

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-

eth himself to man to save him : but also believing that this Christ graciously offereth his love and himself to a mans self in particular. The second act is an approbation and liking well of this offer of Christ, with consenting and hearty saying I to the said offer, resolving to take him *wholly and fully as he is*, accepting of him according to the *full tenour of the marriage-Covenant*, not only as a mans Saviour for to defend and shelter him from evil, and to save him and bring him to glory ; but as *his head, to be ruled by him as his Lord and King, to worship and obey him* ; believing in him not only as his Priest to satisfie for him, but also as his *Prophet to teach*, and as his *King to Govern* him ; cleaving to him in all estates, taking part with him in all the evils that accompany the profession of Christs name, as well as in the good ; the first act is not enough to save any ; the second act cannot be without the former ; where both these are, there is a right receiving of the Gospel, there is true Faith ; the principal matter lyeth in the consent and determination of the Will in receiving of Christ ; which that it may be without exception, know with what manner of will you must consent and receive Christ.] So far Mr. Scudder. Read him farther on in that place.

Dr. S. Bolton.

70. **D**R. Sam. Bolton, Bounds of Christian freedom, pag. 278, 279, 280, 285. [1. Though Christ have purchased all Good things for us, yet will God bestow them in a way of seeking, *Ezek. 36. 37.* 2. Though God will bestow these things in a way of believing and praying, yet they are not the purchase of our prayers, but the gift of his own mercy. And I appeal to any, whether ever they heard any conscientious Minister say, that praying was the Meriting Cause of any Mercy ? Did ever any say that duty had any causal influence into the compassing of mercy ? Hath it not still been held up as a subservient means ? &c.] *Obj.* But it may be it will be said, If these things are freely promised, why is there then a Condition required to the bestowing of them ? *Ans.* 1. Some say, that though Gods Promises are free *in fieri*, in respect of the making of them, yet they

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they are Conditional *in facto esse*, in respect of the performance of them ; though they are made out of meer mercy , yet they are performed in relation to our subservient duty. And if we do but subjoyn this to it, that the subservient Condition or duty which is pre-required to the performance of the Promise, is nothing of our bringing, but first of Gods bestowing, I do not see how this may any way intrench upon the freeness of Gods grace, either in making or in performing the Promise ; *Rev. 21. 6.* He tells us he will give to him that is athirst. Here is a Condition or Qualification ; and yet this doth not intrench on the freeness of grace. Notwithstanding this qualification, he tells us, he gives to him that is a thirst : and what can be freer then gift ?]

Obj. But it may be it will be said, that can be no precedent Condition to Grace and Justification, which is a subsequent fruit of grace and Justification ; but to perform duty acceptably, is a subsequent fruit of our Justification ; therefore, &c. (See further.)

I shall propound a few things to be seriously and thoroughly considered on. 1. Whether these things laid down may not be both precedent Conditions, and also subsequent fruits of grace : Especially if you look on them as Conditions of Gods bestowing, &c.]

And pag. 289. he speaks of the several periods of 'ustification, thus [As 1. we may be said to be Justified in Decree, &c. 2. Meritoriously, in the death of Christ. 3. Actually, and so we are justified when we come to believe. 4. In the Court of conscience, when we come to be Assured. 5. *Perfectly* ; and so we are Justified when we are glorified, when Christ shall present his Spouse without either spot or wrinkle, or any such thing, when the Church shall be all fair without spot or sin — if which be not admitted, the order of Scripture will seem to be inverted, and we shall run from Gods revealed Will, to Gods secret Will, yea, and a man may stand actually justified by this opinion, while he stands actually under the power, reign, and rage of Satan and sin.

Perfect Justification then is not in this life.

(Read further his excellent discourse, to prove that we may and must make Heaven our end in our duties ; and consequently that duties are means to that end, and therefore the sincere performance

formance of them can be no less then a meer Condition *sine qua non*.

Mr. Arthur
Dent.

71. **M**R. *Arthur Dent*, in his Catechism defines Iustification to be [A cleansing and Renewing of our nature by the Spirit of God.]

This must needs comprehend Sanctification in it. I cite it not as Iustifying it, but to shew that he saith more then I do, in the point in hand.

Mr. Sam.
Crook.

72. **M**R. *Sam. Crook*, Guide to Blessedness, pag. 201. [2. (The Elect) being in Christ, they and their Works shall not undergo the strict Tryal of the Law simply in it self, but as the obedience thereof proveth them to be true partakers of the grace of the Gospel] (This is the subservient Iustification by Works at judgement which I assert.) So pag. 202. [The Elect shall be pronounced just, *Because* their Good works, though Imperfect, do approve their Faith, whereby they lay hold on Christ and his meritorious righteousness, to be a true Faith, as working by love, in all parts of obedience.] (We are justified then, *Because* of the Attestation of wor. s.)

