  
*sum seu acquiesco*. Ista vero al-  
tera, fide scilicet & *Pœnitentia*,  
homo sibi satisfacit in *Conscien-*  
*tia sua ut sine ulla à Iustitia*  
*Dei offensione consistat*. Ut igitur  
error enormis est eorum qui con-  
ditiones hæc in *Iustificacionis*  
nostra negotio confundunt, ita pe-  
culiariter *Socinus* graviter hal-  
lucinatur, & in *Blasphemiam*  
erumpit dum ad *Conditionem*  
hanc, fidem scilicet & *Pœnitenti-*  
*am*, quæ minus est principalis,  
oculis conversus, & huic soli  
innixus, causam esse ipsam asserit  
efficientem & meritoriam *mi-*  
*serecordie acquisite* : Alteram  
verò magis principalem, sine  
qua instar corporis esset ani-  
ma destituti, seu putaminis  
nucleo vacui, cæcus prætergredi-  
tur, & quasi non visam neg-  
ligit : si enim sola nudaque in  
*Christum fides* & *Pœnitentia*  
sufficerent, ad *misericordiam*  
*Dei consequendam*, cujus qua-  
so erat usus *Conditio illa prior*  
alteri huic præmissa? nimirum  
promissio & exhibitio sacro-  
sancti, ejusque mortis & sacri-  
ficii, & expressa injunctio ut  
hominum

conciliation and mercy obtain-  
ed. That respecteth Justice :  
this mercy, by that satisfaction  
is given to the just Judge: with-  
out the hurt or imminution of  
his Justice, as himself proclaims  
from heaven, *Mat. 3. 17.* and  
*17. 5. in whom I am well pleas-*  
*ed, or in whom I am appeas-*  
*ed, or rest satisfied*. But by that  
other, to wit, Faith and Repen-  
tance, 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 Ju-  
stification, so peculiarly doth  
*Socinus* err, and break forth in-  
to 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, with-  
out 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 Re-  
pentance would suffice to ob-  
tain Gods mercy; of what use,  
I pray you, was that former  
Condition premised to this?  
to wit, the Promise and exhibi-



*hominum oculi & fides ad semen  
hoc sacro-sanctum sint directa.  
Vim itaque Socinus facit Deo,  
disjungens ab eo conjuncta, &  
quod priori loco positum voluit,  
non saltem ultimo collocat, sed  
ex hominum plane memoria exi-  
mere & delere conatur.*

tion of the holy one, and of his death and sacrifice, and the express injunction, that mens eyes and Faith be directed to this Holy seed. Socinus therefore doth violence to God, disjoyning what he hath conjoyned and that which God would have put first, he doth not so much as let it follow after, but endeavoureth wholly to remove and blot it out of the memory of men]

Though I judge some of the expressions here scarce convenient, yet here you may see the substance of what I maintain concerning the necessity of the subordinate Evangelical Condition, to escape Justice and attain the Promise of mercy; that is, to be Justified, and that Repentance as well as Faith is part of that Condition; and both called the Instrument or Organ; and therefore that he taketh the word Instrument in a larger sense.

Chamier.

30. **D** An. Chamier Panstrat. Tom. 3. de fide. li. 12. c. 4. S. 16. pag. (miki) 375. [And this is a certain Argument. All Love is an act of the will. But Faith is love: therefore it is an act of the Will. The minor is proved: because true Faith is that which *credit in Deum*, believeth on God. But to believe on God, is to love God. *August. in Psal. 130.* This is to believe on Christ, to love Christ. *In Johan. Tract. 29.* What is it to believe on God? By believing to love, &c.]

(Thus it appeareth that Faith in Christ, is love to Christ in Chamiers judgement: and therefore love justifieth: and I shewed before that Calvin makes *sperare*, hoping, to be justifying Faith. (and so do many others) and so Love and Hope must Justifie according to them.)

*Et lib. 15. cap. 4. Sect. 27, 28. pag. 518.* [Conditions in Contracts or Covenant, we observe are of two kinds, which I think good to distinguish by names, though perhaps less proper\*; some

\* That is true.

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some are Precedent, others Consequent. I call those Precedent, which cause the Contract, *ex formula, do ut des*; As when a man selleth Land for a certain summe of money. So in contracting matrimony, there is a mutual Donation of Bodies. Such Conditions as these do not only by the defect of them destroy (or rescind) the contract, but also do constitute (or lay) the foundation of it, and as I may say, the essence. But the Consequent are added to the Precedent as depending on them. They are truly mutual between both parties: but they oblige but one party only; so that because of them the other is bound to do no more (or is no further obliged) As if one, upon the giving or selling of Land, do impose an annual Pension of money to be distributed to the poor. So daily in contracting marriages, the Condition of a Dowry is added. Now such kind of Conditions as these are wont to make void the contract by their absence, but yet not to effect the contract; yea unless the sale were already full and perfect, there would be no yearly Pension (or Payment) of money: And before this can be, it is requisite that the buyer have not only the right of Propriety, but also that he have taken possession of the Land, that is, that the seller have performed his part.

