

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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but by Faith do we take the Promise of Grace and Salvation.

Pag. 914. It may be understood of the Inchoate Righteousness of the Faithful, to wit, that Righteousness in us doth Iustifie, but only Inchoately; and that Love is our Righteousness, but Inchoately.

Pag. 904. Many things are required, but in the same manner and respect. For Faith is required as the Instrument and means of apprehension and application of Christs Righteousness: Contrition as an Antecedent necessarily conjoynd by Divine Ordination.

Pag. 873. Let it be so that the Apostle speaks of good Works, yet not the cause (of Justification) but the Condition is noted, &c. *vid. reliq.*

He oft confesseth that Salvation is our due upon the Iustice of Gods promise, though not of Merit: and pag. 923. that the Fathers use the word Iustification for making us inherently righteous: See what he saith pag. 926, 927, 928. of the Fathers use of the words Merit and Satisfying.]

11. **I** Oh, Spangenbergius *Margarit. Theol.* [Justification comprehendeth three Members, Remission of sin, Acceptation to Life Eternal, and the giving of the Holy Ghost. pag. 18.] And p. 21. 23. What doth the word *freely* exclude? It excludeth not Repentance or Contrition and good Works; but it excludeth the Condition of our own worthyness, and transferreth the cause of the benefit (of Pardon and the gift of Life Eternal) on mercy alone.] fol. 14. He makes [those that commit mortal sins, as Fornication, Theft, Drunkenness, &c. to fall from grace, and to cease to be Reputed Righteous.] — Pag. 25. Good Works deserve Rewards Corporal and Spiritual.

Spangenbergius.



Matth. Fla.  
Hilricus.

12. **I** *Iliricus* himself (the Father of the *Flaccians* that raised such tumults against *Melancthon* and others in the point of good Works) doth make a twofold Bar of Gods judgement: one of strict Iustice, the other of Grace. Accordingly he asserteth a twofold Iustification: At the Bar of strict Iustice we are justified only by Remission of sin, on the Imputation of Christs righteousness received by faith: At the Bar of grace we are Iustified and Accepted in respect to our new Obedience. It is a Iustification of New Obedience, and a Rewarding of it, by God a Reconciled Father at the Bar of Grace.] See *Clav. Scrip. ur. Tract. 6 de Varia Operum predicat. pag. 562, 563, 564, 565.* And how much is this less then that which I affirm of a twofold Righteousness, and Iustification?

Casp. Fra.  
Brochmond.

13. **B** *Rochemond* (another addicted to the extreame in this point) though he speaks against Works Iustifying before God in general, yet when he comes to particulars, he gives more to them then I have done. On *Jam. 5. 15.* he mentions two effects of Prayer: whereof the first is to save the sick: which though God do as the Principal Cause, yet Prayer as a means to excite or awake God; The second effect of Prayer is the forgiveness of sin, which is the cause of sickness.]

I never said that pardon was an effect of any Act of ours.

So on vers. 17, 18. [Let us be continual in Prayers, moved by their efficacy, which indeed is admirable, as appears not only by the example of *Elias*, but, &c. And which is the greatest of all, so great is the force and vertue of Prayer, that it cannot only Appease God himself when he is kindled to anger, but even overcome him.] And on vers. 19, 20 he saith that he that by Preaching Repentance converteth a sinner, effecteth that his sin is be covered, pardoned and not imputed.

And on c. 2. sect. 21. he confuteth *Piscator* and *Paraus* and all that by Works understand *Iames* to mean a *working Faith*. 1. Because he thinks it contradicteth *Paul*, and takes not down Works sufficiently

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sufficiently. 2. Because no place of Scripture can be produced in which the name of Works signifieth a faith Actuous and Conspicuous; by Works. And we may not urge such a sense of words which have no footsteps anywhere in Scripture. 3. Because the whole context doth strongly contradict this exposition, putting Faith and Works as contradistinct; was the offering of *Isaac*, Faith Conspicuous by Works? —

And is exposition (that it is only before men that Faith justifieth) is confuted by our Divines, and contradicted by the Text, which mentioneth Gods Imputing righteousness: and the insufficiency of Faith alone to save.