Ravanellus.

73. **R** *Avanellus* in his *Biblicthee. in verbo* [Remissio saith, that [The Instrumental Cause of Remission is manifold. 1. Generally, all Godly men, who by the example of a holy life, and by holy Admonition do turn sinners from an ill way, and consequently obtain them pardon of sin, *Iam. 5. 20. (Then turning it self must be as much a Cause)* 2. Specially, Pastors who Preach the Gospel-Doctrine of Remission of sins, *Mar. 16. 19. and 8. 18.* in which places Pastors are said to forgive sins, not by their own authority which is Gods prerogative, but as they are Gods Ministers, and Preachers of the word or Gospel. See to this sense, *Luk. 1. 76, 77. and 24. 47. Act. 13. 38. and 26. 18.* And so the Preaching of the Gospel, *Rom. 1. 16.* 3. The Sacraments, that is, Baptism and the Lords Supper, &c. 4. Faith by which

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which we receive Remission of sins, offered us in the preaching of the Gospel. 5. Prayers, both our own and others for us ; specially the prayers of the Ministers of the Church.] See him also in *verbo* [*Resipiscencia.*]

(Here is more said then ever I did , in that he maketh them no less then causes.)

74. **C**hristoph. Pezelius in *Genes.* 4. pag. 92, 93 saith, [*If* *Pez. lius.*
thou art good, or if thou doest well, thou shalt have deliverance, or Remission, or Acceptation, that is, of thy person, and of thy sacrifice, that is, Thou and thy worship shall be Accepted with God. For Acceptation is opposed to Rejection ; and by the name of goodness or well-doing, is meant our whole conversation, or whole Christian life, which consisteth in daily Confession of sin, and in Faith and a good conscience. For in sayings about good Works, we must ever comprehend Faith, without which, neither the person nor the Works please God.] *vid. ult.*

75. **B**ucanus *Loc. Com. Loc.* 38 S. 10. pag. 430. [Of what *Bucanus.*
 things shall we be judged ? *Answ.* Of every ones faith and infidelity by the effects of each.]

Pag. 431. *Come ye blessed, &c.* To which he will subjoyn a mention of the cause, from the fruits of Faith arguing that cause, that is from the Works of mercy, &c.]

Pag. 432. [According to what Law will Christ pass the Sentence ? *Answ.* Though the Godly shall be Absolved even by the voice of the Law, in as much as Christ hath fulfilled it for them; and by the same Law which threatneth damnation to every sin, shall the wicked be damned ; Yet not so much the voice of the Law, as of the Gospel which the Apostles preached, shall be the Rule of the last Judgement : according to that *Joh.* 3. 36. & *12.* 48. *Rom.* 2. 16. For the Sentence at that universal Judgement will be no other thing then the manifestation or declaration of the Sentence already pronounced in this Life by the Ministry of the word, of the Iustification and condemnation of particular persons.] (Note

(Note here , that if it be specially the Gospel that men shall be judged by as the Rule, and it be mens Works and Faith that is to be enquired after (though one were only in subordination to the other) it must needs follow that he that hath Faith and Works , will be justified by them at that Iudgement, against the charge of Infidelity and Rebellion. And the Gospel Conditions must needs be the matter of the Iudgement, if the Gospel be the Rule of it. And therefore he that now hath the Gospel conditions of salvation, shall then be Judged to salvation on that account, (for the Merits and free gift of Christ as the ground :) And to Iudge then to salvation is to Iustifie : And our Divines commonly confess that sincere Obedience, Repentance, Love, are Gospel conditions of salvation ; therefore when men are judged by the Gospel, and it is enquired who hath these Gospel conditions , so far will they be the very matter of mens Righteousness to Justification.

Mr. Pinke.