Thus the Law of Works exacteth the fulfilling of the Law, as the Antecedent Condition, without which, not only cannot man have possession of life eternal, but not so much as Right to life eternal. But in this sense of a Condition, the Law of Faith admitteth not Works: but only *in the other*: that is, that by virtue of the life already given because of Faith, Works should be necessary; so that he that performeth (or exhibiteth) no Works, should lose (or fall from) all that Right which he had, or seemed to have, by external Vocation: though otherwise Works are not the cause of giving life.

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I Can scarce express my own thoughts more clearly then *Chamier* here doth, as to the sense. His Antecedent Conditions are those that are necessary to the very being of the Contract, or Reception of Right and Possession. His Consequent Conditions are such as are to be performed after Contract, Propriety and Possession; but yet such, as if they are not performed, the



the party forfeits all his Right, and disobligeth the other party. Of the former sort is Faith ; Of the latter is sincere obedience ; As the example of *Chamier* illustrateth it : ( For I will not compare one to the contract for house or Land, and the other to the rent or homage, lest men find words to feed their contentious humours, ) Or suppose a Prince give a Traytor a Pardon on Condition that he thankfully accept it, and also once a year come to him, and say, I thank you, and turn not Rebel again; (though he may possibly commit lesser offences) in this case all is free : yet Conditional. Thankful acceptance is the Condition of the first Right : Annual acknowledgment and non-Rebelling of the continuance : Just so (as near as I can conceive) it is in our case: Faith with Repentance being the Conditions of our first Right and Possession : After Obedience and Gratitude ( with the continuance of the said Faith and Repentance ) being Conditions of the continuance or not losing our Justification.

Only here observe in *Chamiers* words, 1. That though the sense be very sound, yet the term of Consequent Conditions is less convenient ; because it is taken from its respect to the first Right, and not to the form with its own proper effect : *i. e.* It is by him called a Consequent condition, because it followeth our Right to, and Possession of the benefit, which Faith goeth before: But indeed it is an Antecedent Condition of its own proper consequent (as all Conditions are) ; that is, of the continuance of that Right. And I express the same thing in other terms, *viz.* One is the Condition of our being first Justified and having Right to Life : the other of the continuance or not losing it.

2. Note that *Chamier* having plainly laid down the truth, for fear of seeming to countenance the Doctrine of the Saints Apostacy, applyeth it to the seeming Right of the commonly called. But that Caution was needless, seeing the Law may threaten the justified themselves, that if they draw back, God will have no pleasure in them ; and yet God may decree to preserve them from drawing back, yea by means of such threatnings to preserve them,

31. D Eodate the law James, and St. Paul for absolving to the Law, and doth by a rigid hands (who was apprehended by same word for judgement as he living in the Covenant is Christs benefit, condemnation of an hypocrite, sheweth that he Idem in the ground of Good Works Faith and good the true pre duties of the the beginning in heaven, or Psal. 50 4. E

32. L E pists, as app he reject the plead for a twofold



31. **D**eodate *Annotat. in Jam. 2. 24.* [Seeing that it is the same Spirit that hath spoken by St. Paul and St. James, and St. Paul attributes *Abrahams* Iustification and all Believers to Faith without Works: We must of necessity distinguish the meaning of this word justified: which is used by St. Paul for absolving a man as he is in his natural state bound to the Law, and subject to damnation for his sin; which God doth by a rigid act of Iustice, that requireth full satisfaction, which seeing he could not get of man, he hath received at Christs hands (who was the surety) imputed to man by Gods Grace, and apprehended by a lively faith. Whereas St. James takes the same word for the approving a man in a benign and fatherly judgement, as he is considered in the quality of Gods child, and living in the Covenant of grace, as having the two essential parts of that Covenant joyned together: Faith to receive Gods grace, and Christs benefits, and works to yield him the duties of service and acknowledgment. And this justification is not opposite to the condemnation of a sinner in general, but to the particular one of an hypocrite, who rending asunder these two inseparable parts, sheweth that he hath neither one nor the other.

*Idem in Math. 23. 32.* [In this judgement of Gods Church, the ground of the condemnation of Hypocrites, is the default of Good Works, because that thereby is shewen the falsity of their Faith and profession: and contrariwise the practise of them is the true proof of a lively Faith, and the accomplishment of the duties of the Evangelical Covenant on the Believers behalf, and the beginning of the spiritual life which shall never be perfected in heaven, unless it be begun in this world; See of this judgement, *Psal. 50. 4. Ezek. 34. 17. Heb. 10. 30. Jam. 2. 24.*]

32. **L**earned Doctor *Field* in his Appendix to the third book of the Church, citeth many of the most learned Papists, as approving their Doctrine concerning Iustification (though he reject the Papists on the other side): and in special those that plead for a twofold Righteousness (imputed and inherent) and a twofold presentation of Christs Righteousness and Merits to



the Father for us : 1. That our sins may be forgiven. 2. That our imperfect works of Righteousness may be accepted, and we saved. And he shews that it is but *quoad effectus*, as to the fruits, that God giveth us Christs Merits or Righteousness, and not the thing it self, which is impossible. And pag. 304. he saith, [ But in the latter sort they plead the truth and sincerity of their hearts, and the sincerity of the righteousness that is found in them, and this for two Reasons ; 1. &c. 2. For that they know this is a Condition werewithal the Promises of God made unto them for their good, are limited : and therefore if they found not this, they could expect nothing of God ; and finding this, they need not doubt to obtain any thing that is necessary for them.

