

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

49. **P**erkins considered internal cause. If as a way, it though they be well as faith] to faith, then

50. **A**ltingius of the gelical obedi Christ] Et proportion of sake.) In the 109. Good means, but no

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52. **R**etius this sayin daughter



49. **P**erkins. [True Gain, Vol. 1. p. 650. Faith must be considered as a *Cause*, or else as a *way* of salvation. If as an internal cause in us, it only justifieth and consequently saveth us; If as a *Way*, it doth not save alone: for other vertues and works, though they be not causes, yet are they ways to eternal life, as well as faith] So page 649, 651, &c. Here is more indeed given to faith, then I do, but I think, no less to works.

50. **A**lfredius *Distinct. Theol. c. 17. p. 73.* [The Condition of the Covenant of Grace is partly Faith; partly Evangelical obedience or holiness of life proceeding from faith in Christ] Et p. 107. c. 24. Sect. 20. [Rewarding is either from proportion of merit, or the Grace of the promise (or the promise sake.) In the latter sense God rewardeth good works] Page 109. Good works are necessary by necessity of precept and means, but not of merit.]

51. **P**olyander in *synops. Purior. Theolog. Legendium Disp. 34.* Sect. 26, 36, 45, 46, 47, 48. 51. acknowledgeth works a condition required in those that shall be saved (and then it must needs be required in those that shall be judged to Salvation, that is, finally justified) And that salvation is given as a reward, which the Godly may and must look at to quicken them in th-ir care: and faith [that Christ will not give that Crown according to the rigid estimate of works, &c. but according to the anological rule of Verity correspondent to the quality of every ones work, whether good or evil, &c. And he cites *Rom. 2. 7, 8. 1 Thes. 1. 5, 6, 7* and adds that Christ will give the Crown of righteousness to the works of the faithful according to the Gospel, of free Covenant, &c.

52. **R**ob. Bodius in *Ephes. c. 2. 8. &c.* page 273. brings in the Papists objecting from *Mat. 15. 28. Mar. 7. 29.* For this saying go thy ways, &c. thus [The Lord saith not, Thy daughter is saved by thy faith, as if it were by a means or instrument]



ment only of attaining that benefit, as you say, but *for this saying* as a meritorious Cause. *Ans.* 1. Confession is taken for faith it self. 2. Faith is here taken in an objective sense, as it signifieth Christ apprehended by faith, to whose only merit this benefit is to be ascribed : but by the means of faith; which God requireth as an intermediate Condition on our part to this, that any benefit from his bountiful hand may be obtained, &c. Unless that solution please better, which taking the name of faith properly, faith, that by that Speech is not signified a *Cause*, but a *Condition* only, because all things are promised to him that believeth ; whence it is no wonder, if when God giveth any benefit to the faithful, he is said to give it *for faith* which he necessarily requireth in the receiver : Not that he deserveth it by believing, but because God hath promised it to none but to the believer ; and that of meer grace in the Mediator . esus Christ, in whom all the promises are yea and *Amen.*]

And cap. 4: v. 12, 13. p. 521. [Many things are necessary to us either as *Causes*, or as *Conditions*, or as Means, as Instruments, as Helps, as Props,\* by which we may be brought to eternal life : by which either the bars and impediments may be taken away, which block up to us the way and passage to eternal life, or the necessary stairs are laid under, for our ascending to the height of that sublimity ; or else necessary strength is afforded us to go that hard Journey, and bear that hard conflict ; or that the strength and force of our enemies may be broken and foiled. We have need of Knowledge, Constancy, Charity, Sanctity, Prayers, Good works, &c But above all these we must seek faith as a certain Epitome and Compendium of them all.

\* Or Crutches.

Dickson.

53. **D**ickson in Heb. 9. 5. [Christ having now fully paid the price of Redemption, by that Merit and Efficacy is become and declared the Author, Lord, Donor, and Finisher of eternal life, to all that believe in him, and deliver themselves up to him for Discipline.

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**I***dem in Iac. 5. 15.* [He teacheth that there will follow a double Effect of this Anointing and Prayer. (1. healing) The other Effect, is, If any special sins have caused the disease of the sick person, God being intreated by the sick, and the Presbyters, will forgive them.

If forgiveness be the Effect of Prayer, then Prayer is the Cause of Forgiveness : which is more then a Condition.

*Idem in Iac. 5. 20.* [Because if they would admonish one another, and confess their sins one to another, and importune God by prayers for one another, and would be Gods instruments for the conversion of any erring sinner : then should they also be his instruments of saving the soul of their neighbour from death, to which by error he was hasting ; and withall they should be Instruments of covering and hiding a multitude of their erring brothers sins : who unless he had repented, his sins would have been produced in Gods judgement, to Condemnation and death : which now after the admonition of the erring, and the repentance of the admonished, are covered.