76. **M**R. Pinke in his excellent Serm. of sincere Love to Christ, on *Luk. 14. 26. p. 14. &c. Math. 10. 37. He that loveth Father or Mother more then me, is not Worthy of me ;* Alas, you will say, No more is he that loveth him infinitely better then his Father and Mother ; Yes, such a one is worthy of him ; Not indeed, with such a worthyness as God may Expect, but with such a worthyness as he in Justice may Accept : not with such a worthyness by which he may deserve Christ, for then he would have no need of him, seeing that worthyness might as well immediately answer the Justice of God without Christ : but with such a worthyness as may fit him, having need of Christ, and Christ being freely given him, to receive him. What kind of worthyness is that ? It is the worthyness of Faith Working by love, consisting in a through sense of the extream misery of our greatest happiness without Christ, in a clear perswasion of the incomparable worth of those things which we are promised in Christ, and in a well advised Resolution to do or suffer any thing, that we may be assured of our part in them. But alas what worthyness is there in all this ? seeing that whatsoever we can possibly do or suffer for Christ in this life, is not worthy to be compared with the glory which shall be revealed. I answer, there can be indeed no me-

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ritorious worthyness, in all this : but there is an Acceptable worthyness : for by acceptance he is worthy of whatsoever God doth for him, who in some good measure understands the worth of his benefits, and takes them to heart, desiring and endeavoring to give him all the glory which he intended for himself in bestowing them. The principal thing God intends in doing good to any of his Creatures *is the glory of his Goodness* ; If therefore his Creature acknowledge his goodness proportionably in his benefits, desiring to value them all single at that high price, and in comparison one above another proportionably as the Donor would have he should, he restores to God that which he aimed at in his benefits, and is worthy of them with that worthyness which a *Creator may expect from a Creature* ; Seeing an infinite Creator which had need of nothing, cannot expect any thing from a finite creature, having nothing but what he first bestowed upon it, but the *Glory of his benefits*.

Now the greatest matter, containing in it infinite variety of wonders, which God from all eternity hath contrived, &c. to get himself an infinite mass of glory, was the sending his own Son, &c. This being so, whosoever is admitted to see what is the fellowship of the mystérie which from the beginning of the world hath been hid in God, if he be so caught up with admiration of it, that he grow presently into a loathing of all his other happiness in comparison of this ; if at the sight of such a Concourse of wonders, he be so ravished out of himself, that he care not what become of what he most doted on before, so that he may get his part in that fellowship ; I say, *such a one is worthy of Christ, because he gives God that glory which Christ meant to procure him ;* and therefore it will stand both with his Wisdom and Justice to allot such a one his portion out of those unfearchable riches of Christ.]

(Read one leaf more in the Author, well worth the perusing. Here is another Reason given of our Interest in Christ, then the Instrumentality of an act ; and another kind of Faith described, then what consisteth but in one act, or excludeth Love, Resolution, contempt of the world, &c.

Dr. Jackson.

77. **D**R. *Jackson* (whom I have never heard excepted against in this point, though in some other) of saving Faith. Sect. 2. cap. 6. pag. 206, 207. [Saint *Paul* as is declared at large before) includes Works in Faith, which Saint *James* takes as he found it in unfruitful hearers destitute of good Works,] If by the Kingdom of heaven (*Math.* 5. 19, 20.) he meant the Kingdom of Grace, the Argument is more strong then otherwise it would be : howsoever strong it is, and not impeached by this reply, That such observance of the Commandments as is here required, is necessary to sanctification or salvation, not to Justification. That it should be more necessary to one of these then to another, implies a contradiction in the terms well expressed and equally compared, as it doth to our Saviours purpose to say, that Works are less necessary before Justification then after it. A man in that he is justified, is the immediate heir of salvation, at least acquitted from the sentence of death : Now if we affirm such righteousness more necessary after he is justified then before, we shall in Congruity grant that Works win heaven, and Faith only delivers from hell.] &c.

He calls a purpose of working by the name of Works.

Or if Faith without Works obtain Justification, having Justified us, shall it not much more without them lay sure hold on salvation, &c. Suppose a man dye in the very instant wherein he is Justified ? None would doubt of absolution or salvation. Is he then saved with works or without them ? If without them, our Saviours Rule doth fail us, &c. If with them, their presence is necessary to Justification, and in order of nature before it, because necessary ere he can be capable of entering into the Kingdom of heaven, as performance of every Condition is in nature precedent to the accomplishment of what is not promised without it. Again, no man denies but Faith inherent in order of nature goes before Justification in that sense we take it, yet Justifying Faith necessarily includes such Works in it as *James* requires, at least a preparation or immediate promptness of mind to do them ; and more then so was not in the work of *Abraham*, which he commends &c.] Pag. 210. More Arguments I need not use : for every observant Reader may furnish himself with plenty

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plenty, all Demonstrative that Works taken as *James* meant, not for the act or operation only, but either for the act or promptitude to it, are necessary to Iustification (not before men , but before God) and in order of nature precedent.]