14. **W***igandus* and *Index Illiricus* his companions, in their *Syntagm.* pag. 204, 205, 206. say, [Hence it is evident to whom it is that Christ teacheth that his Merit, Righteousness obtained by fulfilling the Law, or Remission of sins is exhibited and applied: to wit, to repenting sinners, not to the obstinate, not to hypocrites that arrogate to themselves a Righteousness of Works, and satisfaction of the Law: To them that labour and are heavy laden, that is, do feel the heavy weight and yoke of sin, &c. Of the order that God observeth in Justifying man, Christ teacheth thus: That first, he doth by his word, that is the Ministry of the Law, excite in mens hearts true Repentance, or acknowledgment of sin, and serious unfeigned humiliation, that there may be in us true sorrow for sin, and all confidence of our own worthyness may be taken from us, and we may feel that we deserve nothing but just damnation, &c. And then that God in great love to mankind, doth by the voice of the Gospel propound grace, free pardon of sin, righteousness, life by and for Christ, to all Mortals. and willeth, yea commandeth, that all by this voice do lift up, and comfort themselves, embrace Gods benefits, certainly believe in the Son, &c.] (This can shew no less, then that all these are Conditions prerequisite to Justification. And pag. 240. and 262. they conclude that grace is lost by evil Works, and eternal punishments brought on men, unless they repent; that Faith, Grace, and the holy Ghost are excused by evil works; unless we be again converted to God, &c. Though I

M m m agree



agree not with them in this, yet hereby it appears that they thought sincere obedience was *Causa sine qua non*; as to the continuance of our Iustification.

15. **S**O *Hemmingius* (though the most noted defender of the rigid Imputation of Christs Sanctification as against the defilement of our sin; and of his righteousness as against our guilt; on which last *Worron* disputes against him) yet goes the same way as his fellows, making the Holy Ghost to be actually lost, and consequently Iustification, by sin: and therefore must needs make sincere Obedience to be *sine qua non* to the continuance of Iustification. So on *Rom. 8. 13.* he saith, [They that live after the flesh shall dye; therefore let the Iustified take heed lest being again deceived with the baits of the flesh, having excussed the Spirit, they give up themselves to the flesh. Let it be noted therefore that the Iustified may slide back into their former filth, and cast away Faith, and perish eternally.] *vid. reliq.* And on vers. 1. [He teacheth that there is no condemnation to be feared of the faithful, so be it they walk after the Spirit.] And vers. 5. His two *Sorites* which he saith contains the Apostles argumentation are these: 1. They that live after the flesh, do mind fleshly things. 2. They that mind fleshly things, mind the things of death. 3. They that mind the things of death, are enemies to God. 4. The enemies of God, displease God. 5. They that displease God, are under the Curse. Therefore from first to last its concluded, that they that live after the flesh, are under the Curse.

*Sorit. 2.* 1. They that live after the Spirit, do mind the things of the Spirit. 2. They that mind the things of the Spirit, mind the things of life and peace. 3. They that mind the things of life and peace, are the friends of God. 4. The friends of God, are pleasing to God. 5. They that please God, are free from the Curse of the Law. Hence it is concluded from first to last, that they that live after the Spirit, are free from the curse of the Law.

I cite only these five or six of the *Lutherans*, not as allowing

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their Doctrine of Apostacy, but because they are generally noted (specially since the Conflicts with *Melancchon* and *Georg. Ma'or*) to run too far on the other side in the point of Justification.

16. **MR.** *Rob. Bolton, Direct. for walking With God.* pag. 213.

*Mr. Bolton.*

[ Dreadful also is the doom of the said Father upon all wrong-doers: *The sin is not Remitted, except that which hath been unjustly taken be restored*; Either in act if thou be able, or at least in unfeigned affection if thy state be wasted. ] Pag. 215.

[ *Zachens's* penitent proclamation consisted of two branches, *Luk.* 14. 8. as well for Restitution as distribution: He that would find the same mercy, must follow the same method. ] Pag. 264. [ The last and everlasting doom at that great and dreadful day, must pass upon us according to our carriage in this kind: Then shall there be a severe and sincere search and enquiry made after Works, as the signs, and evidences, and outward demonstrations of Faith, and the root of Grace in the heart: or of unbelief and rottenness at the heart, and consequently as arguments of a righteous doom passed on the Sheep and Goates. That glorious Sentence of Absolution, *Come ye blessed, &c.* shall be pronounced upon the Godly, according to the effects and fruits of their Faith, to teach us in the mean time, *What Faith to Trust unto, and Rest upon for Justification*, even that which works by Love, &c.

( Should I have talked of Trusting to Faith, or Resting on it, I know what I should have heard: Yet I think the sober and judicious are not offended at these words.)



