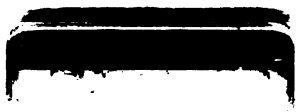

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*Nos quoque flor uimus, sed flor fuit ille, caduus
Flammaque de stipula: nostra breuisque fuit, &c.*



*Farewell Vaine World: as thou hast bin to me
Dust and a Shadow: those I leave with thee:
The vnseen Vitall Substance I committ,
To him that's Substance. Life. Light. Love. to it.
The Leavs & Fruit are dropt. for soyle & Seed.
Heavens heirs to generate, to heale and feed:
Them also thou wilt flatter and molest:
But shalt not keep from Everlasting Rest.*

A
TREATISE
OF

Justifying Righteousness,
In Two Books :

I. A Treatise of *Imputed Righteousness*, opening and defending the True Sense, and confuting the False, with many of *Dr. Tullies* Reasonings against *Truth, Peace*, and *Mr*: With an Answer to *Dr. Tullies* Letter, adjoyned.

II. A Friendly Debate with the Learned and Worthy *Mr. Christopher Cartwright*, containing :

1. His Animadversions on my Aphorisms, with my Answer.
2. His Exceptions against that Answer.
3. My Reply to the Summe of the Controversies agitated in those Exceptions.

All Published instead of a fuller Answer to the Assaults in *Dr. Tullies Justificatio Parlina*, for the quitting of Censorious and Dividing Contenders, who raise odious Reports of their Brethren as *Papish, &c.* who do but attempt Reconcilingly to open this Doctrine more clearly than themselves.

By *Richard Baxter*.

LONDON, Printed for *Neyl Simons* and *Jomath. Robinson*, at the Princes-Arms and Golden-Lion in *St. Pauls Church-Yard*, 1676.



To the Readers; especially all
Faithful Ministers of Christ in
England.



*I endeavours to save Men from the
Libertine (called Antinomian)
Errors, having led me to a distin-
ct handling of some Points, than
I had before found in the Authors
I had read; and my first Concep-
tions of them (expressed in a small
Book. called Aphorismes, &c.) being yet crude and
defective, for want of Time, and use of Writing
(which as the Lord Bacon saith, must make Men
accurate) that being my First, some suspected it of
Error in Doctrine, some of Novelty; and some only
of divers undigested Expressions, and some over-
valuing it, received those Imperfections with the rest:
Whereupon publishing my desire of my Friends Ani-
madversions, I received (as I have else-where with
Toines acknowledged) such as were very learned,
judicious, and friendly; of which those of Mr.
Lawson, Dr. Wallis, Mr. Jo. Warren, and Mr.
Ch. Cartwright, were the chief; by which if I had
not very much profited, I had been very dull. Of
these*

To the Reader.

these One spake so agreeably to my Thoughts, (Dr. W.) that I had nothing but Thanks to return him: And the rest having shewed me the Incongruity of some Expressions, and the crudity of some Passages, received friendly my Answers in the little Matters that we differed in, which were rather about the Aptness of Notions, than the Truth of Matter. None of these were intended for Publick view, nor on my part were fit for it; for I wrote but in order to my further Learning. But at last, my Friend, Mr. Sound, who interceded between us for Communication of Papers, made me think, that Mr. Cartwright was not willing, that so large Pains, as he had taken, should be so buried: But I could not return him his Exceptions as he desired, because they were lost, (and I had no mind to be very inquisitive after them, in order to a Publick view.) But some years after his death, they were found again.

Being somewhat clearer in those Matters by all these Helps and Studies, I published my Suspension of the Aphorisms, and my Explication and Defence of their Doctrine in my Confession, and my fuller Explication and defence in my Apologie, and Disputations of Justification, protesting against them, that would take the Suspended Book for my Cleared-sense without the Confession. To all these I remember no Answer that I have had, save some-what of Dr. Owens (Dr. Kendales and many others, were on other Accounts; and Mr. Crandons, Eyres, &c. were to the Aphorisms before: so that twenty years Silence made me think my Brethren pretty well satisfied, and the great fall of Antinomianism made me think that my Labour had not been in vain. But lately Dr. Tully in a Book called Justificatio Paulina hath Written, as you may see.

Since

To the Reader.

Since all these Books, and in twenty four years time (from the first) my conceptions of these Matters (unless I were very stupid) must needs be much ripened and ordered: I better discern what Notions are to be left out, and what Method is to be used as most apt for true Elucidation; I more discern than heretofore, how much of the Controversie is real, and how much verbal, which Le Blank and G. Forbes have usefully opened, besides many others; and which in my Cathol. Theol. I have partly shewed, and more exactly in a Methodus Theologiæ not Printed: It was therefore many ways a trouble to me, that Dr. Tully should fall upon the Aphorisms without taking notice of any of the foresaid Explications or Defences; much more that he did it in such a manner.

Supposing that a particular Answer to all his Words would be but useless to do a little of that, which I had fullier done before, having returned here so much as I thought necessary, I have published my Papers and Mr. Cartwrights instead of the rest: And I have given you entirely Mr. Cartwrights last, though I answer but the Summe of them, so far as we differ, meerly lest I should wrong the Dead, by suppressing so learned and elaborate a Treatise, which I think he desired should not be suppressed. And if any think that he is unanswered, I leave them to profit by what ever they shall find in him, which they think is against me, and passed by. He was a very Learned, Peaceable, Godly Man, known by his Rabbinical Commentary, and his Defence of King Charles I. against the Marquess of Worcester, Successor to Mr W. Fenner in the Staffordshire Lecture against Popery, and after Minister in York. You may see that his acquaintance with Protestant Writers was very great, whose steps in ex-
pres-

To the Reader.

pressions he was loth to leave, however he went not with the part that was for the Imputation of the Active Righteousness, and freely differeth in some other things.

The first piece [of Imputed Righteousness] was written hastily on another occasion about three or four years ago: But for the brevity of the argumentative part was cast by, with an intent to perfect it if I had time: Which being never like to have, upon this renewed assault from Dr. Tully, I thought it best to let it go as it is; this latter part which answereth him being newly annexed; as also the Answer to his angry Letter.

My strait is very great in dealing with this worthy Man: It grieveth me unfeignedly to dishonour or grieve him: But had his Book been as much against my Person only, and as little touched the Doctrine and Interest of the Church, as Bishop Morley's against me did (to whom he dedicateth it) perhaps Self-denial had commanded me silently to bear all, for the sake of Peace. But where Truth, Love and Peace are jointly interested, Respect to Man will not warrant me to desert them: And it greatly troubleth me that his Words are such, as cannot be truly opened and answered as they are, without somewhat which will displease: And Guilt is tender, and Self-love strong, and few Men judg of their own cause and words, as they would do of anothers; but if I have let fall any where any such words as his Letter hath many, or if I repeat the [Insanis, deliras, &c.] as oft as Beza did against Illyricus, or use such words as Calvin did against Baldwin, or as other such Persons have ordinarily used, with whom I am not worthy to be named, and who are deservedly honoured by him and me, when I find them, I shall repent of them, and I desire him

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that seeth any unwarrantable Sharpness, which I see not, not to imitate it; but in judging still to observe the Necessity of the Cause. Though I lay not the Churches Concord and Mens Salvation upon Logical Definitions and Methods; yet I take Method, and well-interpreted apt Names and Notions to be of very great use to our clear distinct understanding of the Matter, and I fear no Censure more from my Brethren, than of Over-doing in that part: And I oft wonder as my self, to find how I grow more and more in Love, both with the Primitive simplicity, and with accurateness of Notions and Method, which seem to some to be contrary. But I find that it is the former that I more and more value, as our Bread and Drink, our Food and Work, which must principally take up Mind and Life, and be the Matter and Means of our Peace with our selves and one another, our comfort in Life and Death, and the terms of the Churches Peace and Concord, if ever we shall see such a blessed day, and be delivered from proud unreasonable Men. And it is principally for Ornament, and greater Clearness, and the ending of many Controversies, and the perfecting of our Minds with a delightful useful higher knowledg, and the more skilful managing sacred things, that I value and desire the latter. And while we agree in the former, I can differ from any in the latter, with a Salvo to Christian Love and Peace.

If this worthy Person be over-angry with me, it is my duty to see that I deserve it not, and that I be not over-angry with him: Alas, the opening of each others Ignorance is a small part of our suffering from one another here. (Nay why is it not our gain, and matter of thanks, if Pride and Selfishness prevail

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not : And if they do, alas, we have greater evils to lament !) If I cannot love those, that have endeavour'd utterly to ruine me in the World, and taken from me more than Food and Rayment, even as much as in them lieth, thirteen years of my most mature and useful Age, wo unto me ; for my want of love to Enemies will hurt me a thousand fold more than their most implacable Malice. Far then be it from us, to be cast into any Passions unbecoming Brethren, by the different conceptions of sincere Men.

I know that it is my duty, as much as in me lieth, to live peaceably with all Men : But if God have call'd me to call the Militant Clergie from those Contentions, which for many Ages have been the sin and misery of the Churches, and hath intrusted me with any reconciling Means, which have a special aptitude to quench the Flames, to clear up Truth, and recover Love and Christian Concord, I must not be false to such a trust, because some mistaking Opposers are displeas'd : If it be I that have plunged my self needlessly into a Controversie, which I am really a stranger to, and then in the pride of my heart am angry with him, who discovereth my Ignorance and Temerity, I beseech you freely call me to repentance : But if any other be most confident, where they most err, or are least acquainted, we are not for their sakes to wrong the Church : That Truth and Falshood, Good and Evil, should go under right Characters, and that Mens conceptions of them be just such as they are, is a matter of great importance to the World : It is a sort of false Doctrine, to represent false Doctrine (for the Persons sake) less hurtful or monstrous than it is : And if Men will take the detection of the deformity of their faults and errors, to be a Dishonour and Injury to themselves,

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who can help it? and who can save Men from themselves, or preserve his honour, who will maculate it himself?

I take it to be no small advantage to many doubting Readers, that (for all the heat) the two first Controversies raised by this worthy Person (of our Guilt of Parents sin, and of my Rule for preferring the judgment of those that God hath most illuminated in cases of difficulty) have had so good an issue: For who will now dissent, when he consenteth, who sought to raise in Men such apprehensions of some dreadful danger? Nothing stands so safe, as that which is firm after the greatest assaults. If the strongest Winds overthrow not the House, it is not like to fall by less. And I hope this will be finally the issue of the rest.

One thing I am ashamed of, but cannot help, viz. That in this and all my Writings, the same things are so oft repeated: But it is partly for want of time to be duly accurate, and more because Mens renewed Importunity calleth for it (taking all as unsaid, which was said before), and chiefly because that the Communication of useful Truth is my end, and I find that a few words will not serve with most; and that is the best Means, which best attaineth the End: And if all together procure a due reception, I have what I desired, it being not the Perfection of a Book, or the Authors honour which I intend, but the edification of the Reader; so whose Capacity, as well as to the Matter, we must fit our words.

If any think that I should have recited all the Doctors words which I confute, I tell him, that I suppose him to have the Book it self before him; and that I doubt I have already been too long.

I have been long employed in Controversie, while I write

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write against unnecessary Controversies; but it hath been to end them, either by removing the Mistakes which continue them, or by shewing Men that see it not, how far Contenders are agreed. I profess myself one who (distinguishing of REAL and SIGNAL or ORGANICAL Knowledge) do take Words to be so far useful as they help us to know Things, and to communicate that knowledg; and therefore value Words but as adapted to Things and Minds: And I have but low thoughts of that Knowledg which reacheth no further than Words, or that which extendeth (or pretendeth) to Things by no other medium than Words; in comparison of that which perceiveth them as in themselves, or at least in their likeness, or effects. And therefore though I would have Words improved to the best advantage for Knowledg, I am so deeply sensible of the great imperfection of Mankind in the Art of Speaking, as that I greatly abhor the laying too much of the Peace of Souls or Churches there-upon, and making Words and forms of Speech, the engines of Cruelty or Division: (And I have long perceived too many forreign Criticks and Grammarians to have been (like Paracelsians in Physick) more proud and boasting far than the worth of their Learning would justify, and to have too much vilified the School-Mens sort of Learning, (which was more real than most of theirs) while they rose up against their barbarous words) But whether (if Words in this Controversie must needs be more regarded than I have said) it be my sayings, or those that I write against, which have need of this charitable Cover, I leave you to judg,

1. By the Consequences of the unsound sense of Imputation hereafter opened.
2. And by this Catalogue of some of the Doctrines which I have long gain-said, viz.

To the Reader.

I. That the Person of the Mediator was Legally or in Gods account the very Person of every single elect Sinner (even before that Sinner was a Person).

II. That every such Sinner (before he was) did in Law-sense, or in Gods reputation, perfectly fulfil all Gods Law in and by Christ.

III. And therefore the Law of Innocency doth justify him as fulfilling it by another, and as an innocent Person, as from his first Being to his Death.

IV. That the same Person did himself Reputatively or in Law-sense, suffer in and by Christ, all the punishment due to him as a sinner, by the Threatning of the Law of Innocency, or of any Law of God; and that the Law did repute him both Innocent as fulfilling it by another, and a Sinner as breaking it himself.

V. That therefore no Elect person suffereth any Punishment in his own person.

VI. And that our sins were so imputed to Christ, as that he was accounted of God really a sinner, taking to him the Reatum culpæ & non tantum poenæ, vel Culpæ solum quo ad pœnam: And so that he had really as much Guilt of sin it self as all the Elect; and was in true Guilt the worst Person that ever was in the World.

VII. That he was accordingly hated of God, as the worst guilty sinner.

VIII. That he suffered the same pains of Hell which we deserved, (viz. Torment of an accusing Conscience privation of Gods Love and Spirit, under sin, &c.)

IX. That his Righteousness was not only a fulfilling of the Law as it obliged him, and his Suffering, the translated punishment of sinners due to him by Assumption and by the Law which imposed it on him, but the one was the perfect fulfilling of all

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Gods Law, as it obliged every Elect person; and the other the perfect fulfilling of the threatning of Gods Law, as it threatned the Persons of all the Elect.

X. That therefore Christs suffering was not satisfaction to the Law-giver instead of the said fulfilling of the Law, but the fulfilling it self by us in Christ.

XI. That therefore every Elect person (say some) or every Believer (say others) is as Righteous as Christ was, by that perfect fulfilling of the Law; all his Righteousness being ours it self as full proprietors, because of our union with him; and not only ours in Causality, as meriting and procuring us Righteousness and Life.

XII. That therefore Justification and Righteousness is perfect at the first Instant.

XIII. That this Righteousness of Christ so imputed to us, as wholly our own in it self, is imputed to us as **OUR SOLE RIGHTEOUSNESS.**

XIV. That Faith is not imputed to us for Righteousness.

XV. That Christ is the only Person covenanted with by God: Or that it is the same Covenant and Law which is made with and for Christ, and which is made with and for us.

XVI. That we are not Justified by Faith in God the Father, or in the Holy Ghost.

XVII. That we are not Justified by believing in Christ as Christ intirely, or as our Teacher, Owner, King, Judg, or Intercessor in Heaven, nor by any of these, but only by that Act of Faith, which receiveth his Righteousness as imputed to us.

XVIII. That this Receiving Act is but one in Specie Phytica (say some): but whether Assent, or Consent, or Affiance, and to what one sole Verity

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or Object, is not agreed, and what Faculty it must be in, and whether in one or two, and how one Act can be in two Faculties &c.) yea (say others), it is but one Individual Act, because we are justified perfectly simul & scmel, and so we are justified by a Faith of one moment only.

XIX. That believing in God the Father, or the Holy Ghost, and in Christ as Teacher, &c. and all Faith in Christ, save the receiving his imputed Righteousness, as also Repentance, desiring Christ, confessing our unrighteousness, praying for Pardon, for the Spirit, for Heaven, hearing the Word, thankfulness for Christ, &c. are all of them, those **WORKS** which St. Paul opposeth to Faith as to Justification: And therefore he that looketh to be justified by any of these, falleth from Grace by expecting Justification by Works.

XX. Therefore all Christians, who will be sure that they trust not to Works, and fall not from Grace, must know (among a multitude of Acts, which [believing in Christ as Christ] doth contain) which **ONE** it is that justifieth: (Which yet I never met with two Divines that agree in the exact description of).

XXI. That this **ONE** Justifying Act, doth justify only as an Instrument, even the instrumental efficient Cause of our Justification.

XXII. That to expect Justification by that **ONE** Act of Faith under any other notion than that of such an Instrument, is to expect Justification by Works, even by Faith as a Work, and to fall from Grace.

XXIII. That we shall be judged at the great Day only by the Law of Works, as fulfilled by Christ for the Elect and not for Reprobates; and not by the Law of Grace, as fulfilled or not fulfilled by our selves.

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as it prescribeth the conditions of Life and Death.

XXIV. *That the Aÿs or Habits of Faith, Repentance, Love, Obedience, or any part of our fulfilling the conditions of Life in the Gospel, called commonly our Inherent Righteousness, are no part of the Matter of any true Evangelical Justification: That is, that either we need no Justification against the charge of Infidelity, Impenitency, Rebellions, Unholiness, Hypocrisie; or if we do, we are not to be justified against these particular Charges by our Faith, Repentance, Obedience, Holiness, and Sincerity.*

XXV. *That our said Graces, Holiness and Obedience, have no other use as to our Justification at Judgment, but as Signs of the Instrumental Aÿ of Faith, proving it to our selves and others: And this is [to be Judged according to our works].*

XXVI. *That (though our Jus ad inpunitatem & ad Gloriam be our Righteousness, (in part at least,) and our Justification at Judgment be the justifying that Right, yet) though Holiness, Obedience, and Perseverance, be Conditions of our Glorification, they are no Conditions of our final Justification, or right to Glory.*

These are the Opinions, this is part of the Body of Notional Divinity, which I have written against these twenty eight years; besides the rest of grosser Antinomianism described in my Confession. And I am confident that this honest Doctor having neither mind nor leisure to see what it is indeed that I am doing, was (some-how) induced to take a snatch, where he thought by a short view he saw advantage, and to write against he knew not whom or what.

If you ask, what that Doctrine is, that I set up instead of this, I must not still repeat: I refer you to a
brief

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brief sum of it in the Preface to my Disputation of Justification.

Or in a very few words, it may suffice plain Men to hold, 1. That Christ in the Person of a Mediator, hath by his perfect Holiness and Obedience, and as a satisfactory Sacrifice for Sin, Merited a Free-Gift of Himself as our Head, and of Pardon, Spirit and Glory with and by Him; and as our Intercessor, our Owner and Ruler, doth communicate what he merited.

2. That he hath made a Covenant and Law of Grace to be his Donative (and Condonative) Act and Instrument, which is our Title to the given Benefits; (or our Fundamentum Juris).

3. That this Law and Covenant prescribeth a Condition of the said Right, to be performed by our selves by the help of Grace (which is our Conditio Juris).

4. That this Condition is our Faith, or Christianity, as it is meant by Christ in the Baptismal Covenant, viz. To give up our selves in Covenant believingly to God the Father, Son, and Holy Ghost; renouncing the contraries.

5. That though true Consent to this Christian Covenant (called Faith alone) be the full Condition of our first Right to the benefits of that Covenant; (of which Justification is one) yet Obediential performance of the Covenant, and Conquest of temptations and Perseverance, are Secondary parts of the condition of our Right as continued and consummate.

6. That our Righteousness, which must be the Matter of our full and final Justification, hath these parts, 1. Christ's perfect Righteousness and Sacrifice, as the Meritorious Cause of the Free-Gift: 2. Our Right to Impunity and Glory (and the Spirit) as being the
Righ-

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Righteousness given. 3. *And our sincere performance of the Conditions of Justification and Life, as being a necessary subordinate Righteousness.*

7. *That because Christ will come in Judgment, not to judge Himself, but us, and will judge us according to the Law of Grace, as performers or not performers of his prescribed conditions of Pardon and Life, therefore his Righteousness and free conditional Donation being presupposed, the Scripture throughout describeth the last Judgment as judging (that is, Justifying or Condemning) Men according to our (Evangelical) Works, or Preparations, and calleth us to care and prepare accordingly: I conclude with the words of our worthy and great Divines.*

Dr. Prellon of the Attributes, pag. 72. [No Man believes Justification by Christ, but his Faith is mainly grounded on this Word of God: For in Scripture we find that Jesus Christ is come in the Flesh, and that he is a Lamb slain for the Forgiveness of Sins: That he is offered to every Creature: That a Man must thirst after him, and then take up his Cross and follow him. Now come to a Believer going out of the World, and ask him, what hope he hath to be saved: He will be ready to say, I know that Christ is come into the World, and offered up, and I know that I am one of them that have a part in Him: I know that I have fulfilled the Conditions, as that I should not continue willingly in any known sin, that I should love the Lord Jesus, and desire to serve Him above all: I know that I have fulfilled these Conditions; and for all this, I have the Word for my ground, &c.

Id. Tract. of Faith, pag. 44, 45. If I should define Justifying Faith to you, it must be thus described; It is a grace or habit infused into the Soul, whereby we are enabled to believe, not only that the Messiah 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 obey Him, *Vid. cat.*

But I have cited enough such else-where. see Dr. Field's Appendix to the 3d Book of the Church, and Musculus on Gen. 22. 16. pag. 530. and Gen. 15. 6. pag. 352.

The Lord forgive our Weakness, and teach his Ministers the way of Peace, and make them as skilful in reconciling, as they have been in dividing.

OF THE
IMPUTATION
OF
Christ's Righteousness
TO
BELIEVERS:

In what sense sound Protestants hold
it; And;

Of the false devised sense, by which
Libertines subvert the Gospel.

With an Answer to some common Objections,
especially of *Dr. Thomas Tully*, whose
Justif. Paulina occasioneth the publica-
tion of this.

By RICHARD BAXTER;

A compassionate Lamentor of the Churches wounds,
caused by hasty judging and undigested concep-
tions, and by the Theological Wars which are
hereby raised and managed; by perswading the
World that meer verbal or notional Differences
are *material*, and such as our Faith, Love, Concord
and Communion must be measured by, for want
of an exact discussion of the ambiguity of words.

London, Printed for *Nevil Simons* and *Jonathan Robinson*,
at the Kings-Arms and Golden-Lion in *St. Pauls*
Church-yard, 1675.



The Preface.

Reader,

IF thou blame me for writing again, on a Subject which I have written on so oft, and so lately (specially in my *Life of Faith*, and Disputations of Justification) I shall not blame thee for so doing; but I shall excuse my self by telling thee my reasons. 1. The occasion is many loud accusations of my self, of which I have before given an account. I publish it, because I see the Contention still so hot in the Church of Christ, and mens Charity destroyed against each other; one side calling the other *Sacrinians*, and the other *Libertines*, (who are neither of them *Christians*) and if I mistake not, for the most part in the dark about *one Phrase*, and that of mens devising, rather than about the sence: But if indeed it be the sence that they differ about, it's time to do our best to rectifie such Fundamental Errors.

I find that all of us agree in all the Phrases of Scripture. And a Mans Sence is no way known but by his expressions: The

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question is then, Which is the *necessary Phrase* which we must express our sence by? We all say that to Believers, *Christ is made our Righteousness; We are made the Righteousness of God in him; He hath ransomed, redeemed us, as a Sacrifice for our sins, a price; He hath merited and obtained eternal Redemption for us, that Sin is remitted, covered, not imputed; that Righteousness is Reckoned or Imputed to us; that Faith is Imputed to us for Righteousness,* and any thing else that is in the Scripture. But all this will not serve to make us Christians! What is wanting? Why, we must say that *Christ's Righteousness is Imputed to us as ours, and that Christ satisfied for our sins!* Well; The thing signified seemeth to us true and good and needful, (though the Scripture hath as good words for it as any of us can invent.) We consent therefore to use these Phrases, so be it you put no false and wicked sence on them by *other words* of your own: Though we will not allow them to be *necessary*, because not in Scripture; (And we are more against adding new Fundamental Articles of Faith to the Scripture, than against adding new Orders, Forms or Ceremonies). But yet it will not serve: what is yet wanting? why, we must hold these words in a right sence! What? yet are not your own devised words

The PREFACE.

words a sufficient expression of the matter! When we have opened *those words* by *other words*, how will you know that we use *those other words* in a right sence, and so *in infinitum*. Our sence is, that *Righteousness is Imputed to us, that is, we are accounted Righteous, because for the Merits of Christs total fulfilling the Conditions of his Mediatorial Covenant with the Father, by his Habitual Holiness, his Actual Perfect Obedience, and his Sacrifice; or satisfactory Suffering for our sins in our stead, freely without any merit or Conditional act of mans, God hath made an Act of Oblivion and Deed of Gift, pardoning all sins, justifying and adopting, and giving Right to the Spirit and Life eternally to every one that believingly accepteth Christ and the Gifts with and by and from him. And when we accept them they are all ours by virtue of this purchased Covenant-Gift. This is our short and plain explication. But yet this will not serve: Christianity is yet another thing. What is wanting? Why, we must say, that Christ was habitually and actually perfectly Holy and Obedient, Imputatively in our particular Persons, and that each one of us did perfectly fulfil that Law which requireth perfect Habits and Acts in and by Christ imputatively, and yet did also in and by him suffer our selves Imputatively for not fulfilling it, and*

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Imputatively did our selves both satisfy God's Justice and merit Heaven; and that we have our selves Imputatively a Righteousness of perfect Holiness and Obedience as sinless, and must be justified by the Law of Innocency, or Works; as having our selves imputatively fulfilled it in Christ; And that this is our sole Righteousness; and that Faith it self is not imputed to us for Righteousness; no not a meer particular subordinate Righteousness, answering the Conditional part of the new Justifying Covenant, as necessary to our participation of Christ, and his freely given Righteousness. And must all this go into our Christianity! But where is it written? who devised it? was it in the ancient Creeds and Bap̄tism? Or known in the Church for five thousand years from the Creation? I profess I take the Pope to be no more to be blamed for making a new Church-Government, than for making us so many new Articles of Faith: And I will not justifie those that Symbolize with him, or imitate him in either.

But yet many of the men that do this, are good men in other respects: and I love their zeal that doth all this evil, as it is for God and the honour of Jesus Christ, though I love it not as blind, nor their Errour or their Evil. But how hard is it to know what Spirit we are of! But it is the doleful

mischiefe which their blind zeal doth, that maketh me speak; That three or four of them have made it their practice to back-bite my self, and tell People, *He holdeth dangerous opinions; He is erroneous in the point of Justification. And his Books are unsound and have dangerous Doctrines; He leaveth the old way of Justification, he favoureth Socinianism, and such-like:* this is a small matter comparatively. Back-biting and false reports, are the ordinary fruits of bitter contentious Zeal, and the Spirit of a Sect as such doth usually so work (yea to confusion and every evil work,) when it hath banished the Zeal of Love and of Good Works. *Jam. 3. 14, 15, 16. Tit. 2. 14.* And I never counted it any great loss to their followers, that they dissuade them from the reading of my writings (as the Papists do their Proselytes) as long as God hath blest our Land with so many better.

But there are other effects that command me once again to speak to them. .1. One is, that I have good proof of the lamentable Scandal of some very hopeful Persons of quality, who by hearing such language from these men, have bin ready to turn away from Religion, and say, If they thus set against and condemn one another, away with them all.

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2. Because divers great Volumes and other sad Evidence tells me that by their invented sense of Imputation, they have tempted many Learned men to deny Imputation of Christ's Righteousness absolutely, and bitterly revile it as a most Libertine Irreligious Doctrine.

3. But above all, that they do so exceedingly confirm the Papists. I must profess that *besides carnal Interest and the snare of ill Education*, I do not think that there is any thing in the World that *maketh or hardneth and confirmeth* Papists more, and *hindreth* their reception of the Truth, than these same well-meaning people that are most zealous against them, by two means: 1. One by *Divisions and unruliness* in Church-respects, by which they perswade men, especially Rulers, that without such a Center as the Papacy, there will be no Union, and without such *Violence* as theirs, there will be no Rule and Order. Thus one extreme doth breed and feed another. 2. The other is by this unsound sense of the Doctrine of *Imputation of Christ's Righteousness*, (*with an unsound Description of Faith*) saying that every man is to believe it as Gods word (*or fide divina*) that his own sins are pardoned; which when the Papists read (that, these men make it one of the chief Points of our difference from Rome,)

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Rome,) doth occasion them to triumph and reproach us, and confidently dissent from us in all the rest. I find in my self that my full certainty that they err in Transubstantiation and some other points, doth greatly resolve me to neglect them at least, or suspect them in the rest which seem more dubious. And when the Papists find men most *grossly* erring in the very point where they lay the main stress of the difference, who can expect otherwise, but that this should make them despise and cast away our Books, and take us as men self-condemned and already vanquished, and dispute with us with the prejudice as we do with an *Arrian* or *Socinian*? They themselves that cast away *our Books* because *they dissent from us*, may feel in themselves what the *Papists* are like to do on this temptation.

4. And it is not to be disregarded, that many private persons not studied in these points, are led away by the Authority of these men (for more than *Papists* believe as the Church believeth) to speak evil of the Truth, and sinfully to Backbite and Slander those Teachers, whom they hear others slander: and to speak evil of the things which they know not. And to see Gods own Servants seduced into *Disaffection* and *abuse* and *false Speeches* against those Ministers

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sters that do most clearly tell them the truth, is a thing not silently to be cherished by any that are valuers of *Love* and *Concord* among Christians, and of the *Truth* and their *Brethrens Souls*, and that are displeas'd with that which the Devil is most pleas'd and God displeas'd with. These are my Reasons, submitted to every Readers Censure, which may be as various as their Capacities, Interests or Prejudices.

My Arguments in the third Chapter I have but briefly and hastily mentioned, as dealing with the lovers of naked Truth, who will not refuse it when they see it in its self-evidence. But they that desire larger proof, may find enough in Mr. *Gataker* and Mr. *Wotton de Reconcil.* and in *John Goodwin* of *Justification*, (If they can read him without prejudice). From whom yet I differ in the Meritorious Cause of our Justification, and take in the habitual and actual Holiness of Christ as well as his Sufferings, and equal in Merits; and think that *pardon it self is merited* by his *Obedience* as well as by his *Satisfaction*: To say nothing of some of his too harsh expressions, about the Imputation of Faith, and non-imputation of Christs Obedience, which yet in some explications he mollifyeth, and sheweth that his sence is the same with theirs that place all our Righteousness in

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In remission of Sin; such as (besides those after-mentioned) are *Musculus*, *Chamier*, and abundance more: And when one saith that *Faith* is taken properly, and another that it is taken Relatively in Imputation, they seem to mean the same thing: For *Faith* properly taken is essentiated by its *Object*; And what *Christ's* Office is, and what *Faith's* Office is, I find almost all Protestants are agreed in sence, while they differ in the manner of expression, except there be a real difference in this point of *simple Personating* as in his perfect Holiness, and making the *Person of a Mediator* to contain essentially in *sensu Civili* the very *Person of every elect sinner*, and every such one to have verily been and done, in *sensu civili*, what *Christ* was and did.

It much marvel to find that with most the Imputation of *Satisfaction* is said to be for *Remission of the penalty*, and Imputation of perfect *Holiness* for the obtaining of the *Reward Eternal Life*; and yet that the far greater part of them that go that way say, that *Imputation of all Christs Righteousness* goeth first as the *Cause*, and *Remission of Sin* followeth as the *Effect*: So even Mr. *Roborough* pag. 55. and others. Which seemeth to me to have this Sence, as if God said to a *Believer*, [I do repute thee to have perfectly fulfilled the Law in *Christ*,] and so to be no sinner,

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ner, and therefore forgive thee all thy sin.] In our sence it is true and runs but thus [I do repute Christ to have been perfectly just habitually and actually in the Person of a Mediator in the Nature of Man, and to have suffered as if he had been a sinner, in the Person of a Sinner, by his own Consent, and that in the very place, and stead of sinners; and by this to have satisfied my Justice, and by both to have merited free Justification and Life, to be given by the new Covenant to all Believers; And thou being a Believer, I do repute thee justified and adopted by this satisfactory and meritorious Righteousness of Christ, and by this free Covenant-Gift, as verily and surely as if thou hadst done it and suffered thy self.]

For my own part I find by experience, that almost all Christians that I talk with of it, have just this very notion of our Justification which I have expressed, till some particular Disputer by way of Controversie hath thrust the other notion into their mind. And for peace-sake I will say again, what I have elsewhere said, that I cannot think but that almost all Protestants agree in the substance of this point of Justification (though some having not Acuteness enough to form their Notions of it rightly, nor Humility enough to suspect their Understandings, wrangle about Words, supposing it to be about

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bout the *Matter*), Because I find that all are agreed, 1. That no Elect Person is Justified or Righteous by Imputation while he is an Infidel or Ungodly (except three or four that speak confusedly, and support the *Antinomians*) 2. That God doth not repute us to have done what Christ did in our *individual natural Persons Physically*: The Controversie is about a *Civil personating*. 3. That God judgeth not falsely. 4. That Christ was not our Delegate and Instrument sent by us to do this in our stead, as a man payeth his debt by a Servant whom he sendeth with the money. 5. That therefore Christs Righteousness is not Imputed to us, as if we had done it by him as our Instrument. 6. That all the fruits of Christs Merits and Satisfaction are not ours upon our first believing (much less before). But we receive them by degrees: we have new pardon daily of new sins: We bear castigatory punishments, even Death and Denials, or loss of the greater assistance of the Spirit: Our Grace is all imperfect, &c. 7. That we are under a Law (and not left ungoverned and lawless) and that Christ is our King and Judge: And this Law is the Law or Covenant of Grace, containing, besides the Precepts of perfect Obedience to the Law natural and superadded, a *Gift of Christ with Pardon and Life*; but

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but only on Condition that we thankfully and believingly *accept the Gift*; And threatening non-liberation, and a far sorer punishment, to all that unbelievingly and unthankfully reject it. 8. That therefore this Testament or Covenant-Gift is God's Instrument, by which he giveth us our Right to Christ and Pardon and Life: And no man hath such Right but by this Testament-Gift. 9. That this, (called a Testament, Covenant, Promise, and Law in several respects) doth, besides the Conditions of our first Right, impose on us Continuance in the Faith, with sincere Holiness, as the necessary Condition of our continued Justification, and our actual Glorification. And that Heaven is the Reward of this keeping of the new Covenant, as to the *order of Gods Collation*, though as to the *value* of the Benefit, it is a *Free Gift*, purchased, merited and given by Christ. 10. That we shall all be judged by this Law of Christ. 11. That we shall all be judged according to our deeds; and those that have done good (not according to the Law of Innocency or Works, but according to the Law of Grace) shall go into everlasting life, and those that have done evil (not by meer sin as sin against the Law of Innocency) but by not keeping the Conditions
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of the Law of **Grace**, shall go into everlasting punishment. The sober reading of these following texts may end all our Controversie with men that dare not grossly make void the Word of **God**. Rev. 20. 12, 13. 22, 12. & 2. 23.) 12. That to be Justified at the day of Judgment, is, to be *adjudged to Life Eternal, and not condemned to Hell*. And therefore to be the cause or condition that we are *Judged to Glory*, and the Cause or Condition that we are *Justified* then, will be all one. 13. That to be *Judged* according to our deeds, is to be *Justified or Condemned* according to them. 14. That the great tryal of that day (as I have after said) will not be, whether Christ hath done his part, but whether we have part in him, and so whether we have believed, and performed the Condition of that Covenant which giveth Christ and Life. 15. That the whole scope of Christ's Sermons, and all the Gospel, calleth us from sin, on the motive of avoiding Hell, (after we are reputed Righteous) and calleth us to Holiness, Perseverance and overcoming, on the motive of laying up a good Foundation, and having a Treasure in Heaven, and getting the Crown of Righteousness. 16. That the after-sins of men imputed Righteous deserve Hell, or at least temporal punish-

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punishments, and abatements of Grace and Glory. 17. That after such sins, especially hainous, we must pray for Pardon, and repent that we may be pardoned, (and not say I fulfilled the Law in Christ as from my birth to my death, and therefore have no more need of Pardon.) 18. That he that saith he hath no sin, deceiveth himself, and is a lyar. 19. That Magistrates must punish sin as God's Officers; and Pastors by Censure in Christs name; and Parents also in their Children. 20. That if Christs *Holiness* and *perfect Obedience*, and Satisfaction and Merit, had bin *Ours* in *Right* and *Imputation*, as *simply* and *absolutely* and *fully* as it was *his own*, we could have no *Guilt*, no need of *Pardon*, no suspension or detention of the proper fruits of it, no punishment for sin, (specially not so great as the with-holding of degrees of Grace and Glory); And many of the consequents aforesaid could not have followed.

All this I think we are all agreed on; and none of it can with any face be denied by a Christian. And if so; 1. Then whether Christs *perfect Holiness* and *Obedience*, and *Sufferings*, *Merit* and *Satisfaction*, be all given us, and imputed unto us at our first believing as *Our own* in the very thing it self, by a full and proper *Title* to the thing:

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Or only so imputed to us, as to be judged a just cause of giving us all the effects in the degrees and time forementioned as God pleaseth, let all judge as evidence shall convince them. 2. And then, whether they do well that thrust their devised sence on the Churches as an Article of Faith, let the more impartial judge.

I conclude with this confession to the Reader, that though the matter of these Papers hath been thought on these thirty years, yet the Script is *hasty*, and defective in order and fulness; I could not have leisure so much as to affix in the margin all the texts which say what I assert: And several things, especially the state of the Case, are oft repeated. But that is, lest once reading suffice not to make them observed and understood; which if many times will do, I have my end. If any say, that I should take time to do things more accurately, I tell him that I know my straights of time, and quantity of business better than he doth; and I will rather be defective in the mode of one work, than leave undone the substance of another as great,

July, 20. 1672.

Richard Baxter.

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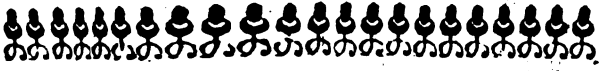
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Of the Imputation of Christs Righteousness • (Material or Formal) to Believers :

Whether we are Reputed personally to have suffered on the Cross, and to have satisfied God's Justice for our own sins, and to have been habitually perfectly Holy, and Actually perfectly Obedient, in Christ, or by Christ, and so to have merited our own Justification and Salvation. And whether Christ's Righteousness Habitual Active and Passive, be strictly made our own Righteousness, in the very thing it self simply Imputed to us, or only be made ours in the effects, and Righteousness Imputed to us when we believe, because Christ hath satisfied and fulfilled the Law, and thereby merited it for us. The last is affirmed, and the two first Questions denied.



Have said so much of this subject already in my Confession, but especially in my Disputations of Justification, and in my Life of Faith that I thought not to have meddled with it any more ; But some occasions tell me that it is not yet needless, though those that have most need will not read it. But while some of them hold, that nothing which they account a Truth about the *Form and Manner of Worship* is to be silenced for the Churches peace, they should grant to me that *Real*

Truth so near the Foundation (in their own account) is not to be silenced when it *tendeth unto Peace.*

In opening my thoughts on this subject I shall reduce all to these Heads. 1. I shall give the brief *History* of this Controversie. 2. I shall open the true state of it; and assert what is to be asserted, and deny what is to be denied. 3. I shall give you the Reasons of my Denials. 4. I shall answer some *Objections.*

CHAP. I.

The History of the Controversie.

§ 1. **I**N the Gospel it self we have first *Christ's Doctrine delivered by his own mouth.* And in that there is so little said of this Subject that I find few that will pretend thence to resolve the Controversie, for Imputation in the rigorous sense. The same I say of the Acts of the Apostles, and all the rest of the New Testament, except *Paul's Epistles.*

The Apostle *Paul*, having to do with the *Jews*, who could not digest the equalizing of the *Gentiles* with them, and specially with the factious Jewish Christians, who thought the *Gentiles* must become *Profelytes* to *Moses* as well as to *Christ*, if they would be Justified and Saved, at large confuteth this opinion, and freeth the Consciences of the Gentile Christians from the Imposition of this yoke (as also did all the Apostles, *Act. 15.*) And in his arguing

going, prooveth that the *Mofaical Law* is fo far from being neceffary to the *Justification* of the *Gentiles*, that *Abraham* and the *Godly Jews* themfelves were not *Justified* by it, but by *Faith*. And that by the *works* of it (and confequently not by the *works* of the *Law* or *Covenant* of *Innocency*, which no man ever kept) no man could ever be *justified*: And therefore that they were to look for *Justification* by *Chrift* alone, and by *Faith* in him, or by meer *Chriftianity*; which the *Gentiles* might have as well as the *Jews*, the *Partition-wall* being taken down. This briefly is the true fcope of *Paul* in thefe *Controversies*.

§ 2. But in *Paul's* own days, there were fome things in his *Epiftles* which the unlearned and unftable did writ, as they did the other *Scriptures*, to their own deftruction, as *Peter* tells us, *2 Pet. 2*. And it feemeth by the *Epiftle* of *James*, that this was part of it: For he is faid there earneftly to difpute againft fome, who thought that *Faith* without *Chriftian works* themfelves, would *juftifie*, and flarfly affirmeth, that we are *Justified by Works*, and not by *Faith* only; that is, as it is a *Practical Faith*, in which is contained a *Consent* or *Covenant* to obey, which firft putteth us into a *juftified* ftate; fo it is that *Practical Faith* actually working by *Love*, and the actual performance of our *Covenant*, which by way of *Condition* is neceffary to our *Justification*, as Continued and as Consummate by the *Sentence* of *Judgment*. Againft which *Sentence* of *James* there is not a *syllable* to be found in *Paul*. But all the *Scripture* agreeth that all men fhall be *Judged*, that is, *Justified* or *Condemned*, according to their *works*. But it is not this *Controversie* (between *Faith* and

Works) which I am now to speak to, having done it enough heretofore.

§ 3. From the days of the Apostles till *Pelagius* and *Augustine*, this Controversie was little meddled with : For the truth is, the Pastors and Doctors took not Christianity in those days for a matter of Scholastick subtilty, but of plain *Faith* and *Piety*. And contented themselves to say that Christ dyed for our sins, and that we are Justified by Faith ; and that Christ was made unto us Righteousness, as he was made to us Wisdom, Sanctification and Redemption.