The infallible consequence of these deductions is , that between *St. Paul's* faith, and *St. James's* Iustification , there must be Works intermediate ; of what kind it skills not, so they be done in Faith.] (See next the order of Works.) [If we then compare the acts or operations of Faith among themselves, according to the same strength or equal degrees of fidelity in doing Gods will, the effectual application of Christs Merits is but a branch of the former uniformity in working required by *St. James* ; neither necessarily, nor ordinarily the first, either in order of nature or time, whether we speak of application actual and expresse , or of implicate and potential,] &c.

Pag. 215. Now if by such works as the heathens or Auditors of the Law not yet sanctified, often practised , much more by those works which accompany true and lively Faith, we may in a higher degree of the same sense. be accounted justified ; that is, Approveable in the sight of God, or Passively capable of a final Absolution, or effectual Iustification. And this was all *Saint James* meant in that Assertion. [Ye see then how that a man of works is justified and not of faith only ;] which words are but equivalent to the like precedent, vers. 14. [What availeth it , &c. can Faith save him ?] The conclusion intended in both places , as in that whole discourse, was no more but thus : No man may presume he is already in the state of Iustification or salvation , unless he find himself unpartially devoted to good works of every kind.]

Pag. 216 [Did *St. Paul* then ever affirm that a man could be saved or justified without such works ? No : he alway supposed them as a qualification most necessary in the party which expected final Absolution, or benefit of God general pardon.]

Pag. 217. [The seeming Contradiction between these two great Apostles is hence easily and clearly thus dissolved *S. James* affirming we are justified by works, and not by Faith alone, speaks of the Passive qualification in the subject or party, to be justified or made capable of Absolute approbation or final Absolution.

This Qualification supposed, Saint *Paul* speaks of the Application of the Sentence, or of the ground of our plea for Absolution]

Zuinglius.

78. **Z**uinglius takes Faith, Hope and Love to be all one, and therefore must needs hold that hope and Love justify as well as Faith. *Tom. 2. de vera & falsa Relig. fol. 224.* [For he that hath faith, God is in him, and he in God. But let any say, This belongs to charity which you ascribe to faith : It must be considered, that faith is diversly taken in the holy Scriptures : first for Credulity : then for Firmness : and then for Affiance on God ; and of this alone it must be understood that faith saveth. And now they that understand not that Faith, Hope and Charity are the same thing to wit, this Affiance in God, shall be constrained to let many knots in Scripture pass unresolved. And this shall be made manifest by Scriptures. We are saved by Hope, *Rom 8.* and *Rom. 4.* Faith is imputed to a Believer to Righteousness. If therefore Hope save, and Faith save, Faith and Hope must be the same thing. Nor let it move any man, that sometime Hope is otherwise spoken of then Faith ; For there Faith is not taken for Affiance in God ; but either for any Credulity or Firmness, or Truth. So charity, &c.]

Pag. 225. [Moreover, all that Affiance of mans heart on God, is sometime called Faith, sometime Hope and Charity ; and whether you Love, Hope, or Trust, it is nothing else but Piety towards God. Hence it is that though Piety alone comprehend these three, Faith is taken for Charity, and Hope for Faith.] (He here answers the objection, that the Apostle distinguisheth them)

And in his Apolog against *Luther*, *Tom. 2. pag. 370.* [And this (Faith) is nothing else then that Constitution of mans mind, by which we commit our selves wholly to God. For in this manner, and upon these Conditions hath the Almighty God entred Covenant with all the company and number of the faithful, that they adore him alone, worship him alone, and adhere to him alone as the only God, &c. And this Covenant can in no wise be changed, &c. whence it is manifest also that that Faith, whereby we trust

trust in Iesus Christ our Lord, is properly conversant about his Divinity, and is built on it, and reiteth on it.]

And *Fidei Christian. Expos. Tom. 2.* pag. 557. he saith, That faith and works are but as *Consilium & factum*, Consultation and Action.

79. I Will draw towards the end as I began, with those Testimonies that have many in one. Those Divines of the late Assembly at *Westminster*, that wrote the Annotations on the Bible, say thus on *Isa. 1. 16.* [If the foulness of your hands be that which hinders the Acceptance of your services, and the success of your suites, then must you wash and cleanse them, ere you can hope to have gracious Acceptance of the one, or effectual audience for the other. *vers. 18.* A gracious invitation with offer and promise of Reconcilement, Remission of forepast transgressions, and restitution of former blessings and benefits, upon such Reformation as was before here required.] See them more fully on *Isa. 55. 1.* on the word [Buy]: and on *vers. 3.* [On *Mark. 7. 29.* [For this saying] For so excellent a Faith, so admirably expressing it self in confidence and humility: all which importeth not her Merit, but his mercy, crowning his own graces in her.]