Mr. Calamy,  
and other of  
our Divines in  
their humilia-  
tion Sermons.

97. **MR.** Calamy in his Sermon before the House of Commons, Dec. 22. 1641, pag. 24. [ And for my part, I know not any Doctrine more suitable to work upon your hearts and affections, then this plain Conclusion : That there is no other way to procure blessings from God, or to turn away judgments from the Land, but by turning from sin to God. The *Wrath* and Punishments which sin hath twisted, *Repentance* will untwist; Sin is as a thick cloud, stopping the Sun-shine of Gods mercy : but if we turn from sin, this will melt the cloud, and cause the Sun of Righteousness to shine upon us : Sin it is as a Devil in the Ayre, to hinder our Prayers from ascending : but if we turn from sin, this will charm the Devil, and make Satan like lightning fall down from heaven, &c. Sin is a wall of separation between God and us. To turn from sin, will break down this wall : Sin is the great make-bate between God and man, &c. To turn from sin, is a key to unlock all the chests of Gods mercies. It is *Clavis viscerum Dei*, A preservative against all misery. O the Divine Rhetorick, and omnipotent efficacy of Repentance ! ] Read out the rest of that useful Sermon.

**M**Any of the most eminent Divines of this Nation in their Humiliation Sermons before the Parliament and City, have said as much for Repentance and Reformation as conducing to pardon, as ever I did. I will not stand to cite the particular passages, because my number hath swelled already so big, but use them as one Testimony, desiring them that question it, to peruse their words.

98. Dr. White

98. **D**evous, ( necessary his bound the mind quantity and Infat. Desert o deserve n divine sin works is on them Righteou divers th of Condi obtain, o is the Re without and whe Page ional, I 14, 15. not absol desire a sion of l cation, can hav believe ments. sins are by the l cises of scruples himself Remissi tance, C



98. **D**r. White in his Reply to *Fisher*, page 174. saith [The D. White. Protestant Doctrine concerning Good Works is perspicuous, Orthodoxal &c. 1. We believe that Good Works are necessary to salvation, &c. 2. God Rewardeth Good works of his bounty and grace, &c. 3. In giving Reward he considereth the mind and quality of the doer, the integrity, measure and quantity of the work, 2 *Chron.* 9. 6. 4. The Reward is Certain and Infallible, &c. 5. There is in all good works, a *Dignity*, not of Desert or equiparance, either in respect of God, of whom we can deserve nothing, or in respect of the Reward; but only of grace, divine *similitude*, *goodness* and *honour*. 6. The Reward of Good works is called a Crown of Righteousness, because it is bestowed on them which exercise Righteousness, and in *Regard* of their *Righteousness*; but Merit of Condignity, and Righteousness are divers things, &c. 7. The Ancient Fathers maintained no Merit of Condignity, but by the word *Mereri*, they understood either to obtain, or to Impetrate, &c. 8. The *Prime Part* of mans Justice, is the Remission of his sins, and the Righteousness of faith; for without these there can be no true and living moral Righteousness, and where these are found, good works are never wanting.]

Mark what  
Condition  
these texts  
mention.

Page 165. The promise of Remission of sins is conditional, *Isa.* 1. 16, 17, 18. *Ezek.* 18. 21. *Prov.* 28. 13. *Mat.* 6. 14, 15. *John* 15. 10, & 16. 27. *Heb.* 5. 9. and the same becometh not absolute, until the Condition be fulfilled, either actually or in desire and preparation of mind: and the full assurance of Remission of sins, succeedeth Repentance, faith obedience, and mortification,] Page 166. [1. We maintain that such persons only can have true assurance and Certainty of their Justification which believe and Repent, and are resolved to obey Gods Commandments. 2. A Christian of a contrite Spirit believing only that his sins are Remissible, and which earnestly desireth remission of sins by the Merits of Christ, and Joyneth with this desire the exercises of Vertue, *Receiveth Forgiveness*, although he be vexed with scruples and temptations, and want Assurance and perswasion in himself that his sins are remitted. 3. The particular certainty of Remission of sins which Just persons attain to upon their Repentance, Obedience and Faith, is not equal in the firmity of Assent



to that assurance which they have about the common object of faith, to wit, the Articles of Creation, Trinity, Incarnation, Resurrection, &c. — 5. The difference between some learned Papists (who lived since the Trident Council) and us concerning this Question, is very small (if it be any at all) for they maintain that just persons may have a true and certain Assurance, without distrustful doubting of their Justification, and that infused faith inclineth and leadeth immediately to this Certainty and Assurance. Lastly our Doctrine concerning the form and manner of Justification, is the same which *Peter Lombard* affirmed to be Orthodoxal in his daies &c. — ]

See page 172, 173. The Catalogue of Papists that are against Merit of Condignity.