§ 4. But withal those three first Ages were so intent upon Holiness of Life, as that they addicted their Doctrine, their Zeal, and their constant endeavours to it : And particularly to great austerities to their Bodies, in great Fastings, and great contempt of the World, and exercises of Mortification, to kill their fleshy Lusts, and deny their Wills, and Worldly Interests ; to which end at last they got into Wilderesses, and Monasteries, where, in Fasting, and Prayer, and a single life, they might live as it were out of the World, while they were in it ; (Though indeed *persecution* first drove them thither to save themselves.) Into these Deserts and Monasteries those went that had most Zeal, but not usually most *Knowledge* : And they turned much of their Doctrine and discourses about these Austerities, and about the practices of a Godly Life, and about all the Miracles which were (some really) done, and (some feigned) by credulous soft people said to be done among them. So that in all these ages most of their writings are taken up, 1. In defending Christianity against the Heathens, which was the work

work of the Learned Doctors. 2. And in confusing swarms of Heresies that sprung up. 3. And in matters of Church-order, and Ecclesiastical and Monastical discipline. 4. And in the precepts of a Godly Life: But the point of Imputation was not only not meddled with distinctly, but almost all the Writers of those times, seem to give very much to *Mans free-will*, and to *works of Holiness*, and *sufferings*, making too rare and obscure mention of the distinct Interests of Christs Merits in our Justifications, at least, with any touch upon this Controversie: Yet generally holding *Pardon*, and *Grace* and *Salvation* only by Christs Sacrifice and Merits; though they speak most of *Mans Holiness*, when they called men to seek to make sure of Salvation.

§ 5. And indeed at the day of Judgment, the Question to be decided, will not be, Whether Christ dyed and did his part, but, Whether we believed and obeyed him and did our part: Not, Whether Christ performed his Covenant with the Father; but, Whether we performed our Covenant with him: For it is not Christ that is to be judged, *but we by Christ*.

§ 6. But *Pelagius* and *Augustine* disputing about the Power of Nature and Freewill and the Grace of Christ, began to make it a matter of great Ingenuity (as *Erasmus* speaketh) to be a Christian. *Pelagius* (a Brittain, of great wit, and continence, and a good and sober life, as *Austin* saith, *Epist.* 120.) firstly defended the Power of Nature and Freewill, and made Grace to consist only in the free Pardon of all sin through Christ, and in the *Doctrine* and *Perswasions* only to a holy life for the time to come, with Gods common ordinary help. *Augustine* copiously

ously (and justly) defended God's special eternal Election of some, and his special Grace given them to make them repent and believe, and persevere: (For though he maintained that some that were true Believers, Lovers of God, Justified and in a state of Salvation, did fall away and perish, yet he held that none of the *Elect* did fall *away and perish*; And he maintained that even the Justified that fell away, had their Faith by a special Grace above nature.) *Vid. August. de bono Persever. Cap. 8, & 9. & de Cor. & Grat. Cap. 8, & 9. & alibi passim.*

§ 7. In this their Controversie, the point of Justification fell into frequent debate: But no Controversie ever arose between them, *Whether Christ's personal Righteousness considered Materially or Formally, was by Imputation made ours as Proprietors of the thing it self, distinct from its effects; or, Whether God reputed us to have satisfied and also perfectly obeyed in Christ.* For *Augustine* himself, while he vehemently defendeth free Grace, speaketh too little even of the Pardon of sin: And though he say, that *Free Pardon* of sins is part of Grace, yet he maketh *Justification* to be that which we call Sanctification, that makes us inherently Righteous or new-Creatures, by the operation of the Holy Ghost: And he thinketh that this is the Justification which *Paul* pleadeth to be of Grace and not of works; yet including *Pardon of sin*, and confessing that *sometimes* to Justifie, signifieth in Scripture, not to make just, but to *judg just*. And though in it self this be but *de nomine*, and not *de re*; yet, 1. no doubt but as to many texts of Scripture *Austin* was mistaken, though some few texts *Beza* and others confess to be taken in his sence: 2. And the exposition of

many texts lieth upon it. But he that took Justification to be by the operation of the Holy Ghost giving us Love to God, could not take it to be by Imputation in the rigorous sence no question; nor doth *de re*.

§ 8. But because, as some that, it seems, never read *Augustine*, or understood not plain words, have nevertheless ventured confidently to deny what I have said of his Judgment in the points of Perseverance (in my Tract of Perseverance) so, it's like such men will have no more wariness what they say in the point of Justification; I will cite a few of *Augustine's* words among many, to show what he took Justification to be, though I differ from him *de nomine*.

Nec quia recti sunt corde, sed etiam ut recti sint corde, prosensit Justitiam suam, qua justificat impium.
— *Quo motu receditur ab illo fonte vite, cujus solius haustu justitia bibitur, bona scil. vita.* Aug. de Spir. & Lit. Cap. 7.

Deus est enim qui operatur in eis & velle & operari, pro bona voluntate. Hec est Justitia Dei, hoc est, quam Deus donat homini quem justificat impium. Hanc Dei justitiam ignorantes superbi Judei, & suam volentes constituere, justitia Dei non sunt subiecti. — Dei quippe dixit Justitiam, que homini ex Deo est, suam vero, quam putant sibi sufficere ad facienda mandata sine adjutorio & dono ejus qui legem dedit. His autem similes sunt qui cum profiteantur se esse Christianos, ipsi gratia Christi sic adversantur ut se humanis viribus divina existiment implere mandata. Epist. 120. cap. 21. & 22. & Epist. 200.

Es de Spir. & lit. c. 26. Factores justificabuntur: — Non tanquam per opera, nam per Gratiam justificentur:

ficentur : Cum dicat Gratus justificari hominem per fidem sine operibus legis, nihilque aliud velit intelligi, in eo quod dicit Gratus, nisi quia justificationem opera non precedunt : Aperte quippe alibi dicit, si gratia, jam non ex operibus : alioquin gratia non est gratia. Sed sic intelligendum est, factores Legis justificabuntur, ut sciamus eos non esse factores legis nisi justificentur ; ut non justificatio factoribus accedat, sed factores legis justificatio precedat : Quid est enim aliud Justificati, quam Justii facti, ab illo scilicet qui justificat Impium, ut ex impio fiat justus ? — Aut certe ita dictum est, Justificabuntur, ac si diceretur Justii habebuntur, justii deputabuntur.

Et ibid. cap. 29. Gentes quæ non se stabantur justitiam apprehenderunt justitiam, Justitiam autem quæ ex fide est, impretrando eam ex Deo, non ex seipsis presumendo ; Israel vero persequens legem justitiæ, in legem justitiæ, non pervenit : Quare ? Quia non ex fide, sed tanquam ex operibus : id est tanquam eam per seipsos operantes ; non in se credentes operari Deum. Deus est enim qui operatur in nobis — Finis enim legis Christus est omni credenti. Et adhuc dubitamus quæ sint opera legis, quibus homo non justificatur ; si ea tanquam sua crediderit sine adjutorio & dono Dei, quod est ex fide Jesu Christi — Ut possit homo facere bona & Sanctia, Deus operatur in homine per fidem Jesu Christi, qui finis ad Justitiam omni credenti : id est, per Spiritum incorporatus factusque membrum ejus, potest quisque illo incrementum intrinsecus dante, operari justitiam. — Justificatio autem ex fide impetratur — In tantum justus, in quantum salvus. Per hanc enim fidem credemus, quod etiam nos Deus a mortuis excitet ; interim Spiritu, ut in novitate ejus gratiæ temperanter & juste & pio

viva

viamus in hoc seculo — qui in Resurrectione sibi congrua, hoc est, in Justificatione precedit: — c. 30. Fides impetrat gratiam qua Lex impletur. —

Cap. 28. pag. 315. Ibi Lex Dei, non ex omni parte delata per iniquitatem, profecto scribitur, renovata, per gratiam: Nec istam inscriptionem, qua Justificatio est, poterat efficere in Judæis Lex in tabulis scripta.

Ibid. Cap. 9. pag. 307, 308. Justitia Dei manifestata est: non dixit, Justitia hominis vel justitia propria voluntatis, sed justitia Dei: Non qua Deus justior est; sed qua induit, hominem cum justificat impium. Hæc testificatur per Legem & Prophetas. Huic quippe testimonium perhibent Lex & Prophetæ. Lex quidem hoc ipsi, quod jubendo, & minando, & neminem justificando, sibi indicat dono Dei justificari hominem per Adjutorium Spiritus — Justitia autem Dei per fidem Jesu Christi, hoc est, per fidem qua Creditur in Christum: sicut autem ista fides Christi dicta non est, qua Credit Christus, sic & illa Justitia Dei non qua Justus est Deus. Verumque enim Nostrum est sed ideo Dei & Christi dicitur quod ejus nobis largitate donatur. — Justitia Dei sine lege est, quam Deus per Spiritum Gratiae Credenti confert sine adjutorio legis. — Justificati gratis per gratiam ipsius: non quod sine voluntate nostra fiat, sed voluntas nostra ostenditur infirma per legem, ut sancta Gratia Voluntatem, & sanata voluntas impleat Legem. — Et cap. 10. Confugiamus per fidem ad Justificantem Gratiam, & per donum Spiritus suavitate justitiæ delectati, pœnam literæ imitantis evadant. Vid. Ep. 89. q. 2. Et lib. 3. ad Bonifac. c. 7.

Et Tract. 3. in Joan. when he saith that, Omnes qui per Christum Justificati justî, non in se, sed in illis; he expoundeth it of Regeneration by Christi.

Et Serm. 15. de verb. Apost. *Sine voluntate tua non eris in te Justitia Dei. Voluntas non est nisi tua, Justitia non est nisi Dei*: he expounds it of Holiness. — *Traditus est propter delicta nostra, & resurrexit, propter justificationem nostram. Quid est, Propter Justificationem nostram? Ut justificet nos, & justos faciat nos. Eris opus Dei non solum quia homo es, sed quia Justus es: Qui fecit te sine te, non te justificat sine te: Tamen ipse justificat, ne sit justitia tua. — Dei justitiam dat non litera occidens, sed vivificans Spiritus. — Vid. de Grat. Christi Cap. 13, 14.*

Abundance such passages in *Augustine* fully shew that he took Justification to signifie Sanctification, or the Spirits renovation of us; and thinks it is called the Righteousness of God and Christ, and not ours, because by the Spirit he worketh it in us. And when he saith that *bona opera sequuntur Justificatum, non precedunt Justificandum* (as in sence he often doth) he meaneth that we are freely sanctified, before we do good. I would cite abundance, but for swelling the writing, and tiring the Reader. And his followers *Prosper*, and *Fulgentius* go the same way, as you may easily find in their writings.

Johan Crocius in his copious Treatise of Justification, *Disp. 9. p. 442.* saith, *Augustinum Justificationis nomine utramque partem complecti, id est, tum Remissionem peccatorum quæ proprie Justificatio dicitur, tum Sanctificationem* — *Cum quo nos sentimus quoad rem ipsam, tantum dissidemus in loquendi formâ.*

§ 9. The Schoolmen being led by the Scholastic wit of *Augustine*, fell into the same phrase of speech and opinions, *Lombard* making *Augustine*

his Master, and the rest making him theirs, till some began to look more towards the Semipelagian way.

§ 10. And when Church-Tyranny and Ignorance, had obscured the Christian Light, the true sense of Justification by the Righteousness of Christ, was much obscured with the rest, and a world of humane inventions under the name of Good works, were brought in to take up the peoples minds; And the merits of man, and of the Virgin *Mary*, sounded louder than the merits of Christ, in too many places: And the people that were ignorant of the true Justification, were filled with the noise of Pardons, Indulgences, Satisfactions, Penances, Pilgrimages, and such like.

§ 11. *Luther* finding the Church in this dangerous and woful state, where he lived, did labour to reduce mens minds and trust, from humane fopperies and merits, and indulgences, to Christ, and to help them to the Knowledge of true Righteousness: But according to his temper in the heat of his Spirit, he sometimes let fall some words which seemed plainly to make Christs own personal Righteousness in it self to be every Believers own by Imputation, and our sins to be verily Christs own sins in themselves by Imputation: Though by many other words he sheweth that he meant only, that our sins were Christs in the effects and not in themselves, and Christs personal Righteousness ours in the effects and not in it self.

§ 12. But his Book on the *Galatians*, and some other words, gave occasion to the errors of some then called *Antinomians*, and afterward *Libertines* (when some additions were made to their errors.) Of these *Isebius Agricola* was the chief: Whom

Luther

Luther confuted and reduced, better expounding his own words : But *Islebins* ere long turned back to the Contrary extreme of Popery, and with *Sidonius* and *Julius Pflug*, (three Popish Bishops made for that purpose) promoted the Emperours *Interim* to the persecution of the Protestants.

§ 13. The Protestant Reformers themselves spake variously of this subject. Most of them rightly asserted that Christ's Righteousness was ours by the way of Meriting our Righteousness, which was therefore said to be Imputed to us. Some of them follow'd *Luthers* first words, and said that Christ's sufferings and all his personal Righteousness was Imputed to us, so as to be ours in it self, and when judged as if we had personally done what he did, and were righteous with the same Righteousness that he was.

§ 14. *Ambsdorffius*, *Gallus*, and some other hot *Lutherans* were so jealous of the name of works, that they maintained that good works were not necessary to Salvation. (Yea as to Salvation some called them hurtful :) And *Georgius Major* a Learned sober Divine was numbered by them among the *Hereticks*, for maintaining that Good works were necessary to Salvation ; as you may see in the perverse writings of *Onusseburgius* and many others.

§ 15. *Andreas Osiander* (otherwise a Learned Protestant) took up the opinion, that we are Justified by the very essential Righteousness of God himself. But he had few followers.

§ 16. The Papists fastening upon those Divines who held Imputation of Christ's personal Righteousness in it self in the rigid sence, did hereupon greatly insult against the Protestants, as if it had
been

been their common doctrine, and it greatly stopt the Reformation: For many seeing that some made that a Fundamental in our difference, and *articulus stantis & cadentis Ecclesie*, and seeing how easily it was disproved, how fully it was against the Doctrine of all the ancient Church, and what intolerable Consequences followed, did judge by that of the rest of our Doctrine, and were settledly hardened against all.

§ 17. The Learned Divines of *Germany* perceiving this, fell to a fresh review of the Controversie; and after a while abundance of very Learned Godly Doctors fell to distinguish between the Active and Passive Righteousness of Christ; and not accurately distinguishing of Imputation, because they perceived that Christ suffered in our stead, in a fuller sense than he could be said to be *Holy* in our stead, or fulfil the Law in our stead. Hereupon they principally managed the Controversie, as about the sort of Righteousness Imputed to us: And a great number of the most Learned famous Godly Divines of the Reformed Churches, maintained that Christ's Passive Righteousness was Imputed to us, even his whole Humiliation or Suffering, by which the pardon of all sins of Commission and Omission was procured for us, but that his *Active Righteousness* was not Imputed to us, though it profited us; but was *Justitia Personæ* to make Christ a fit Sacrifice for our sins, having none of his own, but the Suffering was his *Justitia Meriti*. His Obedience they said was performed *nostro bono, non nostro loco*, for our good but not in our stead; but his *Sufferings*, both *nostro bono & loco*, both for our good and in our stead: but neither of them so strictly in *nostrâ Personâ* in our Person, as if we did it by and in Christ. The Writers that defended

fended this were *Cargius*, and that holy man *Olevian* and *Ursine*, and *Paræus*, and *Scultetus*, and *Piscator*, *Alstedius*, *Wendeline*, *Beckman*, and many more. He that will see the sum of their arguings may read it in *Wendeline's Theolog. lib. 1. cap. 25.* and in *Paræus* his *Miscellanies* after *Ursine's Corpus Theolog.* After them *Camero* with his Learned followers took it up in France. *Leg. Cameron. p. 364-390. Thef. Sal. vol. 1. Placei Disp. de Just. § 29. & Part. 2 de Satisf. § 42.* So that at that time (as *Paræus* tells you) there were four opinions: some thought Christ's Passive Righteousness only was Imputed to us; some also his *Active* instead of our *Actual* Obedience; some also his *Habitual* instead of our *Habitual* perfection; And some thought also his *Divine* Righteousness was Imputed to us, because of our Union with Christ, God and Man. (Imputed I say; for I now speak not of *Osiander's* opinion of Inhesion.) And *Lubbertus* wrote a Conciliatory Tractate favouring those that were for the Passive part. And *Forbes* hath written for the Passive only imputed. *Molineus* casteth away the distinction, *Thef. Sedan. v. 1. p. 625. § 18.*

§ 18. In England most Divines used the phrase, that we were Justified by the forgiveness of sin and the Imputation of Christ's Righteousness, and being accepted as Righteous unto life thereon: But the sense of Imputation few pretended accurately to discuss. *Davenant* who dealt most elaborately in it, and maintaineth Imputation stiffly, in terms; yet when he telleth you what Protestants mean by it, saith, that [*Possunt nobis imputari, non solum nostræ possessiones, actiones, qualitates, sed etiam extrinseca quedam, quæ nec à nobis fluunt, nec in nobis be-*

rent

vens : De facto autem Imputantur, quando illorum intuitus & respectus valent nobis ad aliquem effectum, eque ac si a nobis aut in nobis essent. (Note, that he saith, but *ad aliquem effectum, non ad omnem.*) And he instanceth in one that is a slothful fellow himself, but is advanced to the Kings Favour and Nobility for some great Service done by his Progenitors to the Common-wealth. And in one that deserving death is pardoned through the Intercession of a friend, or upon some suffering in his stead which the King imposeth on his Friend. This is the Imputation which Davenant and other such Protestants plead for; which I think is not to be denied. Were it not for lengthening the discourse and wearying the Reader, I would cite many other of our greatest Divines, who plead for the Imputation of Christ's Righteousness, that *Davenant* here expoundeth himself.

But some less judicious grating upon a harsh and unsound sence, Mr. *Anthony Wotton* a very Learned and Godly Divine of London, wrote a Latine Treatise *de Reconciliatione*, one of the Learnedst that hath ever been written of that subject, in which he laboureth to disprove the rigid Imputation of Christs Holiness and Obedience to man; and sheweth that he is Righteous to whom all sin of Omision and Commission is forgiven; and confuteth these three Assertions. 1. That *A Sinner is Reputed to have fulfilled the Law in and by Christ.* 2. *And being repared to have fulfilled the Law, is taken for formally just as a fulfiller of it.* 3. *And being formally just as a fulfiller of the Law, Life eternal is due so him by that Covenant, that saith, do this and live.* Vid. Part. 2. li. 1. Cap. 11. pag. 152. *Cum sequentibus.* Thus and much further Mr. *Wotton* went to

the very quick of the Controverſie, and irrefragably overthrew the rigid Imputation.

But Mr. *William Bradshaw*, a Learned Godly Nonconformiſt, being grieved at the differences about the Active and Paſſive Righteouſneſs, and thinking that Mr. *Wotton* denied all Imputation of the Active Righteouſneſs (which he did not, but owneth it to be Imputed as a meritorious Cauſe :) Part. 2. li. 1. Cap. 13. pag. 165. *Ne illud quidem negaverim, imputari nobis illius juſtitiam & obedientiam, ut ad noſtrum fructum redundet : Id unum non concedo, Legem nos in Chriſto & per Chriſtum ſervâſſe, ut propter eam a nobis præſtitam vita æterna ex federe, Hoc fac et vires, debeatur.* Mr. *Bradshaw* I ſay attempted a Conciliatory middle way, which indeed is the ſame in the main with Mr. *Wotton's*: He honoureth the Learned Godly perſons on each ſide, but maintaineth that the Active and Paſſive Righteouſneſs are both Imputed, but not in the rigid ſence of Imputation, denying both theſe Propoſitions.

1. That Chriſt by the Merits of his Paſſive Obedience only, hath freed us from the guilt of all ſin, both Actual. and Original, of Omiſſion and Commiſſion.
2. That in the Imputation of Chriſt's Obedience both Active and Paſſive, God doth ſo behold and conſider a ſinner in Chriſt, as if the ſinner himſelf had done and ſuffered thoſe very particulars which Chriſt did and ſuffered for him. And he wrote a ſmall book with great accurateness in *Engliſh* firſt, and *Latin* after, opening the nature of Juſtification, which hath been deſervedly applauded ever ſince. His boſom-Friend Mr. *Tho. Gataker*, (a man of rare Learning and Humility) next ſet in to defend Mr. *Bradshaw's* way, and wrote in *Latin* Animadverſions on *Lucius* (who oppoſed

Piſcator,

Piscator, and erred on one side for rigid Imputation) and on *Piscator* who on the other side was for Justification by the Passive Righteousness only; and other things he wrote with great Learning and Judgment in that cause.

About that time the Doctrine of personal Imputation in the rigid sense began to be fully improved in *England*, by the Sect of the *Antinomians* (truly called *Libertines*) of whom Dr. *Crispe* was the most eminent Ring-leader, whose books took wonderfully with ignorant Professors under the pretence of extolling Christ and free-Grace. After him rose Mr. *Randal*, and Mr. *John Simpson*, and then Mr. *Town*, and at last in the Armies of the Parllament, *Saltmarsh*, and so many more, as that it seemed to be likely to have carried most of the Professors in the Army, and abundance in the City and Country that way: But that suddenly (one Novelty being set up against another) the opinions called *Arminianism* rose up against it, and gave it a check and carryed many in the Army and City the clean contrary way: And these two Parties divided a great part of the raw injudicious sort of the professors between them, which usually are the greatest part: but especially in the Army which was like to become a Law and example to others.

Before this *John Goodwin* (not yet turned *Arminian*) preached and wrote with great diligence about Justification against the rigid sense of Imputation, who being answered by Mr. *Walker*, and Mr. *Robourough*, with far inferiour strength, his book had the greater success for such answers.

The *Antinomians* then swarming in *London*, Mr. *Aubony Berges*, a very worthy Divine was em-

ployed

ployed to Preach and Print against them; which he did in several books: but had he been acquainted with the men as I was, he would have found more need to have vindicated the Gospel against them than the Law.

Being daily conversant my self with the *Antinomian* and *Arminian* Souldiers, and hearing their daily contests, I thought it pittie that nothing but one extreme should be used to beat down that other, and I found the *Antinomian* party far the stronger, higher, and more fierce, and working towards greater changes and subversions; And I found that they were just falling in with *Salmarsh*, that *Christ bath repented and believed for us, and that we must no more question our Faith and Repentance, than Christ*. This awakened me better to study these points; And being young, and not furnished with sufficient reading of the Controversie, and also being where were no libraries, I was put to study only the *naked matter in it self*. Whereupon I shortly wrote a small book called *Aphorisms of Justification, &c.* Which contained that Doctrine in substance which I judg found; but being the first that I wrote, it had several expressions in it which needed correction; which made me suspend or retract it till I had time to reform them. Mens judgments of it were various, some for it and some against it: I had before been a great esteemer of two books of one name, *Vindicie Gratie*, Mr. *Pembles* and Dr. *Twisses*, above most other books. And from them I had taken in the opinion of a double Justification, one *in foro Dei* as an Immanent eternal Act of God, and another *in foro Conscientie*, the Knowledge of that; and I knew no other: But now I saw, that neither of those

those was the Justification which the Scripture spake of. But some half-*Antinomians* which were for the Justification before Faith, which I wrote against, were most angry with my book. And Mr. *Cranden* wrote against it, which I answered in an *Apologie*, and *fullyer* wrote my judgment in my *Confession*; and yet more fully in some Disputations of Justification against Mr. *Burges*, who had in a book of Justification made some exceptions; and pag. 346. had defended, That [*As in Christ's suffering we were looked upon by God as suffering in him; so by Christ's obeying of the Law, we were beheld, as fulfilling the Law in him.*] To those Disputations I never had any answer. And since then in my *Life of Faith*, I have opened the *Libertine* errors about Justification, and stated the sense of Imputation.

Divers writers were then employed on these subjects: Mr. *Eyers* for Justification before Faith (that is, of elect Infidels) and Mr. *Benjamin Woodbridg*, Mr. *Tho. Warren* against it. Mr. *Hotchkis* wrote a considerable Book of Forgiveness of sin, defending the sounder way: Mr. *George Hopkins*, wrote to prove that Justification and Sanctification are equally carried on together: Mr. *Warton*, Mr. *Graile*, Mr. *Jessop*, (clearing the sense of Dr. *Twisse*,) and many others wrote against *Antinomianism*. But no man more clearly opened the whole doctrine of Justification, than Learned and Pious Mr. *Gibbons* Minister at *Black-Fryers*, in a Sermon Printed in the *Lectures* at *St. Giles* in the *Fields*. By such endeavours the before-prevailing *Antinomianism* was suddenly and somewhat marvelously suppressed, so that there was no great noise made by it.

About Imputation that which I asserted was a-

gainst the two fore-described extremes; in short,
 " That we are Justified by Christ's whole Righteous-
 " ness, Passive, Active, and Habitual, yea the Di-
 " vine so far included as by Union advancing the rest
 " to a valuable sufficiency: That the Passive, that is,
 " Christ's whole Humiliation is *satisfactory* first, and
 " so meritorious, and the Active and Habitual meri-
 " torious primarily. That as God the Father did
 " appoint to Christ as Mediator his Duty for our
 " Redemption by a Law or Covenant, so Christ's
 " whole fulfilling that Law, or performance of his
 " Covenant-Conditions as such (by Habitual and
 " Actual perfection, and by Suffering) made up
 " one Meritorious Cause of our Justification, not
 " distinguishing with Mr. *Gataker* of the pure mo-
 " ral, and the servile part of Christ's Obedience, save
 " only as one is more a part of Humiliation than the
 " other, but in point of Merit taking in all: That
 " as Christ suffered in our stead that we might not
 " suffer, and obeyed in our nature, that perfection
 " of Obedience might not be necessary to our *Justi-*
 " *fication*, and this in the person of a Mediator
 " and Sponsor for us sinners, but not so in our *Per-*
 " *sons*, as that we truly in a moral or civil sense,
 " did all this in and by him; Even so God repu-
 " teth the thing to be as it is, and so far Imputeth
 " Christ's Righteousness and Merits and Satisfaction
 " to us, as that it is Reputed by him the true Me-
 " ritorious Cause of our Justification; and that for
 " it God maketh a Covenant of Grace, in which he
 " freely giveth Christ, Pardon and Life to all that
 " accept the Gift as it is; so that the Accepters
 " are by this Covenant or Gift as surely justified
 " and saved by Christ's Righteousness as if they had
 " Obeyed

" Obeyed and Satisfied themselves. Not that Christ
 " meriteth that we shall have Grace to fulfil the
 " Law our selves and stand before God in a Right-
 " teousness of our own, which will answer the Law
 " of works and justifie us : But that the Condi-
 " tions of the Gift in the Covenant of Grace being
 " performed by every penitent Believer, that Cove-
 " nant doth pardon all their sins (as Gods Instru-
 " ment) and giveth them a Right to Life eternal,
 " for Christs Merits.

This is the sense of Imputation which I and o-
 thers asserted as the true healing middle way. And
 as bad as they are, among the most Learned Papists,
 Cornelius a Lapide is cited by Mr. Wotton, Vasquez
 by Davenant, Suarez by Mr. Burges, as speaking
 for some such Imputation, and Merit : Grotius de
 Satisf. is clear for it.

But the Brethren called Congregational or Inde-
 pendent in their Meeting at the Savoy, Oct. 12.
 1658. publishing a Declaration of their Faith, Cap.
 11. have these words [*Those whom God effectually
 calleth, be also freely justifieth; not by infusing Right-
 teousness into them, but by pardoning their Sins, and
 by accounting and accepting their persons as Righteous,
 not for any thing wrought in them, or done by them,
 but for Christs sake alone: not by imputing Faith it
 self, the act of believing, or any other evangelical Obe-
 dience to them, as their Righteousness; but by Impu-
 ting Christs Active Obedience to the whole Law, and
 Passive Obedience in his death, for their whole and sole
 Righteousness; they receiving and resting on him and his
 Righteousness by Faith.*]

Upon the publication of this it was variously
 spoken of : some thought that it gave the Papists

so great a scandal, and advantage to reproach the *Protestants* as denying all inherent Righteousness, that it was necessary that we should disclaim it : Others said that it was not their meaning to deny Inherent Righteousness, though their words so spake, but only that we are not justified by it : Many said that it was not the work of all of that party, but of some few that had an inclination to some of the *Antinomian* principles, out of a mistaken zeal of free Grace; and that it is well known that they differ from us, and therefore it cannot be imputed to us, and that it is best make no stir about it, lest it irritate them to make the matter worse by a Defence, & give the *Papists* too soon notice of it. And I spake with one Godly Minister that was of their Assembly, who told me, that they did not subscribe it, and that they meant but to deny Justification by inherent Righteousness. And though such men in the Articles of their declared Faith, no doubt can speak intelligibly and aptly, and are to be understood as they speak according to the common use of the words ; yet even able-men sometimes may be in this excepted, when eager engagement in an opinion and parties, carryeth them too precipitantly, and maketh them forget something, that should be remembered. The Sentences here which we excepted against are these two. But the first was not much offensive because their meaning was right ; *And the same words are in the Assemblies Confession, though they might better have been left out.*

Scrip-

Scriptures.

Declaration.

Rom. 4.3. What saith the Scripture? *Abraham believed God, and it was counted to him for Righteousness.*

Ver. 5. *To him that worketh not, but believeth on him that Justifyeth the Ungodly, his Faith is counted for Righteousness.*

Ver. 9. *For we say that Faith was reckoned to Abraham for Righteousness; How was it then reckoned?*

Ver. 11. *And he received the sign of Circumcision, a seal of the righteousness of the Faith, which he had yet being uncircumcised, that he might be the Father of all them that believe, — that Righteousness might be imputed to them also. — Ver 13. Through the Righteousness of Faith. — Ver. 16. Therefore it is of Faith that it might be by Grace. — vid. Ver. 17, 18, 19, 20, 21, 22, 23, 24. He was strong in Faith: fully persuaded that what he had promised, he was able also to perform; and therefore it was Imputed to him for Righteousness. Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we (or, who) believe on him that raised up Jesus our Lord from the dead.*

Gen. 15. 5, 6. *Tell the Stars — so shall thy seed be; And he believed in the Lord, and he counted it to him for Righteousness, Jam. 2. 21, 22, 23, 24. Was not Abraham our Father justified, by Works? — And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for Righteousness.*

[1 Not by imputing Faith it self, part of Believing, or any other Evangelical Obedience to them as their Righteousness]

Luk. 19. 17. *Well done thou good Servant, Because thou hast been Faithful in a very little, have thou authority over ten Cities.*

Mat. 25. 34, 35, 40, *Come ye blessed. — For I was hungry and ye gave me Meat.*

Gen. 22. 16, 17, *By my self I have sworn. — Because thou hast done this thing. —*

Joh. 16. 27. *For the Father himself loveth you, because you have loved me and have believed that I came out from God.* Many such passages are in Scripture.

Our opinion is; 1. That it is better to justify and expound the Scripture, than flatly to deny it: If Scripture so oft say, that *Faith* is reckoned or *Imputed* for *Righteousness*, it becometh not Christians, to say, *It is not*: But to shew in what sence it is, and in what it is not. For if it be so Imputed in *no sence*, the Scripture is made false: If in any sence, it should not be universally denied but with distinction.

2. We hold, that in Justification there is considerable, 1. The Purchasing and Meritorious Cause of Justification freely given in the new Covenant. This is only Christ's Sufferings and Righteousness, and so it is Reputed of God, and Imputed to us. 2. The *Order of Donation*, which is, *On Condition of Acceptance*; And so 3. The Condition of our *Title* to the free Gift by this Covenant; And that is, Our Faith, or Acceptance of the Gift according to its nature and use. And thus God Reputeth Faith, and Imputeth it to us, requiring but this *Condition of us* (which also he worketh in us) by the Covenant of Grace; whereas perfect Obedience

dience *was required of us*, by the Law of Innocency.

If we err in this explication, it had been better to confute us than deny God's Word.

Scriptures besides the former. Declaration.

1 Joh. 2. 29. *Every one* [2 For their sole
which doth Righteousness is born Righteousness.]
of God. — & 3. 7, 10. *He that doth Righteousness*
is Righteous, even as he is Righteous. — *Whosoever*
doth not righteousness is not of God.

2 Tim. 4. 8. *He hath laid up for us a Crown of*
Righteousness.

Heb. 11. 23. *Through Faith they wrought Righte-*
ousness. — Heb. 12. *The peaceable fruit of Righte-*
ousness. — Jam. 3. 18. *The fruit of Righteousness*
is sown in Peace. — 1 Pet. 2. 24. *That we being*
dead to sin, should live unto righteousness, Mat 5. 20.
Except your Righteousness exceed the Righteousness of
the Scribes and Pharisees, &c. — Luk. 1. 71. *In Ho-*
liness and Righteousness before him all the days of our
Life. — Act. 10. 35. *He that feareth God, and*
worketh Righteousness is accepted of him, — Rom.
6. 13, 16, 18, 19, 20. *Whether of sin unto death, or*
of Obedience unto Righteousness. — 1 Cor. 15. 34.
Awake to Righteousness and sin not. — Eph. 5. 9.
The fruit of the Spirit is in all Goodness, and Righte-
ousness. — Dan. 12. 3. *They shall turn many to*
Righteousness. — Dan. 4. 27. *Break off thy sins by*
Righteousness. — Eph. 4. 24. *The new-man which*
after God is created in Righteousness. — Gen. 7. 1.
I see have I seen Righteous before me. — Gen. 18.
23, 24, 25, 26. *Far be it from thee, to destroy the*
Righteous with the Wicked. — Prov. 24. 24. *He*
that

that saith to the Wicked thou art Righteous, him shall the people Curse, Nations shall abhor him. — Isa. 3. 10. Say to the Righteous, it shall be well with him, Isa. 5. 23. That take away the Righteousness from the Righteous. — Mat. 25. 37, 46. Then shall the Righteous answer. — The Righteous into life eternal. — Luk. 1. 6. They were both Righteous before God. — Heb. 11. 4, 7. By Faith Abel offered to God a more excellent Sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his Gifts. By Faith Noah being warned of God of things not seen as yet, moved with fear, prepared an Ark, — by which he became heir of the Righteousness by Faith, 1 Pet. 4. 18. If the Righteous be scarcely saved. — Math. 10. 41. He that receiveth a Righteous man in the name of a Righteous man, shall have a Righteous mans reward. — 1 Tim. 1. 9. The Law is not made for a Righteous man, but for — Many score of texts more mention a Righteousness distinct from that of Christ imputed to us.

Judg. now, Whether he that believeth God should believe that he Imputeth Christs Obedience and Suffering to us, [for our *Sole Righteousness*.]

That which is not our *sole Righteousness*, is not so Reputed by God nor Imputed: But Christs Obedience and Suffering is not our *sole Righteousness*. — See *Davenants*'s many arguments to prove that we have an Inherent Righteousness.

Obj. But, they mean, [*our Sole Righteousness by which we are Justified*.]

Ans. 1. We can tell no mans meaning but by his words, especially not contrary to them, especially in an accurate Declaration of Faith. 2. Suppose it had been so said, we maintain on the contrary, 1. That

That we are Justified by more sorts of Righteousness than one, in several respects. We are justified *only by Christ's Righteousness* as the Purchasing and Meritorious Cause of our Justification freely given by that new Covenant. We are Justified by the Righteousness of God the Father; as performing his Covenant with Christ and us, (efficiently). We are justified efficiently by the Righteousness of Christ as our Judge, passing a just sentence according to his Covenant: These last are neither *Ours* nor Imputed to us: But we are justified also against the Accusation, of being finally Impenitent Unbelievers or unholy, by the personal particular Righteousness of our own Repentance, *Faith and Holiness*.

For 2. We say, that there is an universal Justification or Righteousness, and there is a particular one. And this *particular* one may be the *Condition and Evidence* of our Title to all the rest. And this is our case. The Day of Judgment is not to try and Judge *Christ, or his Merits, but us*: He will judge us himself by his new Law or Covenant, the sum of which is, [*Except ye Repent, ye shall all perish: and, He that believeth, shall be saved: and he that believeth not, shall be condemned.* If we be not accused of *Impenitence or Unbelief*, but only of *not-fulfilling the Law of Innocency*, that will suppose that we are to be tryed only by *that Law*, which is not true: And then we refer the Accuser only to *Christ's Righteousness*, and to the *Pardoning Law of Grace*, and to nothing in our selves to answer that charge; And so it would be *Christ's part* only that would be judged. But *Matth. 25.* and all the Scripture assureth us of the contrary, that it's *Our part* that it is to be tryed and judged, and that we shall

shall be all judged according to what we have done: And no man is in danger there of any other accusation, but that he did not truly *Repent* and *Believe*, and live a *holy life to Christ*: And shall the *Penitent Believer* say, *I did never Repent and Believe, but Christ did it for me*; and so use *two Lyes*, one of Christ, and another of himself, that he may be justified? Or shall the *Unholy, Impenitent Infidel* say, *It's true I was never a Penitent Believer, or holy, but Christ was for me, or Christs Righteousness is my sole Righteousness?* that is a falsehood; For Christs Righteousness is none of his. So that there is a *particular personal Righteousness*, consisting in *Faith and Repentance*, which by way of *Condition* and *Evidence* of our title to Christ and his Gift of Pardon and Life, is of absolute necessity in our Justification. Therefore Imputed Righteousness is not the *sole Righteousness* which must justify us.

I cited abundance of plain Texts to this purpose in my Confession, pag. 57. &c. Of which book I add, that when it was in the press, I procured those three persons whom I most highly valued for judgment, Mr. *Gataker*, (whose last work it was in this World) Mr. *Vines*, and lastly Arch-Bishop *Usher* to read it over, except the Epistles (Mr. *Gataker* read only to pag. 163.) and no one of them advised me to alter one word, nor signified their dissent to any word of it. But I have been long on this: to proceed in the History. —

The same year that I wrote that book, that most judicious excellent man *Joshua Placcus* of *Sannours* in *France*, was exercised in a Controversie conjunct with this; How far *Adams* sin is imputed to us: And to speak truth, at first in the *Ibeses Salmuriens.*

Vol.

Vol. 1. he seemed plainly to dispute against the Imputation of *Adam's* actual sin, and his arguments I elsewhere answer.) And *Andr. Rivet* wrote a Collection of the Judgment of all sorts of Divines for the contrary. But after he vindicated himself, & shewed that his Doctrine was, that *Adam's* fact is not immediately imputed to each of us, as if our persons as persons had been all fully represented in *Adam's* person (by an arbitrary Law or Will of God) or reputed so to be: But that our Persons being Virtually or Seminally in him, we derive from him first our Persons, and in them a corrupted nature, and that nature corrupted and justly deserted by the Spirit of God, because it is derived from *Adam* that so sinned: And so that *Adams* fact is imputed to us mediately, *mediate natura & Corruptione*, but not primarily and immediately.

This doctrine of the Good and Judicious man was thought too new to escape sharp censures, so that a rumour was spread abroad that he denied all Imputation of *Adams* fact, and placed original guilt only in the Guilt of Corruption, for which indeed he gave occasion. A Synod being called at *Charenton*, this opinion without naming any Author was condemned, & all Ministers required to subscribe it: *Amyraldus* being of *Placeus* mind, in a speech of two hours vindicated his opinion. *Placeus* knowing that the Decree did not touch him, took no notice of it. But *Gerissolius* of *Monsauban* wrote against him, pretending him condemned by the Decree, which *Drelin-court* one that drew it up, denied, professing himself of *Placeus* his judgment. And *Rivet* also, *Maresius*, *Carol. Daubuz* and others, misunderstanding him wrote against him.

D

For

For my part I confess that I am not satisfied in his distinction of *Mediate* and *Immediate Imputation*: I see not, but our *Persons* as derived from *Adam*, being supposed to be in Being, we are at once Reputed to be such as Virtually sinned in him, and such as are deprived of God's Image. And if either must be put first, me-thinks it should rather be the former, we being therefore deprived of God's Image (not by God, but by *Adam*) because he sinned it away from himself. It satisfieth me much more, to distinguish of our *Being* and so *sinning in Adam Personally* and *Seminally*, or *Virtually*: we were not *Persons* in *Adam* when he sinned; therefore we did not so sin in him: And it is a fiction added to God's Word, to say that God (because he would do it) reputed us to be what we were not. But we were *Seminally* in *Adam* as in *Causâ naturali*, who was to produce us out of his very essence: And therefore that kind of being which we had in him, could not be innocent when he was guilty: And when we had our *Natures* and *Persons* from him, we are justly reputed to be as we are, the offspring of one that actually sinned: And so when our *Existence* and *Personality* maketh us capable Subjects, we are guilty *Persons* of his sin; though not with so *plenary a sort of Guilt as he*.

And I fear not to say, that as I lay the ground of this Imputation in Nature it self, so I doubt not but I have elsewhere proved that there is more participation of all Children in the guilt of their parents sins by nature, than is sufficiently acknowledged or lamented by most, though Scripture abound with the proof of it: And that the overlooking it, and laying all upon God's arbitrary *Covenanc*

venant and Imputation, is the great temptation to *Pelagians* to deny Original sin: And that our misery no more increaseth by it, is, because we are now under a Covenant that doth not so charge all culpability on mankind, as the Law of Innocency did alone. And there is something of Pardon in the Case. And the *English Litany*, (after *Exra*, *Daniel* and others) well prayeth, Remember not, Lord, our offences, nor the offences of our Forefathers, &c.

This same *Placeus* in *Thef. Salmuriens. Vol. I.* hath opened the doctrine of Justification so fully, that I think that one Disputation might spare some the reading of many contentious Volumes.

The rigid assertors of Imputation proved such a *stumbling-block* to many, that they run into the other extreme, and not only denied it, but vehemently loaded it with the Charges of over-throwing all Godliness and Obedience. Of these *Parker* (as is said) with some others wrote against it in an answer to the Assemblies Confession: *Dr. Gell* often reproacheth it in a large Book in *Folio*. And lastly and most sharply and confidently *Herbert Thorndike*, (to mention no more.)

The History of this Controversie of Imputation, I conclude, though disorderly, with the sense of all the Christian Churches, in the Creeds and Harmony of Confessions, because they were too long to be fitly inserted by the way.

The Consent of Christians, and specially Protestants, about the Imputation of Christ's Righteousness in Justification; How far and in what sence it is Imputed.

I. **S**EEING Baptism is our visible initiation into Christianity, we must there begin, and see what of this is there contained. Mat. 28. 19. *Baptizing them into the name of the Father, the Son, and the Holy Ghost,* Mar. 16. 16. *He that believeth, and is baptized, shall be saved,* Act. 2. 38. *Repent, and be Baptized every one of you in the name of Jesus Christ for the Remission of sins, and ye shall receive the gift of the Holy Ghost.* See Act. 8. 36, 37, 38. *The Eunuch's Faith and Baptism.* Act. 22. 16. *Arise, and be baptized, and wash away thy sins, having called on the name of the Lord.* Rom. 6. 3. *So many as were baptized into Jesus Christ, were baptized into his death.* Gal. 3. 27. *As many as have been baptized into Christ, have put on Christ.* 1. Pet. 3. 21. *The like whereunto, Baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good Conscience towards God) by the Resurrection of Jesus Christ.* Rom. 4. 24, 25. *But for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead: who was delivered for our offences, and was raised again for our Justification.* [Quæst. *How far Christ's Resurrection is imputed to us.*]

II. The Creed, called by the Apostles, hath but [I believe — the forgiveness of sins.]

III. The Nicene and Constantinopolitane Creed,

I

Acknowledge one Baptism for the Remission of sins; (Christ's Death, Burial, and Resurrection premised.)