Annotations of the Divines of the Assembly.

80. The last Testimony of the eighty shall be of that most Learned, Judicious, Orthodox Synod of *Dort*: and in particular of our own Brittish Divines in their suffrage *Ad Art. 5. part. 2. page 198.* (*Impres. 1620.*) *Th 2.* [Because Sanctification the companion of Justification consisteth not without a Purpose of obedience, which habitual Purpose though interrupted by many falls, is sufficient to the Elect, to the keeping of the state of Justification safe in it self: but to the present comfort of Affiance, there is necessarily required such an Actual Purpose.]

(Here the keeping safe or continuing our state of Justification is ascribed to Sanctification or an habitual Purpose of obedience: which can be in no sense below that of a Condition that I know of)

The Synod of Dort. specially the Brittish Divines.

So *Thes.* 3 & 4, 5. page 192, 193, 194. [The same Regenerate and Justified Persons do sometime by their own fault fall into hainous sins, and hereby incur the paternal Indignation of God, contract a damnable guilt, lose their present aptitude to enter into the Kingdom of heaven, &c. They contract a damnable guilt, so that while they persist in that state without Repentance, they neither ought nor can otherwise perswade themselves then that they are obnoxious to death. *If ye live after the flesh, ye shall dye.* For they are bound under a Capital Crime, by whose defect they are liable to Death according to Gods Ordination, though they be not yet delivered to Death, nor shall be if we respect Gods fatherly love; but shall be first rescued from this sin, *that so they may be rescued from the Guilt of Death.* Lastly, in their present condition they lose their aptitude to enter into the Kingdom of Heaven; because nothing shall enter into that Kingdom that defileth or worketh abomination. For the heavenly Crown is put only on them who have fought a good fight, and have finished their Course in faith and holiness. He is therefore unfit to possess this Crown who yet sticketh in the works of Impiety.

Thes. 4. Gods unchanged Ordination requireth, that a believer thus exorbitant, shall first return into the way by a renewed act of Faith and Repentance, before he can be brought to the end of the way, that is the Kingdom of heaven — If therefore any one go on in a way contrary to Gods ordination, as that broad way of uncleanness and impenitency, which leadeth strait to hell, he can never in that manner come to heaven. Yea if death shall take him wandering in that wrong way, he cannot but fall into eternal death. This is the perpetual and clear voice of Scripture, *Luke* 13. 3. *1 Cor.* 6. 9. They are vain therefore that imagine that an elect man wallowing in such crimes, and so dying, shall yet be saved by force of Election. For the salvation is indeed certain and firm on Gods Decree: but by the same Decree of God, it is certain only by the way of Faith, Repentance and Holiness. *Heb.* 12. 14. *2 Tim.* 2. 19. — If any of these be wanting and the contrary be in an Elect man, there seems on both parts to stand a certain Impossibility; For Example, It is impossible that *Paul* an Elect man perish: It is impossible also that *Paul* a Blasphemer against Christ and an unbeliever, should not perish, if he dye in that state. Or it is impossible that *David*

an Elect man perish : It is impossible but that *David* an Adulterer and murderer should perish, if death find him impenitent. But Gods providence and mercy easily loofeth this knot, by seeing that no Elect man dye in that state, in which he should be shut out of heaven according to any Ordination of Gods will]

Thes. 5. In the space between the contracting of guilt by grievous sin, and the renewed act of Faith and Repentance, such a sinner standeth by his own Merit to be damned, but by Christs merits and Gods firme purpose, to be Absolved : but not actually Absolved, before by excited Faith and Repentance, he have obtained pardon.]

Of the Merit of damnation for such a sin, there can be no question, *Gal. 5. 21.* Yet under such Guilt, the Condition of Believers and wicked men is not the same. To Believers the blood of Christ is like an Antidote prepared, and set close by, which as their Faith awaketh, they may use for the overcoming of this deadly poyson. But to unbelievers, there is wanting this internal Principle, to wit, Faith, without which the Remedy is, as it were, set far of, and cannot be made their own, and actually applied. —Hence God hath appointed this order, that the Acts of Repentance shall go before the benefit of Pardon. *Psal. 32. 3.* I made known to thee my sin, and hid not my unrighteousness ; I said I will confess to the Lord my unrighteousness, and thou forgavest the iniquity of my sin. And *Ezek. 18. 27.* When the wicked turneth from his wickedness, which he wrought, he shal make alive his own soul. If therefore any would know the very moment in which a man is actually absolved from the guilt contracted by grievous sin; *Cyprian* seems to shew it clearly in these words : When I see thee sighing before God, I doubt not but the Spirit of God is breathing on thee (or helping) : when I see thee weeping, I perceive him pardoning] The like Doctrine of the Synod; see *Aët. de Art. 5. Tb. 3, 4, 5, 6, 7, 8.*