John Wicliff.

19. *John Wicliff, Trialog. lib. 4. cap. 24. fol. 140, 141. [Phrones. 1.]* Our true believers as well as the adversaries, the disciples of Antichrist, do al ke confess that to the blotting out of sin, it is required that we have true Contrition of heart: whence the first disposition of sorrow, which is not sufficient to the blotting out of sin, they call Attrition; and the following sorrow which is sufficient, they call Contrition — Of Contrition I have spoken in the third part of my sermons 64 That it is a sorrow sufficient to the blotting out of sin, which must be greater for the Loss of Grace, then the sorrow for the Loss of any temporal Commodities. And as long as such a degree of sorrow for sin is wanting in the sinner, he doth not fully sorrow with Contrition, for the loss of the husband of the Church. ]

[Hence also it appears that he that is truly Contrite, doth not commit his former sin; for if he did commit it, he would lose the Degree of his Due sorrow, either extensively or intensively. And the Doctors truly say, that, To Repent, is To lament sins past, and no more to commit the sins lamented. ]

See his proofs from Reason of a future Judgement and Reward, li. 4. cap. 39. fol. 168. where he saith, [Seeing God is Infinitely more Liberal and Bountiful then any temporal Lord: But temporal Lords from the Reason of their Dominion, at the end do Reward their Servants: Therefore by greater reason it fol-

lows,



lows from his infinite Vertue on Gods part, that he will finally Reward his servants. But it is not in this life, as is evident: therefore that Reward is left for the life to come. Nor is it sufficient that the Spirit only be Rewarded; for the nature of the body as it is by participation Rational, so it doth *Merit* punishment, or Joy, as is touched of man. As Therefore it is repugnant to Gods Liberality and Justice, that the persons of men shall not be finally Rewarded, so is it repugnant as to the Rewarding of the Corporal nature.]

See also what he saith of Reprobates falling away from a state of present Grace, and sin returning again that was once blotted out, lib. 3. cap. 6, 7. fol. 54, 55, 56. which implies the necessity of Obedience to the Continuance of pardon.

**T**HE *Homilies*, accounted the Doctrine of the Church of England, say as followeth. *Hom.* against disobedience, and willful Rebellion, part 1. p. 545. (Printed 1569.) [Whereby it is evident, that Obedience is the Principal Vertue of all Vertues, and indeed the very Root of all Vertues, and the cause of all felicity.]

*The Homilies of  
England.*

*Hom.* of Alms part 2 p. 325; 326. [The same lesson doth the Holy Ghost also teach in sundry places of the Scripture, saying, Mercifulness and Alms-giving purgeth from all sins, and delivereth from death, and suffereth not the soul to come into darkness. A great confidence may they have before the high God, that shew mercy and compassion to them that are afflicted. The wise Preacher the Son of Sirach confirmeth the same, when he saith, that as water quencheth fire, even so mercy and alms resisteth and reconcileth sin. — If ye have by any Infirmary and weakness been touched and annoyed with sin, straight way shall mercyfullness wipe and wash them away, as Salves and Remedies to heal their sores and grievous diseases. And thereupon that holy Father Cyprian taketh good occasion, to exhort earnestly to the merciful work of giving Alms, and helping the poor, and there

hac



he admonisheth to consider how wholsom and profitable it is to relieve the needy and help the afflicted, by the which we may Purg our sins, and heal our wounded souls. You see what harsh language the Church of *England* (as they were called) used and thought useful (which for my part I approve not of, for all the Apocryphal Testimonies.) But afterward they avoid all the error that seems to be contained, by their explication; and conclude [p. 330. Though they (the Godly) hear and read in Gods Word, and otherwhere in Godly mens Works, that Almes deeds, Mercy and Charitableness, doth wash away sin, and blot out Iniquity; yet do they not arrogantly and proudly stick and trust unto them, or brag themselves of them, &c. The Godly do learn that when the Scriptures say, that by good and merciful Works we are reconciled to Gods favour, we are taught then to know what Christ by his Intercession and mediation obtaineth for us of his Father, when we be obedient to his will.]