IV. Athanasius's Creed [*Who suffered for our Salvation, descended into Hell, rose again the third day. — At whose coming all men shall rise again with their bodies, and shall give account for their own works; and they that have done good, shall go into everlasting life, and they that have done evil into everlasting Fire.*] (Remission is contained in Salvation.)

V. The Fathers sence I know not where the Reader can so easily and surely gather, without reading them all, as in *Laurentius* his Collection de *Justif.* after the *Corpus Confessionum*; and that to the best advantage of the Protestant Cause. They that will see their sence of so much as they accounted necessary to Salvation, may best find it in their Treatises of Baptism, and Catechizings of the Catechumens; Though they say less about our Controversie than I could wish they had. I will have no other Religion than they had. The Creed of *Damascus* in *Hieron. op. Tom. 2.* hath but (*In his Death and Blood we believe that we are cleansed — and have hope that we shall obtain the reward of good merit, (meaning our own); which the Helvetians own in the end of their Confession.*

VI. The Augustane Confession, Art. 3, 4. *Christ died — that he might reconcile the Father to us, and be a sacrifice, not only for original sin, but also for all the actual sins of men. — And that we may obtain these benefits of Christ, that is, Remission of sins, justification and life eternal, Christ gave us the Gospel in which these benefits are propounded. — To preach Repen-*

Repentance in his Name, and Remission of sins among all Nations. For when men propagated in the natural manner have sin, and cannot truly satisfy Gods Law, the Gospel reproveth sin, and sheweth us Christ the Mediator, and so teacheth us about Pardon of sins—That freely for Christ's sake are given us, Remission of sins, & Justification by Faith, by which we must confess that these are given us for Christ, who was made a Sacrifice for us, and appeased the Father. Though the Gospel require Penitence; yet that pardon of sin may be sure, it teacheth us that it is freely given us; that is, that it dependeth not on the Condition of our worthiness, nor is given for any precedent works, or worthiness of following works. — For Conscience in true fears findeth no work which it can oppose to the Wrath of God; and Christ is proposed and given us, to be a propitiator. This honour of Christ must not be transferred to our works. Therefore Paul saith, ye are saved freely, (or of Grace.) And it is of grace, that the promise might be sure; that is, Pardon will be sure; when we know that it dependeth not on the Condition of our worthiness, but is given for Christ. — In the Creed this Article [I believe the Forgiveness of sins,] is added to the history: And the rest of the history of Christ must be referred to this Article: For this benefit is the end of the history, Christ therefore suffered and rose again, that for him might be given us Remission of sins, and life everlasting.

Art. 6. When we are Reconciled by Faith, there must needs follow the Righteousness of good works. — But because the infirmity of mans nature is so great, that no man can satisfy the Law, it is necessary to teach men, not only that they must obey the Law, but also how this Obedience pleaseth, lest Consciences fall

into

into desperation, when they understand that they satisfy not the Law. This Obedience then pleaseth, not because it satisfieth the Law, but because the person is in Christ, reconciled by Faith, and believeth that the relics of his Sin are pardoned. We must ever hold that we obtain remission of sins, and the person is pronounced Righteous, that is, is accepted freely for Christ, by Faith: And afterward that Obedience to the Law pleaseth, and is reputed a certain Righteousness, and meritteth rewards.] Thus the first Protestants.

VII. The 11th Article of the Church of England (to which we all offer to subscribe) is [Of the Justification of Man. We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith; and not for our own works or deservings. Wherefore that we are justified by Faith only, is a most wholesome doctrine, and very full of Comfort, as more largely is expressed in the Homily of Justification.]

The said Homilies (of Salvation and Faith) say over and over the same thing. As pag. 14. [Three things go together in our Justification: On Gods part his great Mercy and Grace, on Christs part, Justice, that is the Satisfaction of Gods Justice, or the Price of our Redemption, by the offering of his body, and shedding of his blood, with fulfilling of the Law perfectly and thoroughly; And on our part true and lively Faith in the Merits of Jesus Christ: which yet is not ours, but by Gods working in us.

And pag. [A lively Faith is not only the common belief of the Articles of our Faith, but also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a steadfast hope of all good things to be received at Gods hand; and that although we through

infirmity

infirmity or temptation — do fall from him by sin, yet if we return again to him by true repentance, that he will forgive and forget our offences, for his Sons sake our Saviour Jesus Christ, and will make us inheritors with him of his everlasting Kingdom — Pag. 23. For the very sure and lively Christian Faith, is, to have an earnest trust and confidence in God, that he doth regard us, and is careful over us, as the Father is over the Child whom he doth love; and that he will be merciful unto us, for his only Sons sake; and that we have our Saviour Christ our perpetual Advocate and Prince, in whose only merits, oblation and suffering, we do trust that our offences be continually washed and purged, whensoever we repenting truly do return to him with our whole heart, steadfastly determining with our selves, through his grace to obey and serve him, in keeping his Commandments, &c.] So also the Apology. This is our doctrine of Imputation.

VIII. The Saxon Confession oft insisteth on the free Pardon of sin, not merited by us, but by Christ. And expoundeth Justification to be [Of unjust, that is, Guilty and disobedient, and not having Christ: to be made Just, that is, To be Absolved from Guilt for the Son of God, and an apprehender by Faith of Christ himself, who is our Righteousness; (as Jeremiab and Paul say) because by his Merit we have forgiveness, and God imputeth righteousness to us, and for him, reputeth us just, and by giving us his Spirit quickeneth and regenerateth us. — By being Justified by Faith alone we mean, that freely for our Mediator alone, not for our Contrition, or other Merits, the pardon of sin and reconciliation is given us. — And before, It is certain, when the mind is raised by this Faith, that the pardon of sin, Reconciliation and Imputation of Righteousness

nesses, are given for the Merit of Christ himself —
 And after [By Faith is meant Affiance, resting in the
 Son of God the Propitiator, for whom we are received
 and please (God) and not for our virtues and fulfilling
 of the Law.

IX. The Wittenberge Confession, (In Corp.
 Conf. pag. 104) *A man is made Accepted of God, and
 Reputed just before him, for the Son of God our Lord
 Jesus Christ alone, by Faith. And at the Judgment
 of God we must not trust to the Merit of any of the Vir-
 tues which we have, but to the sole Merit of our Lord
 Jesus Christ, which is made ours by Faith. And be-
 cause at the bar of God, where the case of true eternal
 Righteousness and Salvation will be pleaded, there is
 no place for mans Merits, but only for God's Mercy, and
 the Merits of our Lord Jesus Christ, whom we receive
 by Faith: therefore we think our Ancestors said rightly,
 that we are justified before God by Faith only.*

X. The Bohemian Confession, making Justifica-
 tion the principal Article, goeth the same way.
 [Pag. 183, 184. *By Christ men are Justified, obtain
 Salvation and Remission of sin, freely by Faith in Christ,
 through mercy, without any Work and Merit of man.
 And his death and blood alone is sufficient, to abolish
 & expiate all the sins of all men. All must come to Christ
 for pardon and Remission of Sin, Salvation and every
 thing. All our trust and hope is to be fastened on him
 alone. Through him only and his merits God is appeas'd
 and propitious; Loveth us, and giveth us Life eternal.*

XI. The Palatinate Confession, ib. pag. 149. [*I be-
 lieve that God the Father for the most full Satisfac-
 tion of Christ, doth never remember any of my sins, and
 that pravity which I must strive against while I live, but
 contrarily will rather of grace give me the righteous-
 ness*

ness of Christ, so that I have no need to fear the judgment of God. — And pag. 155. If he merited, and obtained Remission of all our sins, by the only and bitter passion, and death of the Cross, so be it we embracing it by true Faith, as the satisfaction for our sins, apply it to our selves. —] I find no more of this.

XII. The Polonian Churches of Lutherans and Bohemians agreed in the Augustane and Bohemian Confession before recited.

XIII. The Helvetian Confession, [To Justifie signifieth to the Apostle in the dispute of Justification, To Remit sins, to Absolve from the fault and punishment, to Receive into favour, and to Pronounce just. — For Christ took on himself, and took away the sins of the World, and satisfied Gods Justice. God therefore for the sake of Christ alone, suffering and raised again, is propitious to our sins, and imputeth them not to us, but imputeth the righteousness of Christ for ours; so that now we are not only cleansed and purged from sins, or Holy, but also endowed with the Righteousness of Christ, and so absolved from sins, Death and Condemnation, and are righteous and heirs of life eternal. Speaking properly, God only justifieth us, and justifieth only for Christ, not imputing to us sins, but imputing to us his Righteousness.] This Confession speaketh in terms neerest the opposed opinion: But indeed saith no more than we all say; Christs Righteousness being given and imputed to us as the Meritorious Cause of our pardon and right to life.

XIV. The Basil Confession, Art. 9. [We confess Remission of sins by Faith in Jesus Christ crucified. And though this Faith work continually by Love, yet Righteousness and Satisfaction for our Sins, we do not attribute to works, which are fruits of Faith; but only

ly to true assurance & faith in the blood shed of the Lamb of God. We ingenuously profess, that in Christ, who is our Righteousness, Holiness, Redemption, Way, Truth, Wisdom, Life, all things are freely given us. The works therefore of the faithful are done, not that they may satisfy for their sins, but only that by them, they may declare that they are thankful to God for so great benefits given us in Christ.

XV. The Argentine Confession of the four Cities, Cap. 3. ib. pag. 179. hath but this hereof: *When heretofore they delivered, that a mans own proper Works are required to his Justification, we teach that this is to be acknowledged wholly received of God's benevolence and Christ's Merit, and perceived only by Faith.* C. 4. *We are sure that no man can be made Righteous or saved, unless he love God above all, and most judiciously imitate him. We can no otherwise be Justified, that is, become both Righteous and Saved (for our Righteousness is our very Salvation) than if we being first indued with Faith, by which believing the Gospel, and perswaded that God hath adopted us as Sons, and will for ever give us his fatherly benevolence, we wholly depend on his beck (or will.)*

XVI. The Synod of Dort, mentioneth only Christs death for the pardon of sin and Justification. The Belgick Confession § 22. having mentioned Christ and his merits made ours, § 23. addeth, *[We believe that our blessedness consisteth in Remission of our sins for Jesus Christ; and that our Righteousness before God is therein contained, as David and Paul teach; We are justified freely, or by Grace, through the Redemption that is in Christ Jesus. We hold this Foundation firm, and give all the Glory to God—presuming nothing of our selves, and our merits,*
but

but we rest on the sole Obedience of a Crucified Christ ; which is ours when we believe in him.] Here you see in what sense they hold that Christs merits are ours ; Not to justify us by the Law, that faith, (*Obey perfectly and Live*) but as the merit of our pardon, which they here take for their whole Righteousness.

XVII. The Scottish Confession, Corp. Conf. pag. 125. hath but [*that true Believers receive in this life Remission of Sins, and that by Faith alone in Christs blood : So that though sin remain — yet it is not Imputed to us, but is remitted, and covered by Christs Righteousness.*] This is plain and past all question.

XVIII. The French Confession is more plain, § 18. ib. pag. 81. [*We believe that our whole Righteousness lyeth in the pardon of our sins ; which is also as David witnesseth our only blessedness. Therefore all other reasons by which men think to be justified before God, we plainly reject ; and all opinion of Merit being cast away, we rest only in the Obedience of Christ, which is Imputed to us, both that all our sins may be covered, and that we may get Grace before God.*] So that Imputation of Obedience, they think is but for pardon of sin, and acceptance.

Concerning Protestants Judgment of Imputation, it is further to be noted ; 1. That they are not agreed whether Imputation of Christ's perfect Holiness and Obedience, be before or after the Imputation of his Passion in order of nature. Some think that our sins are first in order of nature done away by the Imputation of his sufferings, that we may be free from punishments, and next, that his perfection is Imputed to us, to merit the Reward of life eternal ; But the most learned Confuters of the Papists

pists hold, that Imputation of Christs *Obedience* and *Suffering* together, are in order of nature before our *Remission* of sin and *Acceptance*, as the meritorious cause: And these can mean it in no other sence than that which I maintain. So doth *Davenant de Just. hab. et act. & Pet. Molinæus Thef. Sedan. Vol. 1. pag. 625. Imputatio justitiæ Christi propter quam peccata remittuntur, & censentur justii coram Deo. Marcus Thef. Sedan. Vol. 2. pag. 770, 771. § 6 & 10. maketh the material cause of our Justification to be the Merit and Satisfaction of Christ, yea the Merit of his Satisfaction, and so maketh the formal Cause of Justification to be the Imputation of Christs Righteousness, or which is the same, the solemn Remission of all sins, and our free Acceptance with God. Note that he maketh Imputation to be the same thing with Remission and Acceptance; which is more than the former said.*

2. Note, that when they say that Imputation is the *Form* of Justification, they mean not of Justification Passively as it is ours, but *Actively* as it is *Gods Justifying act*; so *Maresius ibidem*. And many deny it to be the form: And many think that saying improper.

3. Note, that it is ordinarily agreed by Protestants, that Christs Righteousness is imputed to us in the same sence as our sins are said to be imputed to him; (even before they are committed many Ages;) which cleareth fully the whole Controversie to those that are but willing to understand, and blaspheme not Christ; so *Maresius ubi supra. Quemadmodum propter deliquia nostra ei imputata punitus suis Christus in terris; ita & propter ejus Justitiam nobis imputatam coronamur in Cælis.* And *Job.*

Crocus

Crocus Disput. 10. p. 502. And *Vasseur* in his solid *Disp. Thef. Sedan. Vol. 2. pag. 1053, 1054.* While he mentioneth only *Satisfaction* for our Justification, yet § 27. saith that *Satisfaction* is imputed to us, and placeth Christs Imputed Righteousness in his Obedience to the death; and saith that this *satisfying Obedience, in suffering,* is our Imputed Righteousness. *Ea igitur Obedientia Christi qua Patri paruit usque ad mortem crucis, qua coram Patre comparuit ut voluntatem ejus perficeret, qua a Patre missus, ut nos sui sanguinis effusione redimeret, justitie ejus pro peccatis nostris abunde satisfecit; ea inquam obedientia ex gratia Patris imputata & donata, illa justitia est qua justificamur.* And they ordinarily use the similitude of the Redemption of a Captive, and Imputing the Price to him. He addeth (*Hence we may gather that as Christ was made sin, so we are made the Righteousness of God, that is by Imputation*) which is true.

The plain truth in all this is within the reach of every sound Christian, and self-conceited wranglers make difficulties where there are none. Yea, how far the Papists themselves grant the Protestant doctrine of Imputation, let the following words of *Vasseur* on *Bellarmino* be judg. [*Bellarmino ait; Si solum vellent haeretici nobis imputari Merita Christi, quia nobis donata sunt, & possumus ea Deo Patri offerre pro peccatis nostris, quoniam Christus suscepit super se onus satisfaciendi pro nobis, nosque Deo Patri reconciliandi, recta esset eorum Sententia: I doubt some will say, it is false, because Bellarmine granteth it; but Vasseur addeth [Hac ille: sed an nostra longe abest ab illa, quam in nobis requireret sententia.]* And I wish the Reader that loveth Truth and Peace

to read the words of *Pighius, Cassander, Bellarmine, &c.* saying as the Protestants, cited by *Job. Crocius de Justificat. Disput. 9. pag. 458. &c.* And of *Morton Apolog.* especially *Tbo. Waldensis.*

Nazianzen's sentence prefixed by the great *Basil-Doctors* to their Confession, I do affectionately recite, [*Sacred Theologie and Religion is a simple and naked thing; consisting of Divine Testimonies, without any great artifice: which yet some do naughtily turn into a most difficult Art.*

The History of the *Socinians* opposing Christs Satisfaction and Merits I overpass, as being handled by multitudes of Writers.

If any impartial man would not be troubled with needless tedious writings, and yet would see the Truth clearly, about Justification and Imputation, in a very little room, let him read, 1. *Mr. Bradshaw,* 2. *Mr. Gibbon's* Sermon in the Exercises at *Giles's* in the Fields. 3. *Mr. Truman's* great Propitiation. 4. *Joshua Placeus,* his *Disput. de Justif. in Thes. Salmar. Vol. 1.* 5. And *Le Blank's* late *Theses;* Which will satisfie those that have any just capacity for satisfaction. And if he add *Wotton de Reconciliatione,* and *Grotius de Satisfactione,* he need not lose his labour: no nor by reading *John Goodwin* of Justification, though every word be not approveable. And *Dr. Stillingfleet's* Sermons of Satisfaction, coming last, will also conduce much to his just information.

So much of the Historical part.

CHAP.

C H A P. II.

Of the true stating of the Controversie, and the explication of the several points contained or meerly implied in it.

I take explication to be here more useful than argumentation: And therefore I shall yet fullier open to you the state of our differences, and my own judgment in the point, with the reasons of it, in such necessary Distinctions, and brief Propositions, as shall carry their own convincing light with them. If any think I distinguish too much, let him prove any to be needless or unjust, and then reject it and spare not. If any think I distinguish not accurately enough, let him add what is wanting, and but suppose that I have elsewhere done it, and am not now handling the whole doctrine of Justification, but only that of Imputation, and what it necessarily includeth.

THough a man that readeth our most Learned Protestants, professing that they agree even with Bellarmine himself in the stating of the case of Imputation, would think that there should need no further stating of it. I cited you Bellarmine's words

words before with *Vassours* consent : I here add *Johan. Crocius de Justif. Disp. 10. pag. 500. 501. Vide hominis sive vertiginem sive improbitatem, clamat fieri non posse ut Justitia Christi nobis imputetur eo sensu qui hereticis probetur — Et tamen rectam vocat sententiam, quam suam faciunt Evangelici. Quod cum cum recta ratione pugnare dicit, nos per Justitiam Christi formaliter justos nominari & esse, nos non tangit : Non dicimus ; Non sentimus : Sed hoc totum proficiscitur e Sophistarum officina, qui phrasin istam nobis affingunt, ut postea eam exagitent tanquam nostram: (yet some of our own give them this pretence.) Nos sententiam quam ille rectam judicat, tenemus, suemur ; sic tamen ut addamus, quod Genti adversariae est intolerabile, non alia ratione nos justos censeri coram Deo.] But by Justification the Papists mean Sanctification : And they count it not intolerable to say that the penalty of our sins is remitted to us, by that Satisfaction to the Justice of God according to the Law of Innocency, which Christ only hath made. But though many thrust in more indeed, and most of them much more in words; yet you see they are forced to say as we say whether they will or not : For they seem unwilling to be thought to agree with us, where they agree indeed.] And the following words of *Joh. Crocius pag. 506, 507. &c.* shew the common sense of most Protestants, [When *Bellarmino* observeth that Imputation maketh us as righteous as Christ, he saith, [If we said that we are Justified by Christs essential righteousness. — But we say it not. Yea above all we renounce that which the *Sophister* puts in of his own, even that which he saith of Formal Righteousness : For it is not our opinion, that we are constituted formally Righteous by*

Christ's Righteousness, which we rather call the Material cause. — § 32. Christ's satisfaction is made for all : But it is imputed to us, not as it is made for all, but as for us. Illustrate it by the like. The King's Son payeth the debt of a Community deeply indebted to the King, and thence bound to perpetual slavery. This payment gets liberty for this, and that, and the other member of the Community : For it is imputed to them by the King as if they had paid it. But this Imputation transferreth not the honour to them, but brings them to partake of the Benefit. So when the price paid by Christ for all, is imputed to this or that man, he is taken into the society of the Benefits, — Pag. 503. Distinguish between the Benefit, and the Office of Christ. The former is made ours, but not the latter, — Pag. 542. The Remission of sin is nothing but the Imputation of Christ's Righteousness. Rom. 4. Where Imputation of Righteousness, Remission of Iniquities, and non-imputation of sin, are all one, — Pag. 547. God imputeth it as far as he pleaseth, — Pag. 548. Princes oft impute the merits of Parents to unworthy Children, — Pag. 551. He denyeth that we have Infinite Righteousness in Christ, because it is imputed to us in a finite manner, even so far as was requisite to our absolution.

But I will a little more distinctly open and resolve the Case.

1. We must distinguish of *Righteousness* as it relateth to the Preceptive part of the Law ; and as it relateth to the Retributive part : The first *Righteousness*, is *Innocency* contrary to *Reatus Culpa* : The second is *Jus ad impunitatem & ad premium* (*Secundum*,) *Right to Impunity and to the Reward.*

2. We must distinguish of *Christ's Righteousness*,

which

which is either so called, *formally and properly*, which is the *Relation of Christs person to his Law of Mediation* imposed on him, 1. As *Innocent* and a perfect obeyer; 2. As one that *deserved not punishment, but deserved Reward*. Or it is so called *materially and improperly*; which is, *Those same Habits, Aÿs and Sufferings* of Christ, from which *his Relation of Righteous* did result.

3. We must distinguish of *Imputation*, which signifyeth (here) 1. To repute us *personally* to have been the *Agents of Christs Aÿs*, the *subjects* of his *Habits and Passion* in a *Physical* sence. 2. Or to repute the same *formal Relation of Righteousness* which was in Christs person, to be in *ours* as the *subject*. 3. Or to repute us to have been the very *subjects of Christs Habits and Passion*, and the *Agents of his Aÿs* in a *Political or Moral sence*, (and not a *physical*); as a man payeth a debt by his *Servant, or Attorney, or Delegate*. 4. And consequently to repute a *double formal Righteousness* to result from the said *Habits, Aÿs, and Passions*; one to *Christ* as the *natural Subject and Agent*, and *another to us* as the *Moral, Political, or reputed Subject and Agent* (And so his *Formal Righteousness* not to be imputed to us *in it self as ours*; but *another* to result from the same *Master*.) 5. Or else that we are reputed both the *Agents and Subjects* of the *Matter* of his *Righteousness*, *morally*, and also of the *Formal Righteousness* of *Christ himself*. 6. Or else by *Imputation* is meant here, that *Christ* being truly reputed to have taken the *Nature* of *sinful man*, and become a *Head* for all true *Believers*, in that undertaken *Nature and Office* in the *Person* of a *Mediator*, to have fulfilled *all the Law imposed on him*, by perfect *Holiness*

and *Obedience*, and *Offering* himself on the Cross a *Sacrifice for our sins*, voluntarily suffering in our stead, as if he had been a sinner, (guilty of all our sins) As soon as we believe we are pardoned, justified, adopted for *the sake and merit* of this Holiness, Obedience and penal Satisfaction of Christ, with as full demonstration of divine *Justice*, at least, and more full demonstration of his *Wisdom* and *Mercy*, than if we had suffered our selves what our sins deserved (that is, been damned) or had never sinned: And so *Righteousness is imputed to us*, that is, *we are accounted or reputed righteous*, (not in relation to the Precept, that is, *innocent*, or *sinless*, but in relation to the *Retribution*, that is, *such as have Right to Impunity and Life*,) because Christ's foresaid perfect Holiness, Obedience and Satisfaction, *merited our Pardon, and Adoption, and the Spirit*; or merited the *New-Covenant*, by which, as an Instrument, *Pardon, Justification and Adoption* are given to Believers, and the *Spirit* to be given to sanctifie them: And when we believe, we are justly *reputed* such as have *Right* to all these purchased Gifts.

4. And that it may be understood how far Christ did *Obey* or *Suffer* in our *stead*, or *person*, we must distinguish, 1. Between his taking the *Nature* of *sinful man*, and taking the *Person* of sinners. 2. Between his taking the *Person* of a *sinner*, and taking the *Person* of *you* and *me*, and each particular sinner. 3. Between his taking our *sinful persons simply*, & *ad omnia*, and taking them only, *secundum quid*, *in tantum*, & *ad hoc*. 4. Between his *suffering* in the *Person* of sinners, and his *obeying* and *sanctifying* in the *Person* of sinners, or of us in particular. 5. Between his *Obeying* and *Suffering* in our *Person*, and

and our *Obedying* and *Suffering* in his Person (*Natural or Political.*) And now I shall make use of these distinctions, by the Propositions following.

Prop. 1. The phrase of [*Christ's Righteousness imputed to us*] is not in the Scripture.

2. Therefore when it cometh to Disputation, to them that deny it, some Scripture-phrase should be put in stead of it; because, 1. The Scripture hath as good, if not much better, phrases, to signify all in this that is necessary. 2. And it is supposed that the Disputants are agreed of all that is express in the Scripture.

3. Yet so much is said in Scripture, as may make this phrase [*of Imputing Christ's Righteousness to us*] justifiable, in the sound sense here explained: For the thing meant by it is true, and the phrase intelligible.

4. *Christ's Righteousness* is imputed to Believers, in the sixth sense here before explained; As the Meritorious cause of our Pardon, Justification, Righteousness, Adoption, Sanctification and Salvation, &c. as is opened.

5. Christ did not suffer all in kind (much less in duration) which sinful man deserved to suffer. As e. g. 1. He was not hated of God; 2. Nor deprived or deserted of the sanctifying Spirit, and so of its Graces and Gods Image; Nor had 3. any of that permitted penalty by which sin it self is a misery and punishment to the sinner. 4. He fell not under the Power of the Devil as a deceiver and ruler, as the ungodly do. 5. His Conscience did not accuse him of sin, and torment him for it. 6. He did not totally despair of ever being saved. 7. The

fire of Hell did not torment his body. More such instances may be given for proof.

6. Christ did not perform all the same obedience in kind, which many men, yea all men, are or were bound to perform. As 1. He did not dress and keep that Garden which *Adam* was commanded to dress and keep. 2. He did not the conjugal offices which *Adam*, and millions more, were bound to. 3. Nor the Paternal Offices to Children: 4. Nor all the offices of a King on Earth, or Magistrate: nor of a Servant, &c. Nor the duty of the Sick. 5. He did not repent of sin, nor turn from it to God, nor mortify or resist in himself any sinful lust; nor receive a Saviour by Faith, nor was circumcised or baptized for the Remission of his sins; nor loved God or thanked him for redeeming or pardoning him; nor obeyed God in the use of any Ordinance or Means, for the subduing of sin, and healing or saving of his Soul from any sin or deserved wrath of God; with much more such.

7. Christ did perform much which no man else was bound to do: As to redeem Souls, to work his Miracles and the rest of the works, peculiar to the Mediator.

8. That Law which bound us to Suffering, (or made it our due) bound not Christ to it, (as being innocent); But he was bound to it by the Fathers Law of Mediator, and by his own voluntary Spon-
sion.

9. The Law obliging every sinner himself to suffer, was not fulfilled by the Suffering of Christ our Sponsor: But only the Lawgiver satisfied by attaining its Ends. For neither the letter nor sense of it said, [*If thou sin, thou or thy surety shall suffer.*]

10. Christ

10. Christ *satisfied Justice* and obeyed in *Human Nature*, which also was *Holy* in him.

11. He did not this as a *Natural Root*, or *Head* to man, as *Adam* was; to convey *Holiness* or *Righteousness* by *natural propagation*, as *Adam* should have done; and did by *sin*: For Christ had no *Wife* or *natural Childrens*. But as a *Head*, by *Contract* as a *Husband* to a *Wife*, and a *King* to a *Kingdom*, and a *Head* of *Spiritual Influx*.

12. Not as being *Actually* such a *Head* to the *Redeemed* when he *Obed* and *Suffered*; but as a *Head* by *Apptude* and *Office*, *Power* and *Virtue*, who was to become a *Head actually* to every one when they *Believed* and *Consented*; Being before a *Head* for them, and over those that did exist, but not a *Head* to them, in act.

13. Therefore they were not Christs members *Political*, (much less *Natural*) when he obeyed and died.

14. A *Natural Head* being but a *part* of a *person*, what it doth the *Person* doth. But seeing a *Contracted Head*, and all the *members* of his *Body Contracted* or *Politick*, are every one a *distinct Person*, it followeth not that each person did really or reputatively what the *Head* did. Nay it is a good consequence that [If he did it as *Head*, they did it not (numerically) as *Head* or *Members*.]

15. Christ *Suffered* and *Obed* in the *Person* of the *Mediator* between *God* and *man*; and as a *subject* to the *Law* of *Mediation*.

16. Christ may be said to suffer in the *person* of a *sinner*, as it meaneth *his own person* reputed and used as a *sinner* by his persecutors, and as he was one who stood before *God* as an *Undertaker* to suffer for *Man's sin*.

17. Christ

17. Christ suffered in the *place* and *stead* of *sinners*, that they might be delivered, though in the *person* of a *Sponsor*.

18. When we are agreed that the *Person* of the *Sponsor*, and of every *particular sinner* are divers; and that Christ had not suffered, if we had not sinned, and that he as a *Sponsor* suffered in our *stead*, and so bore the punishment, which *not he, but we deserved*; If any will here instead of a *Mediator* or *Sponsor* call him our *Representative*, and say that he suffered *even in all our Persons* *reputatively*, not *simpliciter*, but *secundum quid*, & *in tantum* only; that is, not representing our *Persons* *simply* and in *all respects*, and to *all ends*, but *only so far* as to be a *sacrifice* for our *sin*, and suffer in our *place* and *stead* what he suffered; we take this to be but *lis de nomine*, a question about the *name* and *words*; And we will not oppose any man that thinketh those words fittest, as long as we agree in the matter signified. And so many Protestant Divines say that Christ suffered in the *person* of every sinner, (at least *Elect*,) that is, so far only and to such effects.

19. Christ did not suffer strictly, simply, absolutely, in the *person* of any one *elect sinner*, much less in the millions of persons of them all, in *Law*, or in *Gods esteem*. God did not esteem Christ to be *naturally*, or as an *absolute Representor*, *David*, *Manasseh*, *Paul*, and every such other sinner, but only a *Mediator* that suffered in their *stead*.

20. God did make Christ *to be sin* for us; that is, *A Sacrifice for our sin*, and one that by *Man* was *reputed*, and by *God and Man* was *used*, as *sinners are*, and deserve to be.

21. Christ was not our *Delegate* in *Obedying* or *Suffering*;

Suffering : We did not commission him, or depute him to do what he did in our stead : But he did it by God's Appointment and his own Will.

22. Therefore he did it on God's terms, and to what effects it pleased God, and not on our terms, nor to what effects we please.

23. God did not suppose or repute Christ, to have committed all or any of the sins which we all committed, nor to have had all the wickedness in his nature which was in ours, nor to have deserved what we deserved : Nor did he in this proper sence *impute our sins* to Christ.

24. The false notion of God's strict imputing all our sins to Christ, and esteeming him the greatest sinner in the World, being so great a Blasphemy, both against the Father and the Son, it is safest in such Controversies to hold to the plain and ordinary words of Scripture. And it is not the *Wisdom* nor *Impartiality* of some men, who greatly cry up the Scripture-perfection, and decry the addition of a Ceremony or Form in the Worship of God ; that yet think Religion is endangered, if our Confession use not the phrases of [*God's Imputing our sin to Christ, and his Imputing Christ's Righteousness to us*] when neither of them is in the Scripture ; As if all God's Word were not *big* or *perfect* enough to make us a Creed or Confession in such phrases as it is fit for Christians to take up with: Countenancing the Papists, whose Faith is swelled to the many Volumes of the Councils, and no man can know how much more is to be added, and when we have all.

25. God doth not repute or account us to have *suffered* in our Natural persons what Christ suffered for us, nor Christ to have suffered in our Natural persons.

26. Though

26. Though Christ *suffered in our steads*, and in a large sence, to certain uses and in *some respects*, as the *Representer*, or in the *Persons* of sinners; yet did he not so far *represent* their persons in his *Habitual Holiness and Actual Obedience* (no not in the *Obedience* of his *Suffering*;) as he did in the *suffering it self*. He obeyed not in the *Person* of a *sinner*, much less of millions of sinners; which were to say, *In the person of sinners he never sinned*. He suffered, to save us from suffering; but he *obeyed not to save us from obeying*, but to bring us to Obedience. Yet his *Perfection of Obedience* had this *end*, that *perfect Obedience* might not be *necessary*, in us to our *Justification and Salvation*.

27. It was not *we our selves* who did *perfectly obey*; or were *perfectly holy*, or suffered for sin in the *Person of Christ*, or by *Him*: Nor did we (*Naturally or Morally*) *merit* our own *Salvation* by obeying in Christ; nor did *we satisfie Gods Justice for our sins*, nor purchase pardon of *Salvation* to our selves, by our *Suffering* in and by *Christ*; All such phrase and sence is contrary to *Scripture*. But *Christ* did this for us.

28. Therefore *God* doth not repute us to have done it, seeing it is not true.

29. It is impossible for the *individual formal Righteousness* of *Christ*, to be our *Formal personal Righteousness*. Because it is a *Relation and Accident*, which cannot be translated from subject to subject, and cannot be in divers subjects the same.

30. Where the question is, Whether *Christs Material Righteousness*, that is, his *Habits, Acts and Sufferings* themselves, be *Ours*, we must consider how a man can have *Propriety in Habits, Acts and Passions*.

Passions who is the *subject* of them: and in *Actions*, who is the *Agent* of them. To Give the same *Individual Habit or Passion* to another, is an *Impossibility*; that is, to make him by Gift the *subject* of it. For it is not the same, if it be in another *subject*. To make one man really or physically to have been the *Agent* of another's *Act*, even that *Individual Act*, if he was not so, is a contradiction and impossibility; that is, to make it true, that I did that which I did not. To be ours by *Divine Imputation*, cannot be, to be ours by a false *Reputation*, or supposition that we did what we did not: For God cannot err or lie. There is therefore but one of these two ways left, Either that we our selves in person, truly had the habits which Christ had, and did all that Christ did, and suffered all that he suffered, and so satisfied and merited Life in and by him, as by an *Instrument*, or *Legal Representer* of our persons in all this; Which I am anon to Confute: or else, That Christ's Satisfaction, Righteousness, and the *Habits, Acts* and *Sufferings* in which it lay, are imputed to us, and made ours; not rigidly in the very thing it self, but in the *Effects* and *Benefits*; In as much as we are as really *Pardoned, Justified, Adopted* by them, as the *Meritorious cause*, by the instrumentality of the *Covenants Donation*, as if we our selves had done and suffered all that Christ did, as a *Mediator* and *Sponsor*, do and suffer for us: I say, As really and certainly, and with a fuller demonstration of Gods Mercy and Wisdom, and with a sufficient demonstration of his Justice. But not that our propriety in the benefits is in all respects the same, as it should have been if we had been, done, and suffered our selves what Christ did. Thus Christ's Righteousness is ours.

31. Christ is truly *The Lord our Righteousness*; in more respects than one or two: 1. In that he is the *meritorious Cause* of the *Pardon of all our sins*, and our full *Justification, Adoption, and right to Glory*: and by his *Satisfaction and Merits only*, our *Justification* by the *Covenant of Grace* against the *Curse of the Law of Works* is purchased. 2. In that he is the *Legislator, Testator and Donor* of our *Pardon, and Justification* by this new-Testament or *Covenant*. 3. In that he is the *Head of Influx, and King and Intercessor*, by and from whom the *Spirit* is given, to *sanctifie us to God*, and cause us sincerely to perform the *Conditions of the Justifying and saving Covenant*, in *Accepting and Improving the mercy then given*. 4. In that he is the *Righteous Judge and Justifyer of Believers* by *sentence of Judgment*. In all these *Respects* he is *The Lord our Righteousness*.

32. We are said to be *made the Righteousness of God in him*: 1. In that, as he was *used like a sinner* for us, (but not esteemed one by God, so we are used *like Innocent persons* so far as to be *saved* by him. 2. In that through his *Merits*, and upon our *union with him*, when we believe and consent to his *Covenant*, we are *pardoned and justified*, and so made *Righteous* really, that is, such as are not to be *condemned* but to be *glorified*. 3. In that the *Divine Nature and Inherent Righteousness*, to them that are *in him by Faith*, are for his *Merits*, given by the *Holy Ghost*. 4. In that *God's Justice and Holiness Truth, Wisdom, and Mercy*, are all wonderfully demonstrated in this way of *pardoning and justifying sinners* by Christ. Thus are we made the *Righteousness of God in him*.

33. For *Righteousness to be imputed to us*, is all one as to be accounted *Righteous*, Rom. 4. 6, 11. notwithstanding that we be not Righteous as fulfillers of the Law of Innocency.

34. For *Faith to be imputed to us for Righteousness*, Rom. 4. 22, 23, 24. is plainly meant, that God who under the Law of Innocency required perfect Obedience of us to our Justification and Glorification, upon the *satisfaction* and *merits* of Christ, hath freely given a full *Pardon* and *Right to Life*, to all true Believers; so that now by the Covenant of Grace nothing is required of us, to our Justification, but *Faith*: all the rest being done by Christ: And so Faith in God the Father, Son and Holy Ghost, is reputed truly to be the condition on our part, on which Christ and Life, by that Baptismal Covenant, are made ours.

35. Justification, Adoption, and Life eternal are considered; 1. *Quoad ipsam rem*, as to the thing it self in value. 2. *Quoad, Ordinem Conferendi & Recipiendi*, as to the order and manner of Conveyance and Participation. In the first respect, It is a mere free-gift to us, purchased by Christ: In the second respect, It is a Reward to Believers, who thankfully accept the free-Gift according to its nature and uses.

36. It is an error contrary to the scope of the Gospel to say, that the Law of Works, or of Innocency, doth justify us, as performed either by our selves, or by Christ. For that Law condemneth and curseth us: And we are not efficiently justified by it, but from or against it.

37. Therefore we have no Righteousness in Reality or Reputation formally ours, which consisteth

in the first *Species*; that is, in a *Conformity to the Preceptive part of the Law of Innocency*; we are not reputed *Innocent*: But only a *Righteousness* which consisteth in *Pardon of all sin, and right to life*, (with *sincere performance of the Condition of the Covenant of Grace*, that is, *True Faith*.)

38. Our pardon puts not away our *Guilt of Fact* or *Fault*, but our *Guilt of, or, obligation to Punishment*. God doth not repute us such as never sinned, or such as by our *Innocency* merited Heaven, but such as are not to be *damned*, but to be *glorified*, because *pardoned* and *adopted* through the *Satisfaction* and *Merits* of Christ.

39. Yet the *Reatus Culpe* is remitted to us *Relatively* as to the punishment, though not in it self; that is, It shall not procure our *Damnation*: Even as Christ's *Righteousness* is, though not in it self, yet respectively as to the *Benefits* said to be *made ours*, in as much as we shall have those benefits by it.

40. Thus both the *Material* and the *Formal Righteousness* of Christ are *made ours*; that is, Both the *Holy Habits* and *Acts*, and his *Sufferings*, with the *Relative formal Righteousness* of his own *Person*, because these are altogether one *Meritorious cause* of our *Justification*, commonly called the *Material Cause*.

Obj. But though *Forma Denominat*; yet if Christ's *Righteousness* in *Matter and Form*, be the *Meritorious Cause* of ours, and that be the same with the *Material Cause*, it is a very tolerable speech to say, that His *Righteousness* is *Ours* in it self, while it is the very matter of ours.

Ans. 1. When any man is *Righteous Immediately* by any

any *action*, that *action* is called the *Matter* of his *Righteousness*, in such an Analogical sense as *Action*, an *Accident* may be called *Matter*, because the *Relation* of *Righteous* is founded or subjected first or partly in that *Action*. And so when *Christ* perfectly obeyed, it was the *Matter of his Righteousness*. But to be *Righteous* and to *Merit* are not all one notion: *Merit* is adventitious to meer *Righteousness*. Now it is not *Christ's Actions* in themselves that our *Righteousness* resulteth from immediately as his own did; But there is first his *Action*, then his *formal Righteousness* thereby; and thirdly, his *Merit* by that *Righteousness* which goes to procure the *Covenant-Donation* of *Righteousness* to us, by which *Covenant* we are efficiently made *Righteous*. So that the name of a *Material Cause* is much more properly given to *Christ's Actions*, as to his own *formal Righteousness*, than as to *ours*. But yet this is but *de nomine*.

2. Above all, consider what that *Righteousness* is which *Christ* merited for us, (which is the heart of the Controverlie.) It is not of the same *species* or sort with his own. His *Righteousness* was a perfect *sinless Innocency*, and *Conformity* to the preceptive part of the *Law of Innocency in Holiness*. Ours is not such. The dissenters think it is such by *Imputation*, and here is the difference. Ours is but in respect to the *second or retributive part* of the *Law*; a *Right to Impunity and Life*, and a *Justification* not at all by that *Law*, but from its *curse or condemnation*. The *Law* that saith, *Obey perfectly and live, sin and die*, doth not justify us as persons that have perfectly obeyed it, really or imputatively; But its *obligation to punishment is dissolved*, not by it self, but by the *Law of Grace*. It is then by the *Law*

of

of Grace that we are judged and justified. Accord-
 ing to it, 1. We are not *really* or *reputatively* such
 as have *perfectly fulfilled* all its Precepts: 2. But we
 are such as by Grace do *sincerely perform* the *Condition*
 of its promise. 3. By which promise of Gift, we
 are such as have right to Christs own *person*, in the
 Relation and Union of a Head and Saviour, and
 with him the pardon of all our sins, and the *right of*
Adoption, to the Spirit, and the Heavenly Inheritance
 as *purchased by Christ*. So that besides our Inherent
 or Adherent Righteousness of sincere *Faith, Repen-*
tance and Obedience, as the performed condition of
 the Law of Grace, we have no other Righteousness
 our selves, but *Right to Impunity and to Life*: and
 not any *imputed sinless Innocency* at all. God *par-*
doneth our sins and *adopteth* us, for the sake of
 Christs sufferings and *perfect Holiness*: But he doth
 not account us *perfectly Holy* for it, nor *perfectly*
Obedient. So that how-ever you will call it, *whet-*
her a Material Cause or a *Meritorious*, the thing is
 plain.

Obj. He is made of God Righteousness to us.

Ans. True: But that's none of the question.
 But how is he so made? 1. As he is made Wisdom,
 Sanctification and Redemption as aforesaid. 2. By
 Merit, Satisfaction, Direction, Prescription and Do-
 nation. He is the Meritorious Cause of our Par-
 don, of our Adoption, of our Right to Heaven,
 of that new Covenant which is the Instrumental
 Deed of Gift, confirming all these: And he is also
 our Righteousness in the sense that *Austin* so much
 standeth on, as all our Holiness and Righteousness
 of Heart and Life, is not of our natural endeavour,
 but his gift, and operation by his Spirit; causing us

to obey his Holy precepts and Example. All these ways he is made of God our Righteousness: Besides the Objective way of sense; as he is *Objectively* made, our *Wisdom*, because it is the truest wisdom to know him; So he is objectively made our *Righteousness*, in that it is that Gospel-Righteousness which is acquired of *our selves*, by his grace, to believe in him and obey him.