If another man may be an Instrument of our pardon, which is an efficient cause, and that by other acts besides faith then we think, other acts of our own may be Conditions, which is less : I should think another man can be no more a Cause of our pardon, then we may be of our own. And if another do therefore cause our pardon, because he draws us to conversion, then conversion it self would neerlyer cause it. This therefore is more then I affirm. Yet I know this Godly Divine faith as much against Justification by Works as others. But if the offended Brethren will but read almost any Protestant Divine on the Doctrine of Prayer, they shall soon find that they generally ascribe to Prayer more in terms, and as much at least in sense, for the obtaining of pardon, as ever I did to any act of mans whatsoever. Sure they who commonly make Prayer a Cause of forgiveness, would never have denyed it to be so much as a meer Condition, and that with such indignation as these men do.



Junius.

54. **I** *Unius Parall.* l. 3. in *Habr.* 5.9 [Christ is become the Author of Eternal salvation to all them that obey him, according to that Obedience which being received of the Father, he informeth in the minds of the Godly by the Spirit. In as much as the Promise of salvation is made to Obedience, and bequeathed in the Testament of Christ dying &c.

Dr. Jo. Reynolds.

55. **D** *Octor Jo. Reynolds Prelect.* 169. & 170. pag. 659. 661. expounding *Math.* 12. 36. *By thy words thou shalt be justified*, &c. saith, [The meaning is that all shall give account when they come to the Tribunal of Christ, and shall receive that which they have done in their bodies, whether good or evil, &c. So that this is the force of Christs words, Thou shalt be justified or condemned according to thy works, among which Words are eminent; if so be that thy words have been agreeable to Godlyness, good, profitable and fruitful to thy Lord, thou shalt enter into the joy of thy Lord: but if, &c. And Solomon saith most fitly to our Cause, *Death and Life are in the hands of the tongue*; *Prov.* 18. 21. *As thou sowest, so shalt thou reap*; as he said in *M. Tully*; *For the good use of thy Tongue thou shalt reap Eternal Life: For the abuse death.*

Here is as much in sense to the magnifying of Works, and more in words then I have said. Note also that he maketh these phrases equipollent, [By thy words shalt thou be justified,] and [According to thy words or works thou shalt be justified.]

Mr. Wilson.

59. **M** *R. Tho. Wilson* in his Dictionary on the word *Justice*, saith, that the sufferings of Christ, and his satisfaction to the Father, derived to us by his Imputation of it to us, is received of us by Faith, and retained of us by Hope and Charity.]

And in this *Enigmat.* [What is that without which we cannot be saved, yet is no cause of our salvation? *Ans.* It is good works; which be no cause of our salvation; and yet the Elect which are of years, if they have space and time to do them, cannot

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not be saved without them: for they be the way to the Kingdom, though not the cause of reigning.

57. **F**R. Gomarrus in the Epitom. of his *Loc. Commun. per Sibelium*, pag. 446. *Loc. 44.* [ Works in respect of the faithful are not the efficient cause of Eternal Life, but the Antecedent Condition necessary to salvation: whose certain consequent Eternal Life is, not its effect: not the cause of reigning, but the way of the Kingdom.

And pag. 449. [ By Relative Right God as a just Judge giveth the Reward, not respecting what is due to Works of themselves, but what of Grace he hath promised to them, and so hath made himself a Debtor of the Reward; as God, as a just Judge will give the Reward and Crown of Life Eternal to the faithful exercising righteousness; because he oweth it for his free Promise made to them that work rightly, by Right of his Truth and inviolable fidelity, *Tit. 1. 2. Heb. 10. 23. and 6. 17, 18. Mar. 16. 16. Rom. 6. 23.* but not on the Right of the worth of the works of righteousness, which are due and imperfect.

Believers also are called worthy of the Kingdom of God, *2 Thes. 1. 5.* but Merit cannot be thence concluded, 1. Because Worthy is of larger sense than Merit: for this is only of strict Right: but the other oft belongs *ad ἐπιεικειαν* (favourable judgement) and Equity. For whatsoever is fit and convenient is called Worthy, though Merit be absent, *Mat. 3. 8. and 10, 11, 38.* In which sense *Rev. 3. 4.* Believers being fit and meet for the Kingdom, are called Worthy: Because it is the Condition of them that shall be saved, to do their duty, but not the Merit of salvation. ]

[ Afflictions also are said to Effect for us a greater weight of Glory, &c. And thus to effect the weight of Glory is taken for, to be an occasion and condition requisite, which being put (or performed) the Celestial glory will surely follow. ]

Pag. 456. [ The neerer ( subservient cause internal ) is our Mystical Union with Christ, and in the *adult*, the hand of Faith which embraceth Christ, and uniteth us to him, *2 Cor. 11. 2, 3. Ephes. 3. 17. and 5. 35, 26, 27.* Not by any inward power, as a Natural or Artificial Instrument, or by the force of the general



or special form of Faith : But by the free Covenant of the Gospel, &c. And so Justification is an effect of Faith, as a supernatural Instrument and by accident : because we are not justified by its Internal force of it self : but by Accident of Gods Promise freely made to Believers, *Mar. 16. 16.*

\* See D. Whitaker. de peccato Originali, li. 3. p. 310. cap. 3.