And pag. 313. he shews, that though the Justified never finally fall from God, yet upon grievous sin, in some sort regnant, such as *Dauids* was, they lose their present actual claim to salvation, it being suspended till they Repent : But the Right it self they lose not.

And Chap. 12. of Merits, pag. 330. he saith, [ Anno 1541. in the time of *Charles* the 5<sup>th</sup>, and by his appointment, there was a conference between six learned Divines at *Ratisbone*, for the composing of Differences in Religion, whereof three were chosen for the *Roman*, and three for the Reformed part : at which Conference Cardinal *Contarenus* was present. At this conference the Collocuters on both sides agreed in all the points that concern *Iustification*, composed the differences touching the same, and offered the form of their Agreement to the Emperour and the Imperial States. In this agreement they left out the matter of Merit : Which when some disliked, and there wanted not in *Rome*, that took exceptions at their so doing, Cardinal *Contarenus* writeth to Cardinal *Farnesius*, and sheweth at large that there is no Merit properly so named, out of the grounds of Philosophy and Divinity : and strongly proveth that there is no Merit of Eternal Life, because if there be, then men Merit it either before or after *Iustification*. Not before ; then they are enemies, &c. Not after ; because to Merit, is to make that Due that was not Due before : whereas the happiness of eternal Life is due to the Justified by the Right of his *Iustification*, so that the works of the Justified do not make the same newly Due.]

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Judge by this story whether the moderate Papists and Protestants differ so far in the point of Iustification, as some imagine.

33. **N**apier Lord of Marchistoun, on Rev. 20. pag. 242. Napier.  
 [ By Works here, we are Judged and justified ; and not by Faith only, as also *Iam. 2. 24.* testifieth : meaning hereby that of lively Faith, and of the good Works that followeth thereupon, man is Iustified ; and not of that dead Faith that is by it self alone without any good Works. Otherwise were the words of *Paul, Rom. 3. 28.* Express contrary to this Text, and to *Iames* ; For *Paul* saith, *We are Iustified by Faith, without the Works of the Law* ; That is to say, Not without good Works whatsoever, but meaning that we are justified by lively Faith, with such small good works as our weak nature will suffer that Faith to produce, although it be without the precise works that the Law requireth. And for confirmation of this Interpretation and Union of these Texts, ye shall find that both *Iames* and *Paul* agree in divers places, that Faith without works is dead Faith, and serveth nothing to Iustification. And again they agree both, that all works, how good soever they seem, that proceed not from Faith, are evil. And so it is all one to say with *Paul*, we are justified by fruitful Faith, or Faith that produceth good works, although not the works that the Law requireth ; Or to say with *Iames*, or here with *St. Iohn*, *We are Iustified by faithful Works* : Seeing a working Faith, and faithful works are inseparable, and none can have the one without the other. So for conclusion, these works by the which here we are Iudged, are to be esteemed good or evil, not in themselves, or so far as they satisfie the Law ( for so were all works evil, and imperfect ) but in so far forth as they have or want Faith adjoynd with them, they are accounted good or evil only.

Ecc 2. 34. Throgmorton,



Mr. Throg-  
morton.

34. **T**hrogmorton of faith, pag. 6. [All this good comes to us, by believing Christ Jesus the Son of God, whom God hath sent from heaven to us to Redeem and save us, that great Prophet whom God hath raised up to us of our Brethren, like to us; and by Receiving him for our King, Priest and Prophet by faith, such a one as God hath sent and given him to us.]

Page 30, 31. [*Quest.* By what means do we receive or draw these Vertues from Christ, or enjoy them in him? *Ans.* This is only by faith of him, that is, by faith receiving or going to Christs Person, pitching on him alone as revealed and offered in the Gospel. *Doct.* Faith in Christs Person, Name, is the only means of receiving all saving vertues from Christ, when we believe the Gospel and glad tidings offering us Christs person with all his benesits and vertues, and behold him to be such a one towards us, as the Gospel reveals and offers him to us, that is, our Wisdom, Righteousness, Sanctification and Redemption, our King, Priest and Prophet, then is he indeed become such a one towards us, and we are made such in him.] Page 33. [Believing the word of the Gospel offering us Christ, and embracing the same gladly, we receive Christs person and all that is his,] Page 29. [He that turns from sin upon such suggestions, promises, perswasions as Christ makes to him, he receives Christ by faith first. And faith believing and receiving Christ for Prophet and only *Rabbi*, to be his Disciple, and as the only way and truth, it goeth before Repentance, which is nothing else but a walking in Christ, as we first received him by Faith.]