41. Though Christ fulfilled, not the Law by Habitual Holiness and Actual Obedience, strictly in the Individual person of each particular sinner; yet he did it in the nature of Man: And so humane nature, (considered in *specie*, and in Christ personally, though not considered as a *totum*, or as personally in each man,) did satisfy and fulfil the Law and Merit. As Humane Nature sinned in *Adam* actually in *specie*, and in his individual person; and all our *Persons* were *seminally* and *virtually* in him, and accordingly sinned, or are reputed sinners, as having no nature but what he conveyed who could convey no better than he had (either as to Relation or Real quality): But not that God reputed us to have been *actually existent*, as *really distinct persons* in *Adam* (which is not true.) Even so Christ obeyed and suffered in our *Nature*, and in our nature as it was in him; and humane sinful nature in *specie* was Universally pardoned by him, and *Eternal life* freely given to all men for his merits, thus far imputed to them, their sins being not imputed to hinder this Gift; which is made in and by the Covenant of Grace: Only the Gift hath the Condition of mans Acceptance of it according to its nature, 2 Cor. 5. 15, 20. And all the individuals that shall in time by Faith accept the Gift, are there and thereby made

such as the Covenant for his merits doth justify, by that General Gift.

42. As *Adam* was a Head by *Nature*, and therefore conveyed Guilt by natural Generation; so *Christ* is a Head (not by nature but) by Sacred Contract; and therefore conveyeth Right to Pardon, Adoption and Salvation, not by Generation, but by Contract, or Donation. So that what it was to be *naturally* in *Adam*, *seminally* and *virtually*, though not personally in existence; even that it is, in order to our benefit by him to be *in Christ* by Contract or the new Covenant, *virtually*, though not in personal existence when the Covenant was made.

43. They therefore that look upon Justification or Righteousness, as coming to us immediately by Imputation of *Christ's* Righteousness to us, without the Instrumental Intervention and Conveyance or Collation by this Deed of Gift or Covenant, do confound themselves by confounding and overlooking the Causes of our Justification. That which *Christ* did by his merits was to procure the new Covenant. The new Covenant is a free Gift of pardon and life with *Christ* himself, for his merits and satisfaction sake.

44. Though the Person of the Mediator be not really or reputatively the very *person of each sinner*, (nor so many persons as there are sinners or believers,) yet it doth belong to the *Person of the Mediator*, so far (limitedly) to bear the *person of a sinner*, and to stand in the place of the *Persons of all Sinners*, as to bear the punishment they deserved, and to suffer for their sins.

45. Scripture speaking of moral matters, usually speaketh rather in Moral than meer Physical phrase:

phrase: And in strict Physical sense, Christs very personal Righteousness (Material or Formal) is not so given to us, as that we are proprietors of the very thing it self, but only of the effects (Pardon, * Righteousness and Life,) yet in a larger Moral phrase that very thing is oft said to be given to us, which is given to another, or done or suffered for our benefit. He that ransometh a Captive from a Conqueror, Physically giveth the Money to the Conqueror & not to the Captive, & giveth the Captive only the Liberty purchased: But *morally* and reputatively he is said to give the Money to the Captive, because he gave it *for him*. And it redeemeth him as well as if he had given it himself. He that giveth ten thousand pounds to purchase Lands, & freely giveth that Land to another; physically giveth the Money to the *Seller* only, and the Land only to the other. But *morally* and reputatively we content our selves with the metonymical phrase, and say, he gave the other ten thousand pound. So morally it may be said, that Christs Righteousness, Merits and Satisfaction, was given to us, in that the thing purchased by it was given to us; when the Satisfaction was given or made to God. Yea when we said it was made to God, we mean only that he was passively the *Terminus* of active Satisfaction, being the party satisfied; but not that he himself was made the Subject and Agent of Habits and Acts, and Righteousness of Christ as in his humane nature, except as the Divine Nature acted it, or by Communication of Attributes.

46. Because the words [*Person*] and [*Personating*] and [*Representing*] are ambiguous (as all humane language is,) while sometime them in a *stricter* sense

sense than others do, we must try by other explanatory terms whether we agree in the matter, and not lay the stress of our Controversy upon the bare words. So some Divines say that Christ suffered in the *Person of a sinner*, when they mean not that he represented the Natural person of any one particular sinner; but that his own *Person* was reputed the Sponsor of sinners by God, and that he was judged a real sinner by his persecuters; and so suffered as if he had been a sinner.

47. As Christ is less improperly said to have Represented our Persons in his satisfactory Sufferings, than in his personal perfect *Holiness* and *Obedience*, so he is less improperly said to have Represented all mankind as newly fallen in Adam, in a General sense, for the purchasing of the universal Gift of Pardon and Life, called, *The new Covenant*; than to have Represented in his perfect *Holiness* and his Sufferings, every Believer considered as from his first being to his Death. Though it is certain that he dyed for all their sins from first to last. For it is most true, 1. That Christ is as a second *Adam*, the Root of the Redeemed; And as we derive sin from *Adam*, so we derive life from Christ, (allowing the difference between a Natural and a Voluntary way of derivation.) And though no mans *Person* as a *Person* was actually existent and offended in *Adam*, (nor was by God reputed to have been and done) yet all mens Persons were *Virtually* and *Seminally* in *Adam* as is aforesaid; and when they are existent persons, they are no better either by *Relative Innocency*, or by *Physical Disposition*, than he could propagate: and are truly and justly reputed by God to be *Persons Guilty of Adams fact*, so far as they were by nature semi-

seminally and virtually in him: And Christ the second *Adam* is in a sort the root of *Man as Man*, (though not by propagation of us, yet) as he is the *Redeemer of Nature* it self from destruction; but more notably the *Root of Saints as Saints*, who are to have no real sanctity but what shall be derived from him by Regeneration, as Nature and Sin is from *Adam* by Generation. But *Adam* did not represent all his posterity as to all the Actions which they should do themselves from their Birth to their Death; so that they should all have been taken for perfectly obedient to the death, if *Adam* had not sinned at that time, yea or during his Life. For if any of them under that Covenant had ever sinned afterward in their own person, they should have died for it. But for the time past, they were Guileless or Guilty in *Adam*, as he was Guileless or Guilty himself, so far as they were in *Adam*: And though that was but in *Causa*, & *non extra causam*; Yet a Generating Cause which propagateth essence from essence, by self-multiplication of form, much differeth from an *Arbitrary facient Cause* in this. If *Adam* had obeyed, yet all his posterity had been nevertheless bound to perfect personal persevering Obedience on pain of Death. And Christ the second *Adam* so far bore the person of fallen *Adam*, and suffered in the nature and room of Mankind in General, as without any condition on their part at all; to give man by an act of Oblivion or new Covenant a pardon of *Adams* sin, yea and of all sin past, at the time of their consent, though not disobliging them from all future Obedience. And by his perfect Holiness and Obedience and Sufferings, he hath merited that new Covenant, which *Accepteth* of

sincere, though imperfect, Obedience, and maketh no more in us necessary to Salvation. When I say he did this *without* any Condition on mans part, I meane He *absolutely without Condition, merited and gave us the Justifying Testament or Covenant.* Though that Covenant give us not Justification absolutely, but on Condition of *believing, fiducial Consent.* 2. And so as this *Uniuersal Gift* of Justification upon Acceptance, is actually given to all fallen mankind as such; so Christ might be said to suffer instead of all, yea and merit too, so far as to procure them this Covenant-gift.

48. The sum of all lyeth in applying the distinction of giving Christs Righteousness as *such in it self*, and as *a cause of our Righteousness*, or in the *Causality of it.* As our sin is not reputed Christs sin *in it self*, and in the culpability of it (for then it would needs make Christ odious to God) but in its *Causality of punishment*: so Christs Material or Formal Righteousness, is not by God reputed to be properly and absolutely *our own in it self as such*, but the *Causality of it* as it produceth such and such effects.

49. The Objections which are made against Imputation of Christs Righteousness in the sound sense, may all be answered as they are, by our Divines; among whom the chiefest on this subject are *Davenant de Justit. Habitu & Actual.* *Johann. Crocius de Justif.* *Nigrinus de Impletione Legis.* *Bp. G. Dowman of Justif.* *Chamier, Pareus, Amesius and Junius* against *Bellarmin.* But the same reasons against the unsound sense of Imputation are unanswerable, Therefore if any shall say concerning my following Arguments, that most of them are used, by *Gregor.*

de

de. *Kalens*: by *Bellarmin*, *Bocanus*, or other Papists; or by Socinians, and are answered by *Nigrinus*, *Crocius*, *Danvont*, &c. Such words may serve to deceive the simple that are led by Names and Prejudice; but to the Intelligent they are contemptible, unless they prove that these objections are made by the Papists against the same sense of Imputation against which I use them, and that it is that sense which all those Protestants defend in answering them; For who-ever so answereth them, will appear to answer them in vain.

50. How far those Divines who do use the phrase of *Christ's suffering in our person*, do yet limit the sense in their exposition, and deny that we are reputed to have fulfilled the Law in Christ: because it is tedious to cite many, I shall take up now with one, even *Mr. Lawson* in his *Theopolitica*, which (though about the office of Faith he some-what differ from me,) I must needs call an excellent Treatise, as I take the Author to be one of the most Knowing men yet living that I know.) Pardon me if I be large in transcribing his words.

“Pag. 100, 101. [If we enquire of the manner
 “how Righteousness and Life is derived from Christ,
 “being one unto so many, it cannot be, except
 “Christ be a general Head of mankind, and one
 “Person with them, as *Adam* was. We do not read of
 “any but two who were general Heads, and in some
 “respect virtually, *All mankind*; the
 “first and second *Adam*. — The Mark, *Vir-*
 “principal cause of this Representation *tually*.
 “whereby he is one person with us, is
 “the will of God, who as Lord made him such,
 “and as Lawgiver and Judge did so account him.

“ But, 2. How far is he *One person with us?* And

Not *absolutely*. 1. In general so far as it pleased God to make him so, and no further. 2. In particular, He and we are one for

1. As to make him liable to the penalty of the Law for us. 2. So far as to free us

from that obligation, and derive the benefit of his death to us. Though Christ be so far one with us

as to be liable unto the penalty of the Law, and to suffer it, and upon this suffering we are freed

yet Christ is not the sinner, nor the sinner Christ

Christ is the Word made flesh, innocent without sin, an universal Priest and King: but we are none

of these. Though we be accounted

Mark by a Trope as one person in Law with him, by a Trope, yet in proper sense it cannot

be said that in Christ's Satisfying we

satisfied for our own sins. For then we should have been the Word made flesh, able to plead Innocence,

cy, &c. All which are false, impossible, blasphemous if affirmed by any

Mark *below* far. It's true, we are so one with him, that

he satisfied for us, and the benefit of

this Satisfaction redounds to us; and is communicable to all, upon certain termes; though not

actually communicated to all: From this Unity and Identity of person in Law (if I may so

speak) it followeth clearly that Christ's sufferings were not only Afflictions, but Punishments

in proper sense. — Pag. 102, 103. That Christ

died for all in some sense must needs be granted, because the Scripture expressly affirms it (*vid.*

reliqua.) —

“ There is another question unprofitably handled,

“ led,

" Q. A. Whether the Propitiation which includeth
 " both Satisfaction and Merit, be to be ascribed to the
 " Active or Passive Obedience of Christ? *Ans.* 1.
 " Both his Active, Personal, Perfect and Perpetual
 " Obedience, which by reason of his humane nature
 " assumed, and subjection unto God was due, and al-
 " so his Obedience to the great and transcendent
 " Commandment of suffering the death of the Cross,
 " both as causes of Remission and Justificati-
 " on. The Scriptures usually ascribe it to the Blood,
 " Death, and Sacrifice of Christ, and never to the Per-
 " sonal Active Obedience of Christ's to the Moral Law.
 " 2. For this Active Obedience is necessary, because
 " without it he could not have offered that great
 " Sacrifice of himself without spot to God. And if
 " he had not been without spot, it could not have
 " been propitiatory and effectual for Expiation. 4. If
 " Christ as our Surety had performed for us perfect
 " and perpetual Obedience, so that we might have
 " been judged to have perfectly and fully kept
 " the Law by him, then no sin could have been
 " chargeable upon us, and the Death of Christ had
 " been needless and superfluous. 5. Christ's Propi-
 " tiation freeth the Believer not only from the obli-
 " gation unto punishment of sense, but of loss;
 " and procured for him not only deliverance from
 " evil deserved, but the enjoyment of all good ne-
 " cessary to our full happiness. Therefore, there is
 " no ground of Scripture for that opinion, that the
 " Death of Christ and his Sufferings free us from pu-
 " nishments, and by his Active Obedience imputed
 " to us we are made righteous, and the heirs of life.
 " 6. If Christ was bound to perform perfect and
 " perpetual Obedience for us, and he also performed

" it for us, then we are freed not only from sin, but
 (X " Obedience too; And this Obedience as distinct and
 " separate from Ob:dience unto death, may be plea-
 " ded for Justification of Life, and will be sufficient
 " to carry the Cause. For the tenor of the Law
 " was this, *Do this and live* : And if man do this
 " by himself or Surety, so as that the Lawgiver and
 " supreme Judg accept it, the Law can require no
 " more. It could not bind to perfect Ob:dience and
 " to punishment too. There was never any such
 " Law made by God or just men, Before I conclude
 " this particular of the extent of Christs Merit and
 " Propitiation, I thought good to inform the Rea-
 " der, that as the Propitiation of Christ maketh no
 " man absolutely, but upon certain, temp: pardon-
 " able and savable; so it was never made, either
 " to prevent all sin, or all punishments : For it pro-
 " supposeth man both sinful and miserable; And
 " we know that the Guilt and Punishment of
 " *Adams* sin, lyeth heavy on all his posterity to this
 " day. And not only that, but the guilt of actual
 " and personal sins lyeth wholly upon us, whilst
 " impenitent and unbelieving and so out of Christ.
 " And the Regenerate themselves are not fully freed
 " from all punishments till the final Resurrection
 " and Judgment. So that his Propitiation doth not
 " altogether prevent but remove sin and punish-
 " ment by degrees. Many sins may be said to be
 " Remissible by vertue of this Sacrifice, which ne-
 " ver shall be remitted.] So far Mr. *Lawson*.

Here I would add only these Animadversions.
 1. That whereas he explaineth *Christs personating*
us in suffering by the similitude of a Debtor and his
 Surety who are the same person in Law : I note 1.
 That

That the case of Debt much differeth from the case of Punishment. 2. That a Surety of Debt is either antecedently such, or consequently: Antecedently, either first one that is bound equally with the Debtor; or one that promiseth to pay if he do not. I think the Law accounteth neither of these to be the Person of the principal Debtor (as it doth a Servant by whom he sends the Debt.) But Christ was neither of these: For the Law did not beforehand oblige him with us, nor did he in Law-sence undertake to pay the Debt, if we failed. Though God decreed that he should do so; yet that was no part of the sence of the Law. But consequently, if a friend of the Debtor when he is in Jayl will, without his request or knowledge, say to the Creditor, I will pay you all the Debt; but so that he shall be in my power, and not have present liberty (lest he abuse it) but on the terms that I shall please; yea not at all if he ungratefully reject it] This Consequens Satisfyer, or Sponsor, or Paymaster, is not in Law-sence the same Person with the Debtor: But if any will call him so, I will not contend about a word, while we agree of the thing (the terms of deliverance.) And this is as near the Case between Christ and us, as the similitude of a Debtor will allow.

2. I do differ from Mr. Lawson and Pareus, and Ursine, and Olevian, and Scultetus and all that sort of worthy Divines in this: that whereas they make Christs Holiness and perfect Obedience to be but *Justitia personae*, necessary to make his Sacrifice spotless and so effectual: I think that *of it self* it is as directly the cause of our Pardon, Justification and Life, as Christs Passion is; The Passion being satisfactory

factory and so meritorious, and the personal Holiness Meritorious and so Satisfactory. For the truth is, The Law that condemned us was not fulfilled by Christs suffering for us, but the Lawgiver satisfied instead of the fulfilling of it : And that Satisfaction lyeth, in the substitution of that which as fully (or more) attaineth the ends of the Law as our own suffering would have done. Now the ends of the Law may be attained by immediate Merit of Perfection as well as by Suffering ; but best by both. For 1. By the perfect Holiness and Obedience of Christ, the Holy and perfect will of God is pleased : whence [*This is my beloved Son, in whom I am well pleased.*] 2. In order to the ends of Government, Holiness and perfect Obedience, is honoured and freed from the contempt which sin would cast upon it ; and the holiness of the Law in its Precepts is publicly honoured in this grand Exemplar ; In whom only the will of God was done on Earth, as it is done in Heaven. And such a Specimen to the World is greatly conducible to the ends of Government : So that Christ voluntarily taking humane nature, which as such is obliged to this Perfection, He first highly merited of God the Father hereby, and this with his Suffering, went to attain the ends that our suffering should have attained, much better. So that at least as Meritorious, if not secondarily as satisfactory, I see not but Christs Holiness procureth the Justifying Covenant for us, equally with his Death. A Prince may pardon a Traitor for some noble service of his Friend, as well as for his suffering : much more for both. This way go Grotius de satisf. Mr. Bradshaw and others.

3. When Mr Lawson saith that the Law binds

not to Obedience and Punishment both, he meaneth as to the same Act: which contradicts not what *Nigrinus* and others say, that it binds a sinner to punishment for sin past, and yet to Obedience for the time to come: (which cannot be entire and perfect.)

So pag. 311. *Cap. 22. Qu. 2.* Whether there be two parts of Justification, Remission and Imputation of Christs Righteousness. 1. He referreth us to what is aforesaid against Imputation of Christs Active Righteousness, separated or abstracted for Reward from the Passive. 2. He sheweth that Paul taketh Remission of sin and Imputation of Righteousness for the same thing.] So say many of ours.

In conclusion I will mind the Reader, that by reading some Authors for Imputation, I am brought to doubt whether some deny not all true Remission of sin, that is, Remission of the deserved punishment. Because I find that by Remission they mean *A non-Imputation of sin under the formal notion of sin*; that God taketh it not to be our sin, but Christs; and Christs Righteousness and perfection to be so, ours, as that God accounteth us not as truly sinners. And so they think that the *Reatus Culpe* as well as *Pene* simply, in it self is done away. Which if it be so, then the *Reatus Pene*, the obligation to punishment, or the *dueness* of punishment, cannot be said to be dissolved or remitted, because it was never contracted. Where I hold, that it is the *Reatus ad Panam*, the *dueness* of punishment only that is remitted, and the *guilt of sin* not as in it self, but in its *Causality* of punishment. And so in all common language, we say we forgive a man his fault, when we forgive him all the penalty positive and privative. Not esteeming him, 1. Never to have done the fact. 2. Or that fact

fact not to have been a fault, *and his fault*; 3. but that punishment for that fault, is forgiven him, and the fault so far as it is a cause of punishment. We must not feign God to judg falsely.

This maketh me think of a saying of Bp. *Ushers* to me, when I mentioned the Papists placing Justification and Remission of sin conjunct, he told me that the Papists ordinarily acknowledg no Remission. And on search I find that *Aquinas* and the most of them place no true Remission of sin, in Justification: For by *Remission* (which they make part of Justification,) they mean *Mortification*, or *destroying sin it self* in the act or habit. But that the *pardon* of the punishment is a thing that we all need, is not denyable; nor do they deny it, though they deny it to be part of our Justification. For it's strange if they deny Christ the pardoning power which they give the Pope. And as *Job. Crocius de Justif.* oft tells them, They should for shame grant that Christs Righteousness may be as far imputed to us, as they say a Saints or Martyrs redundant merits and supererogations are.

But if the *Guilt of Fact* and *Guilt of Fault* in it self considered, be not both imputed first to us, that is, If we be not judged sinners, I cannot see how we can be judged *Pardoned sinners*; For he that is judged to have no sin, is judged to deserve no punishment. Unless they will say that to prevent the *form and desert* of sin, is *eminenter*, though not *formaliter*, to forgive. But it is another (even Actual) forgiveness which we hear of in the Gospel, and pray for daily in the Lords prayer. Of all which see the full Scripture-proof in Mr. *Hotchkis* of *Forgiveness of sin*.

 CHAP. III.

 A further explication of the Contro-
 versie.

Yet I am afraid lest I have not made the state of the Controversie plain enough to the un-exercised Reader, and lest the very explicatory distinctions and propositions, though needful and suitable to the matter, should be unsuitable to his capacity; I will therefore go over it again in a shorter way, and make it as plain as possibly I can; being fully persuaded, that it is not so much Argumentation, as help to understand the matter, and our own and other mens ambiguous words, that is needful to end our abominable Contentions.

§ 1. **T**HE Righteousness of a Person is formally a moral Relation of that Person.

§ 2. This moral Relation, is the Relation of that person to the Rule by which he is to be judged.

§ 3. And it is his Relation to some Cause, or supposed Accusation or Question to be decided by that judgment.

§ 4. The Rule of Righteousness here is Gods Law, naturally or supernaturally made known.

§ 5. The

§ 5. The Law hath a Preceptive part, determining what shall be due from us, and a Retributive part determining what shall be due to us.

§ 6. The Precept instituting Duty, our Actions and Dispositions, which are the Matter of that duty, are physically considered, conform or disconform to the Precept.

§ 7. Being Physically, they are consequently so Morally considered, we being Moral Agents, and the Law a Rule of Morality.

§ 8. If the *Actions* be righteous or unrighteous, consequently the Person is so, in reference to those Actions, supposing that to be his *Cause*, or the *Question* to be decided.

§ 9. Unrighteousness as to this Cause, is *Guile*, or *Reatus Culpe*; and to be unrighteous is to be *Sons*, or Guilty of sin.

§ 10. The *Retributive* part of the Law is, 1. Pre-miant, for Obedience; 2. Penal, for Disobedience.

§ 11. To be Guilty or Unrighteous as to the reward, is, to have no right to the reward (that being supposed the Question in judgment): And to be Righteous here, is to have *right* to the reward.

§ 12. To be *Guilty* as to the penalty is to be *jure puniendus*, or *Reus pœnae*, or *obligatus ad pœnam*. And to be righteous here, is to have *Right* to *impunity*, (*quoad pœnam damni & sensus*.)

§ 13. The first Law made *personal*, *perfect*, *persevering Innocency* both mans duty, and the Condition of the Reward and Impunity, and any sin the condition of punishment.

§ 14. Man broke this Law, and so lost his Innocency, and so the Condition became naturally impossible to him, *de futuro*.

§ 15. There-

§ 15. Therefore the Law as a Covenant, that is, the Promissory part with its Condition, ceased; *cessante capitane subdit;* and so did the preceptive part. As it commanded absolute Innocency (of act and heart). And as it commanded the seeking of the Reward on the Condition and by the means of personal Innocency. The Condition thus passing into the state of a sentence; And punishment remaining after the sin.

§ 16. But the Law remained still an obliging Precept *subdit;* of perfect Obedience, and made punishment due for all the sin: and these two parts of it, as the Law of lapsed Nature, remained in force; between the first sin, and the new Covenant promise or Law of Grace.

§ 17. The eternal Word interposing, a Mediator is promised, and Mercy maketh a Law of Grace, and the Word becometh mans Redeemer by undertaking; and by present actual reprieve, pardon and initial deliverance: and the fallen world; the miserable sinners, with the Law and obligations which they were under, are now become the Redeemers *jure Redemptionis;* as before they were the Creator's *jure Creationis.*

§ 18. The Redeemers Law then hath two parts; 1. The said Law of lapsed nature (binding to future perfect obedience or punishment) which he found man under (called vulgarly the Moral Law.) 2. And a pardoning Remedying Law of Grace.

§ 19. Because man had dishonoured God and his Law by sin, the Redeemer undertook to take mans nature without sin, and by perfect Holiness and Obedience, and by becoming a Sacrifice for sin, to bring that Honour to God and his Law which

we should have done, and to attain the Ends of Law and Government instead of our *Perfection* or *Punishment*, that for the Merit hereof we might be delivered and live.

§ 20. This he did in the third person of a Mediator, who as such had a Law or Covenant proper to himself, the Conditions of which he performed, (by perfect keeping, 1. The Law of Innocency; 2. Of *Moses*; 3. And that proper to himself alone) and so merited all that was promised to him, for Himself and Us.

§ 21. By his Law of Grace (as our Lord-Redeemer) he gave first to all mankind (in *Adam*, and after in *Noah*, and by a second fuller edition at his Incarnation) a free Pardon of the destructive punishment (but not of all punishment) with right to his Spirit of Grace, Adoption and Glory, in Union with Himself their Head, on Condition initially of Faith and Repentance, and progressively of sincere Obedience to the end, to be performed by his Help or Grace.

§ 22. By this Law of Grace (supposing the Law of lapsed nature aforesaid, inclusively) all the World is ruled, and shall be judged, according to that edition of it (to *Adam* or by Christ) which they are under. And by it they shall be Justified or Condemned.

§ 23. If the question then be, Have you kept or not kept the Conditions of the Law of Grace, Personal Performance or nothing must so far be our Righteousness, and not Christ's keeping them for us, or Satisfaction for our not keeping them. And this is the great Case (so oft by Christ described *Mat. 7. & 25. &c.*) to be decided in judgment; and therefore the word *Righteous* and *Righteousness* are used for what

what is thus personal hundreds of times in Scripture.

§ 24. But as to the question, *Have we kept the Law of Innocency?* we must confess guilt and say, No: neither Immediately by our selves, nor Mediate by another, or Instrument : for *Personal Obedience* only is the performance required by that Law ; Therefore we have no *Righteousness* consisting in such Performance or Innocency ; but must confess sin, and plead a pardon.

§ 25. Therefore no man hath a proper *Universal Righteousness*, excluding all kind of Guilt whatsoever.

§ 26. Therefore no man is justified by the Law of Innocency (nor the Law Mosaical as of works ;) either by the Preceptive or Retributive part : for we broke the Precept, and are by the Threatning heirs of death.

§ 27. That Law doth not justify us, because Christ fulfilled it for us : For it said not (in words or sense) [Thou or one for thee shall *Perfectly Obey*, or *Suffer* :] It mentioned no Substitute : But it is the Law-giver (and not that Law) that justifieth us by other means.

§ 28. But we have *another Righteousness* imputed to us instead of that *Perfect Legal Innocency* and *Rewardableness*, by which we shall be *accepted of God*, and *glorified* at last as surely and fully (at least) as if we had never sinned, or had perfectly kept that Law ; which therefore may be called our *Pro-legal Righteousness*.

§ 29. But this Righteousness is not yet either OURS by such a propriety as a Personal performance would have bin, nor OURS to all the same

ends and purposes : It saveth us not from all pain, death or penal desertion, nor constituteth our Relation just the same.

§ 30. It is the Law of Grace that Justifieth us, both as giving us Righteousness, and as *Virtually judging* us Righteous when it hath made us so, and it is Christ as Judg according to that Law (and God by Christ) that will *sentence* us just, and *executively* so use us.

§ 31. The Grace of Christ first giveth us *Faith* and *Repentance* by effectual Vocation : And then the Law of Grace by its *Donative* part or Act doth give us a *Right* to *Union* with Christ as the Churches Head (and so to his Body) and with him a right to Pardon of past sin, and to the Spirit to dwell and act in us for the future, and to the Love of God, and Life eternal, to be ours in possession, if we sincerely obey and persevere.

§ 32. The total Righteousness then which we have (as an Accident of which we are the Subjects,) is 1. A right to Impunity, by the free Pardon of all our sins, and a right to Gods Favour and Glory, as a free gift *quoad valorem*, but as a *Reward* of our Obedience, *quoad Ordinem conferendi & rationem Comparativam* (why one rather than another is judged meet for that free gift.) 2. And the *Relation* of one that hath by grace performed the Condition of that free Gift, without which we had been no capable recipients : which is initially [Faith and Repentance] the Condition of our Right begun, and consequently, sincere Obedience and Perseverance (the Condition of continued right.)

§ 33. Christs personal Righteousness is no one of these, and so is not our *Constitutive Righteousness* for-

formally and strictly so called : For *Formally* our Righteousness is a *Relation*, (of right ;) and it is the Relation of our own Persons : And a Relation is an accident : And the numerical Relation (or Right) of one person cannot be the same numerical Accident of another person as the subject.

§ 34. There are but three sorts of *Causes* ; *Efficient*, *Constitutive*, and *Final*.

1. Christ is the efficient cause of all our Righteousness : (1. Of our Right to Pardon and Life ; 2. And of our Gospel-Obedience :) And that many waies ; 1. He is the Meritorious Cause : 2. He is the *Donor* by his Covenant ; 3. And the Donor or Operator of our Inherent Righteousness by his Spirit : 4. And the moral efficient by his Word, Promise, Example, &c.

2. And Christ is partly the final cause.

3. But all the doubt is whether his personal Righteousness be the *Constitutive Cause*.

§ 35. The *Constitutive Cause* of natural bodily substances consisteth of *Matter disposed*, and *Form*. Relations have no *Matter*, but instead of *Matter* a *Subject* (and that is *Our own persons* here, and not Christ.) and a *terminus* and *fundamentum*.

§ 36. The *Fundamentum* may be called both the *Efficient Cause* of the *Relation* (as commonly it is) and the *Matter* from which it *resulteth* : And so Christs Righteousness is undoubtedly the *Meritorious* efficient Cause, and undoubtedly not the *Formal Cause* of our personal Relation of Righteousness : Therefore all the doubt is of the *Material Cause*.

§ 37. So that all the Controversie is come up to a bare *name* and Logical term, of which Logicians agree not as to the aptitude. All confess that Relations

lations have no proper *Matter*, besides the subject: all confess that the *Fundamentum* is *loco efficientis*, but whether it be a fit name to call it the *Constitutive Matter* of a Relation, there is no agreement.

§ 38. And if there were, it would not decide this Verbal Controverſie: For 1. *Titulus est fundamentum Juris*: The *fundamentum* of our *Right to Impunity and Life* in and with Christ, is the *Donative act* of our Saviour in and by his Law or Covenant of Grace: that is our *Title*; And from that our Relation resulteth, the *Conditio tituli vel juris* being found in our selves. 2. And our Relation of *Performers* of that Condition of the Law of Grace, resulteth from our own performance as the *fundamentum* (compared to the Rule.) So that both these parts of our Righteousness have a nearer *fundamentum* than Christs personal Righteousness.

§ 39. But the *Right* given us by the Covenant (and the Spirit and Grace) being a Right merited first by Christs personal Righteousness, this is a *Causa Causa, id est, fundamenti, seu Donationis*: And while this much is certain, whether it shall be called a *Remote fundamentum* (*viz. Causa fundamenti*) and so a Remote Constitutive Material Cause, or only (properly) a Meritorious Cause, may well be left to the arbitrary Logician, that useth such notions as he pleases; but verily is a Controverſie unfit to tear the Church for, or destroy Love and Concord by.

§ 40. Quest. 1. *Is Christs Righteousness OURS?*
Ans. Yes; In some sense, and in another not.

§ 41. Quest. 2. *Is Christs Righteousness OURS?*
Ans. Yes; In the sense before opened; For *all things are ours*; and his righteousness more than lower Causes.

§ 2. Quest.

§ 42. Quest. 3. *Is Christs Righteousness OURS as it was or is His own, with the same sort of propriety?*
Ans. No.

§ 43. Quest. 4. *Is the formal Relation of Righteous as an accident of our persons, numerically the same Righteousness?* *Ans.* No; It is impossible: Unless we are the same person.

§ 44. Quest. 5. *Is Christ and each Believer one political person?* *Ans.* A political person is an equivocal word: If you take it for an Office (as the King or Judg is a political person) I say, No: If for a Society, *Yea*; But *noxia & noxa capus sequuntur*: True Guilt is an accident of natural persons, and of Societies only as constituted of such; and so is Righteousness; Though Physically Good or Evil may for Society-sake, befall us without personal desert or consent.

But if by [Person] you mean a certain State or Condition (as to be a subject of God, or one that is to suffer for sin) so Christ may be said to be the same person with us *in specie*, but not numerically, because that Accident whence his Personality is named, is not in the same subject.

§ 45. Quest. 6. *Is Christs Righteousness imputed to us?* *Ans.* Yes; If by imputing you mean reckoning or reputeding it ours, so far as is aforesaid, that is such a Cause of ours.

§ 46. Quest. 7. *Are we reputed our selves so have fulfilled all that Law of Innocency in and by Christ, as representing our persons, as obeying by him?* *Ans.* No.

§ 47. Quest. 8. *Is it Christs Divine, Habitual, Active or Passive Righteousness which Justifies us?*
Ans. All: viz, the Habitual, Active and Passive exalted in Meritoriousness by Union with the Divine.

§ 48. Quest. 9. *Is it Christs Righteousness, or our Faith which is said to be imputed to us for Righteousness?* Rom. 4. *Ans.* 1. The text speaketh of imputing Faith, and by Faith is meant Faith, and not Christs Righteousness in the word: But that Faith is *Faith in Christ* and his Righteousness; and the Object is *quasi materia actus*, and covenanted.

2. *De re*, both are Imputed: that is, 1. Christs Righteousness is reputed the meritorious Cause. 2. The *free-gift* (by the Covenant) is reputed the *fundamentum juris* (both opposed to our Legal Merit.) 3. And our Faith is *reputed* the *Conditio tituli*, and all that is required in us to our Justification, as making us *Qualified Recipients* of the *free-Gift* merited by Christ.

§ 49. Quest. 10. *Are we any way Justified by our own performed Righteousness?* *Ans.* Yes; Against the charge of non-performance, (as Infidels, Impenitent, Unholy,) and so as being incapable of the free-gift of Pardon and Life in Christ.

CHAP.

CHAP. IV.

The Reasons of our denying the fore-described sence of Imputation.

Though it were most accurate to reduce what we deny to several Propositions, and to confute each one argumentatively by it self, yet I shall now choose to avoid such prolixity; and for brevity and the satisfaction of such as look more at the force of a Reason, than the form of the Argument, I shall thrust together our denyed Sence, with the manifold Reasons of our denyal.

“ **WE** deny, that God doth so Impute Christs
 “ Righteousness to us, as to repute or ac-
 “ count us to have been Holy with all that Habitua-
 “ al Holiness which was in Christ, or to have done
 “ all that he did in obedience to his Father, or in
 “ fulfilling the Law, or to have suffered all that he
 “ suffered, and to have made God satisfaction for
 “ our own sins, and merited our own Salvation and
 “ Justification, in and by Christ; or that he *was,*
 “ *did and suffered,* and *merited,* all this strictly in
 “ the person of every sinner that is saved; Or that
 “ Christs very individual Righteousness Material or
 “ Formal, is so made ours in a strict sence, as that
 “ we are Proprietors, Subjects, or Agents of the
 “ very

" very thing it self simply and absolutely, as it is
 " distinct from the effects ; or that Christs Indivi-
 " dual Formal Righteousness, is made our Formal
 " Personal Righteousness ; or that as to the *effects*,
 " we have any such Righteousness Imputed to us,
 " as formally ours, which consisteth in a perfect Ha-
 " bitual and Actual Conformity to the Law of In-
 " nocency ; that is, that we are reputed perfectly
 " Holy and sinless, and such as shall be Justified by
 " the Law of Innocency, which saith, *Perfectly Obey*
 " and *Live*, or *sin and die.*] All this we deny.

Let him that will answer me, keep to my words,
 and not alter the sense by leaving any out. And
 that he may the better understand me, I add, 1. I take
 it for granted that the Law requireth Habitual Ho-
 liness as well as Actual Obedience, and is not ful-
 filled without both. 2. That Christ loved God
 and man with a perfect constant Love, and never
 sinned by Omission or Commission. 3. That
 Christ died not only for our Original sin, or sin be-
 fore Conversion, but for all our sin to our lives end.
 4. That he who is supposed to have no sin of O-
 mission, is supposed to have done all his duty. 5.
 That he that hath done all his duty, is not condem-
 nable by that Law, yea hath right to all the Reward
 promised on Condition of that duty. 6. By Christs
 Material Righteousness, I mean, those Habits, Acts
 and Sufferings in which his Righteousness did con-
 sist, or was founded. 7. By his and our *Formal*
Righteousness, I mean the *Relation* it self of being
Righteous. 8. And I hold that Christs Righteous-
 ness, did not only *Numerically* (as aforesaid) but
 also thus *totâ specie*, in kind differ from ours, that his
 was a *perfect Habitual and Actual Conformity to the*
Law

Law of Innocency, together with the peculiar Laws of Mediator-ship, by which he merited Redemption for us, and Glory for himself and us: But ours is the Pardon of sin, and Right to Life, Purchased, Merited and freely given us by Christ in and by a new Covenant, whose condition is Faith with Repentance, as to the gift of our Justification now, and sincere Holiness, Obedience, Victory and Perseverance as to our possession of Glory.

Now our Reasons against the denied sence of Imputation are these.

1. In general this opinion setteth up and introduceth all Antinomianism or Libertinism, and Ungodliness, and subverteth the Gospel and all true Religion and Morality.

I do not mean that all that hold it, have such effects in themselves, but only that this is the tendency and consequence of the opinion: For I know that many see not the nature and consequences of their own opinions, and the abundance that hold damnable errors, hold them but notionally in a peevish faction, and therefore not dammingly, but hold practically and effectually the contrary saving truth. And if the Papists shall perswade Men that our doctrine, yea theirs that here mistake, cannot consist with a godly life, let but the lives of Papists and Protestants be compared. Yea in one of the Instances before given; Though some of the Congregational-party hold what was recited, yet so far are they from ungodly lives, that the greatest thing in which I differ from them is, the overmuch unscriptural strictness of some of them, in their Church-admissions and Communion, while they fly further from such as they think not godly, than I think God

would have them do, being generally persons fearing God themselves : (Excepting the sinful alienation from others, and easiness to receive and carry * false reports of Dissenters, which is common to all that fall into sidings.) But the errors of any men are never the better if they be found in the hands of godly men : For if they be practised they will make them ungodly.

2. It confoundeth the *Person* of the *Mediator*, and of the *Sinner* : As if the Mediator who was proclaimed the Beloved of the Father, and therefore capable of reconciling us to him, because he was still *well-pleased* in him, had (not only suffered in the room of the sinner by voluntary Sponson, but also) in suffering and doing, been *Civilly* the very person of the sinner himself ; that sinner I say, who was an enemy to God, and so esteemed.

3. It maketh Christ to have *been Civilly* as many persons as there be elect sinners in the World: which is both beside and contrary to Scripture.

4. It introduceth a false sence and supposition of our sin imputed to Christ, as if Imputatively it were his as it is ours, even the *sinful Habits*, the *sinful Acts*, and the *Relation of evil, Wicked, Ungodly and Unrighteous* which resulteth from them : And so it maketh Christ really *bated of God* : For God cannot but *hate* any one whom he reputeth to be truly ungodly, a Hater of God, an Enemy to him, a Rebel, as we all were : whereas it was only the Guilt of Punishment, and not of *Crime*, as such that Christ assumed : He undertook to suffer in the room of sinners ; and to be reputed one that had so undertaken ; But not to be reputed really a sinner, an ungodly person, hater of God, one that had the Image

5. Nay it maketh Christ to have been incomparably the worst man that ever was in the World by just reputation; and to have been by just imputation guilty of all the sins of all the Elect that ever lived, and reputed one of the Murderers of himself, and *one* of the Persecutors of his Church, or rather *many*: and the language that *Luther* used Catechrestically, to be strictly and properly true.

6. It supposeth a wrong sence of the Imputation of *Adams* sin to his posterity: As if we had been justly reputed *persons existent in his person*, and so in him to have been *persons that committed the same sin*; whereas we are only reputed to be *now* (not *then*) *persons* who have a *Nature* derived from him, which being then *seminally only* in him, deriveth by propagation an answerable *Guilt* of his sinful fact, together with *natural Corruption*.

7. It supposeth us to be Justifiable and Justified by the Law of Innocency, made to *Adams*, as it saith [*Obeys perfectly and Live.*] As if we fulfilled it by Christ: which is not only an addition to the Scripture, but a Contradiction. For it is only the Law or Covenant of Grace that we are Justified by.

8. It putteth, to that end, a false sence upon the Law of Innocency: For whereas it commandeth *Personal Obedience*, and maketh *Personal* punishment *due* to the offender: This supposeth the Law to say or mean [*Either thou, or one for thee shall Obeys; or, Thou shalt obey by thy self, or by another: And if thou sin thou shalt suffer by thy self, or by another.*

Whereas the Law knew no Substitute or Vicar, nor Sponsor; nor is any such thing said of it in the Scripture: so bold are men in their additions.

9. It falsely supposeth that we are not Judged and Justified

Justified by the new Covenant or Law of Grace, but (but is said) by the Law of Innocency.

10. It fathereth on God an erring judgment, as if he reputed, reckoned or accounted things to be what they are not, and us to have done what we did not. To repute Christ a Sponsor for sinners who undertook to obey in their natures, and suffer in their place and stead, as a Sacrifice to redeem them, is all just and true: And to repute *us those* for whom Christ did this. But to repute Christ to have been really and every one of us, or a sinner, or guilty of sin it self; or to repute us to have been habitually as Good as Christ was, or actually to have done what he did, either Naturally or Civilly and by Him as our substitute, and to repute us Righteous by possessing his formal personal Righteousness in it self; All these are untrue, and therefore not to be ascribed to God. To Impute it to us, is but to Repute us as verily and groundedly Righteous by his Merited and freely-Given Pardon, and Right to Life, as if we had merited it our selves.

11. It feigneth the same Numerical Accident * [their *Relation of Righteousness*] which was in one subject to be in another, which is Impossible.

12. It maketh us to have satisfied Divine Justice for our selves, and merited Salvation (and all that we receive) for our selves, in and by another: And so that we may plead our own Merits with God for Heaven and all his benefits.

13. The very making and tenor of the new Covenant, contradicteth this opinion: For when God maketh a Law or Covenant, to convey the effects of Christs Righteousness to us, by degrees and * upon certain Conditions, this proveth that the very
Righ-

Righteousness in it self simply was not ours : else we should have had these effects of it both presently and immediately and absolutely without new Conditions.

14. This opinion therefore maketh this Law of Grace, which giveth the benefits to us by these degrees and upon terms, to be an *injury* to Believers, as keeping them from their own.

15. It seemeth to deny Christs Legislation in the Law of Grace, and consequently his Kingly Office. For if we are reputed to have fulfilled the whole Law of Innocency in Christ, there is no business for the Law of Grace to do.