Also pag. 466, 467, 454. he makes Sanctification one of Gods ends \* in our Justification, and putteth it in the definition of Justification as its end, and that must needs be more excellent then the means, as such.

Paulus Ferrus.

58. *P*aul. Ferrus Scholastic. *Orthodox. c. 33. p. 543.* [ This the whole Scripture teacheth, while it excludeth Works from our Iustification, and teacheth that we are Iustified without them : Which is nothing else but that Works do not enter the formal cause of our Iustification. ]

If this be all that the Scripture excludeth Works from, then I may be confident that contradict not any of those Scriptures. I know Ferrus himself saith that Faith justifieth only as a Relation. But I never knew yet what such a Faith was, which is a Relation. I took it to be an Action or Habit : though I easily confess it is Related to its Object as other Acts are.

And here you may see that it cannot be a proper Instrumentality that these Divines ascribe to Faith as to Iustification : for a Relation is not such a Instrument, nor is an Act a Relation. I remember Mr. Anth. Burges's saith (Of Iustification, Lect. 21. p. 182. [ That Relation which is in their ( Infants. ) Faith to Christs Merits, is the Instrument by which they obtain Remission of sin : ] So that it is such an Instrumentality as is not proper to Acts or Habits, but the instrumentality of a Relation of the seed of Faith to Christs Merits, which can be no proper Instrument of Iustifying. Or if they would condescend to call it a Moral Instrument of Receiving Christ, yet in the explication they would manifest that it is its being the Condition, which is its nearest interest in Iustification

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59. **M**usculus Loc. Com. of Remission of sin, pag. (*mibi*) Musculus, 614, 615, 616. having shewed that Christ dyed for all, and is a propitiation for the sins of the whole world, which he expounds of all mankind, that are or shall be in the world from first to last; he next shews [By what means pardon of sin is obtained. *Ans.* Remission is wholly free, and not due to our merits, but of meer undeserved Grace: Yet equity it self requirereth that it be not conferred or received but by certain means and Conditions Of the Means I will speak in this Article; of the Conditions in the next. As of Iustification, so of Remission there is a twofold means to be acknowledged: One *In which*; the other *By which* it is conferred and received. The means *In which*, is Christ, &c. The means *By which* is double: One is *by which* Remission is *Given*, the other *by which* it is *Accepted*. The means of conferring, the Schoolmen call *Applicatory*; Unless the Merit of Christ, say they, be applyed to this or that man, no sin is blotted out; seeing it is blotted out only by the vertue of Christs Merit: Therefore seeing the Sacraments are the immediate Applyers of Christs Passion to us, he that will have any sin pardoned, must have it by some Sacrament, in Act or in Desire.——But we say simply, that the means of conferring it, is the word of Grace, by which Remission is preached, whether generally and publicly, or specially and privately.——The means of Taking it, is not only whereby we are made capable of this Grace, but whereby we Take it, when its offered. A contrite and humble heart is capable of it: but it is one thing to be Capable, and another to Take it.——But when we Give this to Faith, that it Taketh Remission of sins, we do not exclude confession of sin, and Prayer: As good fruits are not excluded, when the Goodness of the Tree is commended: nor breathing and voice excluded, when we extol the force of eloquence. When therefore we read 1 *Joh.* 1. 9. If we confess our sins, he is faithful and just to forgive us our sins: we must not understand it of a Confession which comes not from a belief of the word, by which we are reproved and convinced of sin. And when we pray, Forgive us our debts, I suppose it is manifest that we pray by the Spirit of Faith; there-



therefore all this is rightly ascribed to Faith, which by it is performed to the receiving the grace of Reconciliation. ]