Page 63, 64. Let us care for nothing but to get Christ, and let Christ be the end of our faith and works, and then let Christ alone for bringing us to life, heaven, and happiness. Let us by Faith make way for Christ to come into our hearts to be our Prophet, Priest, King, and Shepherd, that we may receive him offering himself, and then he will make way for us to God, Heaven and eternal happiness.

Page 91, 92. [He that obeyeth not the Son, to follow and to be led and guided by him, shall not see life, but the wrath of God abideth on him: but he that believeth in the Son, to follow him as his Shepherd, and his voice and doctrine, as *Joh. 10.* hath everlasting

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lasting life. My sheep hear my voice, and I know them, and I will give unto them eternal life. See 2 Thes. 1. 8, 9, 10. Because they obeyed not the Gospel of our Lord Jesus Christ, to be led and guided by him, the Prince of their salvation, but followed their own reason, lusts and senses, &c.

**H**ere I observe 1. That it is Christs own person that is the first object of our saving faith, and 2. That Receiving or accepting him is the principal act. 3. But not the only act; for believing the Gospel is one. 4. That the receiving of Christ himself is the condition of our interest in all his benefits following, and that they follow upon our interest in him. Of which benefits, Justification is one. 5. That this receiving which is requisite that Christ and his benefits be ours, is the receiving him entirely, as King, Priest, Prophet, Head, &c.

35. **D**r. *Tho. Taylor*, *Regul. Vit.* page 55. *Object.* What? will you reach Justification by works? *Ans.* No, we call not men to Legal fulfilling of the Commandment, but Evangelical: as 1. When the mind delighteth in the Law of God as holy, just, and good. 2. When the heart hides it, to conform unto it. 3. When the Affection desireth to fulfil it, &c. 4. When in his actions he beginneth that obedience, &c. This the Gospel accepteth, &c.] Page. 72. Er. 3. We are meer Patients in the *Causes* of blessedness, but in respect of *Conditions* we are not so: For as we said of faith, we may also say of good works; God enableth to them, but man worketh them, and walketh in the way of them to Blessedness. Not that our works are *Causes*, but *Conditions*, without which blessedness is not attained. See *Mat.* 25. 35.

*Dr. Tho. Taylor.*

36. **D**r. *Stoughton*, In his Definition of Divinity, pag. 27. among the means to Happiness, reckoneth [Those pious acts of man which are necessary for the obtaining thereof, especially those that directly and immediately have God for their Object. Whether these Actions have a Relation of *Efficiency* to that happiness, under which Notion we conceive of means ordinarily, and perhaps

*Stoughton.*



not amiss in this case, if we speak of Happiness as it signifies that future state of glory : Or whether rather those actions are parts of it, &c. happiness it self, &c.

And Right Mans Plea, page 32. of Sermon 6. [Faith comprehendeth not only the act of the understanding, but the act of the will too : so as the will embrace, and adhere, and cleave to those truths which the understanding conceives, and not only embracing merely by the assent to the truth of it, but by closing with the good of it, tasting and relishing it. As faith in Christ is not the Assenting of a mans mind, that Christ is the Saviour, but a resultancy of the will on Christ as a Saviour, embracing of him, and loving, esteeming and honouring him as a Saviour. The Scripture comprehends both these together ; and there is a Rule for it, which the *Rabbins* give for the opening of the Scripture, viz. *verba sensus etiam denotant affectus* : words in the Scripture which seem to imply matter of understanding only, import also matter of Affection, as *Job. 17. 3. Psal. 1. 6. &c.*]

Sermon 7. p. 51. [Doct. Sound Knowledge and Belief joyned with sovereign fear, and love, and both these crowned with sincere Repentance and obedience, guided by the Light and line of true Religion, is the only way to true Happiness. They are all of them in their places of Absolute necessity, and without any one of them a man cannot attain to that Happiness that we aim at, &c. 2. All these are required absolutely ; take them divisively, by themselves, &c. Knowledge and Faith are necessary as the very foundation and groundwork of the whole building ; repentance and obedience they are necessary too, as the very issue and product of all, as the evident demonstration of the other. Love and Fear, those holy affections of the soul, they are necessary too as the very vital things, wherein I conceive Grace doth principally consist, &c. But yet if we speak comparatively, which of all these were the most necessary, and wherein lieth the principality of these ; I conceive in this former respect every one of them may claim a principality, and go for a principal. But yet simply and absolutely the most characteristical of all these, is the Qualification of the heart and soul, the changing and turning of the Affections, when the Bias of them is set to Godward and Heavenward, thereby the principal.]