16. It seemeth to make internal Sanctification by the Spirit needless, or at least, as to one half of its use : For if we are by just Imputation in Gods account perfectly Holy, in Christs Holiness the first moment of our believing, nothing can be added to Perfection ; we are as fully *Amiable* in the sight of God, as if we were sanctified in our selves ; Because by Imputation it is all our own.

17. And so it seemeth to make our after-Obedience unnecessary, at least as to half its use : For if in Gods true account, we have perfectly obeyed to the death by another, how can we be required to do it all or part again by our selves ? If all the debt of our Obedience be paid, why is it required again ?

18. And this seemeth to Impute to God a nature less holy and at enmity to sin, than indeed he hath ; if he can repute a man laden with hateful sins, to be as perfectly Holy, Obedient and Amiable to him as if he were really so in himself, because another is sitch for him.

19. If we did in our own persons Imputatively
what

what Christ did, I think it will follow that we *sinned*; that being unlawful to us which was Good in him. It is a sin for us to be Circumcised, and to keep all the Law of *Moses*, and send forth Apostles, and to make Church-Ordinances needful to Salvation. Therefore we did not this in Christ: And if not this, they that distinguish and tell us what we did in Christ, and what not, must prove it. I know that Christ did somewhat which is a common duty of all men, and somewhat proper to the *Jews*, and somewhat proper to himself: But that one sort of men did one part in Christ, and another sort did another part in him, is to be proved.

20. If Christ suffered but in the Person of sinful man, his sufferings would have been in vain, or no Satisfaction to God: For sinful man is obliged to perpetual punishment; of which a temporal one is but a small part: *Our persons* cannot make a temporal suffering equal to that perpetual one due to man: but the transcendent person of the Mediator did.

Obj. *Christ bore both his own person and ours: It belongeth to him as Mediator to personate the guilty sinner.*

Ans. It belongeth to him as Mediator to undertake the sinners punishment in his own person. And if any will improperly call that, the *Personating and Representing* of the sinner, let them limit it, and confess that it is not *simply*, but *in tantum*, so far, and to such uses and no other, and that yet *sinners did it not in* and by *Christ*, but only Christ for them to convey the benefits as he pleased; And then we delight not to quarrel about mere words; though we like the phrase of Scripture better than theirs.

21. If Christ was perfectly Holy and Obedient in our persons, and we in him, then it was either in the Person of Innocent man before we sinned, or of sinful man. The first cannot be pretended: For man as Innocent had not a Redeemer. If of *sinful man*, then his perfect Obedience could not be meritorious of our Salvation: For it supposeth him to do it in the person of a sinner: and he that hath once sinned, according to that Law, is the Child of death, and incapable of ever fulfilling a Law, which is fulfilled with nothing but sinless perfect perpetual Obedience.

Obj. He first suffered in our stead and persons as sinners, and then our sin being pardoned, he after in our persons fulfilled the Law, instead of our after-Obedience to it.

Ans. 1. Christs Obedience to the Law was before his Death. 2. The sins which he suffered for, were not only before Conversion, but endure as long as our lives: Therefore if he fulfilled the Law in our persons after we have done sinning, it is in the persons only of the dead. 3. We are still obliged to Obedience our selves.

Obj. But yet though there be no such difference in Time, God doth first Impute his sufferings to us for pardon of all our sins to the death, and in order of nature, his Obedience after it, as the Merit of our Salvation.

Ans. 1. God doth Impute or Repute his sufferings the satisfying cause of our Pardon, and his Merits of suffering and the rest of his Holiness and Obedience, as the meritorious cause of our Pardon and our Justification and Glory without dividing them. But 2. that implyeth that we did not our selves re-

putatively do all this in Christ: As shall be further proved.

22. Their way of Imputation of the Satisfaction of Christ, overthroweth their own doctrine of the Imputation of his Holiness and Righteousness. For if all sin be fully pardoned by the Imputed Satisfaction, then sins of *Omission* and of habitual Privation and Corruption are pardoned; and then the whole punishment both of *Sense* and *Loss* is remitted: And he that hath no sin of Omission or Privation, is a perfect doer of his duty, and holy; and he that hath no punishment of Loss, hath title to Life, according to that Covenant which he is reputed to have perfectly obeyed. And so he is an heir of life, without any Imputed Obedience upon the pardon of all his Disobedience.

Obj. *But Adam must have obeyed to the Death if he would have Life eternal: Therefore the bare pardon of his sins did not procure his right to life.*

Ans. True, if you suppose that only his first sin was pardoned: But 1. *Adam* had right to heaven as long as he was sinless. 2. Christ dyed for all *Adams* sins to the last breath, and not for the first only: And so he did for all ours. And if all the sins of omission to the death be pardoned, Life is due to us as righteous.

Obj. *A Stone may be sinless, and yet not righteous nor have Right to life.*

Ans. True: because it is not a capable subject. (f) But a man cannot be sinless, but he is Righteous, and hath right to life by Covenant.

Obj. *But not to punish is one thing and to Reward is another?*

Ans. They are distinct formal Relations and Notions:

tions : But where *felicity* is a Gift and called a *Reward* only for the *terms* and *order* of Collation, and where *Innocency* is the same with *perfect Duty*, and is the title-Condition ; there to be punished is to be *denyed* the *Gift*, and to be *Rewarded* is to have that *Gift* as qualified persons : and not to *Reward*, is materially to *punish* ; and to be reputed innocent is to be reputed a *Meriter*. And it is impossible that the most Innocent man can have any thing from God, but by way of free-Gift as to the *Thing* in *Value*; however it may be merited in point of *Governing* Paternal Justice as to the *Order* of donation. *

Obj. *But there is a greater Glory merited by Christ, than the Covenants of works promised to man.*

Ans. 1. That's another matter, and belongeth not to Justification, but to Adoption. 2. Christ's *Sufferings* as well as his *Obedience*, considered as meritorious, did purchase that greater *Glory*. 3. We did not purchase or merit it in Christ, but Christ for us.

23. Their way of Imputation seemeth to me to leave no place or possibility for Pardon of sin, or at least of no sin after Conversion. I mean, that according to their opinion who think that we fulfilled the Law in Christ as we are elect from eternity, it leaveth no place for any pardon : And according to their opinion who say that we fulfilled it in him as *Believers*, it leaveth no place for pardon of any sin after Faith. For where the Law is reputed perfectly fulfilled (in Habit & Act) there it is reputed that the person hath no sin. We had no sin before we had a Being ; and if we are reputed to have perfectly obeyed in Christ from our first Being, we are reputed sinless. But if we are reputed to have obeyed in

him only since our believing, then we are reputed to have no sin since our Believing. Nothing excludeth sin, if perfect Habitual and Actual Holiness and Obedience do not.

24. And consequently Christs blood shed and Satisfaction is made vain, either as to all our lives, or to all after our first believing.

25. And then no believer must confess his sin, nor his desert of punishment nor repent of it, or be humbled for it.

26. And then all prayer for the pardon of such sin is vain, and goeth upon a false supposition, that we have sin to pardon.

27. And then no man is to be a partaker of the Sacrament as a Conveyance or Seal of such pardon; nor to believe the promise for it.

28. Nor is it a duty to *give thanks* to God or Christ for any such pardon.

29. Nor can we expect Justification from such *guilt* here or at *Judgment*.

30. And then those in Heaven praise Christ in error, when they magnifie him that washed them from such sins in his blood.

31. And it would be no lie to say that we have no sin, at least, since believing.

32. Then no believer should *fear sinning*, because it is *Impossible* and a *Contradiction*, for the same person to be perfectly innocent to the death, and yet a sinner.

33. Then the Consciences of believers have no work to do, or at least, no examining, convincing, self-accusing and self-judging work.

34. This chargeth God by Consequence of wronging all believers whom he layeth the least punishment

nishment upon : For he that hath perfectly obeyed, or hath perfectly satisfied, by himself or by another in his person, cannot justly be punished. But I have elsewhere fully proved, that Death and other Chastisements are punishments, though not destructive, but corrective : And so is the permission of our further sinning.

35. It intimateth that God wrongeth believers, for not giving them immediately more of the Holy Ghost, and not present perfecting them and freeing them from all sin : For though Christ may give us the fruits of his own merits, in the time and way that pleaseth himself ; yet if it be *we our selves* that have perfectly satisfied and *merited in Christ*, we have present Right to the thing merited thereupon, and it is an injury to deny it us at all.

36. And accordingly it would be an injury to keep them so long out of Heaven, if they themselves did merit it so long ago.

37. And the very *Threatning* of Punishment in the Law of Grace would seem injurious or incongruous, to them that have already reputatively obeyed perfectly to the death.

38. And there would be no place left for any Reward from God, to any act of obedience done by our selves in our natural or real person : Because having reputatively fulfilled all Righteousness, and deserved all that we are capable of by another, our own acts can have no reward.

39. And I think this would overthrow all Human Laws and Government : For all true Governours are the Officers of God, and do what they do in subordination to God ; and therefore cannot

justly

justly punish any man, whom he pronounceth exactly Innocent to the death.

40. This maketh every believer (at least) as Righteous as Christ himself, as having true propriety in all the same numerical Righteousness as his own. And if we be as Righteous as Christ, are we not as amiable to God? And may we not go to God in our Names as Righteous?

41. This maketh all believers (at least) *equally Righteous* in degree, and every one *perfect*, and no difference between them. *David* and *Solomon* as Righteous in the act of sinning as before, and every weak and scandalous believer, to be as Righteous as the best. Which is not true, though many say that Justification hath no degrees, but is perfect at first; as I have proved in my *Life of Faith* and elsewhere.

42. This too much levelleth Heaven and Earth; For in Heaven there can be nothing greater than perfection.

43. The Scripture no-where calleth our Imputed Righteousness by the name of Innocency, or sinless Perfection, nor Inculpability Imputed. Nay when the very phrase of *Imputing Christs* Righteousness is not there at all, to add all these wrong descriptions of Imputation, is such Additions to Gods words as tendeth to let in almost any thing that mans wit shall excogitate, and ill becometh them, that are for Scripture-sufficiency and perfection, and against Additions in the general. And whether some may not say that we are Imputatively Christ himself, Conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, Crucified, &c. I cannot tell.

To conclude, the honest plain Christian may without disquieting the Church or himself, be satisfied in this certain simple truth; That we are sinners and deserve everlasting misery: That Christ hath suffered as a Sacrifice for our sins in our room and stead, and satisfied the Justice of God: That he hath by his perfect Holiness and Obedience with those sufferings, merited our pardon and life: That he never hereby intended to make us Lawless or have us Holy, but hath brought us under a Law of Grace: which is the Instrument by which he pardoneth, justifieth and giveth us Right to life: That by this Covenant he requireth of us Repentance and true Faith to our first Justification, and sincere Obedience, Holiness and Perseverance to our Glorification, to be wrought by his Grace and our Wills excited and enabled by it: That Christs Sufferings are to save us from suffering; but his Holiness and Obedience are to merit Holiness, Obedience & Happiness for us, that we may be like him, and so be made personally amiable to God: But both his Sufferings and Obedience, do bring us under a Covenant, where Perfection is not necessary to our Salvation.

CHAP. V.

The Objections Answered.

“ Obj. 1. **Y**OU confound a Natural and a Political person: Christ and the several believing sinners are not the same natural Person, but they are the same Political. As are with us, saith Dr. Tullie, the Sponsor and the Debtor, the Attorney and the Client, the Tutor and the Pupil; so are all the faithful in Christ, both as to their Celestial regenerate nature, of which he is the first Father, who begetteth sons by his Spirit and seed of the Word to his Image, and as to Righteousness derived by Legal Imputation. Vid. Dr. Tullie, Justif. Paul. p. 80, 81. It's commonly said that Christ as our surety is our Person.

Ans. 1. The distinction of a Person into Natural and Political or Legal, is equivoci in sua equivocata: He therefore that would not have contention cherished and men taught to damn each other for a word not understood, must give us leave to ask what these equivocals mean. What a Natural Person signifieth, we are pretty well agreed; but a Political Person is a word not so easily and commonly understood. Calvin tells us that *Persona definitur homo qui caput habet civile.* (For *omnis persona est homo, sed non vicissim: Homo cum est vocabulum nature; Persona juris civilis.*) And so (as *Albenius*) *civitas, municipium, Castrum, Collegium, Universitas, & quodlibet corpus, Personæ appellatione continetur; ut Spiegel.*

gel. But if this Definition be commensurate to the common nature of a civil person, then a King can be none; nor any one that hath not a *civil head*. This therefore is too narrow. The same *Calvin* (*in n. Personæ*) tells us, that *Seneca Personam vocat, cum præ se fert aliquis, quod non est*; A Counterfeit: But sure this is not the sence of the Objectors. In general saith *Calvin, Tam hominem quam qualitatem hominis, seu Conditionem significat*. But it is not sure every *Quality* or *Condition*: *Calvin* therefore giveth us nothing satisfactory, to the decision of the Controversie which these Divines will needs make, whether each believer and Christ be the same Political Person. *Martinus* will make our Controversie no easier by the various significations gathered out of *Ves. Vocab. Gel. Scaliger, Valla*; Which he thus enumerateth. 1. *Persona est accidens conditio hominis, qualitas quâ homo differt ab homine, tum in animo, tum in corpore, tum in externis*. 2. *Homo qualitate dictâ prœditus*: 3. *Homo insigni qualitate prœditus habens gradum eminentiæ, in Ecclesia Dei, &c.* 4. *Figura, seu facies ficta, larva histrionica, &c.* 5. *Ille qui sub hujusmodi figura aliquam representat, &c.* 6. *Figura eminens in ædificiis quæ ore aquam fundit, &c.* *Individua substantia humana, seu singularis homo*. 8. *Individua substantia Intelligens qualibet*. Now which of these is *Persona Politica vel Legis*. Let us but agree what we mean by the word and I suppose we shall find that we are agreed of the Matter. When I deny the *Person* of Christ and the sinner to have been the same, or to be so reputed by God, I mean by *Person*, univocally or properly, An *Individual Intelligent substance*. And they that mean otherwise are obliged to Define; For *Analogum per*

se positum stat pro suo significato famosiore. If they mean that Christ and the Believer are the same as to some *Quality*, or *Condition*, let them tell us what *Quality* or *Condition* it is, and I think we shall be found to be of one mind.

But I think by the similitudes of a *Sponsor*, *Attorney*, and *Guardian*, that they mean by a *Political Person* (not as a *Society*, nor such as agree in *Quality*, but) *A natural Person so related to another Natural person, as that what he doth and suffereth, Is or Hath, is limitedly to certain ends and uses as effectual as if that other person himself did and suffered, Were or Had numerically the same thing.* I obtrude not a sense on others, but must know theirs before I can know where we differ. And if this be the meaning, we are agreed: Thus far (though I greatly dislike their way that lay much stress on such humane phrases,) I grant the thing meant by them. Christs Holiness Habitual and Actual, and his Merits and Satisfaction are as effectual to a believers Justification and Salvation upon the terms of the Covenant of Grace (which is sealed by baptism) as if we had been, done and suffered the same our selves. But still remember that this is only [*limitedly*] to *these uses*, and on *these termes* and no other, and I think that this is the meaning of most Divines that use this phrase.

But the sense of those men that I differ from and write against (the *Libertines* and *Antinomians*, and some others that own not those names,) is this: that *A Legal Person is one so Related to anothers Natural person as that what he Hath, Doth, or Suffereth in such a case, is (not only effectual as aforesaid to others, but) is in itself simply Reputed or Imputed to be Morally, though not physically, the Habit, Act and Suffering,*

Suffering, the Merit and satisfactory Sacrifice of the other person: And so being the reputed Haver, Doer or Sufferer, Meriter or Satisfyer himself, he hath absolute right to all the proper results or benefits.

And so a man may indeed many ways among us *Represent* or *Personate* another. If I by Law am Commanded to do this or that service *per meipsum* and *per alium*, I do it in the Moral or Law-sence, because the other doth it in my name and I am allowed so to do it. So if I appear or answer by any Proctor or Attorney; if the Law make it equal to my personal appearance and answer, it is said that *I did it by him*: (but only so far as he doth it as my *Representer* or *in my name*): So if I pay a debt by the hand of my *Servant* or any Messenger, if so allowed, I do it by that other. So indeed a Pupil, doth by his Guardian what his Guardian doth, only so far as the Law obligeth him to consent or stand to it.

We did not thus our selves fulfil all the Law in and by Christ: Nor are we *thus* the *Proprietors* of his *Habitual* perfection, *Merits* or *Satisfaction*.

The common reason given by the contrary-minded is, that he was our *Surety*, or *Sponsor*, or *fidejussor*: and so we translate *עֲרֹבָה* Heb. 7. 22. and I remember not any other text of Scripture allegable for that title. But this word doth not necessarily signify any such *Representer of our Persons* as aforesaid. Nay when he is called thus the *fidejussor of a better Covenant*, it seemeth plain that it is Gods *Covenant* as such, and so Gods *Sponsor* that is meant; and as *Grotius* saith *Moses pro Deo spondit in Lege Veteri: Jesus pro Deo in Lege Novi: Lex utraque & pactum continet, promissa habet. Sponsorem dare solent minú's nati: & Moses & Deus hominibus*

bus melius nati erant quam Deus qui inconspicuis. So also Dr. Hamond [He was Sponsor and Surety for God, that it should be made good to us on Gods part, on Condition that we performed that which was required of us:] And here they that translate *Διαθήκη* a Testament, never intended that it was our Part of the Covenant that is meant by a Testament: But (the most Judicious expositor,) “ Mr. Lawson on the
 “ text, truly saith [The Scriptures of Moses and the
 “ Prophets translated into Greek will tell us; That
 “ *Διαθήκη* always signifieth a Law or a Covenant,
 “ and for the most part both: so it doth in the
 “ writings of the Apostles and Evangelists whereit
 “ seldom signifieth the last Will and Testament of a
 “ man. The same thing is a Law in respect of the
 “ precepts, &c. *Ἐγγύη* turned Surety, signifieth
 “ one that undertaketh for another to see something
 “ paid or performed: And though the word is not
 “ found in the New Testament except in this place,
 “ &c. But *Varnius* tells us that *Ἐγγύη* is *Mediatus*,
 “ a Mediator; and so it is taken here as it’s ex-
 “ pounded by the Apostle in the Chapter following:
 “ And because a Priest doth undertake to procure
 “ from God, both the Confirmation and performance
 “ of the promises to the people, and to that end me-
 “ diates between both; therefore he is a Surety and
 “ Mediator of the Covenant, and in this respect the
 “ Surety and Mediator of the Covenant is a Priest.]
 So *Calvin* (though almost passing it by) seemeth to intimate that which I think is the truth, that Christ is called *Ἐγγύη* of Gods Covenant from the sacerdotal appropriation, mentioned *vers. 19. &c.*
 “ And *Martorata* after *Theoph. lact.* *Sponsorem pro Me-*
 “ *diatore & intercessore posuit.*

" So *Patrus in loc. Est novi federis Sponsor Christus,*
 " *quia novum fedus sanguine & morte sua obfignavit.*

So the *Dutch Annot.* and many others, besides the Ancients, by a *Sponsor*, tell us is meant a *Mediator*.

And we grant that a *Mediator* is *not of one*, but doth somewhat on the behalf of *both parties*. But that as *Mediator* he Is, Hath, Doth, Suffereth, Meriteth, Satisfyeth; so as the *Representer* or person of each believer, as that every such Person is supposed in Law to have *Been, Done, Suffered, Merited*, thus in and by the *Mediator*, is neither signified by this or any other text.

2. And they that distinguish of a *Natural* and *Political* Person, do but darken the case by an ill-expressed distinction, which indeed is not of two sorts of *Persons*, but between *Reality* and *Acceptation*, taking *Person* properly for a *Natural Person*: It's one thing to be such a *Person*, and another thing to have the *Act, Passion Merit, &c.* Accepted for that other *Person*: And this latter signifieth, either
 1. That it was done by *the other person mediately*, as being a *chief Cause acting by his Instrument*. 2. Or that it was *done for that other Person* by another. The first is our *denied* sense, and the second our *affirmed* sense.

Among us *Sureties* and *Sponsors* are of several sorts: *Grotius de Jure Belli* tells you of another sense of *Sponsorion* in the *Civil Law*, than is pertinent to the objectors use: And in *Baptism* the same word, hath had divers senses as used by persons of different intentions. The time was when the *Sponsor* was not at all taken for the *Political Person* (as you call it) of *Parent* or *Child*, nor spake as *their Instrument*, in *their name*: But was a *Third person*, who

who (because many parents *Apostatized*, and more *Died* in the Childs minority) did pass his word,
 1. That the Parent was a credible Person, 2. That if he *Dyed* so soon or *Apostatized*, he himself would undertake the Christian Education of the Child. But the Parent himself was Sponsor for the Child in a stricter sense, (as also Adopting Pro-parents were, & as some take God-fathers to be now,) that is, they were taken for such, whose Reason, will and word, we authorised to dispose of the Child as obligingly, as if it had been done by his own reason will and word, so be it, it were but *For his good*, and the Child did own it when he came to age: And so they were to speak as in the Childs name, as if Nature or Charity made them his Representers, in the Judgment of many. (Though others rather think that they were to speak as in their own persons, e.g. I dedicate this Child to God, and enter him into the Covenant as obliged by my Consent.) But this sense of *Sponsor* is nothing to the present Case.

They that lay all upon the very Name of a *Surety* as if the word had but one signification, and all *Sureties* properly represented the person of the Principal obliged person, do deal very deceitfully: There are *Sureties* or *Sponsors*, 1. For some Duty, 2. For Debt, 3. For Punishment. 1. It is one thing to undertake that another shall do a Comman- ded duty: 2. It's another thing to undertake that else I will do it for him: 3. It's another thing to be Surety that he shall pay a Debt, or else I will pay it for him: 4. It's another thing to undertake that he shall suffer a penalty, or else to suffer for him, or make a Valuable Compensation.

1. And it's one kind of Surety that becometh a
second

second party in the bond, and so maketh himself a debtor ; 2. And its another sort of Surety that undertaketh only the Debt afterward voluntarily as a Friend ; who may pay it on such Conditions as he and the Creditor think meet, without the Debtors knowledg. Every Novice that will but open Calvin may see that *Fidejussor* and *Sponsor* are words of very various signification ; and that they seldom or never signifie the *Person Natural* or *Political* (as you call it) of the *Principal* : *Sponsor est qui sponse & non rogatus pro alio promittit, ut Accurs. vel quicumque spondet, maxime pro aliis : Fidejube- re est suo periculo fore id, de quo agitur, recipere : Vel, fidem suam pro alio obligare.* He is called *Adpromis- sor*, and he is *Debtor*, but not the same person with the *Principal*, but his promise is *accessoria obligatio, non principalis*. Therefore *Fidejussor sive Intercessor non est conveniendus, nisi prius debitore principali convento : Fidejussores a correis ita differunt, quod hi suo & proprio morbo laborant, illi vero alieno tenentur : Quare fidejussori magis succurrendum censent : Veniã namque digni sunt qui alienã tenentur Culpã, cu- jusmodi sunt fidejussores pro alieno debito obligati, in- quis Calv.*

There must be somewhat more than the bare name *εγγύς* once used of Christ as *Mediator* of Gods Covenant, or the name of a *Surety* as now used among men, that must go to prove that the *Mediator* and the several sinners are the same *Legal Persons* in Gods account.

But seeing *Legal-Personality* is but a *Relation* of our *Natural person*, to another *Natural person*, that we may not quarrel and tear the Church when really

we differ not 1. Let our agreement be noted. 2. Our difference intelligibly stated.

1. It is granted (not only by *Dr. Tullie*, but others that accurately handle the Controversie,) 1. That Christ and the Believer never were nor are our Natural person; and that no union with him maketh us to be Christ, or God, nor him to be *Peter, John or Paul, &c.* That we know of no third sort of *Natural person*, (which is neither Jesus, nor *Peter, John, &c.*) But composed of both united, which is constituted by our Union. For though it be agreed on, that the same Spirit that is in Christ is (operatively) also in all his Members, and that therefore our *Communion* with him is more than *Relative*, and that from this *Real-Communion*, the name of a *Real-Union* may be used; yet here the *Real-Union* is not *Personal* (as the same Sun quickeneth and illuminateth a Bird and a Frog and a Plant, and yet maketh them not our person;) Therefore he that will say we are *Physically* one with Christ, and not only *Relatively*; but tell us [*ONE What?*] and make his words Intelligible; and must deny that we are *ONE PERSON*: and that by that time we are not like to be found differing. But remember that while *Physical Communion*, is confessed by all, what *UNION* we shall from thence be said to have (this Foundation being agreed on) is like to prove but a question, *de realitione & nomine*.

2. Yea all the world must acknowledg that the whole Creation is *quoad presentiam & derivationem* more dependant on God than the fruit is on the Tree, or the Tree on the Earth, and that God is the inseperate Cause of our *Being, Station, and Life*;

And yet this natural intimateness, and influx, and causality, maketh not GOD and every Creature absolutely or personally *One*.

3. It is agreed therefore that *Christ's Righteousness* is neither *materially* nor *formally*, any *Accident* of our *natural Persons*; (and an *Accident* it is) *unless* it can be reduced to that of *Relation*. 1. The *Habits* of our *Person*, cannot possibly be the habits of another inherently. 2. The *actions* of one cannot possibly be the *actions* of another, as the *Agent*, unless as that other as a *principal Cause*, acteth by the other as his *Instrument* or *second Cause*. 3. The same *fundamentum relationis* inherent in *One Person*, is not inherent in another if it be a *personal Relation*: And so the same individual *Relation* that is *one Mans*, cannot numerically be another *Mans*, by the same sort of in-being, propriety, or adherence. *Two Brothers* have a *Relation in kind the same*, but not *numerically*.

4. And it is agreed that *God* judgeth not falsely, and therefore taketh not *Christ's Righteousness* to be any more or otherwise *ours*, than indeed it is; nor imputeth it to us erroneously.

5. Yet it is commonly agreed, that *Christ's Righteousness* is *OURS* in some sense; And so far is justly reputed *Ours*, or imputed to us as being *Ours*.

6. And this ambiguous syllable [*OURS*] (enough to set another Age of *Wranglers* into bitter *Church-tearing* strife, if not hindred by some that will call them to explain an ambiguous word) is it that must be understood to end this *Controversie*. *Propriety* is the thing signified. 1. In the strictest sense that is called *Ours*, which inhereth in

us, or that which is *done* by us. 2. In a larger (Moral) sense, that which a Man as the *principal Cause*, doth by another as his *Instrument*, by authorizing, commanding, perswading, &c. 3. In a yet larger sense that may be called *OURS*, which a third person doth partly *instead* of what we should *have done* (*bad, or suffered*) and partly for our *use, or benefit*. 4. In a yet larger sense that may be called *OURS*, which another *hath, or doth, or suffereth* for our *Benefit*, (though not in our stead) and which will be for our good, (as that which a Friend or Father *hath*, is his Friends or Childs, and *all things* are *Ours*, whether *Paul, or &c.* and the *Godly* are owners of the World, in as much as God *will use all for their good*).

7. It is therefore a *Relation* which Christ's Righteousness hath to us, or we to it, that must here be meant by the word [*OURS*] : Which is our *RIGHT* or *Jus* ; And that is acknowledged to be no *Jus* or Right to it in the foresaid denied sense ; And it is agreed that *some Right* it is. Therefore, to understand what it is, the *Tertius seu Fundamentum juris* must be known.

8. And here it is agreed ; 1. That we are before Conversion or Faith related to Christ as part of the Redeemed World, of whom it is said, 2 Cor. 5: 19. *That God was in Christ, reconciling the World to himself, not imputing to them their sins, &c.* 2. That we are after Faith related to Christ as his Covenanted People, Subjects, Brethren, Friends, and Political Members ; yea, as such that have *Right to, and Possession of Real Communion* with him by his Spirit : And that we have then Right to *Pardon, Justification, and Adoption*, (or have
Right

Right to *Impunity* in the promised degree, and to the *Spirits Grace*, and the *Love of God*, and *Heavenly Glory*). This Relation to *Christ* and this *Right*, to the *Benefits* of his *Righteousness* are agreed on: And consequently that his *Righteousness* is *OURS*, and so may be called, as far as the fore-said *Relations* and *Rights* import.

II. Now a Relation (as *Ockam* hath fully proved) having no real entity, beside the *quid absolutum*, which is the *Subject*, *Fundamentum*, or *Terminus*, he that yet raileth at his Brother as not saying enough; or not being herein so wise as he, and will maintain that yet *Christ's Righteousness* is further *OURS*, must name the *Fundamentum* of that *Right* or *Propriety*: What more is it that you mean? I think the make-bates have here little probability of fetching any more Fuel to their Fire, or turning *Christ's Gospel* into an occasion of strife and mutual enmity, if they will but be driven to a distinct explication, and will not make *confusion* and *ambiguons* words their defence and weapons. If you set your quarrelsome Brains on work, and study as hard as you can for matter of Contention, it will not be easie for you to find it; unless you will raze out the names of *Popery*, *Socinianism*, *Arminianism*, or *Solidianism*, *Herelle*, &c. instead of real Differences: But if the *angriest* and *lowdest* Speakers be in the right, *Bedlam* and *Billingsgate* may be the most *Orthodox* places.

Briefly, 1. The fore-said *Benefits* of *Christ's Righteousness*, (*Habitual*, *Active* and *Passive*) as a *Meritorious*, *Satisfactory*, *Purchasing Cause*, are ours.

of Grace, We are the *Subjects* of these, and he is the *Minister*, and the *meritorious Cause* of our *Life*, is well called *Our Righteousness*, and by many the *material Cause*, (as our own perfect Obedience would have been) because it is the *Matter* of that Merit.

4. And also Christ's Intercession with the Father, still procureth all this as the Fruit of his Merits.

5. And we are Related as his Members (though not parts of his *Person* as such) to him that thus merited for us.

6. And we have the Spirit from him as our Head.

7. And he is our Advocate, and will justify us as our Judge.

8. And all this is *God's Righteousness* designed for us, and thus far given us by him.

9. And the perfect Justice and Holiness of God, is thus glorified in us through Christ. And are not all these set together enough to prove, that we justly own all asserted by these Texts? But if you think that you have a better sense of them, you must better prove it, than by a bare naming of the words.

Object. 3. *If Christ's Righteousness be Ours, then we are Righteous by it as Ours; and so God reputeth it but as it is: But it is Ours; 1. By our Union with him. 2. And by his Gift, and so consequently by God's Imputation.*

Ans. 1. I have told you before that it is confessed to be *Ours*; but that this syllable *OURS* hath many senses; and I have told you in what sense,
and

and how far it is *OURS*, and in that sense we are justified by it, and it is truly imputed to us, or reputed or reckoned as *OURS* : But not in their sense that claim a strict Propriety in the same numerical Habits, Acts, Sufferings, Merits, Satisfaction, which was in Christ, or done by him, as if they did become *Subjects* of the same *Accidents* ; or, as if they did it by an instrumental second Cause. But it is *OURS*, as being done by a Mediator, instead of what we should have done, and as the Meritorious Cause of all our Righteousness and Benefits, which are freely given us for the sake hereof.

2. He that is made Righteousness to us, is also made Wisdom, Sanctification and Redemption to us : but that *sub genere Cause Efficientis, non autem Cause Constitutive* : We are the Subjects of the same numerical *Wisdom* and *Holiness* which is in Christ. Plainly the Question is, Whether Christ or his Righteousness, Holiness, Merits, and Satisfaction, be *Our Righteousness Constitutively*, or only *Efficiently* ? The *Matter* and *Form* of Christ's Personal Righteousness is *OURS*, as an Efficient Cause, but it is neither the nearest *Matter*, or the *Form* of that Righteousness which is *OURS* as the Subjects of it ; that is, It is not a Constitutive Cause nextly material, or formal of it. . . .

3. If our Union with Christ were Personal, (making us the same Person) then doubtless the Accidents of his Person would be the Accidents of ours, and so not only Christ's Righteousness, but every Christians would be each of Ours : But that is not so. Nor is it so given us by him.

Object. 4. You do seem to suppose that we have none of that kind of Righteousness at all, which consisteth in perfect Obedience and Holiness, but only a Right to Impunity and Life, with an imperfect Inherent Righteousness in our selves: The Papists are forced to confess, that a Righteousness we must have which consisteth in a conformity to the preceptive part of the Law, and not only the Retributive part: But they say, It is in our selves, and we say it is Christ's imputed to us.

Ans. 1. The Papists (e. g. Learned Vasquez in Rom. 5.) talk so ignorantly of the differences of the Two Covenants, or the Law of Innocency and of Grace, as if they never understood it. And hence they 1. seem to take no notice of the Law of Innocency, or of Nature now commanding our perfect Obedience, but only of the Law of Grace. 2. Therefore they use to call those Duties but Perfections; and the Commands that require them, but Counsels, where they are not made Conditions of Life: and sins not bringing Damnation, some call Venial, (a name not unfit) and some expound that as properly *no sin*, but analogically. 3. And hence they take little notice, when they treat of Justification, of the Remitting of Punishment; but by *remitting Sin*, they usually mean the destroying the Habits: As if they forgot all *actual sin past*, or thought that it deserved no Punishment, or needed no Pardon: For a past Act in it self is now nothing, and is capable of no Remission but Forgiveness. 4. Or when they do talk of Guilt of Punishment, they lay so much of the Remedy on Man's Satisfaction, as if Christ's Satisfaction and Merits

Merits had procured no pardon, or at least, of no temporal part of Punishment. 5. And hence they ignorantly revile the Protestants, as if we denied all *Personal Inherent Righteousness*, and trusted only to the Imputation of Christ's Righteousness as justifying wicked unconverted Men: The Papists therefore say not that we are innocent or sinless, (really or imputatively); no not when they dream of *Perfection* and *Supererrogation*, unless when they denominate *Sin* and *Perfection* only from the Condition of the Law of Grace, and not that of Innocency.

2. But if any of them do as you say, no wonder if they and you contend: If one say, *We are Innocent*, or *Sinless* in reality, and the other, *we are so by Imputation*, when we are so no way at all (but sinners really, and so reputed); what Reconciliation is there to be expected, till both lay by their Error?

Object. 5. *How can God accept him as just, who is really and reputedly a Sinner? This dishonoureth his Holiness and Justice.*

Ans. Not so: Cannot God pardon sin, upon a valuable Merit and Satisfaction of a Mediator? And though he judg us not *perfect* now, and accept us not as such; yet 1. now he judgeth us Holy, 2. and the Members of a perfect Saviour; 3. and will make us perfect and spotless, and then so judg us, having washed us from our sins in the Blood of the Lamb.

Object. 6. *Thus you make the Reatus Culpæ, not pardoned at all, but only the Reatus Pœnæ.*

Ans.

Answ. 1. If by *Reatus Culpa* be meant the Relation of a Sinner as he is *Revera Peccator*, and so to be *Reus*, is to be *Revera ipse qui peccavit*; then we must consider what you mean by *Pardon*: For if you mean the *nullifying* of such a *Guilt*, (or *Reality*) it is impossible, because *necessitate existentia*, he that hath once sinned, will be still the Person that sinned, while he is a Person, and the Relation of *one that sinned* will cleave to him: It will eternally be a true Proposition, [*Peter and Paul did sin*]; But if by *Pardon* you mean, the *pardoning* of all the *penalty* which for that sin is due, (*damni vel sensus*) so it is *pardoned*; and this is indeed the *Reatus poenae*: Not only the *Penalty*, but the *Dueneſs* of that *Penalty*, or the *Obligation* to it, is remitted and nullified.

2. Therefore if by *Reatus Culpa* you mean an *Obligation* to *Punishment* for that *Fault*, this being indeed the *Reatus poenae*, as is said, is done away. So that we are, I think, all agreed *de re*; And *de nomine* you may say that the *Reatus Culpa* is done away or remitted, or not, in several senses: *In se*, it is not nullified, nor can be: But as *Dueneſs* of *Punishment* followeth, that is pardoned.

Object. 7. You have said, That though we were not personally but *ſeminally* in Adam when he sinned, yet when we are Persons, we are Persons guilty of his *actual* sin: And so we must be Persons that are *Partakers* of *Chriſt's Actual Righteousness*, and not only of its *Effects*, as soon as we are *Believers*. For *Chriſt* being the *Second Adam*, and *publick Person*, we have our part in his *Righteousness*, as truly and as much as in *Adam's* sin.

Answ

Answ. 1. We must first understand how far *Adam's* sin is ours: And first I have elsewhere proved that our *Covenant-Union and Interest* supposeth our *Natural Union and Interest*; and that it is an adding to God's Word and Covenant, to say, That he covenanted that *Adam* should personate each one of his Posterity in God's imputation or account, any further than they were naturally in him; and so that his *innocency or sin* should be reputed theirs, as far as if they had been personally the Subjects and Agents. The Person of *Peter* never was in Reality or God's Reputation, the Person of *Adam*. (Nor *Adam's* Person the Person of *Peter*): But *Peter* being virtually and seminally in *Adam*, when he sinned, his Person is derived from *Adam's* Person: And so *Peter's* Guilt is not numerically the same with *Adams*, but the Accident of another Subject, and therefore another Accident, derived with the Person from *Adam* (and from nearer Parents). The *Fundamentum* of that Relation (of Guilt) is the *Natural Relation* of the Person to *Adam*, (and so it is *Relatio in Relatione fundata*). The *Fundamentum* of that natural Relation, is *Generation*, yea a series of Generations from *Adam* to that Person: And *Adam's* Generation being the Communication of a *Guilty Nature with personality* to his Sons and Daughters, is the *fundamentum* next following his *personal Fault and Guilt* charged on him by the Law: So that here is a long series of efficient Causes, bringing down from *Adam's* Person and Guilt a distinct numerical Person and Guilt of every one of his later Posterity.

2. And it is not the same sort of Guilt, or so plenary, which is on us, for *Adam's* Act, as was

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on him, but a Guilt Analogical, or of another sort : that is, He was guilty of being the *wilful sinning Person*, and so are not we, but only of being *Persons whose Being is derived by Generation from the wilful sinning Persons*, (besides the guilt of our own inherent pravity) : That is, *The Relation is such which our Persons have to Adam's Person, as make it just with God to desert us, and to punish us for that and our pravity together.* This is our *Guilt of Original sin.*

3. And this Guilt cometh to us by Natural Propagation, and resultancy from our very Nature so propagated. And now let us consider of our contrary Interest in Christ.

And, 1. Our Persons are not the same as Christ's Person, (nor Christ's as ours) nor ever so judged or accounted of God.

2. Our *Persons* were not naturally, feminally, and virtually in Christ's Person (any further than he is Creator and Cause of all things) as they were in *Adams.*

3. Therefore we derive not Righteousness from him by Generation, but by his voluntary Donation or Contract.

4. As he became not our Natural Parent, so our Persons not *being in Christ* when he obeyed, are not *reputed to have been in him naturally*, or to have obeyed in and by him.

5. If Christ and we are reputed one Person, either he *obeyed* in our Person, or we *in his*, or *both.* If he *obeyed* as a *Reputed Sinner* in the Person of each Sinner, his Obedience could not be meritorious, according to the Law of Innocency, which required sinless Perfection ; And he being supposed

sed to have broken the Law in our Persons, could not so be supposed to keep it. If we obeyed in his *Person*, we obeyed as *Mediators*, or Christ's, of which before.

6. But as is oft said, Christ our Mediator undertook in a middle Person to reconcile God and Man, (not by bringing God erroneously to judg that he or we were what we are not, or did what we did not, but) by *being, doing, and suffering* for us, that in *his own Person*, which should better answer God's Ends and Honour, than if we had done and suffered in our Persons, that hereby he might *merit* a free Gift of *Pardon and Life* (with himself) to be given by a Law of Grace to believing penitent Accepters. And so our Righteousness, as is oft opened, is a Relation resulting at once from all these Causes as fundamental to it, *viz.* Christ's Meritorious Righteousness, his free Gift thereupon, and our Relation to him as Covenanters or United Believers. And this is agreed on.

Object. 8. As Christ is a Sinner by imputation of our sin, so we are Righteous, by the imputation of his Righteousness. But it is our sin it self that is imputed to Christ : Therefore it is his Righteousness it self that is imputed to us.

Answer. 1. Christ's Person was not the Subject of our personal Relative *Guilt*, much less of our *Habits* or *Acts*.

2. God did not judg him to have been so.

3. Nay, Christ had no *Guilt* of the *same kind* reckoned to be on him ; else those unmeet Speeches, used rashly by some, would be true, *viz.* That Christ was the greatest Murderer, Adulterer, Idolater, Blaspheme-

Blasphemer, Thief, &c. in all the World, and consequently more hated of God, (for God must needs hate a sinner as such). To be guilty of sin as we are, is to be reputed truly to be the Person that committed it: But so was not Christ, and therefore not so to be reputed. Christ was but the Mediator that undertook to suffer for our sins, that we might be forgiven; and not for his *own* sin, real or justly reputed: Expositors commonly say that to be [*made sin for us*], is but to be made [*a Sacrifice for sin*]. So that Christ took upon him neither our *numerical* guilt of sin it self; nor any of the same *species*; but only our *Reatum Penae*, or Debt of Punishment, or (lest the Wrangler make a verbal quarrel of it) our *Reatum Culpe non qua talem est in se, sed quatenus est fundamentum Reatus penae*: And so his *Righteousness* is ours; not *numerically* the same Relation that he was the Subject of made that Relation to us; nor yet a *Righteousness* of the same *Species* as Christ's is given us at all, (for his was a *Mediators Righteousness*, consisting in, 1. *perfect Innocency*; 2. And that in the *Works* of the *Jewish Law*, which bind us not; 3. And in doing his *peculiar Works*, as *Miracles*, *Resurrection*, &c. which were all *His Righteousness* as a conformity to *that Law*, and performance of that *Covenant*, which was made with, and to him *as Mediator*). But his *Righteousness* is the *Meritorious Cause* and *Reason* of another *Righteousness* or *Justification* (distinct from his) freely given us by the Father and himself by his *Covenant*. So that here indeed the *Similitude* much cleareth the *Matter*; And they that will not blaspheme Christ by making *guilt of sin it self* in its *formal Relation* to be his own, and so

Christ

Christ to be *formally* as great a sinner as all the Redeemed set together, and they that will not overthrow the Gospel, by making us *formally* as Righteous as Christ in kind and measure, must needs be agreed with us in this part of the Controversie.

Object. 9. *When you infer, That if we are reckoned to have perfectly obeyed in and by Christ, we cannot be again bound to obey our selves afterward, nor be guilty of any sin; you must know that it's true, That we cannot be bound to obey to the same ends as Christ did, (which is to redeem us, or to fulfil the Law of Works) But yet we must obey to other ends, viz. In gratitude, and to live to God, and to do good, and other such like.*

Ans. 1. This is very true, That we are not bound to obey to all the same ends that Christ did, as to redeem the World, nor to fulfil the Law of Innocency. But hence it clearly followeth that *Christ obeyed not* in each of our Persons legally, but in the Person of a Mediator, seeing his due Obedience and ours have so different *Ends*, and a different formal Relation, (his being a conformity proximately to the Law, given him as Mediator) that they are not so much as of the same *species*, much less numerically the same.