4. On what Conditions are sins pardoned ? In Christ as our only Propitiator, Mediator and Reconciler is the Remission of sin offered us by the word of the Gospel, and the gift of grace and mercy of God is Accepted by Faith. Yet are there certain Conditions without which this grace either is not *Attained*, or being *Attained* is not *Retained*. 1. The first is true and constant Repentance — So Christ saith, *Go, and sin no more* : So saying, he signifyeth that it is in vain forgiven, which after forgiveness is again committed ; To what purpose is a disease cured, which being cured, is willfully revoked ? As therefore Remission of sin is not obtained without true Repentance : so being obtained, without the constant custody of this, it is not retained. 2. The second Condition is that we be reconciled to our Brethren, against whom we have sinned ; and either satisfy them, if it may be done, or else petition them to forgive us. He that hath unjustly taken away that which is his brothers, doth in vain hope to be forgiven of God, unless he restore that which is ill gotten, if he can restore it. Whence is that saying, Sin is not pardoned, till that which was taken away be restored. He knew this that said, If I have defrauded any man, I restore it fourfold. — 3. The third is that we our selves imitating the clemency of our heavenly Father, do forgive our debtors — These are Conditions, necessary to the obtaining and Retaining Remission of sins ; But yet there is no reason we should ascribe to them any Merit of our righteousness, and detract from the grace of God. For we cannot satisfy the just judgement of God, either by Repenting, or by Reconciling our brother, or by pardoning his faults.

Musculus.

59. **M**usculus in Gen. 22 16. pag. 530 [So to one and the same thing, which is not unusual, two or more Causes are attributed : to wit, the Primary and the Secondary. The Primary Causes in this business are the Goodness and Truth of God. The Secondary are, the Faith and Obedience of Abraham. To the Primary is to be ascribed both that God did Promise, and that he

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kept his Promises. To the Secondary (is to be ascribed) that the truth of Gods Promises, so far as they were made to *Abraham*, was not hindered by *Abrahams* incredulity and disobedience.]

*Idem* in *Gen.* 15. 6. pag. 352. he expoundeth Imputing Faith to Righteousness to be meant [ so that that which is Imputed to righteousness, be accounted in stead of Righteousness, and be of that force with him to whom it is proved, that what ever defects or sins do yet stick in the person justified, shall wholly be forgiven. In this sence is it here Imputed to *Abraham* to Righteousness, that he believed in God. He had before hesitated at the Promises of God, and considered more the defect of nature then the Truth and Power of God: which was altogether blameworthy: But he firmly believed God promising, such a Faith was Imputed to him in stead of Righteousness: that is, for that Faith he was Reputed Righteous by God, and Absolved from all his faults. In this sence doth the Apostle use this place, *Rom.* 4. as is manifest to any that diligently readeth that which he citeth out of *Psal.* 32. and accommodateth to this cause of Imputed Righteousness. — And we must consider, what was the cause that *Abrahams* Faith was so greatly approved of God, that it was freely Imputed to him to Righteousness. Two causes of this the Apostle gives: The first is the purpose of Gods grace, whereby he so from eternity appointed, to justify them that believe in him. 2. That such a Faith gives God the glory of his Truth and Power.

Is it Faith it self, or Christ, that *Musculus* here saith is imputed to righteousness?

60. **MR.** *Brinsley* of *Yarmouth* in his late Treat. of Christs *Mr. Brinsley.*  
 Mediatorship, p. 141. saith, [ These (Faith and Obedience) without any just offence, I may call the Conditions of this Covenant. Faith whereby the Covenant is Accepted, upon the terms on which it is tendered; and Christ the Mediator of it Received: Obedience whereby it is Kept, viz. in an Evangelical way, in respect of desire and endeavour. This it is which the Psalmist calleth *Keeping of the Covenant*, *Psal.* 25. 10. and 103. 18.

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Not a Legal, but an Evangelical Keeping, when the Promises being believed, there is a serious desire and endeavour of yielding obedience to all Gods Commandments. ]

Treat. of Myst. Implantation. pag. 73. [ Faith if it have not Works, is dead, being alone, viz as to Justification and Salvation. As *Abrahams* and *Sarabs* bodies were said to be dead, in that they were unapt for Generation, *Rom. 4. 19.* Even so Faith without Works is said to be dead, in as much as it is unapt and unable to produce those desired and intended effects, to justifie and to save. True it is, Works are not properly a Cause of Justification, as Faith is commonly said to be, ( viz. Instrumental ) yet they are a necessary Concomitant of that Faith which justifieth : requisite Qualifications in the person justified.