Pag. 320, 321. [And as all these by their mercifulness and tender compassion which they shewed to the miserable afflicted members of Christ in the relieving, helping and succouring them with their temporal goods in this life, obtained Gods favour and were dear and acceptable, and pleasant in his sight: So now they themselves take pleasure in the fruition of God, in the pleasant joyes of heaven, and are also in Gods eternal word set before us as perfect examples ever before our eyes, both how we shall please God in this mortal life, and also how we may come to live in joy with them in everlasting pleasure and felicity. *Via calipau-per.*

*Hom. Of Repent. part. 3. p. 538, 539.* [If thou wilt return and put away all thine abominations out of my sight, thou shalt never be moved, *Jer. 4.* — God will according to his Promise freely pardon, forgive and forget all our sins, so that we shall never be cast in the teeth with them, if obeying his Commandements and allured by his sweet promises, we will immediately return unto him.]

And speaking against the Papists Justification by Works, *Hom. Of Salvation, part 2.* they shew that when we deny Justification by Works, this is the meaning, [To take away clearly all Merit of our Works, as being unable to deserve our Justification at Gods

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Gods hands, and thereby most plainly to express the weakness of man, and the goodness of God — and therefore wholly to ascribe the Merit and deservings of our Justification unto Christ only, and his most precious blood-shedding. ] To which I wholly and heartily subscribe, and therefore exclude Works as far as they desire.

So endeth this Century of Witnesses, ascribing (in my Judgement) as much to the Works of man as I, and some of them more.

If the Reader would know which of them do speak most my own thoughts, I answer most of them, if not all, in a great part. But *Davenant* most fully: and next him *Bradshaw*, *Bergius*, *Lud.* *Crocus*, and *Dr. Twiss*. There are some of another strain (as *Spalatenf. Repub. Eccl. Vol. 3. l. 7. c. 11. Sect. 207, &c. and cap. 11. Sect. 244. &c. Sect. 251. ad finem.* and *Grotius in Jac. 2. and Dr. Hammond Pract. Cat. &c.*) that might profitably be read on this subject. But I cite them not, because those I speak to, are not moved with their authority.

*Spalatenfis,*  
*Grotius,*  
*Dr. Ham-*  
*mond.*

#### SECT. IV.

I Will not so far wrong any of those Divines that professedly differ from me, as to perswade the world that they are of my mind; but yet I will lay down the words of some of them, that the Reader may compare them with mine, and judge of them as he findeth cause. Those that have manifested their dissent from me, are of two sorts. 1. Some that I suppose differ only or chiefly but in terms or methods, and not in any momentous Doctrine. 2. Such as maintain the Absolution or Pardon of Elect Infidels, or that we are justified before Faith, or some other Doctrine of moment, wherein I confess my self to differ from them. Of the first sort I will mention Mr. *Blake* and Mr. *Burgefs*.

N n n

i. Mr.



M. Blake.

1. **M**<sup>R.</sup> *Blake* in his late Treatise of the Covenants, is so full in asserting the Conditionality of Repentance and Obedience, that he spends whole Chapters upon it, and answers the objections of the Antinomians against it. See Chap. 14 and 15. and 6, 7, 8. I will not stand to cite his words, but refer you to them in his Book.

Mr. Burges.

2. **M**<sup>R.</sup> *Burges*s words are these. Treat of Justif. pag. 210. [For some gross sins, there are many Conditions requisite (besides humiliation) without which, pardon of sin cannot be obtained.] And he instanteth in Restitution.

And Lect. 20. he saith, that Scripture limits Justification and Pardon only to those subjects that are so and so qualified.

And Lect. 14. pag. 117. [Scripture makes no pardon of sin to be but where the subject hath such Qualifications as this of forgiving others. It is not indeed put as a Cause or Merit, but yet it is a Qualification of the subject: therefore our Saviour repeateth, *Except ye forgive others, &c. Matt. 10. 47. Rom. 3. 15. 1 Joh. 1. 9. if we confess, he is faithful and just to forgive, &c.* By these and the like Scriptures it is plain that Remission of sin is given us only in the use of these means.

And Lect. 18. p. 148, 149. [Prop. 2. Although the Scripture attributes Pardon of sin to many Qualifications in a man, yet Repentance is the most express and proper duty. — If we speak of the express formal Qualification, it is Repentance of our sins, &c. [Prop. 3. None may believe or conclude that their sins are pardoned, before they have Repented, *Math. 3. 2. Luk. 13. 3*] Prop. 4. There is a necessity of Repentance if we would have pardon, both by necessity of Precept, and of Means. The Spirit of God worketh this in a man to Qualifie him for this pardon: p. 150. Also he hath well shewed in a whole Lecture, that our final Justification at Judgement, will be more compleat then this *Justificatio Vie*, which we have here.