2. And this fully proveth that we are not reckoned to have perfectly obeyed in and by him: For else we could not be yet obliged to obey, though to other ends than he was: For either this *Obedience of Gratitude* is a Duty or not; If not, it is not truly *Obedience*, nor the omission sin: If yea, then *that Duty* was made a Duty by some Law: And if by a Law we are now bound to obey *in gratitude* (or

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for what ends soever) either we do all that we are so bound to do, or not. If we do it (or any of it) then to say that we did it twice, once by Christ, and once by our selves, is to say that we were bound to do it twice, and then Christ did not all that we were bound to, but half: But what Man is he that sinneth not? Therefore seeing it is certain, that no Man doth all that he is bound to do by the Gospel, (in the time and measure of his *Faith, Hope, Love, Fruitfulness, &c.*) it followeth that he is a sinner, and that he is not supposed to have done all that by Christ which he failed in, both because he was bound to do it himself, and because he is a sinner for not doing it.

3. Yea, the Gospel binds us to that which Christ could not do for us, it being a Contradiction. Our great Duties are, 1. To believe in a Saviour. 2. To improve all the parts of his Mediation by a Life of Faith. 3. To repent of our sins. 4. To mortifie sinful Lusts in our selves. 5. To fight by the Spirit against our flesh. 6. To confess our selves sinners. 7. To pray for pardon. 8. To pray for that Grace which we culpably want. 9. To love God for redeeming us. 10. Sacramentally to covenant with Christ, and to receive him and his Gifts; with many such like; which Christ was not capable of doing in and on his own Person for us, though as Mediator he give us Grace to do them, and pray for the pardon of our sins, as in our selves.

4. But the Truth which this Objection intimateth, we all agree in; *viz.* That the Mediator perfectly kept the Law of Innocency, that the keeping of that Law might not be necessary to our Salvation,

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on, (and so such Righteousness necessary in ourselves) but that we might be pardoned for want of perfect Innocency, and be saved upon our sincere keeping of the Law of Grace, because the Law of Innocency was kept by our Mediator, and thereby the Grace of the New-Covenant merited, and by it Christ, Pardon, Spirit and Life, by him freely given to Believers.

Object. 10. The same Person may be really a sinner in himself, and yet perfectly innocent in Christ, and by imputation.

Ans. Remember that you suppose here the Person and Subject to be the same Man : And then that the two contrary Relations of perfect Innocency, or guiltlessness, and guilt of any, (yea much sin) can be consistent in him, is a gross contradiction. Indeed he may be guilty, and not guilty in several partial respects; but a perfection of guiltlessness excludeth all guilt. But we are guilty of many a sin after Conversion, and need a Pardon. All that you should say is this, We are sinners our selves, but we have a Mediator that sinned not, who merited Pardon and Heaven for sinners.

2. But if you mean that God reputeth us to be perfectly innocent when we are not, because that Christ was so, it is to impute Error to God : He reputeth no Man to be otherwise than he is : But he doth indeed first give, and then impute a Righteousness Evangelical to us, instead of perfect Innocency, which shall as certainly bring us to Glory ; and that is, He giveth us both the Renovation of

his Spirit, (to Evangelical Obedience) and a Right by free gift to Pardon and Glory for the Righteousness of Christ that merited it ; And this thus given us, he reputeth to be an acceptable Righteousness in us.

C · H · A · P · VI.

Animadversions on some of Dr. T. Tullies Strictures.

§. 1. **I** Suppose the Reader desireth not to be wearied with an examination of all *Dr. Tullies* words, which are defective in point of Truth, Justice, Charity, Ingenuity, or Pertinency to the Matter, but to see an answer to those that by appearance of pertinent truth do require it, to disabuse the incautelous Readers ; Though somewhat by the way may be briefly said for my own Vindication. And this Tractate being conciliatory, I think meet here to leave out most of the *words*, and *personal* part of his contendings, and also to leave that which concerneth the *interest of Works* (as they are pleased to call *Man's performance of the Conditions of the Covenant of Grace*) in our Justification, to a fitter place, *viz.* To annex what I think needful to my friendly Conference with *Mr. Christopher Cartwright* on the subject, which *Dr. Tullies* Assault perswadeth me to publish.

§. 2.

§. 2. pag. 71. *Justif. Paulin.* This Learned Doctor saith, [*The Scripture mentioneth no Justification in foro Dei at all, but that One, which is Absolution from the Maledictory Sentence of the Law.*

Ans. 1. If this be untrue, it's pity so worthy a Man should unworthily use it against peace and concord. If it be true, I crave his help for the expounding of several Texts.

Exod. 23. 6, 7. *Thou shalt not wrest the Judgment of thy Poor in his Cause: Keep thee far from a false Matter, and the Innocent and Righteous slay thou not; for I will not justify the wicked*]. Is the meaning only, I will not absolve the wicked from the Maledictory Sentence of the Law (of Innocency)? Or is it not rather, [I will not misjudg the wicked to be just, nor allow his wickedness, nor yet allow thee so to do, nor leave thee unpunished for thy unrighteous judgment, but will condemn thee if thou condemn the Just].

Joh 25. 4. *How then can Man be justified with God? or, How can he be clean that is born of a Woman?* Is the sense, [*How can Man be absolved from the Maledictory Sentence of the Law?*] Or rather, [*How can he be maintained Innocent?*]

Psal. 143. 2. *In thy sight shall no Man living be justified.* Is the sense, [*No Man living shall be absolved from the Maledictory sentence of the Law?* Then we are all lost for ever: Or rather no Man shall be found and maintained Innocent, and judged, *one that deserved not punishment*]; (Therefore we are not judged perfect fulfillers of that Law by another or our selves).

Object. *But this is for us and against you: for it denyeth that there is any such Justification.*

Ans. Is our Controversie *de re*, or only *de nomine*, of the sense of the word Justitie? If *de re*, then his meaning is to maintain, That God never doth judg a Believer to be a Believer, or a Godly Man to be Godly, or a performer of the Condition of Pardon and Life to have performed it, nor will justifie any believing Saint against the false Accusations, that he is an Infidel, a wicked ungodly Man, and an Hypocrite, (or else he writeth against those that he understood not). But if the Question be (as it must be) *de nomine*, whether the word *Justifie* have any sense besides that which he appropriateth to it, then a Propolition that denieth the *Existenciam rei*, may confute his denial of any other sense of the word.

So *Isa.* 43. 9, 26. *Let them bring forth their Witnesses that they may justified: Declare thou that thou mayest be justified; that is, proved Innocent.*

But I hope he will hear and reverence the Son; *Matth.* 12. 37. *By thy words thou shalt be Justified, and by thy words thou shalt be Condemned*] (speaking of Gods Judgment) which I think meaneth (*de re & nomine*) *Thy Righteous or unrighteous words* shall be a part of the Cause of the day, or Matter, for or according to which, thou shalt be judged obedient or disobedient to the Law of Grace, and so far just or unjust, and accordingly sentenced to Heaven or Hell, as is described *Matth.* 25. But it seems this Learned Doctor understands it only, *By thy words thou shalt be absolved* from the Maledictory Sentence of the Law, and by thy words contrarily condemned.

Luk. 18. 14. *The Publican [went down to his House justified rather than the other];* I think not only

only [from the *Maledictory Sentence of the Law of Innocency*] but [*by God approved a sincere Penitent*], and so a fit Subject of the other part of Justification.

AAs 13. 30. is the Text that speaketh most in the sense he mentioneth ; And yet I think it includeth more, *viz.* By *Christ*, 1. *we are not only absolved from that Cōdemnation due for our sins ;* 2. *but also we are by his repealing or ending of the Mosaick Law justified against the Charge of Guilt for our not observing it ;* and 3. *Augustine would add, That we are by Christ's Spirit and Grace made just (that is, sincerely Godly) by the destruction of those inherent and adherent sins, which the Law of Moses could not mortifie and save us from, but the Spirit doth.*

Rom. 2. 13. *Not the Hearers of the Law are just before God, but the Doers of the Law shall be justified*]. Is it only, *The Doers shall be Absolved from the Maledictory Sentence, &c ?* Or first and chiefly, *They shall be judged well-doers, so far as they do well,* and so approved and justified, so far as they do keep the Law ? (which because no Man doth perfectly, and the Law of Innocency requireth Perfection, none can be justified absolutely, or to Salvation by it).

Object. *The meaning is, (say some) The Doers of the Law should be justified by it ; were there any such.*

Answer. That's true, of absolute Justification unto Life : But that this is not all the sense of the Text, the two next Verses shew, where the Gentiles are pronounced partakers of some of that which he meaneth inclusively in doing to Justification: There-

fore

fore it must include that their Actions and Persons are so far justified, (more or less) as they are Doers of the Law, as being so far actively just.

Rom. 8. 30. *Whom he justified, them he also glorified; And 1 Cor. 6. 11. Ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* Many Protestants, and among them *Beza* himself, expound (in the Papists and *Austins* sense of Justification) as including Sanctification also, as well as Absolution from the Curse: And so Arch Bishop *Usher* told me he understood them, As also *Tit. 3. 7. That being justified freely by his Grace.*

And many think so of *Rom. 4. 5.* he [justifieth the Ungodly] say they, by Converting, Pardon- ing, and Accepting them in Christ to Life.

And *Rom. 8. 33. Who shall condemn? it is God that justifieth,* seemeth to me more than barely to say, God *absolveth us from the Curse,* because it is set against *Man's Condemnation,* (who reproached, slandered and persecuted the Christians as evil Do- ers, as they did Christ, to whom they were pre- destined to be conformed). And so must mean, *God will not only absolve us from his Curse,* but also justify our Innocency against all the false Accusati- ons of our Enemies.

And it seemeth to be spoken by the Apostle, with respect to *Isa. 50. 8. He is near that justifieth me, who will contend with me?* Which my reverence to this Learned Man sufficeth not to make me believe, is taken only in his sense of Absolution.

Rev. 22. 11. He that is Righteous, let him be justified still, (*δικαιωθήτω*) which not only our Translators, but almost all Expositors take as in- clusive

clusive of Inherent Righteousness, if not principally speaking of it.

To speak freely, I remember not one Text of Scripture that useth the word [*Justifie*] in this Doctor's sense ; that is, *Only for the said absolutions from the Curse of the Law* : For all those other Texts that speak for Justification by Christ's Grace, and Faith, *and not by the Works of the Law*, (*as Rom. 3. 20, 24, 28, 30. and 4. 2, 5, 25. & 5. 1, 9, 16, 18. 1 Cor. 4. 4. Gal. 2. 16, 17. & 3. 8, 11, 24. & 5. 4, &c.*) do all seem to me to mean, not only that [*we are absolved from the Maledictory Sentence of the Law*], but also that we are first *made*, and then accounted Persons first meet for Absolution, and next meet for God's Acceptance of us as just, and as Heirs of Life Eternal, and meet for the great *Reward in Heaven* : For when the Apostle denieth *Justification by Works* ; it is not credible that he meaneth only, that [*By the Works of the Law no Man is absolved from the Curse of the Law*] ; But also, *No Man by the Works of the Law*, is before God taken for a Performer of the necessary Condition of Absolution and Salvation, nor fit for his Acceptance, and for the Heavenly Reward.

Ans. 2. But let the Reader here note, that the Doctor supposeth *James* to mean, that [*By Works a Man is absolved from the Maledictory Sentence of the Law, and not by Faith only*]. For that *James* speaks of *Justification in foro Dei* is past all doubt : And who would have thought that the Doctor had granted this of the Text of *James* ? But mistakes seldom agree among themselves.

Ans. 3. And would not any Man have thought

that this Author had pleaded for such an Imputation of Christ's Righteousness, as justifieth not only from the Maledictory Sentence of the Law, but also from the very guilt of sin as sin, we being reputed, (not only pardoned sinners, but) perfect fulfillers of the Law by Christ, and so that we are in Christ conform to the *Fac hoc* or preceptive part commanding Innocency? Who would have thought but this was his drift? If it be not, all his angry Opposition to me, is upon a mistake so foul, as reverence forbids me to name with its proper Epithets: If it be, how can the same Man hold, That we are justified as in Christ, conform to the Precept of perfect Innocency? And yet that *The Scripture mentioneth no Justification at all, in foro Dei, besides that one, which is Absolution from the Maledictory Sentence of the Law.* But still mistakes have discord with themselves.

Ans. 4. It is the judgment indeed of Mr. Gaster, Wotton, Piscator, Paraus, Ursine, Wendeline, and abundance other excellent Divines, that as sins of omission are truly sin, and *pœna damni*, or privations truly punishment; so for a sinner for his sin to be denied God's Love and Favour, Grace and Glory, is to be punished; and to be pardoned, is to have this privative punishment remitted as well as the rest; and so that Justification containeth our Right to Glory, as it is the bare forgiveness of the penalty of sin; because Death and Life, Darkness and Light are such Contraries, as that one is but the privation of the other: But this Learned Doctor seemeth to be of the commoner Opinion, that the Remission of Sin is but one part of our Justification, and that by Imputation of perfect Holiness

Holiness and Obedience we must have another part, which is our *Right to the Reward*; (and I think a little Explication would end that difference). But doth he here then agree with himself? And to contradict the common way of those with whom he joyneth? Do they not hold; that Justification is more than an *Absolution from the Maledictory Sentence of the Law*?

Ans. 5. But indeed his very Description by *Absolution* is utterly ambiguous: 1. Absolution is either by *Actual Pardon*, by the Law or Covenant of Grace; which giveth us our *Right to Impunity*: 2. Or by *Sentence of the Judg*, who publickly *decideth* our Case, and declareth our Right determinatively: Or by execution of that Sentence in actual delivering us from penalty; And who knoweth which of these he meaneth? This is but confusion, to describe by an unexplained equivocal word.

And who knoweth what Law he meaneth, whose *Maledictory Sentence* Justification absolveth us from? Doth he think that the Law of Innocency, and of *Moses*, and the Law of Grace are all one, which Scripture so frequently distinguisheth? Or that each of them hath not its *Malediction*? If he deny this, I refer him to my full proof of it, to Mr. *Cartwright* and elsewhere. If not, we should know whether he mean all, or which.

3. And what he meaneth by the Sentence of the Law is uncertain: Whether it be the Laws *Communion*, as obliging us to punishment, which is not a *Sentence* in the usual proper sense, but only a *virtual Sentence*, that is, the *Norma Judicis*; or whether he mean the *Sentence of God as Judg*, according to the Law: which is not the Sentence of the Law

properly, but of the Judg : It's more intelligible speaking, and distinct, that must edifie us, and end those Controversies which ambiguities and confusion bred and feed.

Ans. 6. But which-ever he meaneth, most certainly it is not true that the Scripture mentioneth no other Justification in *foro Dei*. For many of the fore-cited Texts tell us, that it oft mentioneth a Justification, which is no Absolution from the Maledictory Sentence, (neither of the Law of Innocency, of *Moses*, or of Grace) but a Justification of a Man's innocency in *tantum*, or *quoad Causam hanc particularem*, *Viz.*

1. Sometimes a Justifying the Righteous Man against the slanders of the World, or of his Enemies.

2. Sometimes a justifying a Man in some one action, as having dealt faithfully therein.

3. Sometimes a judging a Man to be a faithful Godly Man, that performeth the Conditions of Life in the Law of Grace made necessary to God's Acceptance.

4. Sometimes for making a Man such, or for making him yet more inherently just, or continuing him so.

5. Sometimes for Justification by the Apology of an Advocate, (which is not *Absolution*).

6. Sometimes for Justification by *Witness*.

7. And sometimes, perhaps, by *Evidence*. As appeareth, *Isa* 50. 8. *Rom.* 8. 33. (and so God himself is said to be justified, *Psal.* 51. 4. *Rom.* 3. 4. and Christ, *1 Tim.* 3. 16.) *1 King.* 8. 32. *Hear thou in Heaven, and do, and judg thy Servants, condemning the Wicked to bring his way upon his Head ;*
and

and justifying the Righteous, to give him according to his Righteousness, (where the Sentence is passed by the Act of Execution). Is this absolving him from the Curse of the Law? So 1 Chron. 6. 23. so Mat. 12. 37. & Jam. 2. 21, 24, 25. where Justification by our Words and by Works is asserted; and many other Texts so speak: Frequently to Justifie, is to maintain one, or prove him to be just. It's strange that any Divine should find but one sort or sense of Justification before God mentioned in the Scriptures.

I would give here to the Reader, a help for some excuse of the Author, viz. that by [*præter sciam illum quæ est Absolutio*] he might mean, which is partly Absolution, and partly Acceptation, as of a fulfiller of the Precept of Perfection by Christ, and partly Right to the Reward, all three making up the whole; but that I must not teach him how to speak his own mind, or think that he knew not how to utter it; And specially, because the Instances here prove that even so it is very far from Truth, had he so spoken.

* *Answ.* 7. But what if the word [*Justification*] had been found only as he affirmed? If *Justice*, (Righteousness) and *Just*, be otherwise used, that's all one in the sense, and almost in the word; seeing it is confessed, that to *Justifie*, is, 1. To make *Just*; 2. Or to esteem *Just*; 3. Or sentence *Just*; 4. Or to prove *Just*, and defend as *Just*; 5. Or to use as *Just* by execution. And therefore in so many senses as a Man is called *Just* in Scripture, he is inclusively, or by connotation, said to be *Justified*, and *Justifiable*, and *Justificandus*. And I desire no more of the Impartial Reader, but to

turn

turn to his *Concordances*, and peruse all the Texts where the words [Just, Justice, Justly, Righteous, Righteousness, Righteously] are used ; and if he find not that they are many score, if not hundred times used, for that Righteousness which is the Persons Relation resulting from some Acts or Habits of his own, (as the Subject or Agent) and otherwise than according to his solitary sense here, let him then believe this Author.

S. 3. But he is as unhappy in his Proofs, as in his singular untrue Assertion : “ [Rom. 8. 2, 4. “ *The Law of the Spirit of Life, hath freed us from the Law of Sin and of Death.* Gal. 3. 13. God “ *sent his Son, that the Righteousness of the Law might be fulfilled in us ; Christ hath redeemed us from the Curse of the Law ;* and many more such : Here is no mention of any but *one Legal Justification*].

Ans. 1. Reader, do you believe that these two Texts are a perfect Enumeration. And that if these mention but one sense or sort of Justification, that it will follow that no more is mentioned in Scripture : Or if many hundred other Texts have the same sense ?

2. Nay, he hath chosen only these Texts where the word [*Justification*] or [*Justifie*] is not at all found. By which I may suppose that he intendeth the Controversie here *de re*, and not *de nomine*. And is that so ? Can any Man that ever considerately opened the Bible, believe that *de re* no such Thing is mentioned in Scripture. 1. As making a Man a believing Godly Man. 2. Or as performing the Conditions of Life required of us in the Covenant of Gracc. 3. Nor esteeming a Man

Man such. 4. Nor defending or proving him to be such. 5. Nor judging him such decisively. 6. Nor using him as such. 7. Nor as justifying a Man so far as he is Innocent and Just against all false Accusation of Satan or the World.

3. The first Text cited by him, *Rom. 8. 24.* downright contradicts him : Not only *Augustine*, but divers Protestant Expositors suppose, that by the *Law of the Spirit of Life* is meant, either the quickning Spirit it self given to us that are in Christ, or the Gospel, as it giveth that Spirit into us ; And that by *delivering* us from the *Law of Sin*, is meant either from that sin which is as a *Law within us*, or *Moses Law*, as it forbiddeth and commandeth all its peculiarities, and so maketh *doing or not doing* them sin ; and as it declareth sin, yea, and accidentally irritateth it : Yea, that by the *Law of Death* is meant, not only that Law we are cursed by, and so guilty, but chiefly that Law, as it is said *Rom. 7.* to kill *Paul*, and to occasion the abounding of sin, and the Life of it : And that by [*the fulfilling of the Law in us, that walk not after the Flesh, but after the Spirit*], is meant [that by the Spirit and Grace of Christ, Christians do fulfil the Law, as it requireth sincere Holiness, Sobriety and Righteousness, which God accepteth for Christ's sake ; which the Law of *Moses*, without Christ's Spirit, enabled no Man to fulfil]. Not to weary the Reader with citing Expositors, I now only desire him to peruse, *Ludov. de Dieu* on the Text.

And it is certain, that the Law that *Paul* there speaketh of, was *Moses Law* : And that he is proving all along, that the observation of it was not necessary to the Gentiles, to their performance, or
Justi-

Justification and Salvation, (*necessitate præcepti vel medii*); (for it would not justify the Jews themselves). And sure, 1. all his meaning is not, [The Law will not absolve Men from the sense of the Law]. But also *its Works* will give no one the just title of a Righteous Man, accepted of God, and saved by him, as judging between the Righteous and the wicked: (as Christ saith, *Matth. 25. The Righteous shall go into Everlasting Life, &c.*) 2. And if it were only the *Maledictory Sentence of Moses Law*, as such; that *Paul* speaketh of Absolution from, as our only Justification, then none but Jews and Profelites who were under that Law, could have the Justification by Faith which he mentioneth; for it curseth none else: For what-ever the Law saith, it saith to them that are under the Law: The rest of the World were only under the Law of lapsed Nature, (the relicts of *Adam's Law of Innocency*) and the Curse for *Adam's* first Violation; and the Law of Grace made to *Adam* and *Noah*, and after perfected fullier by Christ in its second Edition.

2. His other Text [*Christ redeemed us from the Curse of the Law*] proveth indeed that all Believers are redeemed from the Curse of the first Law of Innocency, and the Jews from the Curse of *Moses Law* (which is it that is *directly* meant): But what's that to prove that these words speak the whole and the *only Justification?* and that the Scripture mentioneth no other?

§. 4. He addeth, [*Lex est quæ prohibet; Lex quæ pœnam decernit; Lex quæ irrogat: Peccatum est transgressio Legis: Pœna effectus istius transgressionis; Justificatio denique absolutio ab ista pœna: Itaque cum*

cum Lex nisi prestita neminem Justificat, & prestitam omnes in Christo agnoscunt, aut Legalis erit omnis Justificatio coram Deo, aut omnino nulla].

Ans. 1. But doth he know but *one sort of Law* of God? Hath every Man incurred the Curse by *Moses Law* that did by *Adams*? Or every Man fallen under the peremptory irreversible condemnation which the *Law of Grace* passeth on them that never believe and repent? Doth this *Law*, [*He that believeth not shall be damned*] damn Believers? One *Law* condemneth all that are not Innocent. Another supposeth them under that defect, and condemneth peremptorily (not every Sinner) but the Wicked and Unbelievers.

2. Again here he saith, [*Justification is Absolution from that Penalty*]. But is a Man absolved (properly) from that which he was never guilty of? Indeed if he take *Absolution* so loosely as to signify, the justifying a Man against a false Accusation, and pronouncing him *Not-Guilty*; So all the Angels in Heaven may possibly be capable of *Absolution*: *Justification* is ordinarily so used, but *Absolution* seldom by Divines. And his words shew that this is not his sense, if I understand them. But if we are reputed perfect fulfillers of the *Law of Innocency* by Christ, and yet *Justification* is our *Absolution* from the Curse, then no Man is justified that is *Righteous* by that *Imputation*.

3. And how unable is my weak Understanding, to make his words at peace with themselves? The same Man in the next lines saith, [*Lex nisi prestita neminem justificat*: and all *Justification before God must be legal or none*]; so that no Man is justified but as reputed Innocent, or a performer of the *Law*:

And

And yet *Justification* is our Absolution from the Punishment and Malediction of the Law; As if he said, No Man is justified but by the pardon of that sin which he is reputed never to have had, and Absolution from that Curse and Punishment which he is reputed never to have deserved or been under. Are these things reconcileable? But if really he take *Absolution* for justifying or acquitting from a false Accusation, and so to be absolved from the Malediction of the Law, is to be reputed one that never deserved it, or was under it, then it's as much as to say, that there is no pardon of sin, or that no Man that is pardoned, or reputed to need a Pardon, is justified.

4. All this and such Speeches would perswade the Reader that this Learned Disputer thinketh that I took and use the word [Legal] generally as of that which is related to any Law *in genere*, and so take *Evangelical* contrarily for that which is related to no Law: whereas I over and over tell him, that (speaking in the usual Language that I may be understood) I take [Legal] *specially* (and not generally) for that Righteousness which is related to the *Law of Works* or *Innocency*, (not as if we had indeed such a Righteousness as that Law will justify us for; But a *pro-Legal-Righteousness*, one *instead of it*, *in* and *by* our perfect Saviour, which shall effectually save us from that Laws condemnation): And that by [*Evangelical Righteousness*], I mean, that which is related to the *Law of Grace*, as the Rule of *Judgment*, upon the just pleading whereof that Law will not condemn but justify us. If he knew this to be my meaning, in my weak judgment, he should not have written either as if he did

did not, or as if he would persuade his Readers to the contrary : For Truth is most congruously defended by Truth : But if he *knew it not*, I despair of becoming intelligible to him, by any thing that I can write, and I shall expect that this Reply be wholly lost to him and worse.

5. His [*Lex nisi prestita neminem justificat*] is true ; and therefore no Man is justified by the Law, But his next words [*& prestitam omnes in Christo agnoscunt*] seemeth to mean that [*It was performed by us in Christ*] ; Or that [*It justifieth us, because performed perfectly by Christ as such*] : Which both are the things that we most confidently deny. It was not Physically, or Morally, or Politically, or Legally, or Reputatively, (take which word you will) fulfilled by us in Christ : it doth not justify us, because it was fulfilled by Christ, (*as such, or immediately, and eo nomine*). It justified Christ, because he fulfilled it ; and so their Law doth all the perfect Angels. But we did not personally fulfil it in Christ ; it never allowed *vicarium obedientia* to fulfil it by our *selves* or another : Therefore another's Obedience, merely as such, (even a Mediators) is not our Obedience or Justification : But that Obedience justifieth us, as given us only in or to the effecting of our Personal Righteousness, which consisteth in our right to Impunity, and to God's Favour and Life, freely given for Christ's Merits sake, and in our performance of the Conditions of the Law of Grace, or that free Gift, which is therefore not a co-ordinate but a sub-ordinate Righteousness (and Justification) to qualifie us for the former. This is so plain and necessary, that if (in sense) it be not understood by all that are admitted to the Sa-

cramental Communion, (excepting Verbal Controversies or Difficulties) I doubt we are too lax in our admissions.

§. 5. Next he tells us of a *threefold respect of Justification*: 1. *Ex parte principii*. 2. *Termini*. 3. *Medii*: (I find my self uncapable of reaching him, that is a Teacher of such as I, and therefore presume not to tell him how to distinguish more congruously, plainly, and properly, as to the terms). And as to the Principle or Fountain whence it floweth, that is, Evangelical Grace in Christ, he saith, *It is thus necessary, that in our lapsed State all Justification be Evangelical*].

Ans. Who would desire a sharper or a softer, a more dissenting or a more consenting Adversary? Very good: If then I mean it *ex parte principii*, I offend him not by asserting Evangelical Righteousness: The Controversie then will be only *de nomine*, whether it be congruous thus to call it. And really are his Names and Words put into our Creed, and become so necessary as to be worthy of all the stress that he layeth on them, and the calling up the Christian World to arrive by their Zeal against our Phrase? Must the Church be awakened to rise up against all those that will say with Christ, [*By thy words thou shalt be justified*]. And with James, [*By Works a Man is justified, and not by Faith only*], and [*we are judged by the Law of Liberty*]; and as Christ, *Joh. 5. 22.* [*The Father judgeth no Man, but hath committed all Judgment to the Son*]; and that shall recite the 25th Chapter of Matthew.

Even now he said at once, [*There is no Justification in foro Dei, but Absolution, &c. The Law of the Spirit of Life hath freed us, &c. Here is no men-*

mention of any Justification but Legal]. And now [All our Justification *ex parte principii*, is only Evangelical]. So then no Text talks of Evangelical Justification, or of Justification *ex parte principii*: And Absolution which defineth it, is named *ex parte principii*. And yet all Justification is Evangelical. Is this mode of Teaching worthy a Defence by a Theological War?

2. But Reader, Why may not I denominate Justification *ex parte principii*? Righteousness is formally a Relation: To justify constitutively, is to make Righteous. To be Justified, (or Justification in *sensu passivo*) is to be made Righteous; And in foro, to be judged Righteous: And what meaneth he by *Principium* as to a Relation, but that which other Men call the *Fundamentum*, which is *loco Efficientis*, or a remote efficient? And whence can a Relation be more fitly named, than from the *fundamentum*, whence it hath its formal being? Reader, bear with my Error, or correct it, if I mistake. I think that as our Righteousness is not all of one sort, no more is the *fundamentum*: 1. I think I have no Righteousness, whose immediate *fundamentum* is my sinless Innocency, or fulfilling the Law of Works or Innocency, by my self or another: and so I have no *fundamentum* of such.

2. I hope I have a Righteousness consisting in my personal Right to Impunity and Life; and that Jus or Right is mine by the Title of free Condonation and Donation by the Gospel-Covenant or Grant: And so that Grant or Gospel is the *fundamentum* of it: But the Merits of Christ's Righteousness purchased that Gift, and so those Merits are the remote *fundamentum* or efficient: And thus my Justification,

by the Doctor's confession, is Evangelical. 3. I must perish, if I have not also a subordinate personal Righteousness, consisting in my performance of those Conditions on which the New-Covenant giveth the former. And the *fundamentum* of this Righteousness is the Reality of that performance, as related to the Irrogation, Imposition, or Tenor of the Covenant, making this the Condition. This is my Heresie, if I be heretical; and be it right or wrong, I will make it intelligible, and not by saying and unsaying, involve all in confusion.

§. 6. He addeth, [*Ex parte Terminis Legalis est, quis terminatur in satisfactione; Legi prestanda: Liberavit me à Lege mortis, &c.* And hence, he saith, *the denomination is properly taken.*

Answr. 1. The Reader here seeth that all this Zeal is exercised in a *Game at Words*, or *Logical Notions*; and the Church must be called for the umpirage, to stand by in Arms to judg that he hath won the Day: What if the *denomination be properly to be taken from the Terminus*? Is it as dangerous as you frightfully pretend to take it *aliunde*?

2. But stay a little: Before we come to this, we must crave help to understand what he talketh of: Is it, 1. *Justificatio, Justificans (active sumpta)*? Or, 2. *Justificatio Justificati (passive)*? 3. Or *Justitia*?

1. The first is *Actio*, and the *Terminus* of that Action is two-fold. 1. The Object or Patient (a believing Sinner). 2. The Effect, *Justificatio passivè*, neither of these is *the Law*, or its *Malediction*. But which of these is it that we must needs name it from?

2. The *passive* or *effective* Justification is in respect of the Subjects Reception called *Passio*: In
respect

respect of the form received, it is as various as I before mentioned.

1. The Effect of the Donative Justification of the Law of Grace, is *Justitia data*; a Relation (oft described).

2. The Effect of the Spirits giving us *Inherent Righteousness*, is a *Quality given*, *Acts excited*, and a Relation thence resulting.

3. The Effect of *Justification per sententiam Judicis*, is immediately a Relation, *Jus Judicatum*.

4. The Effect of an Advocates Justification, is *Justitia & persona ut defensa seu vindicata*.

5. The Effect of *Executive Justification*, is Actual Impunity or Liberation. And are all these one *Terminus*, or hence one name then? These are the *Termini* of *Justificatio Justificantis, ut Adionis*; and nothing of this nature can be plainer, than that,

1. Remission of sin (passively taken) the *Reatus* or *Obligatio ad poenam*, (the first *ad quem*, and the second *a quo*) are both the immediate *Termini* of our

• Act of Justification. 2. That the *Terminus Justitiae*, as it is the formal Relation of a Justified Person, as such, is the Law as *Norma Adionum*, as to Righteous Actions, and the Law or Covenant, as making the Condition of Life, as to those Actions, *sub ratione Conditionis & Tituli*. And the Promissory and Minatory part of the Law, as *Justitia is Jus premii, & impunitatis*. First, The Actions, and then the Person are Just in Relation to the Law or Covenant, by which their Actions and they are to be judged. But the remoter *Terminus* is the *malum a quo*, and the *bonum ad quod*. And as *a quo*, it is not only the evil denounced, but also the

Reatus.

Reatus, or Obligation to it, and the efficacious Act of the Law thus cursing, and the *Accusation* of the Actor or Accuser, (real or possible) that is such a *terminus*,

II. But when he saith, *Ex parte Terminii Legalis est*, either still he taketh *legal generally*, as comprehending the Law of *Innocency*, of *Works*, and of *Grace*, or not. If he do, I must hope he is more *intelligent* and *just*, than to insinuate to his Reader, that I ever mention an *Evangelical Justification* that is not so legal, as to be denominated from the Law of *Grace*, as distinct from that of *Works*: If not, he was indebted to his intelligent Reader for some proof, that no Man is justified against this false *Accusation*: [Thou art by the Law of *Grace* the Heir of a far sorer punishment, for despising the Remedy, and not performing the Conditions of Pardon and Life. And also for this thou hast no right to *Christ*, and the Gifts of his Covenant of *Grace*]. But no such proof is found in his Writings, nor can be given.

III. But his [*Quia Terminatur in Satisfactione Legi prestanda*]. I confess it is a Sentence not very intelligible or edifying to me. 1. *Satisfactio propria & stricte sic dicta differt à solutione ejusdem quod sit, solutio æquivalentis alium indebito*: Which of these he meaneth, Satisfaction thus strictly taken, or *solutio ejusdem*; I know not: Nor know what it is that he meaneth by *Legi prestanda*: Indeed *solutio ejusdem* is *Legi prestanda*, but not *prestata* by us (personally or by another): For we neither kept the Law, nor bare the full Penalty; And the

the Law mentioned no *Vicarium Obedientiae* aut *pœna*; Christ performed the Law, as it obliged himself as Mediator, and as a Subject, but not as it obliged us; for it obliged us to *Personal performance only*: And Christ by bearing that Punishment (in some respects) which we deserved, satisfied the *Law-giver*, (who had power to take a *Computation*) but not *the Law*: unless speaking improperly you will say that the *Law is satisfied*, when the remote ends of the *Law-giver* and *Law* are obtained. For the *Law* hath but one fixed sense, and may be it self changed, but changeth not it self, nor accepteth a *sansuendum*: And Christ's suffering for us, was a *fulfilling* of the *Law*, which peculiarly bound him to suffer, and not a *Satisfaction loco solutionis ejusdem*: And it was no *fulfilling* the *Penal part* of the *Law* as it bound us to suffer: For so it bound none but us; so that the *Law* as binding us to *Duty* or *Suffering*, was neither *fulfilled*, nor strictly *satisfied* by Christ; but the *Law-giver* satisfied, and the remote ends of the *Law* attained, by Christ's perfect fulfilling all that *Law* which bound himself as Mediator.

Now whether he mean the *Law* as binding us to *Duty*, or to *Punishment*, or both, and what by *satisfaction* I am not sure: But as far as I can make sense of it, it seemeth to mean, that *Pœna* is *satisfactio loco obedientiae*, and that *Punishment* being our *Due*, this was *satisfactio Legi præstanda*, (for he saith not *Præstita*). But then he must judge that we are justified only from the *penal Obligation* of the *Law*, and not from the *preceptive Obligation* to perfect *Obedience*. And this will not stand with the scope of other Passages, where he endureth not

my Opinion, that we are not *justified* by the *fac hoc*, the Precept as fulfilled, or from the *Reatus Culpe in se*, but by Christ's whole Righteousness from the *Reatus ut ad penam*.

2. But if this be his sense, he meaneth then that it is only the *Terminus à quo*, that *Justification* is properly denominated from. And why so? 1. As *Justitia* and *Justificatio* *passive sumpta, vel ut effectus*, is *Relatio*, it hath necessarily no *Terminus à quo*; And certainly is *in specie*, to be rather denominated from its own proper *Terminus ad quem*. And as *Justification* is taken for the Justifiers *Action*; why is it not as well to be denominated from the *Terminus ad quem*, as *à quo*? *Justificatio efficiens sic dicitur, quia Justum facit: Justificatio apologetica, quia Justum vindicat vel probat. Justificatio per sententiam, quia Justum aliquem esse Judicat: Justificatio executiva, quia ut Justum eum tractat.*

But if we must needs denominate from the *Terminus à quo*, how strange is it that he should know but of *one* sense of *Justification*?

3. But yet perhaps he meaneth, [*In satisfactione Legi præstitâ*, though he say *præstandâ*, and so denominateth from the *Terminus à quo*: But if so, 1. Then it cannot be true: For *satisfacere* & *Justificare* are not the same thing, nor is *Justifying* giving *Satisfaction*; nor were we justified when Christ had satisfied, but long after: Nor are we justified *eo nomine*, because Christ satisfied, (that is, immediately) but because he gave us that *Jus ad impunitatem & vitam & spiritum sanctum*, which is the *Fruit* of his Satisfaction. 2. And as is said, if it be only *in satisfactione*, then it is not in that *Obedience* which fulfilseth the preceptive part as it bound

bound us : for to satisfie for not fulfilling, is not to fulfil it. 3. And then no Man is justified, for no Man hath satisfied either the Preceptive or Penal Obligation of the Law, by himself or another : But Christ hath satisfied the Law-giver by Merit and Sacrifice for sin.

His *Liberavit nos à Lege Mortis*, I before shewed impertinent to his use, Is *Liberare* & *Justificare*, or *Satisfacere* all one ? And is *à Lege Mortis*, either from all the Obligation to Obedience, or from the sole malediction ? There be other Acts of *Liberation* besides *Satisfaction* : For it is [*The Law of the Spirit of Life*] that doth it : And we are freed both from the power of *indwelling-sin*, (called a Law) and from the Mosaical Yoak, and from the Impossible Conditions of the Law of Innocency, though not from its bare Obligation to future Duty.

§. 7. He addeth a Third, *Ex parte Medii, quod est Justitia Christi Legalis nobis per fidem Imputata : Omnem itaque Justificationem proprie Legalem esse constat.*

Ans. 1. When I read that he will have but one sense or sort of Justification, will yet have the Denomination to be *ex termino*, and so justifieth my distinction of it, according to the various *Termini* ; And here how he maketh the Righteousness of Christ to be but the *MEDIUM* of our Justification, (though he should have told us which sort of *Medium* he meaneth) he seemeth to me a very favourable consenting Adversary : And I doubt those Divines who maintain that Christ's Righteousness is the *Causa Formalis* of our Justification, (who are no small ones, nor a few, though other in answer to the Papists disclaim it) yea, and those that make it

but

but *Causa Materialis*, (which may have a sound sense) will think this Learned Man betrayeth their Cause by prevarication, and seemeth to set fiercely against me, that he may yeeld up the Cause with less suspicion. But the truth is, we all know but in part, and therefore err in part, and Error is inconsistent with it self. And as we have conflicting Flesh and Spirit in the *Will*, so have we conflicting *Light* and *Darkness*, *Spirit* and *Flesh* in the Understanding; And it is very perceptible throughout this Author's Book, that in one line the *Flesh* and *Darkness* saith one thing, and in the next oft the *Spirit* and *Light* saith the contrary, and seeth not the inconsistency: And so though the *dark* and *fleshy* part rise up in wrathful striving Zeal against the Concord and Peace of Christians, on pretence that other Mens Errors wrong the Truth, yet I doubt not but Love and Unity have some interest in his lucid and Spiritual part. We do not only grant him that Christ's Righteousness is a *Medium* of our Justification, (for so also is *Faith* a *Condition*, and *Dispositio Receptiva* being a *Medium*); nor only some *Cause*, (for so also is the *Covenant-Donation*); but that it is an *efficient meritorious Cause*, and because if Righteousness had been that of our own, *Innocency* would have been founded in *Merit*, we may call Christ's Righteousness the *material Cause* of our Justification, remotely, as it is *Materia Meriti*, the Matter of the *Merit* which procureth it.

2. But for all this it followeth not that all Justification is only *Legal*, as *Legal* noteth its respect to the Law of Innocency: For 1. we are justified from or against the Accusation of being non-performers of the Condition of the Law of Grace;

2. And

2. And of being therefore unpardoned, and lyable to its sorer Penalty. 3. Our particular subordinate Personal Righteousness consisting in the said performance of those Evangelical Conditions of Life, is so denominated from its conformity to the Law of Grace, (as it instituteth its own Condition) as the measure of it, (as *Rescitudo ad Regulam*). 4. Our *Jus ad imperisatem & vitam*, resulteth from the Donative Act of the Law or Covenant of Grace, as the *Titulus qui est Fundamentum Juris*, or supposition of our Faith as the Condition. 5. This Law of Grace is the *Norma Judicis*, by which we shall be judged at the Last Day. 6. The same Judg doth now *per sententiam conceptam* judg of us, as he will then judg *per sententiam prolatam*. 7. Therefore the Sentence being *virtually* in the Law, this same Law of Grace, which in *primo instanti* doth make *us* Righteous, (by Condonation and Donation of Right) doth in *secundo instanti*, *virtually* justifie us as containing that regulating use, by which we are to be sententially justified. And now judg Reader, whether no Justification be Evangelical, or by the Law of Grace, and so to be denominated: (for it is *lis de nomine* that is by him managed). 8. Besides that the whole frame of Causes in the Work of Redemption, (the Redeemer, his Righteousness, Merits, Sacrifice, Pardoning Act, Intercession, &c.) are sure rather to be called Matters of the Gospel, than of the Law.

And yet we grant him easily; 1. That Christ perfectly fulfilled the Law of Innocency, and was justified thereby, and that we are justified by that Righteousness of his, as the meritorious Cause.

2. That

2. That we being guilty of Sin and Death, according to the tenor of that Law, and that Guilt being remitted by Christ, as aforesaid, we are therefore justified from that Law, (that is, from its Obligation of us to Innocency as the necessary terms of Life, and from its Obligation of us to Death, for want of Innocency): But we are not justified by that Law, either as fulfilled or as satisfied by *us our selves*, either personally or by an Instrument, substitute or proper Representative, that was *Vicarius Obedientiae aut poenae*. 3. And we grant that the Jews were delivered from the positive Jewish Law, which is it that *Paul* calleth, *The Law of Works*. And if he please, in all these respects to call *Justification Legal*, we intend not to quarrel with the name, (though what I called *Legal* in those *Aphorisms*, I chose ever after to call rather, *Justitia pro-legalis*). But we cannot believe him, 1. That it is *only Legal*; 2. Or that that is the *only* (or *most*) proper denomination.