B. Downname.

61. **B**ishop *George Downname* Treat. of Justification, pag. 15. [ The true meaning of the Question, Whether we are justified by Faith, or by Works ? is not as Opposing the *Inward Grace of Faith*, to the *Outward Acts of Obedience*, which indeed are the fruits of Faith : but as opposing the righteousness of Christ apprehended by faith to that righteousness which is Inherent in our selves, and performed by our selves. ]

Pag. 306. [ According to the Sentence and Rigor of the Law we are sinners : Yet are we according to the Doctrine of the Gospel to be called just, and that by a twofold Justice : 1. And principally by the perfect righteousness of Christ imputed, &c. 2. By a righteousness begun, &c. ]

*Ibid.* *Bellarmino* confesseth that our opinion were Right, if we did not hold Christs Righteousness to be the formal Cause : but satisfaction given, &c. And we do not hold it the formal Cause. ( *Rivet. disp.* hath the same Concession. )

Pag. 305. [ To be formally righteous by Christs righteousness imputed, never any of us, for ought I know, affirmed. ]

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62. **M**R. Henry Aynsworth on *Numbers 14. 34. And ye shall know my breach of Promise* or *my breach*, that is, when I break Promise with you, or break off from you, ye shall know how great evil is upon you. For when men forsake God, he also forsaketh them, and breaketh his Covenant with them; that is, performeth not his Promise, which is Conditional. If men continue in his Faith, *Dent. 31. 16, 17. Zach. 11. 10. Jud. 5. Rom. 11. 22.*

Mr. H. Aynsworth.

63. **A**rch-Bishop Edwyn Sandys Serm. at *Strausberge*, on *2 Cor. 6. 2, 3.* pag. 137. [We do very well know that there is no other medicine save Repentance only, to heal the wounds of our souls: no other way to restore our selves again to our Fathers home, but only, *Father, I have sinned*: no other means to quench the wrathful indignation which our sins have caused to burn and flame as an Oven, but only our tears: though our sins be as red as Scarlet, or as fire, yet being bathed with the water of our eyes, they are scowred and made as white as snow.

Arch-Bishop Sandys.

And Serm. before the Queen on *Ilsa. 55.* pag. 67. [The Papists satisfaction is but money matter; and God is satisfied, not by Gold, but by blood; and with us he is pleased when our lives are amended. God is pacified by the mending of our manners; and he that ceaseth from sin, bringeth the wrath of God to an end, faith *Lactantius*.

64. **M**R. Tho. Shephard of *New England* in his sound Believer, as he doth prove that the Doctrine of Justification before Faith, is Cross to the whole current of Scripture, and that it is a meer unsound device, to say that it is Declarative Justification, or to our own sense and feeling *in foro Conscientia* when we are said in Scripture to be Justified by faith, it being opposed to the *state* of unrighteousness going before: pag. 228. &c. 107, 108. &c (of the Impression 1645): So he makes the main difference between the faith of the Elect and Reprobate to lie in this,

Mr. Shephard.



this, that one takes Christ himself to sanctifie and Rule them, and the other do not : and sure the main differencing part of that faith cannot be less then a Condition of our Justification. [ Pag. 204, 205. Observe it, that on these very terms the Lord tenders grace and mercy, *Rom. 5. 17.* And most certainly this is one Principal difference between the faith of the Elect and Reprobates, ( and if I mistake not the principal ) : The Elect close with Christ for that end for which the Father offers him, that is, that they might possess his Son and all his benefits, and therefore come poor and empty for All. The Reprobates come not for All, but for so much and no more then will serve their own turn; in misery they would have Christ to deliver them, but what care they for spiritual mercies : In trouble of conscience, or after their soul falls into filthy lusts and sins, they come to Christ to forgive them and comfort them : but what care they for holyness and a new nature : Some sins they would have Christ save them from, but they regard not redemption from all : They cannot come to Christ that all the powers of darkness may be perfectly subdued, and their own sins and selves, conceits and wills may be led away captive by this mighty Conqueror ; that Christ in all his Authority, Grace, Peace, Life, Glory, might be for ever advanced in them and by them. It was *Austin's* complaint of many of his hearers, that *Christum assequi*, to have Christ, was pleasing to them ; but *sequi Christum*, to follow Christ, this was heavy. To close with Christs person is sweet to many : but to close with his *will*, and to come to him that he would give them a heart to lye under it, this benefit they desire not : All Christ is useles and needles : but something from Christ is pretious to them. ]

Also pag. 178, 179, 180, 181, &c. he shews that the form of Faith which Uniteth us to Christ is the coming of the whole soul to Christ out of it self. And that the Faith on which the Lord Promiseth mercy and salvation, is coming and returning to God. *Jer. 3. 12. Ezek. 33. 10. Joel 2. 12, 13. Heb. 7. 25 Joh. 5. 40.* That unbelief being a departing from God, faith can be nothing else but coming to him; and this is the proper obedience to the Gospel, as Works are to the Law. ] And pag. 102, 103, &c. he shews that in this Turn, as Christ is the Good, the term To which, so sin and world, are the Evil, the term From which we are called : that we are turned first from darkness and then to Light, and first from