Yet.



Yet if the Reverend Author shall see cause to put any sense on his words contrary to mine, I shall readily admit his Interpretation, it being my purpose only to produce those words that seem to me to say as much as I do, and not to fasten any sense on them but what he shall own.

Also *Vind. Leg. Lect. 4.* he saith, [Holyness and Godlyness is the end of our Faith and Iustification; and that is the meaning of our Divines who say, Charity or Love of God is the end of Faith, till he hath brought us into eternal Glory, and there we have perfect Inherent Holyness, though even then the glory and honour of all that shal be given to Christ. Now indeed it hath pleased God to take another way for our Acceptation then shall be hereafter. Only this may make for the Excellency of Sanctification, that therefore is Christ and Grace, and Justification, and all, that at last we may be made perfectly Holy.] And in the margin thus [Because Godlyness Inherent is the end of our Faith and Justification.] See more of this, *Lect. 14. pag. 133, 134. Edit. prim.*

And *Lect. 3. p. 33.* [2. Our holy Dutyes, they have a Promise of pardon and eternal Life, though not because of their worth, yet to their presence.]

And *Lect. 4. p. 42.* [And thus in this sense, some Learned men say, Good Works are necessary to preserve a man in the state of Justification, although they do not immediately concur to that act.]

And *p. 4.* [Hence some Divines say, That though Godlyness be not meritorious, nor causal of salvation, yet it may be a Motive.]

And *pag. 41.* [5. They are a Condition without which a man cannot be saved.]

3. **MR.** Lockier saith the like, (whether he is one of those that dissent from me, or of which rank I know not) His words are these on *Colos. 1. 14.* describing pardon of sin, having shewed that it notes Reconciliation that it is an Act of God, an Evangelical act, he addeth, [ 'Tis a conditional act: men must Repent, and then God forgives: Repent that your sins may be



\* He means  
he forgives not  
without it,  
though he for-  
give not for it.

blotted out; thus runs the Gospel throughout. Repentance hath two things; Sense of sin, and Faith in Christ, which Grace is said to Justifie, *because a necessary Condition of Justification*; and without which, though not for which, God \* doth forgive. *Abraham* believed, and it was imputed to him for Righteousness, which is as much as if the Holy Ghost had said, *Abraham* went in the right way of Justification; and so found it: he sought it not by Works, but by Faith (for you know that is the dispute there.) This was imputed to him for Righteousness; This, that is, not *Nudus actus Credendi*, the naked act of believing, the act abstractively considered, but conjunctively considered, as such a hand laying hold of such a person; this is the Condition which the Gospel calls for, that Christ be trusted in, which also God Works, which work being wrought, Justification follows actually.

Here Mr. L. 1. Makes Faith to be the Taking of Christ, and so do I. 2. He makes the very Act of Faith it self to be Imputed for Righteousness, not the naked Act abstractively considered, without its object, but the act conjunctively considered, as the hand laying hold of Christ, (that is as this Faith in Specie.) 3 He saith, Pardon is a Conditional act. 4. He makes Repentance as well as Faith the Condition. 5. He makes Faith therefore to Justifie, because a necessary Condition of Justification, or a going the right way to Justification.

Mr. I. Owen,  
now Vice-  
Chancellor of  
Oxford.

4. MR. John Owen saith, Treat. against Universal Redempt.  
li 2. c. 1. p 53. [In this last way they are usually called,  
Faith being the means of which we speak, and Salvation the end.  
Faith the Condition; Salvation the promised Inheritance: under  
the name of Faith we comprize all saving grace, that accompanies  
it: and under the name of Salvation, the whole glory to be re-  
vealed, the liberty of the glory of the children of God, all that  
blessedness which consisteth in an Eternal fruition of the blessed  
God.]

3. That

5. TH  
I refer to  
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5. **T**Hat Mr. *Crandon* acknowledgeth the main part of what I assert, I have manifested in my Reply to him, to which *Mr. Crandon*. I refer the Reader; Sect. 7. And with his name will I conclude this file, as knowing none that is worthy to succeed him.