(In all this it appeareth that they take holyness and sincere obedience as an absolutely necessary Condition of continuing or not losing our state of Justification and Salvation. And that as great sins do actually bring guilt of death, and make incapable of salvation till we return by Repentance, so if God should permit us totally to fall from Sanctification, we should thereby fall also.

also from our state of Justification and salvation ; and that as God hath decreed that we shall not fall from justification, so hath he Decreed our not falling from sanctification as the means thereof, and the keeping our state of Justification.

AND thus I have given you a cloud of witnesses to clear the main points that some are offended at in my writings, from the charge of singularity, that so mens prejudice, if possible, may be removed; I will yet adde some more though beyond my first intent, and though some of them speak not so directly to the point as may be expected.

Festus Homius.

1. **F**estus Homius *Disput. Theol.* 68. pag. 418. (Edit. 3.) [Prayers lawfully conceived by the Faithful in the name of Christ are very acceptable to God, and have great efficacy of obtaining many and excellent benefits of God, both to our selves and others : and they are the ordinary means, by which we obtain of God, all benefits Spiritual and Corporal.]

If All, then Justification, at least the continuance of it, and of our Right to salvation, as also our renewed pardon of particular sins, and Justification from them, and final Justification at Judgement. Note also that he gives [a great efficacy] to Prayer herein : which is more then ever I said of any act of man.

Polanus.

2. **P**olanus *Syntag.* 1. 6. c. 37. p. 469. [The ends of Repentance are 1. That we may obtain the averſion, or at least the mitigation of deserved Punishments] — [The effects of Repentance. 1. The hearing of our Prayers, and the obtaining the good things which we seek of God. (Of which Pardon is one.) 2. The escaping of eternal death, as God saith *Ezek.* 33. 14, 15, 16,

(These are made the effect, and so Repentance a cause of them, when I made it but a condition.)

So *cap.* 6. li. 8. pag. 564 [The effects of good Works are ; 1. The glorification of God. 2. Innumerable good things which

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return both to him that hath good Works and others. To him that hath good Works, return these most desirable fruits ; to wit, most intimate and familiar communication of Gods good will; the confirmation of Election, Vocation, Justification, Sanctification and Adoption : The increase of righteousness and holyness inherent in us; All kind of blessings and happy success.] (All these are made no less then the effects of good Works)

Lib. 6. cap. 69. [The passing of Sentence is, that whereby Christ will Iudge to all their Right, and give them according to their Works, which also witness every ones Faith or Infidelity. All shall be Iudged, either according to the Gospel, or the Law. They who have received the Gospel, shall be Iudged according to it, and by it — The Gospel requireth that we Believe in Christ, that through him all our sins are pardoned, and it witnesseth, that our *begun Obedience*, though maimed and very imperfect, is as *Acceptable to God as if it were most perfect* : because Christs righteousness and obedience is ours. The Elect therefore, though their Works are imperfect, yet therefore cannot be condemned, because there is no condemnation to them that are in Christ Jesus.

3. *Rod. Gualtherus in Luc. Homil. 99. fol. 246.* saith as much Gualther,
as I for Repentance and Confession, too long to transcribe : he saith, [Contrition of mind causeth confession of sin, which is made to God privately and secretly, yea or Publikely, if the necessity of the thing, or the glory of God require it. For seeing they that truly Repent, are wont to flye to Gods mercy, and to deprecate their fault and Gods anger ; this cannot be done without Confession of sin. And unless this be done, we can neither have peace in our own minds, nor *obtain the Pardon of sin.*] And he tells us what kind of men in those dayes preached free grace only, and not Repentance [therefore those dumb dogs do nothing, who being intent only on the preaching of grace, do wholly neglect the Doctrine of Repentance.] Which makes me remember the practise of old carnal dawbing temporizers in *England*, who preached all mercy and Christs sufferings, but little of the nature and necessity of holyness, and strict obedience : And
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how the multitude of the ungodly hearers liked them, and the Godly disliked them for this very thing, which now grows in fashion.

Ballinger.