§. 8. He proceedeth thus, [*And it will be vain, if any argue, That yett none can be saved without Evangelical Works, according to which it is confessed that all men shall be judged: for the distinction is easie (which the Author of the Aphorisms somewhere useth) between the first or Private, and the last or Publick Justification. — In the first sense it is never said, That Works justifie, but contrary, That God justifieth him that worketh not, Rom. 4. 5. In the latter we confess that Believers are to be justified according to Works, but yett not Of (or By) Works, nor that that Justification maketh men just before God, but only so pronounceth them.*

Ans. 1. This is such another *Consenting Adversary*

versary as once before I was put to answer; who with open mouth calls himself consequentially what he calleth me; if the same Cause, and not the Person make the Guilt. Nay let him consider whether his grand and most formidable Weapon [So also saith Bellarmine, with other Papists] do not wound himself: For they commonly say, That the first Justification is not of Works, or Works do not first justify us. Have I not now proved that he erreth and complyeth with the Papists? If not, let him use better Arguments himself.

2. But why is the first Justification called Private? Either he meaneth God's making us just constitutively, or his judging us so: and that per sententiam conceptam only, or prolataam also.

1. The common distinction in Politicks, inter *Judicium Privatum & Publicum*, is fetcht from the *Judg*, who is either *Persona privata vel publica*: a private Man, or an authorized *Judg* judging as such: And so the Judgment of Conscience, Friends, Enemies, Neighbours, mere Arbitrators, &c. is *Judicium privatum*; and that of a *Judg in foro*, is *Judicium publicum*, (yea, or in secret, before the concerned Parties only in his Closet, so it be decisive): If this Learned Doctor so understand it, then, 1. Constitutive Justification (which is truly first) is publick Justification, being done by God the Father, and by our Redeemer, who sure are not herein private authorized Persons. 2. And the first *sentential* Justification, as merely *Virtual*, and not yet *Actual*, viz. as it's virtually in the Justifying Law of Grace as *norma Judicis* is publick in *suo genere*, being the *virtus* of a Publick Law of God, or of his Donative Promise. 3. And the first

first *Actual Justification, per Deum Judicem per sententiam conceptam* (which is God's secret judging the Thing and Person to be as they are) is (secret indeed *in se*, yet revealed by God's publick Word but) publick as to the Judg. 4. And the first *sententia prolata* (the fourth in order) is someway publick as opposite to secrecie, (for, 1. it is before the Angels of Heaven; 2. And in part by Executive demonstrations on Earth): But it is certainly by a *publick Judg*, that is, God. 5. And the first *Apologetical Justification* by Christ our *Interceding Advocate*, is publick both *quoad personam*, and as *openly* done in Heaven: And if this worthy Person deny any Justification *per sententiam Judicis*, upon our first Believing, or before the final Judgment, he would wofully fall out with the far greatest number of Protestants, and especially his closest Friends, who use to make a *Sentence of God* as Judg to be the *Genus* to Justification.

But if by [*Private and Publick Justification*]; he means [*secret and open*]. 1. How can he hope to be understood when he will use Political Terms unexplained, out of the usual sense of Politicians: But no men use to *abuse words* more than they that would keep the Church in flames by *wordy Controversies*, as if they were of the terms of Life and Death. 2. And even in that sense our first Justification is *publick* or open, *quoad Actum Justificantis*, as being by the Donation of a publick Word of God; Though *quoad effectum in recipiente*, it must needs be secret till the Day of Judgment, no Man knowing anothers Heart, whether he be indeed a sound Believer: And so of the rest as is intimated.

Con-

Concerning what I have said before, some may Object, 1. *That there is no such thing as our Justification notified before the Angels in Heaven.* 2. *That the Sententia Concepta is God's Immanent Act, and therefore Eternal.*

Ans. To the first, I say, 1. It is certain by *Luk. 15. 10.* that the Angels know of the Conversion of a Sinner, and therefore of his Justification and publicly Rejoyce therein. Therefore it is notified to them. 2. But I refer the Reader for this, to what I have said to Mr. *Tombes* in my *Dissertation of Justification*, where I do give my thoughts, That this is not the Justification by Faith meant by *Paul*, as Mr. *Tombes* asserteth it to be.

To the Second, I say, Too many have abused Theology, by the misconceiving of the distinction of *Immanent* and *Transient Acts* of God, taking all for *Immanent* which effect nothing *ad extra*. But none are properly *Immanent quoad Objectum*, but such as God himself is the Object of, (as *se intelligere, se amare*): An Act may be called indeed immanent in any of these three respects; 1. *Ex parte Agentis*; 2. *Ex parte Objecti*; 3. *Ex parte effectus*. 1. *Ex parte agentis*, all God's Acts are *Immanent*, for they are his Essence. 2. *Ex parte Objecti vel Termini*, God's Judging a Man Just or Unjust, Good or Bad, is transient; because it is denominated from the state of the *Terminus* or Object: And so it may be *various* and *mutable* denominatively, notwithstanding God's *Simplicity* and *Immutability*. And so the *Sententia Concepta* is not *ab Aeterno*. 3. As to the *Effect*, all confess God's Acts to be *Transient* and *Temporary*. But there are some that effect not (as to judge a thing to be what it is).

3. Either

3. Either this Militant Disputer would have his Reader believe that I say, That a *Man is justified by Works*, in that which he called [*making just, and the first Justification*], or not: • If he would, such *untruth* and *unrighteousness* (contrary to the full drift of many of my Books, and even that which he selected to oppose) is not a congruous way of disputing for *Truth* and *Righteousness*: nor indeed is it tolerably ingenuous or modest. If not, then why doth he all along carry his professed agreement with me, in a militant strain, perswading his Reader, that I favour of Socinianism or Popery, or some dangerous Error, by saying the very same that he saith. O what thanks doth God's Church owe such contentious Disputers for supposed Orthodoxy, that like *noctambuli*, will rise in their sleep, and cry, Fire, Fire, or beat an Allarm on their Drums, and cry out, *The Enemy, The Enemy*, and will not let their Neighbours rest!

I have wearied my Readers with so oft repeating in my Writings (upon such repeated importunities of others) these following Assertions about Works.

1. That we are never justified, first or last, by Works of *Innocency*.

2. Nor by the *Works* of the Jewish Law (which *Paul* pleadeth against).

3. Nor by any Works of Merit, in point of Commutative Justice, or of *distributive* Governing Justice, according to either of those Laws (of *Innocency*, or *Jewish*).

4. Nor by any Works or Acts of Man, which are set against or instead of the least part of God's Acts,

Acts, Christ's Merits, or any of his part or honour.

5. Nor are we at first justified by any *Evangelical Works of Love, Gratitude or Obedience to Christ*, as *Works* are distinguished from our first *Faith* and *Repentance*.

6. Nor are we justified by *Repentance*, as by an *instrumental* efficient Cause, or as of the same receiving Nature with *Faith*, except as *Repentance* signifieth our change from *Unbelief* to *Faith*, and so is *Faith* it self.

7. Nor are we justified by *Faith* as by a mere *Act*, or moral good *Work*.

8. Nor yet as by a proper efficient Instrument of our *Justification*.

9. Much less by such *Works* of *Charity to Men*, as are without true love to *God*.

10. And least of all, by *Popish* bad *Works*, called *Good*; (as *Pilgrimages, hurtful Austerities, &c.*)

But if any Church-troubling Men will first call all *Acts* of *Man's Soul* by the name of *WORKS*, and next will call no *Act* by the name of *Justifying Faith*, but the *belief of the Promise* (as some) or the *accepting of Christ's Righteousness* given or imputed to us, as in *se*, out own (as others) or [the *Remembency on this Righteousness*] (as others) or all these three *Acts* (as others); and if next they will say that this *Faith* justifieth us only as the proper *Instrumental Cause*; and next that to look for *Justification* by any other *Act* of *Man's Soul*, or by this *Faith* in any other respect, is to trust to that *Justification* by *Works*, which *Paul* confuteth, and to fall from *Grace*, I do detest such corrupting and

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abusing

abusing of the Scriptures, and the Church of Christ. And I assert as followeth;

1. That the Faith which we are justified by, doth as essentially contain our belief of the Truth of Christ's Person, Office, Death, Resurrection, Intercession, &c. as of the Promise of Imputation.

2. And also our consent to Christ's Teaching, Government, Intercession, as to Imputation.

3. And our *Acceptance* of Pardon, Spirit, and promised Glory, as well as Imputed Righteousness of Christ.

4. Yea, that it is essentially a Faith in God the Father, and the Holy Ghost.

5. That it hath in it essentially somewhat of Initial Love to God, to Christ, to Recovery, to Glory; that is, of Volition; and so of Desire.

6. That it containeth all that Faith, which is necessarily requisite at Baptism to that Covenant; even a *consenting-practical-belief* in God the Father, Son, and Holy Ghost: and is our Christianity it self.

7. That we are justified by this Faith, as it is [*A moral Act of Man, adapted to its proper Office, made by our Redeemer, the Condition of his Gift of Justification, and so is the moral receptive aptitude of the Subject; or the Dispositio materiae vel subiecti Recipientis*]: Where the Matter of it is [*An adapted moral Act of Man*] (by Grace). The *Ratio formalis* of its Interest in our Justification is [*Conditio praesentis*] speaking politically, and [*Aptitudo vel Dispositio moralis Receptiva*] speaking logically; which Dr. Twiss still calleth *Causa dispositiva*.

8. That Repentance as it is a change of the Mind from Unbelief to Faith, (in God the Father, Son,

Son, and Holy Ghost) Is this Faith denominated from its *Terminus à quo* (principally).

9. That we are continually justified by this Faith as continued, as well as initially justified by its first Act.

10. That as this Faith includeth a *consent* to future Obedience, (that is, Subjection) so the performance of that consent in sincere Obedience, is the Condition of our Justification as continued (Secondarily) as well as Faith (or consent it self) primarily: And that thus James meaneth, that we are Justified by Works.

11. That God judging of all things truly as they are, now judgeth Men just or unjust, on these Terms.

12. And his Law being *Norma judicii*, now *versually* judgeth us just on these terms.

13. And that the Law of Grace being that which we are to be judged by, we shall at the last Judgment also be judged (and so justified) thus far by or according to our sincere Love, Obedience, or Evangelical Works, as the Condition of the Law or Covenant of free Grace, which justifieth and glorifieth freely all that are thus Evangelically qualified, by and for the Merits, perfect Righteousness and Sacrifice of Christ, which procured the Covenant or free Gift of Universal Conditional Justification and Adoption, before and without any Works or Conditions done by Man whatsoever.

Reader, Forgive me this troublesome off repeating the state of the Controversie; I meddle with no other. If this be Justification by Works, I am for it. If this Doctor be against it, he is against much

of the Gospel. If he be not, he had better have kept his Bed, than to have call'd us to Arms in his Dream, when we have sadly warred so many Ages already about mere words. For my part, I think that such a short explication of our sense, and rejection of ambiguities, is fitter to end these quarrels, than the long disputations of Confounders.

4. But when he saith, [*Works make not a Man just, and yet we are at last justified according to them*], it is a contradiction, or unsound. For if he mean *Works* in the sense excluded by Paul, we are not justified according to them, viz. such as make, or are thought to make the Reward to be not of Grace, but of Debt: But if he take *Works* in the sense intended by James, sincere Obedience is a secondary constitutive part of that inherent or adherent personal Righteousness, required by the Law of Grace, in subordination to Christ's Meritorious Righteousness; And what Christian can deny this? So far it maketh us Righteous, (as Faith doth initially). And what is it to be justified according to our Works, but to be judged, so far as they are sincerely done, to be such as have performed the secondary part of the Conditions of free-given Life?

5. His [*According*] but not [*ex operibus*] at the Last Judgment, is but a Logomachie [*According*] signifieth as much as I assert: But [*ex*] is no unapt Preposition, when it is but the subordinate part of Righteousness and Justification, of which we speak, and signifieth (with me) the same as [*According*].

6. His Tropical Phrase, that [*Works pronounce us just*] is another ambiguity: That the Judgment will

will pronounce us just according to them, as the fore-
said second part of the Constitutive Cause, or Matter
of our Subordinate Righteousness, is certain from
Matth. 23, and the scope of Scripture: But that
they are only notifying Signs, and no part of the
Cause of the day to be tryed, is not true, (which
too many assert).

S. 9. He proceedeth, [If there be an Evangeli-
cal Justification as God's Bar, distinct from the legal
one, there will then also be in each an absolution of
divers sins: For if the Gospel forgive the same sins
as the Law, the same thing will be done, and a dou-
ble Justification will be unprofitable and idle. If
from divers sins, then the Law forbids not the same
things as the Gospel, &c.]

Answer. It's pitty such things should need any An-
swer.

1. It's a false Supposition, That all Justification
is Absolution from sin: To justify the sincerity of
our Faith and Holiness, is one act or part of our
Justification, against all (possible or actual) false
Accusation.

2. The Law of Innocency commanded not the
Believing Acceptance of Christ's Righteousness and
Pardon, and so the Remnants of that Law in the
hand of Christ (which is the Precept of perfect
Obedience *de futuro*) commandeth it only conse-
quently, supposing the Gospel-Promise and Institu-
tion to have gone before, and selected this as the
terms of Life; so that as a Law in genere (existent
only in speciebus) commandeth Obedience, and the
Law of Innocency in specie commandeth [personal
perfect]

perfect perpetual Obedience, as the Condition of Life; so the Gospel commandeth *Faith* in our Redeemer, as the new Condition of Life; on which supposition, even the Law of lapsed Nature further obligeth us thereto: And as the Commands differ, so do the Prohibitions.

There is a certain sort of sin excepted from pardon, by the pardoning Law, *viz.* Final non-performance of its Conditions: And to judge a Man not guilty of this sin, is part of our Justification, as is aforesaid.

§. 10. He addeth, [*If Legal and Evangelical Justification are specie distinct, then so are the Courts in which we are justified. — If distinct and subordinate, and so be that is justified by the Law, is justified by the Gospel, &c.*]

Ans. 1. No Man is justified by the Law of Innocency or Works, but Christ: Did I ever say that, [*That Law justifieth us*], who have voluminously wrote against it? If he would have his Reader think so, his unrighteousness is such as civility forbids me to give its proper Epithets to. If not, against what or whom is all this arguing?

2. I call it [*Legal*] as it is that perfect Righteousness of Christ our Surety, conform to the Law of Innocency; by which he was justified (though not absolved and pardoned): I call it [*pro Legalis justitia*], because that Law doth not justify us for it (but Christ only) but by it given us *ad effecta* by the New-Covenant; we are saved and justified from the Curse of that Law, or from Damnation, as certainly as if we had done it our selves: I call
Faith

Faith our Evangelical Righteousness, on the Reasons too oft mentioned. Now these may be called *Two Justifications*, or (rather) *two parts of one*; in several respects, as pleaseth the Speaker. And all such Word-Souldiers shall have their liberty without any Contradiction.

3. And when will he prove that these two Sorts, or Parts, or Acts, may not be at once transacted at the same Bar? Must there needs be *one Court* to try whether I am a true Believer, or an Infidel, or Hypocrite; and another to judge that being such, I am to be justified against all Guilt and Curse, by virtue of Christ's Merits and Intercession? Why may not these two parts of *one Man's Cause* be judged at the same Bar? And why must your Pupils be taught so to conceive of so great a business, in it self so plain?

S. II. He proceedeth, [*The Use of this Evangelical Justification is made to be, that we may be made partakers of the Legal Justification out of us, in Christ: And so our Justification applyeth another Justification, and our Remission of sins another.*

Ans. No Sir; but our particular subordinate sort of Righteousness, consisting in the performance of the Conditions of the free Gift, (*viz.* a believing suitable Acceptance) is really our *Dispositio receptiva*, being the Condition of our Title to that Pardon and Glory, which for Christ's Righteousness is freely given us. And our personal Faith and Sincerity must be justified, and we *in tantum*, before our Right to Christ, Pardon and Life can be justified *in foro*.

2. And to justify us as sincere Believers, when others are condemned as Hypocrites, and Unbelievers, and Impenitent, is not Pardon of Sin. These Matters should have been put into your (excellent) Catechism, and not made strange, much less obscured and opposed, when laying by the quarrels about mere words, I am confident you deny none of this.

§. 12. He addeth, [*Then Legal Justification is nothing but a bare word, seeing unapplyed; as so the Matter it is nothing, as it is not called Healing by a Medicine not applyed; nor was it ever heard that one Healing did apply another*].

Answ. Alas, alas, for the poor Church, if this be the Academies best! sorrow must excuse my Complaint! If it be an Argument it must run thus: If *Legal* (or *pro-legal*) *Righteousness* (that is, our part in Christ's Righteousness) be none to us (or none of our Justification) when not-applyed, than it is none also when it is applyed: But, &c.

Answ. It is none till applyed: Christ's Merits, or Legal Righteousness justify himself, but not us till applyed: (Do you think otherwise, or do you wrangle against your self?) But I deny your Consequence: How prove you that it is *none when applyed therefore*? Or the Cure is none when the Medicine is applyed?

Perhaps you'll say, That *then* our *Personal Righteousness*, and *subordinate Justification*, is ours before Christ's Righteousness, and so the greater dependeth on, and followeth the less.

Answ. 1.

Ans. 1. Christ's own Righteousness is before ours. 2. His Condition, Pardon to fallen Mankind is before ours. 3. This Gift being Conditional, excepteth the non-performance of the Condition; And the nature of a Condition, is to *suspend the effect of the Donation till performed.* 4. Therefore the performance goeth before the said Effect, and our Title. 5. But it is not therefore any *cause* of it, but a *removal* of the *suspension*; nor hath the Donation any other dependance on it. And is not all this beyond denial with Persons not studiously and learnedly misled?

But you say, *It was never heard that one Healing applied another.*

Ans. And see you not that this is a *lis de nomine*, and of a name of your own introduction for illustration? If two were playing at a Game of Tropes, I could tell you that the *Healing* of Mens *Unbelief* is applicatory for the *healing* of their *Guilt*; And the healing of Men's Ignorance, Pride, and Wrangling about words, and frightening Men into a Conceit that it is about Life and Death, is applicatory as to the healing of the Churches Wounds and Shame. But I rather chuse to ask you, Whether it was never heard that a *particular subordinate personal Righteousness* (even *Faith* and *Repentance*) was made by God the Condition of our Right to Pardon, and Life by Christ's Righteousness? Did you never teach your Sholars this, (in what words you thought best?) And yet even our Faith is a Fruit of Christ's Righteousness; but nevertheless the Condition of other Fruits.

If you say that our *Faith* or *Performance* is not

to

to be called *Righteousness*, I refer you to my Answer to Mr. Cartwright; And if the word *Righteousness* be not often (ten to one) used, in Scripture for somewhat Personal, than for Christ's Righteousness imputed, then think that you have said something.

If you say, *But it justifieth not as a Righteousness, but as an Instrument.* I Answer, 1. I have said elsewhere so much of its Instrumentality, that I am ashamed to repeat it. 2. It *justifieth* not at all, (for that signifieth *efficiency*); but only maketh us capable Recipients. 3. *We are justified by it* as a *medium*, and that is a Condition performed (as aforesaid): And when that Condition by a Law is made both a *Duty* and a *Condition* of Life, the performance is by necessary resultancy [a *Righteousness*]. But we are not justified by it, as it is a *Righteousness in genere*; nor as a mere moral Virtue or Obedience to the Law of Nature; but as it is *the performance of the Condition of the Law of Grace*; and so as it is *this particular Righteousness*, and no other.

§. 13. [*In Legal Justification* (saith he) taken precisely, either there is Remission of sin, or not: If not, What Justification is that? If yea, then Evangelical Justification is not necessary to the application of it; because the Application is supposed, &c.]

Ans. 1. What I usually call [*Evangelical Righteousness*] he supposeth me to call *Justification*; which yet is true, and sound, but such as is before explained.

2. This

2. This is but the same again, and needeth no new answer; The performance of the Condition is strangely here supposed to follow the *Right* or *Benefit* of the Gift or Covenant: If he would have the Reader think I said so, he may as ingeniously tell, that I deny all Justification: If not, what meaneth he?

C H A P. VII.

Dr. Tullies Quarrel about Imputation of Christ's Righteousness, considered.

§. 1. **C**Ap. 8. pag. 79. he saith, [*Because no Man out of Socinus School, hath by his Dictates more sharply exagitated this Imputation of Righteousness, than the Author of the Aphorisms; and it is in all mens hands, we think meet to bring into a clearer Light, the things objected by him (or more truly his Sophistical Cavils) whence the fitter Prospect may be taken of almost the whole Controversie*].

Ans. That the Reader may see by what Weapons Theological Warriours wound the Churches Peace, and profligate brotherly Love; let him consider how many palpable Untruths are in these few Lines, even in matter of Fact.

1. Let him read Dr. Gell, Mr. Thorndike, and by his own confession, the Papists (a multitude of them)

them) and tell me true, that [*No Man out of Socinus School bath, &c.*] To say nothing of many late Writings near us.

2. If I have, 1. never written one word against [*Imputation of Righteousness*] there or elsewhere; 2. Yea, have oft written for it; 3. And if those very Pages be for it which he accuseth; 4. Yea, if there and elsewhere I write more for it than *Olevian, Ursine, Paraus, Scultetus, Wendeline, Piscator,* and all the rest of those great Divines, who are for the *Imputation* only of the *Passive Righteousness* of Christ, when I profess there and often, to concur with *Mr. Bradshaw, Grotius,* and others that take in the *Active* also, yea and the *Habitual*, yea and *Divine* respectively, as advancing the *Merits* of the *Humane*; If all this be notoriously true, what Epithets will you give to this *Academical Doctors* notorious Untruth?

3. When that Book of *Aphorisms* was suspended or retracted between twenty and thirty years ago (publickly), because of many crude Passages and unapt Words, and many Books since written by me purposely, fully opening my mind of the same things; all which he passeth wholly by, save a late Epistle; what credit is to be given to that Man's ingenuity, who pretendeth that this being in all mens hands, the answering it will so far clear all the Controversie.

§. 2. *Dr. T.* [*He hence assaulteth the Sentence of the Reformed; because it supposeth, as he saith, that we were in Christ, at least, legally before we believed, or were born. But what proof of the consequence doth he*

be bring ?] (The rest are but his Reasons against the Consequences, and his talk against me, as pouring out Oracles, &c.)

Ans^w. 1. Is this the mode of our present Academical Disputers, To pass by the stating of the Controversie; yea, to silence the state of it, as laid down by the Author, whom he opposeth in that very place, (and more fully elsewhere often) ? Reader, the Author of the *Aphorisms*, pag. 45. and forward, distinguishing as Mr. Bradshaw doth, of the several senses of Imputation, and how Christ's Righteousness is made ours, 1. Beginneth with their Opinion, who hold, [*That Christ did so obey in our stead, as that in God's esteem, and in point of Law we were in Christ dying and suffering, and so in him we did both perfectly fulfil the Commands of the Law by Obedience, and the Threatnings of it by bearing the Penalty, and thus (say they) is Christ's Righteousness imputed to us, viz. His Passive Righteousness for the pardon of our sins, and deliverance from the Penalty; His Active Righteousness for the making of us Righteous, and giving us title to the Kingdom; And some say the Habitual Righteousness of his Humane Nature, instead of our own Habitual Righteousness; Yea, some add the Righteousness of the Divine Nature*].

The second Opinion which he reciteth is this, [*That God the Father accepteth the sufferings and merits of his Son, as a valuable consideration, on which he will wholly forgive and acquit the Offenders, and receive them into his favour, and give them the addition of a more excellent happiness, so they will but receive his Son on the terms expressed in the Gospel.*

And

And as distinct from theirs, who would thus have the *Passive Righteousness* only imputed, he professeth himself to hold with *Bradshaw, Grotius, &c.* that the Active also is so imputed, being *Justitia Meriti*, as well as *Personæ*, and endeavoureth to prove it: But not imputed in the first rigid sense, as if God esteemed us to *have been, and done, and suffered our selves in and by Christ, and merited by him.* Thus he states the Controversie; And doth this Doctor fight for Truth and Peace, by 1. passing by all this; 2. Saying, I am against Imputed Righteousness; 3. And against the Reformed? Were not all the Divines before named Reformed? Was not *Camero, Capellus, Pheucus, Amyrald, Dallery, Blondel, &c.* Reformed? Were not *Wotton, Bradshaw, Gataker, &c.* Reformed? Were not of late *Mr. Gibbons, Mr. Tremain,* to pass many yet alive, Reformed? Must that Name be shamed, by appropriating it to such as this Doctor only?

2. And now let the Reader judge, with what face he denieth the Consequence, (that it *supposeth us to have been in Christ legally, &c.*) When as I put it into the Opinion opposed, and opposed no other. But I erred in saying, that [*most of our ordinary Divines*] hold it; But he more in fathering it in common on the Reformed.

§. 2. Dr. T. [2. *Sub Imputation of Righteousness*, he saith, agreeth not with Reason or Scripture: But what Reason meaneth he? Is it that vain, blind, maimed, unmeasurably procacious and tumid Reason of the Cracovian Philosophers? — Next he saith,

Sabb, Scripture is silent of the Imputed Righteousness of Christ; what a saying is this of a Reformed Divine? so also Bellarmine, &c.

Answer. Is it not a doleful case that Orthodoxy must be thus defended? Is this the way of vindicating Truth? 1. Reader, my words were these, (just like Bradshaw's) [*It teacheth Imputation of Christ's Righteousness in so strict a sense, as will neither stand with Reason, nor the Doctrine of the Scripture, much less with the P. H. R. A. S. E. of Scripture, which mentioneth no Imputation of Christ or his Righteousness*]. 1. Is this a denying of Christ's Righteousness imputed? Or only of that intollerable sense of it? 2. Do I say here that Scripture mentioneth not imputed Righteousness, or only that strict sense of it? 3. Do I not expressly say, It is the *Phrase* that is not to be found in Scripture, and the unsound sense, but not the sound?

2. And as to the *Phrase*, Doth this Doctor, or can any living Man find that *Phrase* in Scripture, [*Christ's Righteousness is imputed to us*]? And when he knoweth that it is not there, are not his Exclamations, and his Bug-bears [*Craconian Reason, and Bellarmine*] his dishonour, that hath no better Weapons to use against the Churches Peace? To tell us that the *sense* or Doctrine is in Scripture, when the question is of the *Phrase*, or that Scripture speaketh in his rigid sense, and not in ours, is but to lose time, and abuse the Reader, the first being impertinent, and the second the begging of the Question.

§. 3. Dr. T. The Greek word answering to *Imputation*, is ten times in Rom. 4. And what is imputed but *Righteousness*? we have then some imputed *Righteousness*. The Question is, only what or whose it is, *Christ's* or *our own*? Not *ours*, therefore *Christ's*: If *ours*, either its the *Righteousness of Works*, or of *Faith*, &c.

Ans. 1. But what's all this to the Phrase? Could you have found that Phrase [*Christ's Righteousness is imputed*], why did you not recite the words, but Reason as for the sense?

2. Is that your way of Disputation, to prove that the Text speaketh of the *Imputation of Christ's Righteousness*, when the Question was only, *In what sense*? What kind of Readers do you expect, that shall take this for rational, candid, and a Plea for Truth?

3. But to a Man that cometh unprejudiced, it is most plain, that *Paul* meaneth by [*imputing it for Righteousness*] that the Person was or is, *accounted, reckoned, or judged Righteous*; where *Righteousness* is mentioned as the *formal Relation* of the Believer: so that what-ever be the matter of it (of which next) the *formal Relation* sure is *our own*, and so here said: And if it be from the matter of *Christ's Righteousness*; yet that must be *our own*, by your Opinion. And it must be *our own*, in and to the proper Effects, in mine. But sure it is not the same *numerical formal Relation* of [*Righteousness*] that is in *Christ's Person*, and in *ours*: And it's that *formal Relation*, as in *Abraham*, and not in *Christ*, that is called *Abraham's Reputed Righteousness*

ousness in the Text : I scarce think you will say the contrary.

§ 4. Dr. T. [*But Faith is not imputed to us for Righteousness.*

Ans. Expressly against the words of the Holy Ghost there oft repeated. Is this defending the Scripture, expressly to deny it? Should not reverence, and our subscription to the Scripture sufficiently rather teach us to distinguish, and tell in *what sense it is imputed*, and in *what not*, than thus to deny, without distinction, what it doth so oft assert? Yea, the Text nameth *nothing else as so imputed, but Faith*.

§ 5. *If it be imputed, it is either as some Virtue, or Humane Work, (the to Credere) or as it apprehendeth and applyeth Christ's Righteousness? Not (the first) — If Faith be imputed relatively only, as it applyeth to a Sinner the Righteousness of Christ, it is manifest that it is the Righteousness of Christ only that is imputed, and that Faith doth no more to Righteousness, than an empty hand to receive an Alms.*

Ans. 1. Sure it doth as a voluntarily receiving hand, and not as a mere *empty hand*. And voluntary grateful Reception may be the Condition of a Gift.

2. You and I shall shortly find that it will be the Question on which we shall be Justified or Condemned; not only whether we received Christ's Righteousness, but whether by Faith we received Christ in all the Essentials of his Office, and to all the essential saving Uses: Yea, whether according to the sense of the Baptismal Covenant, we first believably

Hevingly received, and gave up our selves to God the Father, Son, and Holy Ghost, and after performed sincerely that Covenant.

3. But let me defend the Word of God: Faith is imputed for Righteousness, even *this Faith now described*; 1. Remotely, *ex materia aptitudine*, for its fitness to its formal Office; And that fitness is, 1. Because it is an *Act of Obedience to God*, or *morally good*, (for a *bad* or *indifferent Act* doth not justify). 2. More specially as it is the *receiving, trusting, and giving up our selves* to God the Father, Son, and Holy Ghost, to the proper ends of Redemption, or a suitable Reception of the freely offered Gift; and so connoteth Christ the Object (for the Object is essential to the Act *in specie*). 2. But proximately Faith is so reputed, or imputed, as it is the *performance of the Condition of the Justifying Covenant or Donation*.

And to be imputed for Righteousness, includeth, That [*It is the part required of us by the Law of Grace, to make us partakers of the Benefits of Christ's Righteousness, which meriteth Salvation for us instead of a legal and perfect Righteousness of our own, (which we have not). Or, [Whereas we fell short of a Righteousness of Innocency, Christ by such a Righteousness hath merited our Pardon and Salvation, and given title to them by a New Covenant of Grace, which maketh this Faith the Condition of our Title; and if we do this, we shall be judged evangelically Righteous; that is, such as have done all that was necessary to their right in Christ and the said Benefits, and therefore have such a Right]*].

This is plain English, and plain Truth, wrangle no more against it, and against the very Letter of the

the Text, and against your Brethren and the Churches Concord, by making Men believe that there are grievous Differences, where there are none.

Reader, I was going on to Answer the rest, but my time is short, Death is at the door ! Thou seest what kind of Work I have of it, even to detect a Learned Man's Oversights, and temerarious Accusations. The weariness will be more to thee and me, than the profit : I find little before, but what I have before answered here, and oft elsewhere ; And therefore I will here take up, only adding one Chapter of Defence of that Conciliation which I attempted in an Epistle to Mr. *W. Allens* Book of the Two Covenants, and this Doctor, like an Enemy of Peace, assaulteth.

CHAP. VIII.

The Concord of Protestants in the Matter of Justification defended, against Dr. Tullies Oppositions, who would make Discord under pretence of proving it.

§. 1. **W**HILE *Truth* is pretended by most, that by *envious striving* introduce *Confusion*, and every evil *Work*, it usually falleth out by God's just Judgment, that such are almost as opposite to *Truth*, as to *Charity* and *Peace*. What more palpable instances can there be, than such as on such accounts have lately assaulted me : Mr. *Danvers*, Mr. *Bagshaw*, &c. and now this Learned Doctor. The very stream of all his Opposition against me about *Imputation*, is enforced by this oft repeated Forgery, that I deny *all Imputation of Christ's Righteousness* : Yea, he neither by *fear*, *modesty*, or *ingenuity*, was restrained from writing, pag. 117. [*Omnem ludibrio habet Imputationem*] [*He denieth all Imputation*]. Judg by this what credit contentious Men deserve.

§. 2. The conciliatory Propositions which I laid down in an Epistle to Mr. *W. Allens* Book, I will here transcribe, that the Reader may see what it is that these Militant Doctors war against.

Left

Left any who know not how to stop in mediocrity, should be tempted by Socinians or Papists, to think that we countenance any of their Errors, or that our Differences in the point of Justification by Faith or Works, are greater than indeed they are; and lest any weak Opinionative Persons, should clamour unpeaceably against their Brethren, and think to raise a name to themselves for their differing Notions; I shall here give the Reader such evidences of our real Concord, as shall silence that Calumny:

Though some few Lutherans did, upon peevish suspiciousness against *George Major* long ago, assert, That [Good Works are not necessary to Salvation]: And though some few good Men, whose Zeal without Judgment doth better serve their own turn than the Churches, are jealous, lest all the good that is ascribed to Man; be a dishonour to God; and therefore speak as if God were honoured most by saying the worst words of our selves; and many have uncomely and irregular Notions about these Matters: And though some that are addicted to sidings, do take it to be their Godly Zeal to censure and reproach the more understanding sort, when they most grossly err themselves: And though too many of the People are carried about through injudiciousness and temptations to false Doctrines and evil Lives; yet is the Argument of Protestants thus manifested.

1. They all affirm that Christ's Sacrifice, with his Holiness and perfect Obedience, are the meritorious Cause of the forgiving Covenants, and of our Pardon and Justification thereby, and of our Right to Life Eternal, which it giveth us. And that this Price was not paid or given in it self im-

mediately to us, but to God for us ; and so, that our fore-said Benefits are its Effects.

2. They agree that Christ's Person and ours were not really the same ; and therefore that the same Righteousness, which is an Accident of one, cannot possibly be an Accident of the other.

3. They all detest the Conceit, that God should ever, and repute a Man to have done that which he never did.

4. They all agree that Christ's Sacrifice and Merits are really so effectual to procure our Pardon, Justification, Adoption, and right to the sealing Gift of the Holy Ghost, and to Glory, upon our Faith and Repentance ; that God giveth us all these benefits of the New-Covenant as certainly for the sake of Christ and his Righteousness, as if we had satisfied him, and merited them our selves : and that thus far Christ's Righteousness is ours in its Effects, and Imputed to us, in that we are thus used for it, and shall be judged accordingly.

5. They all agree, that we are justified by none, but a practical or working Faith.

6. And that this Faith is the Condition of the Promise, or Gift of Justification and Adoption.

7. And that Repentance is a Condition also, though (as it is not the same with Faith, as Repentance of Unbelief is) on another aptitudinal account ; even as a willingness to be cured, and a willingness to take one for my Physician, and to trust him in the use of his Remedies, are on several accounts the Conditions on which that Physician will undertake the Cure, or as willingness to return to subjection and thankful acceptance of a purchased Pardon, and of the Purchasers Love and future

future Authority, are the Conditions of a Rebel's Pardon.

8. And they all agree, that in the first instant of a Man's Conversion or Believing, he is entred into a state of Justification, before he hath done any outward Works : and that so it is true, that good Works follow the Justified, and go not before his initial Justification : as also in the sense that *Austin* spake it, who took Justification, for that which we call Sanctification or Conversion.

9. And they all agree, that Justifying Faith is such a receiving assurance, as is both in the Intellect and the Will ; and therefore as in the Will, participateth of some kind of Love to the justifying Object, as well as to Justification.

10. And that no Man can chuse or use Christ as a Means (so called, in respect to his own intention) to bring him to God the Father, who hath not so much love to God, as to take him for his end in the use of that means.

11. And they agree, that we shall be all judged according to our Works, by the Rule of the Covenant of Grace, though not for our Works, by way of commutative, or legal proper merit. And Judging is the Genus, whose Species is Justifying and Condemning : and to be judged according to our Works, is nothing but to be justified or condemned according to them.

12. They all agree, that no Man can possibly merit of God in point of Commutative Justice, nor yet in point of Distributive or Governing Justice, according to the Law of Nature or Innocency, as *Adam* might have done, nor by the Works of the Mosaical Law.

13. They all agree, that no Works of Mans are to be trusted in, or pleaded, but all excluded, and the Conceit of them abhorred.

1. As they are feigned to be against, or instead of the free Mercy of God.

2. As they are against, or feigned, instead of the Sacrifice, Obedience, Merit, or Intercession of Christ.

3. Or as supposed to be done of our selves, without the Grace of the Holy Ghost.

4. Or as supposed falsely to be perfect.

5. Or as supposed to have any of the afore-disclaimed Merit.

6. Or as materially consisting in Mosaical Observances.

7. Much more in any superstitious Inventions.

8. Or in any Evil mistaken to be Good.

9. Or as any way inconsistent with the Tenor of the freely pardoning Covenant. In all these senses Justification by Works is disclaimed by all Protestants at least.

14. Yet all agree, that we are created to good Works in Christ Jesus, which God hath ordained, that we should walk therein; and that he, that nameth the Name of Christ, must depart from iniquity, or else he hath not the Seal of God; and that he that is born of God sinneth not; that is, predominantly. And that all Christ's Members are Holy, Purified, zealous of Good Works, cleansing themselves from all filthiness of Flesh and Spirit, that they might perfect Holiness in God's fear, doing good to all Men, as loving their Neighbours as themselves; and that if any Man have not the Sancti-

Sanctifying Spirit of Christ, he is none of his, nor without Holiness can see God.

15. They all judg reverently and charitably of the Ancients, that used the word [Merit of Good Works], because they meant but a moral aptitude for the promised Reward, according to the Law of Grace through Christ.

16. They confesse the thing thus described themselves, however they like not the name of Merit, lest it should countenance proud and carnal Concoits.

17. They judg no Man to be Heretical for the bare use of that word, who agreeth with them in the sense.

18. In this sense they agree, that our Gospel-Obedience is such a necessary aptitude to our Glorification, as that Glory (though a free Gift) is yet truly a reward of this Obedience.

19. And they agree, that our final Justification by Sentence at the Day of Judgment doth pass upon the same Causes, Reasons, and Conditions, as our Glorification doth.

20. They all agree, that all faithful Ministers must bend the labour of their Ministry in publick and private, for promoting of Holiness and good Works, and that they must difference by Discipline between the Obedient and the Disobedient. And O! that the Papists would as zealously promote Holiness and good Works in the World, as the true serious Protestants do, whom they factiously and peevishly accuse as Enemies to them; and that the Opinion, Disputing, and name of good Works, did not cheat many wicked Persons into self-flattery and Perdition, while they are void of that which they

they dispute for. Then would not the Mahome-
rans and Heathens be deterred from Christiani-
ty by the wickedness of these nominal Christians,
that are near them : nor would the serious practice
of that Christianity, which themselves in general
profess, be hated, scorned, and persecuted by so
many, both Protestants and Papists ; nor would so
many contend that they are of the True Religion,
while they are really of no Religion at all any
further, than the Hypocrites Picture and Carcass
may be called Religion : Were Men but resolved
to be serious Learners, serious Lovers, serious Pra-
ctisers according to their knowledg, and did not
live like mockers of God, and such as look toward
the Life to come in jest, or unbelief, God would
vouchsafe them better acquaintance with the True
Religion than most Men have.

§. 3. One would think now that this should
meet with no sharp Opposition, from any Learned
lover of Peace ; and that it should answer for it
self, and need no defence. But this Learned Man
for all that, among the rest of his Military Ex-
ploits, must here find some Matter for a Tri-
umph.

And 1. Pag. 18. he assaulteth the third Propos.
[*They all detest the Conceit, that God should aver,
and repute a Man to have done that which he never
did*].

And is not this true ? Do any sober Men deny
it, and charge God with Error or Untruth ? Will
not this Man of Truth and Peace, give us leave
to be thus far agreed, when we are so indeed ?

But

But saith he, [*Yea, the Orthodox abhor the contrary, if [to have done it] be taken in sensu forensi, (for in a Physical and Personal, they abhor it not, but deride it): Doth the Aporist abhor these and such-like sayings, [We are dead, buried, risen from the Dead with Christ?]*]

Answer. 1. Take notice Reader, that it is but the *Words*, and not the *Matter* that he here assaulteth; so that all here seemeth but *lis de nomine*. He before, pag. 84. extolleth *Chryostom* for thus expounding, [*He made him sin for us*]; that is, to be condemned as an Offender, and so die as a Blasphemer. And this sense of Imputation we all admit; (But *Chryostom* in that place oft telleth us, That by [*Sin*] he meaneth both one counted a wicked Man by his Persecutors, [not by God] and one that suffered that cursed Death, which was due to wicked cursed Men: And which of us deny not Justification by Works as *Chryostom* doth? I subscribe to his words, [*It is God's Righteousness; seeing it is not of Works (for in them it were necessary that there be found no blot) but of Grace, which blotteth out and extinguisheth all sin: And this begetteth us a double benefit, for it suffereth us not to be lift up in mind, because it is all the Gift of God, and it sheweth the greatness of the benefit*]. This is as apt an Expression of my Judgment of *Works* and *Grace* as I could chuse. But it's given to some Men to extol that in one Man, which they fervently revile in others. How frequently is *Chryostom* by many accused as favouring Free-Will, and Man's Merits, and smelling of Pelagianism? And he that is acquainted with *Chryostom*, must know, That he includeth all these things in Justification. 1. Remission

sion of the Sin, as to the Punishment. 2. *Remission* of it by *Mortification*, (for so he calleth it, in *Rom. 3. p. (mibi) 63.*) . 3. *Right to Life* freely given for Christ's sake. 4. And *Inherent Righteousness* through Faith : And he oft saith, That this is called the *Righteousness of God, because as God, who is living, quickeneth the dead, and as he that is strong giveth strength to the weak; so he that is Righteous, doth suddenly make them Righteous that were lapsed into sin*], as he there also speaketh. And he oft tells us, It is *Faith* it self, and not only Christ believed in, that is imputed for Righteousness, or Justifieth : And in *Rom. 4. p. 80.* he calleth the Reward, [*the Retribution of Faith*]. And pag. 89. he thus conjoyneth [*Faith and Christ's Death*] to the Question, *How Men obnoxious to so much sin are justified.* [*he sheweth that he blotted out all sin, that he might confirm what he said, both from the Faith of Abraham by which he was justified, and from our Saviours Death, by which we are delivered from sin*]. But this is on the by.