**I** think upon concurrence of so many Assenters as I have before produced, I may safely and boldly advise all those that love the everlasting happiness of their souls, that they take heed of their Doctrine who make the meer Receiving of, that is, Assurance in the Righteousness of Christ to be the sole Condition of their first Justification, excluding Repentance, and the Reception of Christ as Teacher and King, and Head and husband, from being any Condition of it, yea and will have no other Condition of our Justification at Judgement; Who call that Assurance only by the name of Justifying Faith, and all other acts by the name of Works, and tell men, that to be justified by the Receiving of Christ as King or Prophet, or to be pardoned on Condition of Repentance or Confession, is to be justified and pardoned by Works: there being no way to be justified by any act of ours, but as an Instrument, or as a Work; And the Assurance on Christs Righteousness is the only Instrument: So that all the rest of Faith in Christ, together with Repentance and New Obedience, are not so much as Conditions of our Justification first or last, but meer signs; and to say the contrary is Popery, or Judaism. Unhappy is the soul that reduceth this Doctrine into Practice, and whose Affections and Conversations are Regulated thereby. I will yet believe with Reverend Mr. *Vines*, that [though humiliation do not wash the hands, yet doth it pull off the Gloves.] And I will say with that choice servant of Christ, Mr. *Newcomen* of *Debham* (Serm. before the Parliament, Sept. 12. 1644. pag. 19 20.) [There is a way whereby we may prevent Gods charging sin upon us) and that is, by charging our sins home upon our selves. For if we would judge our selves, we should not be judged of the Lord, 1 *Cor.* 11. 32. So if we would accuse.



“ cuse our selves, indite our selves, we should not be accused, in-  
 “ dited of the Lord ; If we would charge sin upon our selves,  
 “ God would not charge our sins upon us : if we would Re-  
 “ member them, God would forget them ; if we would set them  
 “ this day before our faces, God would cast them this day behind  
 “ his back : therefore let us accuse, indite, charge, Judge our  
 “ selves, that we may be cleared, acquitted, released, absolved of  
 “ the Lord. ]

Hoornbeek.

And I say as *Hoornbeek Socinianismi Confut. li. 1. c. 8. p. 187.*  
 “ *Et propter promissa consequenda, necessaria est preceptorum Obedientia :* Obedience to the Precepts is necessary to the obtain-  
 “ ing of the things contained in the Promises.

Dr. Rob. Abbot.

And as *Dr. Abbot, Nusquam autem decreta Remissio peccatorum absque Pœnitentia, neque unquam alia Conditione concessa est. Fides ergo remissionis pœnitentiam peccatorum anticipare non debet. Neque vero inde pax, quia futura peccata nobis remissa esse Credimus cum Apostolo, liberaturum nos Dominum ab omni opere malo, & conservaturum ad Regnum suum, ubi siquid secus intercidit, per humanam infirmitatem, esto, sed Impietas esto addere animum peccandi quia futura quoque peccata remissa sunt. — Illud non improbamus, Pœnitentiam vitæ Christianæ assiduum exercitium, & opus esse ; ut quomodo quotidiana est offensio, ita quoque Remissio quotidiana sit, nec absque pœnitentia dicendum unquam putemus, Remitte nobis debita nostra. Abbot in Thomasoni Diatrib. cap. 24. pag. 212.*

See also what he saith, cap. 25, 26. pag. 213 of Faith, as being a mixt Habit, *neque* only in the will, nor only in the understanding, but in the heart, that is in both, and so to be defined.

I Have produced this Consent, in the point of Justification, because it is the main that men are offended at : Supposing it as easie to produce the like Consent in many of the rest ; for example, in that other which *Mr. Caryl* seems to touch upon, and *Mr. Crandon* doth so furiously assault me in, *viz.* That God punisheth his Elect, yea after their Justification for all Christs bearing the Penalty, and satisfying for their sins. Because it is known to be so common a Doctrine, I will cite but the words of



two Divines : the one unquestionably Orthodox, and a sufferer for opposing the *English* conformity, so far was he from being a friend to Popery : The other, the most Learned, though of all my Adversaries.

1. MR. *Vdall* on *Lament.* 4. 6. p. 164, 165. *Doct.* The Godly do usually sustain more grievous Punishments in this life, then any other people whatsoever. ] *vid. ult.*

Mr. Vdall.