4. **B**ullinger is as strict as any of our Divines against Iustification by Works : and yet when he comes to some particular Duties, he gives more to them then ever I did ; For example, Prayer for pardon of sin and other mercies, he affirms not only profitable and necessary but even efficacious; and affirms and labours to prove that they move God, and speaks against them that deny it. See him hereof, Decad. 5. Sermon. 5. pag. (*mibi*) 394. *Et Compend. Christian. Relig.* pag. (*mibi*) 98. li. 7. *Et de Origine Erroris.* lib. 1. pag. 60.

Scharpius.

5. **S**charpius is most zealous against Iustification by Works ; and yet affirmeth that they are means, and *Conditio sine qua non*, that they must be done as the way to salvation, and to escape eternal punishment ; and that God pardoneth not without Repentance, and that pardon and Gods favour are effects of Repentance. See *Chrys. Theolog. Contr.* 11. p. 954, 956, 958. *Con.* 14 p. 986. *de Pœnit.* p. 1043. *Et Symphon.* p. 403.

Chytræus.

6. **C**hytræus in *Num.* 5. pag. 41, 42. saith, [This Law is a clear confirmation of the Rule | The sin is not forgiven, unless that which is taken away be restored] For though it be true that sin is pardoned freely, that is, without our compensation and Merit ; yet is it necessary that in true Repentance the Purpose of sinning be laid aside, and of retaining against conscience other mens goods; As *Isaiah* saith, *Cease to do evil.* This Restitution is not Canonical satisfaction, &c. but part of Contrition or New Obedience.] And *c.* 21. p. 212. he makes that Faith which is the Instrument of receiving Christ, and by which God giveth us Righteousness, to be an Acknowledgment of Christ.

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Christ's person, satisfaction, and benefits, and an embracing of the whole Doctrine of Christ with firm assent; and a Resolution not to forsake our confidence by any doubts, diffidence, vicious inclinations of nature, rage of Tyrants or death it self.]

And cap. 11. pag. 91, 92. he maintaineth that the truly Reconciled to God and Saints may lose Gods grace and Spirit, and Faith, and that some have done so, and been reconciled again, and others dyed in impenitency and perished.] This is more for the necessity of Obedience, to the continuance of Justification, then I ever said or believed : The like may be said of *Luther, Melan-ethon*, and all the Princes and Divines that joyned in the first famous Confession of the Protestants (the *Augustane*) ; which asserteth the losing of the Spirit and grace : and all those Churches and Divines (the *Lutherans*) who still own that Confession and Doctrine, and *Musculus* who is of the same mind : All these, while they maintain that Justification is lost by disobedience, and gross sin, must needs hold that Obedience is a Condition of not losing our Justification. So that there are many Nations of Protestants joyn in this one testimony : As also do all ours of the contrary opinion, while they confess that, If we should lose our holyness and true Obedience, we should lose our Justification.

All Protestants, Lutherans, and Calvinists.

7. **A** *Lehamar. Conciliat. Loc. Script. Loc. 101. fol. 97. expoundeth Luk. 10. [Do this and thou shalt live]* of Alchamar. Loving God with all the heart, being intent on him, trusting him, depending on him, obeying his Government, hoping in him, and not in our own Righteousness, doing good to the needy : And saith, this is not Justification by Works, but the same as *Hab. 2. The just shall live by Faith.* See him also, fol. 109. 147. 204. 105. 154.

S. Pellicanus

Pelicanus.

8. **P**elicanus on 1 *Joh.* 1. 9 If after the receiving of Baptism and Repentance, you happen to slip into any fault through humane infirmity, &c. If one brother happen to wrong another, let one forgive another, that God in like manner may forgive what is done against him. For on this Condition hath God promised that he will forgive us whatever we do against him, if we forgive the offence of our brother. For the Lord will exact his Debt to the utmost farthing, of him who having tryed the mercy of his Lord, behaveth himself unmercifully to his fellow servant; as judging him unworthy of the mercy of God, to whom he once pardoned all his sins, and he refuseth to forgive a light offence, to him whom himself doth daily offend or may offend. And as it is most hard for men not to offend, so it is most easie to heal such offences by mutual pardon: Do thou forgive thy neighbour, and let thy neighbour also forgive thee; and God as of Covenant will forgive you both. I speak of such errors as befall the Good, being but men, and which rather darken then extinguish the light of Evangelical Truth. — And nothing more inviteth the mercy of God, and mitigateth his wrath, then if a man confess his sin to God. If a fierce man will forgive him that confesseth his fault, how much more will God do it: who is more merciful then man? For he is prone to mercy, and he promiseth us pardon on this Condition. Forgive, and it shall be forgiven you. Only do thou perform the Condition prescribed, and he will not forget his Covenant. If we from our hearts forgive our neighbour who offendeth us, God in like manner will forgive us, not only one or two faults, but all our sins, so be it we strive according to our power, that at last we may be free from all Vices.