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from the power of Satan and then to God : [ For how is it possible to be turned unto Christ, and yet then also to be turned to sin and Satan ? Doth it not imply a contradiction to be turned toward sin ( which is ever from Christ ) and yet to be turned toward Christ together ? ] p. 103. He shews also p. 100. 98. that in this working of Faith by Vocation, to unite us to Christ ; There is an actual Grace removing the Power of sin. before habitual or sanctifying Grace, the Spirit doing it immediately by an omnipotent act, by that which is called actuating moving grace ; Christ can and must first bind the strong man and cast him out by this working or actual Grace, before he dwels in the house of mans heart by habitual and sanctifying Grace : Also that no man since the fall is a subject immediately capable of sanctifying or habitual Grace ; nor any unregenerate man is in A Next disposition to receive such grace ; and that the contrary is false and of affinity with some gross points of Arminianism : Also that there is a double resistance. 1. To a holy frame. 2. Of the God of Grace himself when he comes to work it, *Job 21. 14. Ezek. 24. 13.* The first is taken away in that which we call the Spirit of Sanctification after Faith : the second is taken away not only in the act of it, (as by terrors it may be in Reprobates, *Ps. 66. 2.*) but in some measure in the inward root and disposition of it (orly in the Elect) : there being, as hath been said, no more separation from sin, at this time required, then so much as may make the soul come to the Lord to take it away. &c.]

( All this is Mr. *Tho. Hookers* Doctrine too, so fully expressed, that I shall not need to recite his words. I do not undertake to maintain the soundness of all this ; but only I shew that he maketh as much necessary to our participation of Christ and his righteousness, and so to Justification, as I do. ) And for the nature of the Justifying act ; that it is by the Law of Grace, hear what he saith, pag. 254. [ 2. What is it in general to justify ? *Answ.* It is to pass Sentence of Absolution, to pronounce a sinner righteous ; it is Gods pardon : Remission of sins, &c. There is a double Court, wherein it is passed. 1. Publicly in the Court of heaven, or in the *Court-rolls of the Word*, ( for there is no other Court of heaven where God speaks but this. ) 2. Privately in the Court of conscience. By the first we are justified indeed from personal guilt : by the second we feel our selves justified by the removal of conscience guilt ] See further, *ibid.*



Mr. Rutherford.

65. **MR. Rutherford** in his Survey of Spiritual Antichrist, part. 2. p. 62, 63. 38, 39, 40. saith, that though works be not Conditions to be done by our strength, &c. yet [ They are of the same nature with our perfection in heaven, differing but in degrees as grace and glory do : that they are the way to heaven, as sowing is to Harvest, and that Christ maketh a Promise of Life eternal to him that doth his Commandments : that they are Conditions without which we cannot be saved : [ Nor is it a Popish way by Works to say, We seek Glory, Honour and Immortality by well doing ; Works are not so much Conditions of Justification, as Faith is : Yet are they Conditions required in those that shall be saved. ] Good Works are so Conditions, as they be Graces also ; It is a new Heresie of the Antinomians to deny a Conditional Gospel ; it is all one as to belye the Holy Ghost, who saith, *He that believeth shall be saved, and he that,* &c ]

( And how much he valued the notion of Faiths Instrumentality, and whether he judged it a proper Instrument, may appear )  
Pag. 114. [ I see no inconvenience to say, by the Act of Faith, as a Condition or Instrument, we receive and apply Christs Righteousness ; and whether ye call it a hand or Instrument, an act of free grace, a Condition, I judge there is no reason to contend for words ; so ye say not as *Cornwall, Saltmarsh*, and other Antinomians, We are justified whether we believe or not, and long, yea from eternity, say some, before we believe. ] And that he judged Justification by Faith to be that in Law-sense, I have shewed fully in my Admonition to Mr. *Eyre*.

Mr. Richard Hooker.

66. **MR. Rich. Hooker** in his Discourse of Justification speaks much this way, specially endeavouring to prove that the very Papiests Doctrine herein, though it overthrow the foundation by Consequence ( as *Amesius* saith every error in Divinity doth ) yet not directly, and therefore that our fore-Fathers in days of Popery might be saved. Read the whole.