And pag. 63. [It is a clear case, that these three are the only means,

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means, yea a perfectly sufficient means to make the Sodar and the *Union* between God and man, and to bring a man to the possession and fruition of God (for this comprehends the whole man) so that the whole man is possessed of God, and inflamed by God, when his understanding knows him, and seeth the excellency that is in him, and when the Affections of his heart cleave to him, and close with the most sovereign Affections of fear and love, and then when all his whole man is at the command of this, &c.

Introduct. to Divinity, page 30. [The parts are, Faith apprehensive, and Love Active: Those truths are most properly fundamental, without which we cannot be made partakers of Christ, nor be enabled to do that by which we may be made partakers of God in him, and so the sum of all is faith and love which is in Christ Jesus.]

Right. Mans Plea, Sermon. 5. p. 14. [In one word, the sum of all will be this. If he do embrace Christ (and God in Christ) as Christ is offered him in the Gospel, and resigns himself to the regiment and government of Christ, and doth so esteem and prize him, that he counts all as dross and dung in comparison of him, and can leave father and mother, and forsake all to follow him] See also Sermon. 6. p. 41.

If any say, that all this mentions not Justification, I answ. It mentions our uniting to God, and the true state of a gracious soul, and the true nature of saving faith, and the means of our participation of a state of Happiness; and shews that Faith hath many acts, and that faith in Christ containeth *Loving* Christ, as one of its principal acts. But the main thing that I intend, is, that all this being at least conditions of our salvation, they must needs be conditions of our Justification at Judgement. For I have yet met with no man, that by a denial would put me to prove, that whatsoever is the condition of salvation on our parts, is also the Condition of that final sentential Absolution.

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37. **M***Accovius*, (though he hold much of Antinomian doctrine) yet makes Love essential to Faith, as *Chamier* doth, and so must give as much to that in Justification as I. *Colleg. Disput. de Iustific. Disput. 14. S. 10, 11, 12, 13.* [But (saith *Camerus*) thus *To believe* will be *to Will*, and so faith must be confounded

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ed with Love. *Ans.* The Love of Complacency is one, and the Love of Benevolence another. Love of Complacency is required in faith to its Object: Hence *Chemnitius* on *Melancthon's* common places of Iustification, pag. 660. saith [Faith is such a knowledge in the mind, to which followeth assent in the will, and a motion of the heart apprehending and applying to it self with desire and affiance, that object which is manifested to be good, so that it resteth in it. *Object.* But thus faith is confounded with Charity; which two the Holy Ghost distinguisheth specially, 1 Cor. 13. *Ans.* Charity there is considered as it is carried to God and our neighbour, but not as it is carried to Christ as the meritorious cause, and the benefits by him obtained, and promised to us in him; which is the Charity or Love of faith, and is distinguished from the former. 1. Because this Love respecteth the merit of Christ and his satisfaction, and also the promises of God, and resteth in them: But the other Love respecteth the persons in regard of whom it operateth or acteth somewhat. 2. This Love is such to the promises made to it, as that of a sick man to his Medicine; but the other Love is as Natural Love is in putting forth the acts of natural life: so is this in producing the acts of spiritual life, which acts are good works.

I hope hereafter I may (after *Chamier* and *Maccovius*) affirm that faith in Christ essentially contains Love to Christ, and that Love to Christ Iustificeth, as faith doth, without the terrible charge of asserting an almost Socinian faith and justification.

Rob. Baro-  
nius.

38. **T**hat great Philosopher and Divine, *Rob. Baronius* saith so much for the doctrine that I am blamed for, in his excellent *Disp. de Peccato mortal. & Ven.* that I know not what passage alone to cite, and therefore desire the Reader to peruse the whole: specially his Append. of the Possibility of fulfilling the Law of God, considered according to the Gospel Lenity. His second Assertion, page 122. is this [That Obedience to the Law which the Gospel or Covenant of grace, requireth of us, as precisely necessary to Salvation, is possible to us, by the ordinary helps of Grace. Yea all Gods commands, whether Legal or Evangelical, one by one may be fulfilled, so far as they are now propounded by God, as strictly and precisely obligative, under

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pain of eternal Damnation.] For this he cites *Davenant, Morton, White, Calvin, Polanus, Piscator, Zanchy, Bucanus, Rivet, Amesius*. And pag. 126. [that I may prevent all such evasions of the contrary minded, I thus propound my Argument. Besides the sanctity or Righteousness of Christ imputed to us, there is required of us our selves another, truly and really in our own proper persons to be performed, as necessary to salvation. It is required I say, not by way of merit or satisfaction, but of gratitude and new obedience, *Luke 11. 28. Job. 13. 17. Heb. 12. 14.* But this obedience which is by us our selves to be performed as necessary to salvation, is not that perfect obedience which exactly satisfieth the Law. For then no man should obtain eternal life: therefore this obedience which is by us our selves to be performed as necessary to salvation, is that imperfect obedience, &c. You'll say, a man may be saved though he perform not that obedience, &c. See further.