Pag. 137. [ *Doct.* Every child of God is justly punished, that faileth in any duty whatsoever it be, that God hath commanded him in his Word. ]

The third Reason is, [ The least failing in our duty is a sin, that provoketh Gods anger, and bringeth a *Curse*, seem it never so trifling a matter in our corrupt judgement. ]

The second Use is, [ to Reprove them that think themselves wronged if they be punished, and have not fallen into notorious gross sins ; 3. To teach us to acknowledge God to be Holy, Just, and Righteous, whatsoever he lay upon us here. ]

Pag. 132. *Doct.* 3. Whatsoever man suffereth, he is to esteem it justly deserved by his sins that he hath committed. Reas. 1. Because God is just, and cannot do any wrong. 2. All men commit many sins, the least whereof deserve all that can be laid upon us. The use is to teach us, 1. In all our Afflictions to acknowledge our sins to be the cause thereof, &c. 2. To learn to justifie God, (which is the drift of this place) &c. ]

See Mr. Rich. Bernards Bibles Abstr. p. 87. A Catalogue of Gods Instruments of wrath, where-with he hath punished both Goats and wick'd that have sinned. pag. 83.

Pag. 45. [ *Doct.* 1. Gods people do acknowledge his Justice in all his Works, yea even in his Punishments laid upon them. ] Read the Reasons and Uses.

Why did never Mr. *Caryl* nor Mr. *Crandon* go about to Vindicate that which they take for the Truth of God, against Mr. *Vdall* and a hundred such, before me ?

2. MR. *George Kendal* of Perseverance in the Epist. [ Every sin draws a scourge after it : albeit he design men to heaven, yet many times he destroyes them on earth : sometimes blots out their names here below, as much as they are written in indelible Characters above ; yea often leaves them to suffer in the

Mr. George Kendall.



their posterity in this world, after they are Crowned with glory in the other, and visits the sins of their lives after their death, on that part of them which survives in their Issue: So terrible is God in his Judgements, even to those who have most of his mercy.]

THE Lord of mercy forgive those men that have necessitated me to spend so much time to so little purpose, and to draw the Reader to the like inconvenience, and pardon every fault of mine that hath occasioned mens offence. And hasten that time when the lacerated divided Churches shall be United, and the now contentious, exulcerated mindes of their Leaders shall be calmed and moderated: when the name of a Party or Faction shall be as hateful as the name of a Drunkard or a Whore-monger! and the consuming Zeal for mens own Opinions, may be turned into a Zeal for the Christian Faith, and for a holy and Peaceable heart and life! when reconciling Truths shall be more Well-come to the Churches; and they that have so long fought in the Dark for their Extreame, which have carried them to Separations and Hatred of one another, may know at last what Spirit they are of, and may attend to the meek instructions of their Prophet, and the still Voice of the Prince of Peace; and unanimously following the Conduct of his Star, may return to the simplicity that is in Christ!

And the Lord illuminate and send forth some Messenger, that may acquaint the Churches with that True, middle, reconciling method of Theological Verities, which must be the means of healing our divisions. Let men be raised of greater sufficiency for this work, and of such blessed accomplishments as shall be fit to cope with the power of prejudice: and let the fury of blind Contradiction be so calmed, that Truth may have opportunity to do its work. And let not the Lord give men over to believe a Lye, because they received not the Truth in love! nor give up our strength and glory to be destroyed by Schisms, nor bury us and our hopes in a deluge of Delusions; because we have despised the Unity of his Saints, and would not know the way of Peace.

FINIS.





*M<sup>r</sup> Gatakers first Letters,*

I N  
**A N S W E R**

To a Q U E S T I O N about  
**Administ'ring SACRAMENTS**

in a private place, wherein his Advice was defined  
by the Ministers of our Association :

Wherein he declareth his Thoughts of two of my Writings,  
which some quarrell with.

*Worthy Sir,*



He receit of your kinde and brotherly Letter, together with those two pious, seasonable and usefull Pieces, which you were pleased to bestow on me, as upon the delivery with much gladfomnes of spirit, I could not but entertain, to with no lesse thankfulnessse of heart, by these I desire to acknowledge. As for the long delay of this mine acknowledgement, my humble request to your self, and those other your Reverend Associated Brethren is, that it may not be mis-interpreted, as either proceeding from a wilfull neglect, or favouring of a dis-respect either of them or your self; which indeed, I confesse, might not unjustly be deemed, unlesse the reason of it were rightly conceived; but when the occasion thereof shall be truly related, I hope, it will remove all suspition and surmise of failing or faultinesse on my part in either kinde; the packet wherein your Letter, with those precious  
\* Pieces,