67. Mr. *Ezek.*

67. **Mr. Ezek.** of the Gospel same] Page 1 Love to mankind Son Jesus Christ shall receive but have ever other and more in him, offering and judgement our heart and of Christ, who we in him be Godliness.] Page 19. fifth in the spel.] Page 132 the Gospel what kind of obedience Obey, and might be a

68. **D.** was Abraham Justification his faith &c. forth with his an Hypo Question him, and there is



67. **M**r. Ezek. Culverwel Treat. of Faith, concerning the nature of faith, page 13, 14. faith [Justifying faith is a belief of the Gospel whereby I Receive Christ offered to me in the same] Page 15. [God the Father moved by nothing but his free Love to mankind lost, hath made a Deed of Gift or Grant of his Son Jesus Christ unto *Mankind*, that whosoever of all Mankind shall receive this Gift by a true and lively faith, shall not perish, but have everlasting life] In Justifying faith there is required another and more special work, namely to Receive Christ and Life in him, offered in the Gospel. Besides the Assent of the mind and judgement to the Truth of the Gospel, we give consent with our heart and will, and so willingly and gladly Accept Gods gift of Christ, whereby indeed he is become ours and we his; and so we in him be made partakers of all things pertaining to Life and Godliness.]

Mr. Ezek.  
Culverwel.

Page 19. [Thus then we see that the very nature of faith consisteth in the true Acceptation of Christ proclaimed in the Gospel.]

Page 152. [Thus then I conceive all Conditional Promises of the Gospel are to be taken, that God doth freely offer Mercy in what kind soever, and for the enjoying thereof requires some duty of obedience, at our hands. Now we must first believe and so Obey, and then enjoy the thing promised, &c. More out of him might be added.]

68. **D**r. Preston of Effectuall faith pag. 64 [there is a double Justification: There is a Justification of the person: so was Abraham. Justified by faith. But then there is a second justification, a Justification of the faith that Abraham had; he Justified his faith by his works; he shewed that he had not a dead faith, &c. for he added works to his faith, his works wrought together with his faith. So that if the Question be whether Abraham was an Hypocrite? *his works justified him that he was none.* If the Question be, Whether Abraham was a sinner? his faith Justifieth him, and sheweth that he was made Righteous through faith. So there is a Justification of the person, and a Justification of the faith]

D. Preston.



faith of the person. As when a man is said to justify such an Action or such a Cause, the meaning is not that he will make that Just which was unjust before, but he will make it appear to be just, &c.

**H**ere note that *D. Preston* useth the old distinction of the justification of the person & cause, but the sense of it is not as if the latter also were not a Justification of the person too: for, as *Mr. Bradshaw* well sheweth, the person is Justified in & by the Justification of his Cause. But the meaning of the distinction is, that one is so universal a Justification, that the person may be said simply to be Justified by it: The other is but a particular Justification, and the person is justified by it but only as to this Cause, and not simply and absolutely. And so when we first Believe our persons are made Just of unjust without works, being freely pardoned by Christ. And when we come to Judgement, if the general charge be brought against us that we are sinners, our works are not that Righteousness that must Justifie us against that charge; but pardon through Christs satisfaction. If it be Replied, that we are Infidels, or Rebels against the Redeemer, and therefore have no Right in that satisfaction, according to the New Covenant; our faith and repentance and sincere subjection to Christ must Justifie us as our Righteousness in opposition to that particular Accusation: If it be said that we are Hypocrites and did but pretend to believe, our Works may Justifie our faith to be sincere. And that this is *Dr. Prestons* meaning, is plain in his words, when he saith *Abrahams works justified him that he was no Hypocrite*: so that he judged that this which he calleth Justification of the Cause, was a Justification of the man himself as to that Cause. And in our case, salvation depends much on that Cause.

**I***dem* Treat. of faith page 44. 45, &c. [So that if I should define Justifying faith to you, it may be thus described. It is a grace or habit infused into the soul, whereby we are enabled to believe, not only that the *Messias* is offered to us, but also to take and receive him as a Lord and Saviour, that is, both to be saved by him, and to obey him. Mark it, I put them together, to take him as a Lord

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Lord, and as a Saviour. For you shall find that in the ordinary phrase of Scripture these two are put together, Jesus Christ, our Lord and Saviour ! Therefore we must take heed of disjoyning those that God hath joyned together ; we must take Christ as well for a Lord as a Saviour. Let a man do this, and he may be assured that his faith is a *Justifying faith*. Therefore mark it diligently, If a man will take Christ as a Saviour only, that will not serve thy turn : Christ giveth not himself to any upon that Condition, only to save him, but we must take him as a Lord too, to be subject to him, to obey him, &c.] Page 47. [The object of this faith is Christ, as I told you before ; and herein this is to be marked, that a man must first take Christ himself, and after, the Priviledges that come by him. And this point I could wish were more prest by our Divines, and that our hearers would more intend it, &c.]

Page 21. [So I say, when all these concur, the Match is now made, and you are Justified.]