Page 24, 25. [3. We must hold, that the Covenant of Grace, though it take not away the Obligation of the Law, yet it takes away the Rigor, or severity and terribleness of that obligation. For though it set before our eyes an universal perfection of Righteousness, as to be affected, and endeavoured to our utmost strength, yet doth it not strictly and precisely require it on the pain of eternal damnation. Indeed to a certain measure of obedience, to wit, such as by ordinary Grace is possible, it doth strictly and precisely oblige us, that is, on pain of eternal damnation, requiring that we actually have it. But to a farther measure, which by the power of ordinary grace we cannot attain, it obligeth us less strictly, to wit, requiring that we have it in desire and endeavour, v.g. to the perfection of parts, as they call it, it obligeth precisely: For it doth no other wise promise eternal life, but on this Condition, that we actually have this.

Page 26, 27. [5. They differ in respect of the Repentance which is requisite to their pardon. For 1. As these mortal sins are grievous, horrid, and rare, and extraordinary in the course of a Christian life; so the Repentance which is necessarily required to the purging of them away, must be singular, more accurate and extraordinary, *Pf. 51. Mat. 26. 75. Luke 7. 38. 2 Cor. 7. 11.* But the ordinary and daily exercise of Repentance, is sufficient condignly in the Papists opinion, and in our opinion is graciously accepted of God, and taken for sufficient, to the purging away of venial sins.



2. To the purging away the guilt of mortal sins is required a special acknowledgement and Confession of them, and also a special grief and contrition, *Psa. 51. 14.* But for the purging away the greatest part of venial sins, our general, but humble, serious and sorrowful acknowledgement of our corruption, having adjoynd that general deprecation [Cleanse thou me from secret sins], is accepted, *Psa. 19. 12. 3.* The Repentance necessary to the remission of mortal sins, and to the salvation of them that commit them, must be perfectly Practical; that is, it must go forth into a real and Actual Cessation from all sins of that sort, *Prov. 28. 13. Iohn 5. 14. 1 Cor. 6. 9, 10. Gal. 5. 21.* But contrarywise the Repentance necessary to the pardon of venial sins, neither is, nor can be perfectly practical, as to this kind of sins, &c.] *Leg. ali. p. 31, 32. & p. 72.* For now under the Covenant of Grace, he requireth of a Justified man that he serve him, and fulfill the Law by avoiding all mortal sin simply, and endeavouring to avoid all venial sin, and ordinarily repenting of them, when he observeth that he hath committed them. This is required as a condition absolutely necessary to the obtaining of eternal glory.

Fr. Wendeline.

39. **W** *Endeline Theol. Christ. l. 1. c. 19. p. 395, 396.* The Gospel, however taken, hath conditional promises. The Papists here assent to us, but not without Calumny. For they feign that we make the Gospel promises to be absolute. Prop. 2. The Gospel most largely taken hath the promise of eternal life, on condition either of faith onely, or faith and new obedience together, or of fulfilling the perfect Law by our own strength (*as rehearsing the Law of works*): and so it maketh mention not onely of the Evangelical condition and Righteousness, but of the Legal too. Prop. 3. The Gospel largely taken, hath the promise of eternal life, on condition of faith and new obedience. Of the condition of faith there is no doubt: nor of the condition of new obedience conjunct with faith, *Rom. 8. 13. Heb. 12. 14.*

Amesius.

40. **A** *Amesius Medull. l. 2. c. 1. sect. 30, 31, 32, 33.* [Indeed our obedience is not the Principal or meritorious cause of eternal life. For we receive both Right of this Life and the Life



life it self, of the Grace and gift of God, for Christ apprehended by faith. But yet it is a cause, in some sort, administering, helping and promoting towards the possession of this Life, the right whereof we had before. In which regard it is called the way in which we walk to heaven, *Eph. 2. 10.* And it promoteth our life, both of its own nature, as being some degree of that Life it self, still tending to perfection: and also by virtue of Gods promise, who hath promised eternall life to them that walk in his precepts, *Gal. 6. 8.* For though all our obedience be imperfect, &c. yet in Christ it is so grateful to God, that it is crowned with the greatest reward. The promises therefore made to the obedience of the faithfull, are not Legal, but Evangelical, though some call them mixt, *Mat. 5. 3.*

And *1. 1. cap. 26.* he makes Vocation to have two parts, the offer of Christ and the Reception of him: in respect of which reception, he saith *Seet. 19.* Vocation is called Conversion, and Regeneration; and distinguishing this Reception into Passive and Active, he saith, *Seet. 21. The Passive Reception of Christ is that whereby the spiritual Principle of Grace is ingenerated in the will of man. For this Grace is the foundation of that Relation in which man is united to Christ.* See more the description *seet. 19.*

Though I do not think that the Reception of the Principle of Grace is to be called the Reception of Christ; (himself saith, *seet. 2.* that the union is Relative: and then the Passive Reception must unavoidably be the Reception of a Relation, or of Christ as Related, or to be Related to us, and not of a quality) yet here is more given to internal Grace then I do: when that this Passive Reception of Grace, called Regeneration, as being the beginning of the new Life and Conversion, because all they that are called effectually are in whole converted from sin to Grace, from the world to follow God in Christ, I say, when this which himself doth thus describe, is made the very foundation (that is, the neereft efficient) of our Relative Union with Christ, and so giving us Christ, must give us Justification and other benefits with him; this is much more then ever I said, for any internal qualification of man whatsoever, much Less for outward works.