And on c. 2. p. 165. [He disowns all them in whom he seeth not Evangelical Righteousness, which is of faith, and is not barren, but fruitful in works of Charity: But if you are perswaded that God is the Author of this Righteousness, know this also, that whoever not in meer profession, but in his desires, deeds, and manners, performeth Evangelical Righteousness, is born of God: to whom, being conscious of (this) good in himself (or having a good conscience) he may come with that confidence, as obedient.

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dient children are wont to a gracious father : Those that are like him he will own : the unlike he will disown.

And on *Iam. 2. p. 696, 697.* [By his deeds he deserved the praise of Righteousness : but by such as came from faith. — But if *Abraham* should have *Lost* the fruit of faith, and the praise of Righteousness, if he had thought much at Gods command to have sacrificed his Son : shall his faith profit him, who thinks much at Gods command to bestow a garment on his neighbour that starveth ? or to give meat to the hungry, drink to the thirsty, &c. — Of such force with God is mercy and bounty to our neighbour, that a woman, that a Harlot, that a stranger commended by a work of hospitality, deserved to be annumerated in the Catalogue of the Godly &c. — and she deserved the praise of Righteousness in Gods books, not of faith only, because she was perswaded that God being the Rewarder, no ones good deeds should be lost to him, specially which was given to the good, or at least with respect to God, but from hence in that despising the danger of her own life, she lookt to the life of the Spies]

On *Heb. 13. p. 679.* [With such sacrifices God is appeased to us (*placidus nobis fit Deus.*)

9. **G**ellius Senecca Method. Loc. Com. pag. 25 [For the Gospel to promise eternal life freely, and yet to require Faith and Repentance, are not contradictory. For these are not required as a merit of Justice, or of Remission of sin, and acceptance to salvation ; but as the Correlative of the Promise ; faith and good Works are not the Impulsive cause, or Price, or debt, by whose dignity we should Merit eternal life, but they are as the adjuncts or proper effects of faith. The Conditional form of speech therefore [If thou believe] denoteth not the cause, but the manner in which Christs Merit is applied. — For though the Gospel have annexed its own Condition of Faith, Repentance and a New Life, (for these are not excluded by faith, but ra her included) yet it excludeth the Condition of our Dignity and Merit and transferreth the cause of Remission of sin, and salvation from us to the benefit of Christ.

So pag 133. and frequently, he makes Piety, Performance, &c.

Conditions of the Promise : and perseverance in sin, &c. conditions of the Threatning, indeed going further then I will follow him.

Georg. Soh-
nius.

10. **G**Georg. Sohnius *Exages. Confes. August.* saith as much against all the Arguments brought for Justification by Works, as most ever did, yet saith, *Artic. 4. de Justif. p. 896.* [*Rev. 22. 11. He that is just, let him be justified still, &c.* *Answ.* John speaks here of free Justification, that is, Remission of sin; and he will have that to be continued and continually done in this life : For though Remission of sin be fully and perfectly done as oft as it is done; yet because sin dwelling in our flesh, doth daily incite us to offend, we have every day need of Justification and Remission of sin. Whence it is that the holiest men have need according to Christs prescript, every day, yea every hour and moment to beg Remission of sins. As therefore they whose sins are forgiven, do daily pray, *Forgive us our trespasses*; so he that is Justified, is Justified still (or further justified) : The sense therefore of this place is, [He that is freely justified by Faith in Christ, let him be yet (or further) justified, in avoiding sins, by constant maintaining (or keeping) that Justification which he hath once attained : Or if he sin, (as the holiest often sin) by seeking again the pardon and Remission of sins.]

Here he asserteth 1. A need of daily Justification from the guilt of daily sins. 2. That we keep and continue our Justification, 1. By avoiding sin, that is, by Obedience, 2. By begging pardon when we do sin: and thus he that is justified must be justified still (Though others think the text *Rev. 22.* speaks of Inherent Righteousness)

Pag. 907 Good Works are not excluded from Justification, so as not to be present or to follow when men are justified : but Only from the cause of Justification, that is, There is excluded only the opinion of Merit, or the Condition of the worthiness of Works, but not the Necessity and Duty of doing well.

Pag. 908. Salvation is promised both For Patience, and For Afflictions, and other good Works ; and yet not by these, tub

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