Of effectual faith p. 92. Now faith is nothing but this : we come, and tell you that Christ is offered, if you will be content to let all these things go, and to turn your hearts to him ; then the whole bent of a mans mind is turned the contrary way, and set upon Christ ; this is such a Faith indeed, &c.] [Now if we were not mistaken in it, there would be no question of this. We think that faith is nothing but a perswasion that our sins are forgiven, a perswasion that the promises are true, and the Scripture true, a perswasion that Christ dyed for my sins ; And thence it is that men are apt to be deceived in it. If they took faith as it is in it self, A Marriage of our selves to Christ with all our heart and affections, when he hath given himself to us as in Marriage, and we are given to him ; in doing this we should never be deceived.]

Of New Covenant, page 317, 318. [You must know there is a twofold Covenant, One of works, Another of grace, &c. The Covenant of Grace runs in these terms [Thou shalt Believe ; thou shalt take my son for thy Lord and Saviour, and thou shalt likewise Receive the Gift of Righteousness, which was wrought by him for an Absolution for thy sins, for a Reconciliation with me ; and thereupon thou shalt grow up in Love and Obedience towards



towards me, Then will I be thy God, and thou shalt be my people] This is the Covenant of grace] &c.

(But I have mentioned these and other places of Dr. *Preston* formerly and referred to more, which I had rather were read in him together, then recited imperfectly by me.)

M. Scudder.

69. **M**r. *Scudder* in his book called *The Christians daily walk*, p. 119. saith so punctually the same as I about the Nature of Justifying faith, that it may rather make the Reader think that I borrowed what I say thence, then that I contradict him (though indeed I observed it not till lately,) The words are these following.

[1. Therefore do not conceive that to be faith which is no faith, nor yet that be no faith which is faith. You may know wherein true saving faith consists by this which followeth. Whereas (man being fallen into a state of Condemnation by reason of sin, thereby breaking the Covenant of works) it pleased God to ordain a new Covenant, the Covenant of Grace, establishing it in his only son Jesus Christ made man, expressing the full tenour of this his Covenant in the Gospel wherein he maketh a gracious and free offer of Christ, in whom this Covenant is established together with the Covenant it self, unto man; Now when a man understanding this offer, giveth credit unto it, and assenteth to it, because it is true, and approveth it, and consenteth to it, both because it is good for him to embrace it, and because it is the Will and Commandment of God, and is one Condition in the Covenant, that he should consent for his part and trust to it: when a man receiveth Christ thus offered, together with the whole Covenant in every branch of it, resolving to rest on that part of the Covenant made and promised on Gods part, and to stand to every branch of the Covenant to be performed on his part, thus to embrace the Covenant of Grace and to receive Christ in whom it is confirmed, is to believe.

This offer of Christ and the receiving him by faith may clearly be expressed by an offer of peace and favour, made by a King unto a woman that is a rebellious Subject, by making offer of a marriage between her and his only Son, the heir apparent to the Crown, who to make way to this match undertakes by his fathers appointment to make full satisfaction to his fathers Justice in her behalf, and to make her every way fit to be a daughter to a King.

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And for the effecting this match between them, the Son with the consent and appointment of his Father, sendeth his chief servants a wooing to this unworthy woman, making offer of marriage in their masters behalf, with the clearest proofs of their masters good will to her, and with the greatest earnestness and entreaties to obtain her good will that may be; this woman being at first a Ward or bondwoman unto this Kings Sons mortal enemy, and being in love with base slaves like her self, companions in her rebellion, may happily set light by this offer: or if she consider well of it, she may doubt of the truth of this offer: the match being so unequal and so unlikely on her part, she being so base and so unworthy, may think the motion to be too good to be true: yet if upon more advised thoughts, she doth see and believe that there is such a one as the Kings Son, and believeth that he is in earnest and would match with her: and considereth also that it shall be good for her to forsake all others and take him; now when she can bring her self to believe this, though she cometh to it with much difficulty, and when withal she giveth a true and hearty consent to have him, and to forsake all others and to take him as he is, to obey him as her Lord, and to take part with him in all Conditions better or worse, though she come to this resolution with much ado, then the match is as good as made between them; for hereupon followeth the mutual plighting of their troaths each to other. The application is easie throughout. I will only apply so much as is for my purpose to shew the nature of *Justifying Faith*. God offers his only begotten Son Jesus Christ, yea Christ Jesus by his Ministers offers himself in the Gospel unto rebellious man to match with him, only on this *Condition*, that forsaking his kindred and Fathers house, forsaking all that he is in himself he will receive him as his *head, husband, Lord and Saviour*; now when any man understandeth this motion so far as to assent and consent unto it, and to receive Christ and cleave to him; then he believeth to salvation: then the match is made between Christ and that man, then they are hand-fast and betrothed, nay married, and are no longer two, but are become one Spirit. By all this you may see that in saving Faith there are two Acts. 1. An assent to the Truth of the Gospel, and that not only in general believing that there is a Christ, believing also what manner of person he is, and upon what condition he offer-