Ur sine.

41. **V** *Rsine Catech.* p. 514. qu. 91. [Good works are necessary to salvation, not as a Cause to the effect, or as merit to a Reward: but as a part of salvation itself, or as an Antecedent to its consequent; or as a means without which we come not to the end. Indeed it may be said that on the same Reason they are necessary to Righteousness, or to Justification, or in them that are to be Justified, as a consequent of Justification, with which Regeneration is inseparably conjunct, &c. But its safelyer said, that good works are necessary in the Justified, and in them that shall be saved: Its ambigiously said that they are necessary in them that shall be Justified, because it may be understood that they are necessary before Justification, and are Causes of Justification.

Paræus.

42. **D.** *Paræus* in *Mat.* 25. 42. [As to the Causall [for] I say, that it doth indeed signifie a Cause, but not meritorious of the Kingdom, but declaratory of the Righteous sentence passed by the Judge; that of right the Kingdom is adjudged to the sheep, because by Works they declared themselves truly sheep, that is, Believers. Some there be that grant (which I would not do) that works are an efficient Cause of the Kingdom, but not by way of merit, but as a way and means, &c.]

And on *Heb.* 10. 36. [Good works also are necessary in Relation to salvation; not as an efficient or meritorious Cause, but as a Causa sine qua non, without which salvation is not obtained; (He calls patience a conservatory Cause.)]

On *Heb.* 5. 9 [But this fruit (of Christs death) the Apostle saith belongs not promiscuously to all, but to them onely who obey him; For onely these do accept the offered benefit. The rest by their own fault are deprived of it, because they obstinately refuse it: To obey Christ is not onely to profess the name of Christ, but it is to acknowledge Christ the onely perfect Redeemer, by true affiance to adhere to him and to live worthy the Gospel. This Condition is in the whole Gospel required in them that must be saved. Universall Grace belongs onely to the obedient.]

On



On Gen. 17. p. 1130. *The substance of the Covenant lyeth in the promise of free Reconciliation, Righteousness and Life eternal, by and for Christ freely to be given, and in the restitution of our moral obedience and Gratitude.*

*Idem Bellarm. Castigat. de Justif. l. 1. c. 12. p. 193.* [As to the acts of the year 340. it is true indeed, that between the seven Reconcilers of the doctrine of the Papists and Protestants it was acted and Judged, that for the sake of the publike tranquillity, it should not be taught [that faith alone Justifieth] but the word *Alone* should be omitted, because the Papists said that it bred scandal to the people, and made men negligent about good works.]

*Idem ibid. l. 5. c. 3. p. 1245, 1246.* [But 2. Let us understand that *According to Works*, signifieth an Analogy or measure of good Works and of evil, as it may fitly be understood, and we also have elsewhere interpreted. There is then an Ambiguity in the word *Analogy, or proportion*, and we must distinguish between a Proportion Causal, meritorious, and a proportion Conditional. A Causal Meritorious Proportion of works and reward is when greater or lesser works are the Cause or merit of a greater or lesser Reward. A Conditional proportion is when Greater or lesser works are not the cause or merit, but only the Position of the Condition, under which a greater or lesser reward is to be had. In evil works or sins, there are both proportions, Causal or Meritorious, and conditional of the works to the Reward. Of good works, This proportion is false, *According to whose proportion, eternal life is promised, that is meritorious of eternall life.* For here is understood not a Causal, but a Conditional Proportion, &c. For they have not the Conditions of Merit properly so called; But they are the position (or performing) the Condition on which God doth promise and distribute the Rewards of eternal life and glory.

And doubtless when the business of the last Judgement is not to examine whether Christ hath satisfied for us or not, but whether we have performed the Conditions on our part, on which the benefits of his satisfaction, especially eternal Life, were promised, it must needs follow, that so far our *Iustitia Cause* in that tryal will lie in our Actual performance of those Conditions, which is our personal Evangelical Righteousness; and according thereto we shall be Justified; that is, adjudged to be the heirs of Life, and not of Damnation.



River.

43. **R**ivet, *Apologet. Contr. Grotii Votum* (Printed Lugdun. Bat. 1643.) And pag. 134. as printed Geneva. fol. in the end of his *Catholic. Orthodox.*) [*Grotius* said, that every Way hath the nature of a Cause, at least *sine qua non*. I answered, that that might be granted, but yet it is an ambiguous speech, because a *Causa sine qua non*, is improperly called a Cause.]

And before sect. 36. p. 64. (Lugd. Impress.) & p. 132. Geneva.) Yet shall the Crown be given to good Works done in Christ, of Justice, not of dignity and equivalency of the work with that Crown, but of the Justice of Gods promise. For it is Just that he should do what he promiseth, and he cannot do otherwise.

And in Cathol. Orthod. Tract. 4. Qu. 17. p. 318. [We say with the Scripture, that the Relation of the works to the Reward doth herein consist, that by the liberal promise of God there is the same respect between them, as between Antecedents and Consequents by Covenant, &c. because it pleased God so to appoint it: who yet in that appointment would shew that he is delighted in the good works of his own, and animateth them to the exercise thereof.] See further.

And page 319. [God rewardeth them as a Just Judge. 1. Because he hath promised to reward his childrens obedience, though imperfect: 2. And it is Just that he should keep his promises.]

Peter Martyr. 44. **P**et. Martyr (though he oft speak unwarily in this point) *with Thef. Argent. Proposit. post. Loc. Com.* p. 1008. [We grant that a man is Justified by Works: But that is as to inherent Righteousness, and as to the rewards, having before obtained of God a good and holy life.]

And p. 1027. The works of the Law ought not to be altogether denied to be causes of our Righteousness and Salvation: But this is to be denied, that they are the chief and whole causes of those good things: It is the mercy of God which is the chiefest and truest cause of our Justification.]

Pag. 1028. They are esteemed doers of the Law with God, who believing in Christ, do studiously exercise themselves in the obedience of his commands, In that sentence of Daniel, Thou shalt receive

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45. *Dr. Willet on Rom. 2. Cont. 3. 7.* [The meaning of this Sentence, The doers of the Law shall be Justified, is the same: God will Approve, Justifie, Reward them that do the Works of the Law, whether Jew or Gentile. Yet it followeth not that a man is therefore Justified by the Works of the Law; But God Approveth and Rewardeth the workers, not the Hearers and Professors: so here the Apostle treateth not of the Cause of Justification, which is faith without the works of the Law: But of the difference between such as shall be Justified, and such as are not: *Pavus*. They onely which have a lively faith, which worketh and keepeth the Law in part, and supplyeth the rest which is wanting in themselves by the perfect obedience of Christ, they shall be Justified; not those which onely Profess the Law and keep it not. The Apostle then here sheweth who shall be Justified, not for what.] [Good works are required as a Condition in those which are to be saved, not as a Meritorious cause of their Salvation.]

Dr. Willet.

46. *Sam. Maresius, Colleg. Theol. loc. 13. p. 337.* [The necessity of Repentance, as a means, we here also acknowledge, seeing that to the Impenitent there can be neither salvation nor remission of sin, &c. Remission of sin belongs to it, neither formally, nor meritoriously, nor satisfactorily; but at most, 1. Conditionally; as this is offered to us in the Gospel, on the Condition of Repentance and Faith. 2. Dispositively, &c. 3. Indicatively and ostensively, &c. Far be it from us therefore to make that Remission with the Papists to be an effect properly so called, of Repentance; when that is due onely to Gods Grace by Christ, &c. But its partly a necessary Consequent adjunct of it, in as much as under that Condition, as also of New obedience,

Sam. Maresius.



ence, ( though not for it ) remission of sins is propounded and offered to us ; seeing it is inconvenient to remit sin to him that Persevereth in sin. ]

*Et Loc. 11. sect. 51.* [ *This Remission* is not propounded or promised in the Gospel, but on the *Condition* of duty to be performed, so that he can never be partaker of it, that neglecteth this. The same must be said of the Illative for, *Mat. 25. 35.*

*Et sect. 50.* [ And if any causality be to be ascribed to good works of sanctification, as to eternal Life, it cannot be properly Efficient, Principal or Instrumental, but rather Formal or Material, in as much as in the study of piety we begin eternal Life, &c ] *Et Exeges. Confes. Belg. Art. 22. p. 318.* he confesseth Faith and Repentance to be Conditions.

Altingius.

47. **H***En. Alting. Loc. Com. Part. 2. pag. 688.* [ The Gospel doth not promise salvation on condition of good works as causes effecting it ; but on Condition of Faith and Repentance : the one as an Instrument of accepting Remission of sins the other as a *Causa sine qua non* : nor on condition of such Repentance or New obedience as is perfect, but such as is by Grace begun ]

All these shew, that though they make Faith an Instrument, yet making Repentance and obedience to be Conditions or *Causa sine qua non*, they yield all that I desire.

Arelus.

48. **A***Retius in Hebr. 13. 16.* [ The Reason is good. Whatsoever is available to us to appease the wrath of God, that ought the godly studiously to seek. But bounty to the poor is available to appease the wrath of God, Therefore they ought studiously to exercise bounty.

49. Perkins

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