2. But saith Dr. T. *The Orthodox abhor the contrary in sensu forensi.*

Ans. How easie is it to challenge the Titles of *Orthodox, Wise, or good Men* to ones self? And who is not *Orthodox*, himself being *Judg*? But it seems with him, no Man must pass for *Orthodox* that is not in so gross an error of his Mind, (if these words, and not many better that are contrary must be the discovery of it) *viz.* That will not say, that *in sensu forensi, God esteemeth Men to have done that which they never did.* The best you can make of this is, that you cover the same sense, which I plainlier express, with this illfavoured Phrase

Phrase of Man's inventing: But if indeed you mean any more than I by your *sensus forensis*, viz. that such a *suffering* and *meriting* for us may, in the lax improper way of some Lawyers speaking, be called, [*Our own Doing, Meriting, Suffering, &c.*] I have proved, that the Doctrine denied by me, subverteth the Gospel of Christ.

Reader, I remember what *Grotius* (then Orthodox, thirty years before his Death) in that excellent Letter of Church-Orders, Predestination, Perseverance, and Magistrates, animadverting on *Molinaus*, saith, *How great an injury those Divines, who turn the Christian Doctrine into unintelligible Notions and Controversies, do to Christian Magistrates; because it is the duty of Magistrates to discern and preserve necessary sound Doctrine, which these Men would make them unable to discern.* The same I must say of their injury to all Christians, because all should hold fast that which is proved True and Good, which this sort of Men would disable them to discern. We justly blame the Papists for locking up the Scripture, and performing their Worship in an unknown Tongue. And alas, what abundance of well-meaning Divines do the same thing by undigested Terms and Notions, and unintelligible Distinctions, not adapted to the Matter, but customarily used from some Persons revered by them that led the way? It is so in their Treatises, both of Theology and other Sciences; and the great and useful Rule, *Verba Rebus aptanda sunt*, is laid aside: or rather, Men that understand not Matter, are like enough to be little skillful in the expressing of it: And as Mr. *Pemble* saith, A cloudy unintelligible stile, usually signifieth a cloudy

dy unintelligent Head, (to that sense) : And as Mr. J. *Hunfrey* tells Dr. *Fullwood*, (in his unanswerable late Plea for the Conformists against the charge of Schism) pag. 29. [*So overly are men ordinarily wont to speak at the first sight, against that which others have long thought upon*] ; that some Men think, that the very jingle of a distinction not understood is warrant enough for their reproaching that Doctrine as dangerous and unsound, which hath cost another perhaps twenty times as many hard studies, as the Reproachers ever bestowed on that Subject.

To deliver thee from those Learned Obscurities, read but the Scripture impartially, without their Spectacles and ill-devised Notions, and all the Doctrine of Justification that is necessary, will be plain to thee : And I will venture again to fly so far from flattering those, called Learned Men, who expect it, as to profess that I am perswaded the common sort of honest unlearned Christians, (even Plowmen and Women) do better understand the Doctrine of Justification, than many great Disputers will suffer themselves or others to understand it; by reason of their forestalling ill-made Notions : these unlearned Persons commonly conceive, 1. That Christ in his own Person, as a Mediator, did by his perfect Righteousness and Sufferings, merit for us the free pardon of all our sins, and the Gift of his Spirit and Life Eternal, and hath promised Pardon to all that are Penitent Believers, and Heaven to all that so continue, and sincerely obey him to the end ; and that all our after-failings, as well as our former sins, are freely pardoned by the Sacrifice, Merits, and Intercession of Christ, who also giveth

us

us his Grace for the performance of his imposed Conditions, and will judg us, as we have or have not performed them]. Believe but this plain Doctrine, and you have a righter understanding of Justification, than many would let you quietly enjoy, who tell you, [That Faith is not imputed for Righteousness; that it justifieth you only as an Instrumental Cause, and only as it is the reception of Christ's Righteousness, and that no other Act of Faith is justifying, and that God esteemeth us to have been perfectly Holy and Righteous, and fulfilled all the Law, and died for our own sins, in or by Christ, and that he was politically the very Person of every Believing Sinner]; with more such like.

And as to this distinction which this Doctor will make a Test of the Orthodox, (that is, Men of of his Size and Judgment) you need but this plain explication of it.

1. *In Law-sense, a Man is truly and fitly said himself to have done that, which the Law or his Contract alloweth him to do either by himself or another; (as to do an Office, or pay a Debt by a Substitute or Vicar). For so I do it by my Instrument, and the Law is fulfilled and not broken by me, because I was at liberty which way to do it. In this sense I deny that we ever fulfilled all the Law by Christ; and that so to hold subverts all Religion as a pernicious Heretic.*

2. *But in a tropical improper sense, he may be said to [be esteemed of God to have done what Christ did; who shall have the benefits of Pardon, Grace, and Glory thereby merited, in the manner and measure given by the free Mediator, as certainly as if he*

had

had done it himself]. In this improper sense we agree to the *Master*, but are sorry that improper words should be used as a snare against sound Doctrine, and the Churches Love and Concord. And yet must we not be allowed *Peace* ?

§. 4. But my free Speech here maketh me remember how sharply the Doctor expounded and applyed one word in the retracted Aphorisms: I said (not of the *Men*, but of the *wrong Opinion* opposed by me) [*It fondly supposeth a Medium betwixt one that is just, and one that is no sinner*] one that hath his sin or guilt taken away, and one that hath his unrighteousness taken away: It's true to bruits and insensibles that are not subjects capable of Justice, there is, &c. There is a Negative Injustice which denominateth the Subject non-justum, but not injustum, where Righteousness is not due. But where there is the debitum habendi, its privative. The Doctor learnedly translateth first the word [*fondly*] by [*stolide*]; and next he (*fondly*, though not *stolide*) would perswade the Reader, that it is said of the *Men*, though himself translate it [*Doctrina*].

And next he bloweth his Trumpet to the War, with this exclamation, [*Stolide ! O vocis mollitiem, & modestiam ! O stolidos Ecclesie Reformatae Clarissimos Herous ! Aut ignoravit certe, aut scire se dissimulat, (quod affine est calumnia) quid isti statuant, quos loquitur, stolidi Theologi*].

Ans. 1. How blind are some in their own Cause? Why did not Conscience at the naming of Calummie say, [*I am now committing it?*] It were better write in English, if Latin translations must needs

needs be so false! we use the word [*fond*] in our Country, in another sense than [*foolish*]; with us it signifieth any byassed Inclination, which beyond reason propendeth to one side; and so we use to say, That *Women are fond of their Children*, or of any thing *over-loved*: But perhaps he can use his Logick, to gather by consequences the Title of the Person, from the Title of his *Opinion*, and to gather [*foolishly*] by consequence out of [*fondly*]. To all which I can but answer, That if he had *made himself* the *Translator* of my Words, and the *Judge* of my Opinions; if this be his best, he should not be chosen as such by me. But it may be he turned to *Riders Dictionary*, & found there [*fondly, vide foolishly*].

2. The *Stolidi Theologi* then is his own phrase! And in my Opinion, another Mans Pen might better have called the Men of his own Opinion [*Ecclesie Reformatæ clarissimos Heroes*] compared with others! I take *Gataker, Bradshaw, Wotton, Camero*, and his followers; *Ursine, Olevian, Piscator, Paræus, Wendeline*, and multitudes such, to be as famous Heroes as himself: But this also on the by,

§. 5. But I must tell him whether I abhor the Scripture Phrase, [*We are dead, buried, and risen with Christ*].

I answer, No; nor will I abhor to say, That *in sensu forensi*, I am one political Person with Christ, and am perfectly holy and obedient by and in him, and died and redeemed my self by him, when he shall prove them to be Scripture Phrases: But I desire the Reader not to be so *fond*, (pardon the word) as by this bare question to be enticed to believe, that it is any of the meaning of those Texts that use that Phrase which he mentioneth, that

[Legally, or in *sensu forensi*, every Believer is esteemed by God to have himself personally died a violent death on the Cross, and to have been buried, and to have risen again, and ascended into Heaven, nor yet to be now there in Glory, because Christ did and doth all this in our very Legal Person. Let him but 1. consider the Text, 2. and Expositors, 3. and the Analogy of Faith, and he will find another sense; *viz.* That we so live by Faith on a dying, buried, risen and glorified Saviour, as that as such he dwelleth objectively in our Hearts, and we partake so of the Fruits of his Death, Burial, and Resurrection, and Glory, as that we follow him in a Holy Communion, being dead and buried to the World and Sin, and risen to newness of Life, believing that by his Power we shall personally, after our death and burial, rise also unto Glory. I will confess that we are perfectly holy and obedient by and in Christ, as far as we are now dead, buried, and risen in him.

§. 6. And here I will so far look back, as to remember, That he (as some others) confidently telleth us, That [*the Law bound us both to perfect Obedience, and to punishment for our sin, and therefore pardon by our own suffering in Christ, may stand with the reputation, that we were perfectly Obedient and Righteous in Christ.*]

Answ. And to what purpose is it to dispute long, where so notorious a contradiction is not only not discerned, but obtruded as *tantum non* necessary to our Orthodoxy, if not to our Salvation? I ask him,

1. Was not Christ as our Mediator perfectly holy habitually, and actually, without Original or Actual Sin? 2. If

2. If all this be reputed to be *in se*, our own as *subjected in and done by our selves political*, or *in sensu forensi*; Are we not then reputed *in foro*, to have no original or actual sin, but to have innocently fulfilled all the Law, from the first hour of our lives to the last? Are we reputed *innocent* in Christ, as to *one part only* of our lives, (if so, which is it?) or as to all?

3. If as to all, is it not a *contradiction* that in Law-sense, we are reputed perfectly Holy and Innocent, and yet sinners.

4. And can he have need of Sacrifice or Pardon, that is reputed never to have sinned (legally)?

5. If he will say that in Law-sense, we have or are *two Persons*, let him expound the word *Persons* only, as of *Qualities* and *Relations*, (nothing to our Case in hand); or else say also, That as we are holy and perfect in one of our own Persons, and *sinful, unrighteous, or ungodly* in another; so a Man may be in Heaven in one of his own Persons, and on Earth, yea and in Hell in the other: And if he mean that the same Man is *justified* in his Person in Christ, and *condemned* in his other Person; consider which of these is the *Physical Person*, for I think its that which is like to suffer.

§. 7. pag. 224. He hath another touch at my Epistle, but gently forbearth contradiction as to Num. 8. And he saith so little to the 11th, as needeth no answer.

§. 8. pag. 127. He assaulteth the first Num. of N. 13. That *we all agree against any conceit of Works that are against or instead of the free Mercy of God*].

And what hath he against this? Why that
which

which taketh up many pages of his Book, and seemeth his chief strength in most of his Contest, viz. [*The Papists say the same*] and [*so saith Bellarmine*]. It's strange that the same kind of Men that deride *Fanatick Sectaries*, for crying out in Church-Controversies, [*O Antichristian Popery, Bellarmine, &c.*] should be of the same Spirit, and take the same course in greater Matters, and not perceive it, nor acknowledg their agreement with them! But as Mr. *J. Humfrey* saith in the foresaid Book of the word [*Schism, Schism*] oft canted out against them, that will not sacrilegiously surrender their Consciences, or desert their Ministry, [*The great Bear hath been so oft led through the streets, that now the Boys lay by all fear, and laugh or make sport at him*] so say I of this Sectarian Bugbear, [*Popery, Antichristian, Bellarmine*] either the Papists really say as we do, or they do not. If not, is this Doctor more to be blamed for making them *better than they are*, or for making *us worse*? which ever it be, *Truth* should defend *Truth*. If they do, I heartily rejoyce, and it shall be none of my labour any more (whatever I did in my *Confession of Faith*) to prove that they do not. Let who will manage such ungrateful Work. For my part, I take it for a better Character of any Opinion, that Papists and Protestants agree in it, than that the Protestants hold it alone. And so much for [*Papists and Bellarmine*] though I think I know better what they teach, than his Book will truly tell me.

§. 9. But he addeth, [*Humane Justifying Works are in reality adverse to the free Mercy of God, therefore to be accounted of no value to Righteousness*].

Answer.

Answer. 1. But whose phrase is *Justifying Works*?

2. Doth not the *Holy Ghost* say, That a *Man* is justified by *Works*, and not by *Faith* only? *Jam. 2.*

3. Doth not *Christ* say, *By thy words thou shalt be justified?*

4. Do not I over and over tell the *World*, That I hold *Justification* by *Works* in no sense, but as signifying the same as [*According to Works*] which you own? And so both *Name* and *Thing* are confessed by you to be *Scriptural*.

5. I have before desired the *Reader* to turn to the words, [*Righteous, Righteousness, Justification, &c.*] in his *Concordance*. And if there he find *Righteousness* mentioned as consisting in some *Acts* of *Man*, many hundred times, let him next say if he dare, that they are to be had in us, *price to Righteousness*: Or let him read the *Texts* cited by me in my *Confession of Faith*.

6. Because, *Faith, Repentance, Love, Obedience*, are that whose sincerity is to be judged in order to our *Life* or *Death* ere long; I will not say that they are to be vilified as to such a *Righteousness* or *Justification*, as consisteth in our vindication from the charge of *Impenitency, Infidelity, Unholiness, Hypocrisy, &c.* The reading of *Mat. 25.* resolved me for this *Opinion*.

§. 10. Next he noteth our detesting such *Works* as are against or instead of *Christ's Sacrifice, Righteousness, Merits, &c.* To this we have the old *Cant, The Papists say the like.*

Reader, I proved that the generality of *Protestants* are agreed in all those twenty *Particulars*, even in all the material *Doctrines* about *Man's Works* and *Justification*, while this warlike *Doctor*

would set us all together by the ears still, he is over-ruled to assert that the Papists also are agreed with us. The more the better, I am glad if it be so, and will here end with so welcome a Conclusion, that maketh us all herein to be Friends: only adding, That when he saith that [*such are all Works whatever, (even Faith it self) which are called into the very least part of Justification*]; even as a *Condition or subordinate personal Evangelical Righteousness*, such as *Christ and James*, and a hundred Texts of Scripture assert; I answer, I cannot believe him, till I cease believing the Scriptures to be true; which I hope will never be; And am sorry that so worthy a Man can believe so gross an Opinion, upon no better reasons than he giveth: And yet imagine, that had I the opportunity of free conference with him, I could force him to manifest, That he himself differeth from us but in meer words or second Notions, while he hotly proclaimeth a greater discord.

A N
A N S V V E R
T O
Dr. *TULLIES*
Angry Letter.

By *Rich. Baxter.*



L O N D O N,

Printed for *Nevil Simmons* and *Jonath. Robinson*, at
the *Princes-Arms* and *Golden-Lion*, in *St. Pauls*
Church-yard, 1675.

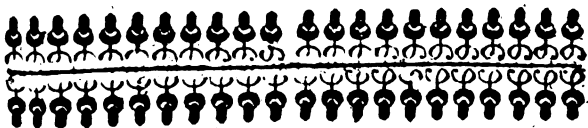
THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 311

PHYSICS 311

PHYSICS 311



An Answer to Dr. Tullies Angry Letter.

Reverend Sir,

IF I had not before perceived and lamented the great Sin of Contenters, the dangerous snare for ignorant Christians, and the great Calamity of the Church, by making Verbal Differences seem Material, and variety of some Arbitrary Logical Notions, to seem *tantum non*, a variety of Religions; and by frightening Men out of their Charity, Peace, and Communion, by Bugbear-Names, of this or that *Heretic* or dangerous Opinion, which is indeed but a Spectrum or Fantasm of a dreaming or melancholy Brain, your *Justificatio Paulina*, and your Letter to me, might be sufficient means of my full Conviction. And if once reading of your Writings do not yet more increase my love of the *Christian simplicity*, and plain old Divinity, and the amicable Communion of practical Christians upon those terms, and not meddling with Controversies in a militant way, till by long impartial studies they are well understood, I
mult

must confess my non-proficiency is' very unexcusable.

With your self I have no great business: I am not so vain as to think my self able to *understand you*, or to be *understood* by you: and I must not be so bold as to tell you why, much less will I be so injurious to the Reader, as by a *particular examining all your words*, to extort a confession that their *sense is less or worse* than I could wish: For *cui bono?* What would this do but more offend you? And idle words are as great a fault in writing as in talk: If I have been guilty of too many, I must not so much add to my fault, as a too particular examination of such Books would be. But for the sake of your *Academical Youth*, whom you thought meet to allarm by your Caution, I have answered so much of your Treatise as I thought necessary to help even Novices to answer the rest themselves. For their sakes (though I delight not to offend you) I must say, That if they would not be deceived by such Books as yours, it is not an *Answer* to them that must be their preservative, but an orderly studying of the Doctrines handled; Let them but learn truly the several senses of the word [*Justification*], and the *several sorts*, and *what they are*, and still constrain *ambiguous words* to confess *their sense*, and they will need no other Answer to such Writings.

And as to your Letter (passing by the spume and passion) I think these few Animadversions may suffice.

§. I. Between twenty and thirty years ago, I did in a private Disputation prove our guilt of the sins of our nearer Parents; and because many doubted

doubted of it, I have oft since in other writings mentioned it: About three years ago, having two Books of Mr. *William Allens* in my hand to peruse, in order to a Publication, (a *Perswasive to Unity*, and a *Treatise of the Two Covenants*); in a Preface to the latter, I said, [*That most Writers, if not most Christians, do greatly darken the Sacred Doctrine, by overlooking the Interest of Children in the Actions of their nearer Parents, and think that they participate of no guilt, and suffer for no original sin, but Adam's only, &c.*] You fastened on this, and warned seriously the Juniors, not rashly to believe one that brings forth such Paradoxes of his (or that) Theologie, which you added to your [*O cecos ante Theologos quicumque unquam fuistis*]: The charge was expressed by [*alind invenisse peccatum Originale, multo ceteris quam quod ab Adamo traductum est*]. Hereupon I thought it enough to publish that old private Disputation, which many before had seen with various Censures: Now you send me in your Letter the strange tidings of the success: You that deterred your Juniors by so frightful a warning, seem now not only to agree with me, that we are guilty of our nearer Parents sin, and contract additional pravity from them as such, (which was my Assertion) but over-do all others, and Truth it self in your Agreement! Now you take it for an injury to be reported to think otherwise herein than I do: yea, and add, [*Which neither I, nor any Body else I know of, denies as to the thing, though in the extent, and other circumstances, all are not agreed, and you may in that enjoy your Opinion for me*]. This is too kind: I am loth to tell you how many that

that I know, and have read, deny it, lest I tempt you to repent of your Agreement.

But doth the World yet need a fuller evidence, that some Men are *de materiâ* agreed with them, whom they raise the Country against by their Accusations and Suspicions?

But surely what passion or spatling soever it hath occasioned from you, I reckon that my labour is not lost: I may tell your Juniors, that I have sped extraordinary well, when I have procured the published consent of such a Doctor. Either you were of this mind *before* or *not*: If not, it's well you are brought to confess the Truth, though not to confess a former Error. If yea, then it's well that so loud and wide a seeming disagreement is confessed to be none, that your Juniors may take warning, and not be frightned from Love and Concord by every melancholy Alarm.

Yea, you declare your conformity to the Litany, [*Remember not our Offences, nor the Offences of our Fore fathers*], and many words of indignation you use for my questioning it. All this I like very well as to the Cause; And I matter it not much how it looks at me: If you agree more *angrily* than others disagree, the Cause hath some advantage by the Agreement. Though *mat*-thinks it argueth somewhat unusual, that seeming Dissenters should close by so vehement a Collision.

But yet you *will not agree* when you *cannot chuse but agree*, and you carry it still as if your Alarm had not been given without cause: Must we agree, and not agree? What yet is the Matter? Why it is [*a new original sin*]. My ordinary expressions of
it,

it may be fully seen in the Disputation : The phrase you laid hold on in a Preface is cited before, [*That we participate of no guilt, and suffer for no original sin but Adam's only*], I denied. And what's the dangerous *Error* here? That our *neerer Parents* sin was *Adams*, I may presume that you hold not. That we are *guilty* of such, you *deny not* : That *it is sin*, I find you not denying : sure then all the difference must be in the word [ORIGINAL].

And if so, you that so hardly believe your loud-noised disagreements to be but *verbal*, must patiently give me leave here to try it. Is it any more than the *Name ORIGINAL* that you are so heinously offended at? Sure it is not : Else in this Letter purposely written about it, you would have told your *Reader what it is*. Suffer me then to summon your Allarm'd Juniors to come and see what a *Spectrum* it is that must affright them ; and what a Poppet-Play or dreaming War it is, that the Church is to be engaged in, as if it were a matter of Life and Death? *Audite juvenes!* I took the word [ORIGINAL] in this business to have several significations. First, That is called [ORIGINAL] *Sin*, which was the *ORIGO* of all other sins in the Humane World : And that was not *Adam's sin*, but *Eves*.

2. That which was the *ORIGO* of sin to all the World, save *Adam* and *Eve*, communicated by the way of Generation : And that was *Adams* and *Eves* conjunct, *viz.* 1. Their first sinful Acts ; 2. Their Guilt ; 3. And their habitual pravity (making it full, though in Nature following the Act). This Sin, *Fact*, Guilt, and Habit, as Accidents

cidents of the Persons of *Adam* and *Eve*, are not Accidents of our Persons.

3. *Our personal participation*; 1. *In the guilt* of the sin of *Adam* and *Eve*; 2. *And of a vicious privation and habit* from them, as soon as we are Persons. Which is called *Original sin*, on three accounts conjunct; 1. *Because it is a participation of their Original Act* that we are guilty of; 2. *Because it is in us ab Origine, from our first Being*; 3. *And because it is the Origo of all our Actual Sins.*

4. I call that also [ORIGINAL] (or *part of Original Sin*) which hath but the two later only; viz. 1. Which is in us *AB ORIGINE*, from our first personal being; 2. Which is the *Root* or *ORIGO* in our selves of all our *Actual Sins*: And thus our *Guilt* and *Vice* derived from our *nearer Parents*, and not from *Adam*, is our *Original Sin*; That is, 1. Both *Guilt* and *Habit* are in us from our *Original*, or first Being; 2. And all our *Actual Sin* springeth from it as a partial Cause: For I may presume that this Reverend Doctor doth not hold that *Adam's* sin derived to us is in one *part* of the *Soul*, (which is not partible) and our *nearer Parent's* in another; but will grant that it is *one viciousity* that is derived from both, the latter being a *Degree* added to the former; though the *Reatus* having more than *one fundamentum*, may be called *diverse*. That *Origo & Active & passive dicitur*, I suppose we are agreed: Now I call the *vicious Habits* contracted from our *nearer Parents* by special reason of *their own sins*, superadded to the *degree*, which else we should have derived from *Adam*,

Adam, a part of our original sinful Pravity, even a secondary part. And I call our *guilt* of the sins of our nearer *Parents* (not *Adam's*) which you will, either a *secondary Original Guilt*, or *Sin*, or a secondary part of our *Original Guilt*. See then our dangerous disagreement: I call that ORIGINAL, which is in us *ab Origine*, when we are first Persons, and is partly the Root or *Origo* in us of all our following Actual Sin: though it was not the *Original Sin* of *Mankind*, or the first of Sins. The Doctor thinks this an Expression, which all *Juniors* must be warned to take heed of, and to take heed of the Doctrine of him that useth it. The Alarm is against this dangerous word [ORIGINAL]. And let a Man awake tell us what is the danger.

But I would bring him yet to agreement even *de nomine*, though it anger him. 1. Let him read the *Artic. 9. of the Church of England*, and seeing there *Original Sin* is said to be that *corruption of Nature whereby we are far gone from Original Righteousness*, and are of our own Nature inclined to evil, so that the flesh lusteth against the Spirit. The lust of the flesh called $\phi\rho\gamma\mu\mu\alpha\ \sigma\alpha\rho\kappa\acute{o}\varsigma$, which some do expound the *Wisdom*, some *Sensuality*, some the *Affectian*, some the desire of the *Flesh*, not subject to the *Law of God*]: Seeing a degree of all this same Lust is in Men from the special sins of their Fore-fathers, as well as from *Adam's*; Is not this Degree here called *Original Sin*? (why the Church omitted the *Imputed Guilt* aforesaid, I enquire not).

2. If this will not serve, if he will find me any Text of Scripture, which useth the Phrase, [ORIGINAL Sin], I will promise him hereafter to
use

use it in no other sense, than the Scripture useth it.

3. If that will not serve, if the Masters of Language will agree, (yea, to pass by our *Lexicons*, if the Doctors of that University will give it us under their hands) that the word [ORIGINAL] is unaptly and dangerously applyed to that sinful *Guilt* and *Pravity* which is in us *ab Origine Nostræ existentie*, and is the internal *Radix vel Origo* of all our Actual Sin, in part of Causality, I will use that Epithete so no more.

4. If all this will not serve, if he himself will give me a fitter Epithete, I will use it: And now we over-agree in Doctrine, a word shall not divide us, unless he will be angry because we are agreed, as *Jonas* was that the *Ninivites* were spared, because it seemed to disgrace his Word.

§. II. pag. 4, 5, &c. You invite me to, [a full entire retraction of my Doctrine of Justification (you add, *By Works*) and the secondary Original Sin].

1. Will you take it well if I retract that which you profess now to hold, and know none that denyeth, then there is no pleasing you: If I must be thought to wrong you for seeming to differ from you, and yet must retract all: What, yours and all Mens?

2. Do you mean the words or the sense of Justification (as you call it) by Works? For the words, I take you for a subscriber to the 39 Articles; and therefore that you reject not the Epistle of St. James: And for the sense, I confess it is a motion suitable to the Interest of your Treatise, (though not of the Truth): He that cannot confute the Truth, would

would more easily do his Work, if he could persuade the Defenders of it to an *Entire Retraction*. Hereupon, pag. 5. you recite my words, of the difficulty of bringing some Militant Divines to yield : Your Admonition for Self-Application of them is useful, and I thank you for it : But is it not a streight that such as I am in, between two contrary sorts of Accusers? When Mr. *Danvers*, and Multitudes on that side, Reproach me daily for *Retractions*, and you for want of them? How natural is it now to Mankind, to desire to be the Oracles of the World, and that all should be *Silenced*, or *Retracted*, which is against their Minds? How many call on me for Retraction? Mr. *Tombes*, and Mr. *Danvers*, for what I have Written for Infants-Baptism : The *Papists* for what I have Written against them : And how many more? And as to what I *have Retracted*, One reproached me for it, and another either knoweth not of it, or persuadeth others that it is not done.

You say, pag. 6. [*A great out-cry you have made of me, as charging you with things you have Retracted*— And pag. 7. *What's the reason you have not hitherto directed us to the particulars of your Recantation, what, when, where?*— You direct one indeed, to a small Book, above Twenty years ago *retracted*.— All I can pick up of any seeming Retraction, is that you say, that *Works are necessary at least to the continuation of our Justification*.

Ans. Either this is Written by a *Wilful*, or a *Headless* mistaking of my words. The first I will not suspect; it must therefore be the second, (for I must not judg you *Unable* to understand plain English). And is it any wonder if you have

many such Mistakes in your disputes of Justification, when you are so *heedless* about a matter of Fact? Where did I ever say, that I had *Recanted*? Or that I *Retracted* any of the Doctrine of Justification, which I had laid down? Canst not you distinguish between *Suspending*, or *Revoking*, or *Retracting a particular Book*, for the sake of several *Crude and Incongruous Expressions*, and *Retracting or Recanting that Doctrine of Justification*? Or can you not understand words, that plainly thus Distinguish? Why talk you of *what*, and *when*, and *where*, and conjecture at the *words*, as if you would make the Reader believe, that indeed it is some confessed Errors of mine, which you Confuted? and that I take it for an Injury, because I Retracted them? And so you think you salve your Confutation, whatever you do by your Candour and Justice: But you have not so much as Fig-leaves for either. It was the *Aphorisms*, or *Book*, that I said was above Twenty years ago Revoked: When in my Treatise of Infant-Baptism, I had craved Animadversions on it, and promised a better Edition, if I Published it any more; I forbid the Reprinting it, till I had time to Correct it; and when many called for it, I still deny'd them. And when the *Cambridg* Printer Printed it a second time, he did it by Stealth, pretending it was done beyond Sea. In my *Confession* Twenty years ago, I gave the Reasons, *Preface*, pag. 35. [I find that there are some *Incautelous Passages in my Aphorisms*, not fitted to their Reading, that come to suck Poyson, and seek for a Word to be Matter of Accusation and Food for their Censuring opinionative Zeal.— And pag. 42. If any Brother understand not any word in
my

my Aphorisms, which is here Interpreted, or mistake my sense about the Matter of that Book, which is here more fully opened; I must expect, that they interpret that by this. And if any one have so little to do as to write, against that Book (which is not unlikely) if he take the Sense contrary to what I have here and else-where since then Published, I shall but neglect him as a Contentious, Vain Wrangler, if not a Calumniator. I Wrote this sharply, to forwarn the Contentious, not knowing then, that above Twenty years after, Dr. Tully would be the Man. Pag. 43. [If any will needs take any thing in this Book to be rather a Retraction, than an Explication, of what I have before said, though I should best know my own Meaning; yet do such commend me, while they seem to blame me: I never look to write that which shall have no need of Correction.— And Cap. 1, pag. 2. [Lest I should prove a further Offence to my Brethren, and a Wrong to the Church, I desired those who thought it worth their Labour, to vouchsafe me their Animadversions, which I have spent much of these Three last years in considering, that I might Correct what-ever was discovered to be Erroneous, and give them an account of my Reasons of the rest. I have not only since SUPPRESSED that Book which did offend them, but also laid by those Papers of Universal Redemption, which I had written, lest I should be further offensive, &c.] In my Apologie else-where I have such-like Passages, ever telling Men that [It was the first Book I wrote in my Unexperienced Youth; that I take the Doctrines of it to be sound and needful, save that in divers places they are unskilfully and incautiously worded. (As the Word [Covenant] is oft put for [Law,] &c.) And that

I wrote my *Confession*, and *Disputes of Justification*, as an Exposition of it; and that I *Retracted*, or *Suspended*, or *Revoked*, not the *Doctrine*, but the *Book*, till I had *Corrected* it, and did disown it as too unmeet an Expression of my Mind, which I had more fully express'd in other *Books*.

And is not this plain English? Doth this warrant a *Wise* and *Righteous* Man, to intimate that I accuse him of writing against that *Doctrine* of Justification which I *Recanted*, and to call for the *What*, and *Where*, and *When*? Yea, and tell me, that I [*refer you to a small Book*] when instead of referring you to it, I only blame you for referring to that alone, when I had said as before?

When many Divines have published the first Edition of their Works imperfectly, and greatly corrected and enlarged them in a Second (as *Beza* his *Annotations*, *Polanus* his *Syntagma*, and many such) all Men take it for an Injury for a Neighbour twenty years after, to select the first Edition to confute as the Author's Judgment: Much more might I, when I published to the World, that I *Suspended the whole Book*, and have these twenty four years hindred the Printing of it; professing that I have in many larger Books, more intelligibly and fully opened the same things.

Yea, you fear not pag. 23. to say, That I tell you of *about 60 Books of Retractions*, in *part at least which I have Written*]; when never such a word fell from me. If I say, That one that hath published his *Suspension* of a *small Book* written in *Youth*, not for the *Doctrine* of it, but *some unfit Expressions*, and hath since in almost thirty Years time, written about sixty Books, in many or most

most of which is somewhat of the same Subject; and in some of them he fullier openeth his Mind; should be dealt with by an Adversary, according to some of his later and larger Explications, and not according to the Mode and Wording of that one Suspended Book alone; Shall such a Man as you say, that I [*sel. you of about sixty Books of Remotations*]? Or will it not abate Mens reverence of your disputing Accuratness, to find you untrusty in the Recitation of a Man's words? The truth is, it is this great Defect of *Heed and Accuracy*, by hasty Temerity, which also spoileth your Disputations.

10 *But pag. 7. the Aphorisms must be, [The most Schollar-like, and Elaborate (though Erroneous) Book in Controversie, you ever Composed].* Answ. 1. Your Memory is faulty: Why say you in the next, that I *appeal to my Disputation of Justification and some others; but you cannot Trudge up and down, to every place, I would send you, your Legs are too weak?* Either you had read all the sixty Books which you mention (the Controversial at least) or not; If not, How can you tell that the Aphorism is the most *Elaborate*? If yea, Why do you excuse your Trudging, and why would you select a Suspended Book, and touch none that were Written at large on the same Subject? 2. By this (I suppose to make your Nibble to seem a Triumph) you tell your Reader again, how to value your Judgment. Is it like that any Dunce that is diligent, should Write no more *Schollar like* at Sixty years of Age than at Thirty? And do you think you know better what of mine is *Elaborate*, than I do? Sure that Word might have been spared;

When I know that one printed Leaf of Paper hath cost me more Labour than all that Book, and perhaps one Scheme of the Distinctions of Justification, which you deride. If indeed you are a competent Judge of your own Writings, Experience assureth me, that you are not so of mine. And pag. 25. you say, You desire not to be preferred before your Betters, least of all when you are singular, as here I think you are.

§. III. Pag. 9. You are offended for being put in the Club, with divers mean and contemptible Malefactors.]

Ans. O for Justice! 1. Was not Bellarmine, or some of the Papiſts and the Socinians, as great Malefactors, with whom (as you phrase it) you put me in the Club? 2. Are they Malefactors so far as they agree with you in Doctrine, and are you Innocent? What is the Difference between your Treatise, in the part that toucheth me, and that of Mr. Eyres, Mr. Erandon, and some others such? Dr. Owen, and Dr. Rendale, indeed differed from you; the latter seeking (by Bishop Usher) an amicable Closure, and the former (if I understand his Book on the Hebrews) less differing from me in Doctrine, than once he either did, or seemed to do. (And if any of us all grow no Wiser in thirty years Study, we may be ashamed). But to give you your due Honour, I will name you with your Equals, as far as I can judge, viz. Maccovius, Cluto, Coccejus, and Cloppenburgius, (I mean but in the Point in Question; it's no Dishonour to you to give some of them Precedencie in other things). It may be also Spanhemius, was near you. But

(if I may presume to liken my Betters) no Men seem to me to have been so like you, as *Gulielmus Rives*, (not *Andrew*), *Mr. George Walker*, and *Mr. Roberough*. (I hope this Company is no Dishonour to you). And very unlike you are *Le Blank*, *Camerero*, *Davenant*, *Dr. Hammond*, *Mr. Gstaker*, *Mr. Anthony Weston*, and in Complexion *Scorus* and *Ockam*, and such as they : If yet I have not Chosen you pleasing Company, I pray you choose for your self.

But you say on, [*Had you not (in your Memory many Scores of greatest Eminence and Repute in the Christian World, of the same Judgment with the — Know you not, I speak the same thing with all the Reformed Churches, &c. — For shame let it be the Church of England, with all the rest of the Reformed, &c.)*]

Ans. 1. I know not what you hold, even when I read what you write : (I must hope as well as I can, that you know your self) : How then should I know who are of the same Judgment with you ?

2. Yet I am very confident, that all they whom you mention, are of the same in some thing or other ; and in particular, that we are *Justified by Faith, and not by the Works of the Law, or any Works in the sence denied by St. Paul, &c.*

3. Do not I, with as great Confidence as you, lay Claim to the same Company and Concord ? And if one of us be mistaken, must your bare Word determine which it is ? Which of us hath brought the fuller Proofs ? I subscribe to the Doctrine of the Church of *England*, as well as you ; and my Condition these thirteen or fourteen years, giveth

as much Evidence, that I am loth to subscribe to what I believe not, as yours doth of you. And you that know which of my Books is the most Elaborate, sure know, that in that Book which I Wrote to explain those Aphorisms (called my *Confession*) I cite the Words of *above an Hundred Protestant Witnesses*, that give as much to *Works* as I do: And that of this Hundred, one is the *Augustine* Confession, one the *Westminster* Synod, one the Synod of *Dort*, one the Church of *England*, each one of which being Collectives, contain many. (And here I tell you of more). And have you brought *more* Witnesses? Or *any* to the contrary? Did you *Confute*, or once *take Notice* of any of these?

4. Do you not here before you are aware, let your Reader know that it was, and still is, in the Dark, that you Alarm the World about our *dangerous Differences*, and run to your Arms undrest, before your Eyes are open? *Qui conveniunt in aliquo tertio, &c.* They that agree with the Church of *England*, in the Doctrine of Justification by Faith, do so far agree between themselves: But Dr. *Tullie*, and *R. B.* do agree with the Church of *England*, in the Doctrine of Justification by Faith. Ergo. — The Article referreth to the *Homilies*, where it is more fully Explained.

5. May not I then retort your Argument, and bid you [*For shame let it be no longer Bellarmine, and R. B. but the Church of England, and all the Reformed, and R. B.*]? Disprove the Witnesses twenty years ago, produced by me in this very Cause; or else speak out, and say, [*The Church of England, and the rest of the Reformed, hold Justification by*
Works,

Works, just as Bellarmine and the Papists do] which is it which you would fasten on me, who agree with them (as if you had never there read my Answer to Mr. Crandon, objecting the same thing).

§. IV. Your Censure, pag. 10, 11. of my *Windings, Clouds of Novel Distinctions, Preambles, Limitations, &c.* is just such as your Treatise did bid me expect: Till you become guilty of the same Crime, and fall out with *Confusion*, and take not equivocal ambiguous Words unexplained, instead of Univocals, in the stating of your Questions, I shall never the more believe that *Hannibal* is at the Gates, or the City on Fire, for your Allarms.

§. V. Pag. 11. Where you tell me, that [*You have no Profit by my Preface*: I shall not deny it, nor wonder at it; you are the fittest Judge: Where you say, that [*I have no Credit,*] You do but tell the World at what Rates you write. *Honor est in ignorantia.* And have all my Readers already told you their Judgment? Alas! How few? In all *London*, not a Man hath yet given me Notice of his Dislike, or Dissent. And sure your *own Pen* is a good Confuter of you. It is *some Credit*, that such a Man as you, is forced to profess a *full Consent* to the Doctrine, though with passionate Indignation.

You tell me of [*Nothing to the Question*]. But will you not be angry if I should but tell you, how little you did to *state* any Question, and in Reason must be supposed, when you assaulted my
 Doctrine,

Doctrine, to take it *as I stated it*; which I have fully shewed you?

You tell me, that *You Charged me only with new Original Sin, underived from Adam, unknown, unheard of before, in the Christian World.*

Ans. De re, is not our Guilt of nearer Parent's Sins such which you and all that you know (now at last) confess? *De nomine*, i. Tell the World if you can, when I called it [*New Original Sin, or underived from Adam, or unknown, or unheard of*]. There are more ways than one of Derivation from *Adam*. It is not derived from him by such *Imputation* as his first Sin; but it is derived from him as a *partial Causa Cause*, by many Gradations. All Sin is some-way from him. Either you mean that *I said, that it was not Derived from Adam*, or you gather it by some Consequence from what I said. If the First, shew the Words, and the Shame shall be mine. If not, you know the old Law, that to false Accusers, it must be done as they would have done to the Accused. But if it be your *Consequence*, prove it, and tell the World, what are the Premises that infer it.

S. VI. Pag. 12. You friendly help me to profit by my self, however you profess that you profit not by me! What I have said to you against [*Hasty Judging*], I have first said to my self, and the more you warn me of it, the more friendly you are: If it be not against such as you but my self, it is against my self that I have a Treatise on that Subject; but I begin to think my self in this more Seeing than you; for I see it *bash in my self and you*, and you seem to see it in me, and not in your

your self. But with all Men, I find, that to see the Spots in our own Face immediately is hard, and to love the Glass which sheweth them, is not easie; especially to some Men that neither are low, nor can endure to be so, till there is no Remedy.

But, Sir, how easie a Way of Disputing have you happily light on, Who instead of Examining the hundred Witnesses which I brought, and my else-where oft proving the Doctrine opposed by me to be *Noted, and Singular*; do in few words talk of your *holding the Doctrine delivered to the Saints*, and of the *many Worthies that concur with you*, and of my *pecking at their Heads, and dragging them by the Hoary-heads, as a Spectacle and By-word to all*; (by proving their consent by express Citations) *what Armies, and of what Strength appear against me, whose Names I desire and would through yours?*

Ans. And is not he a weak Man that can not talk thus upon almost any Subject? But who be these Men, and what be their Names? Or rather, *Pris, rub your Eyes, and tell us what is the Controversie?* Tally sometimes talks at this rate in his Orations, but verily it is not better by his Philosophy.

And you see no cause to repent, but you bless God that you can again and again call to all *Towns that is they love the Knowledge of Truth, they take me not for an Oracle in my bald dividing Singularities*.

Ans. That the Name of *Truth*, is thus abused, is no News; I would the Name of *God* were not. And I am sorry, that you see no Cause to repent. I am obliged to love you the better, for being

against

against dividing Singularities in the general Notion; I hope if you knew it, you would not be for them, as in singular Existents. But sure, none at Oxford are in danger of taking me for an Oracle? This is another needless Work. So Spanhemius took that for a Singularity, which Vallens in a large Catalogue, hath proved the Common Judgment of the Church, till Contention of late caused some Dissenters.

Will you cease these empty general Ostentations, and choose out any one Point of real Difference between you and me about Justification, and come to a fair Trial, on whose side the Churches of Christ have been for 1500 years after Christ; yea, bring me but any two or one considerable Person, that was for a thousand years for your Cause against mine, and I will say that you have done more to confute me by far, than yet you have done; and if two only be against me, I will pardon you for calling me Singular.

J. VII. Page 13, 14, 15. You again do keep up the Dividing Bean, and offend that I persuade you, that by *Mischievous Phantasies* you set not the Churches together by the Ears, and make People believe that they differ, where they do not. And you ask, *Who began the Fray?*

Ans. Do you mean that I began with you? You do not take. But is it that I began with the Churches, and you were necessitated to defend them? Yes, if Gallus, Ambrosius, Sebustelburgius, and Dr. Crispe, and his Followers, be the Church? But, Sir, I provoke you to try it by the just Testimony of Antiquity, who began to differ from the Churches.

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In this Treatise I have given you some Account, and *Vossius* hath given you more. which you can never answer: But if my Doctrine put you upon this Necessity, what hindred you from perceiving it these twenty years and more, till now? O Sir, had you *no other work* to do, but to Vindicate the Church and Truth? I doubt you had.

§ VIII. But *pag. 15*. You are again incredulous, that [*All the Difference betwixt you and me, or others of the same Judgment in the Point of Justification, is merely Verbal; and that in the Main we are agreed*]. And again you complain of your *weak Legs*.

Ans. 1. I do agree with very many against *their wills in Judgment* (because the *Judgments* may be *constrained*), but with none in *Affection*, as on their part. Did I ever say, that *I differed not from you*? I tell you, I know not what your Judgment is, nor know I *who is* of your Mind? But I have not barely *said*, but oft proved, that (though not the *Antinomians*) the *Protestants* are mostly here agreed in the Main. If you could not have time to read my larger Proof, that short Epistle to Mr. *Allen's* Book of the Covenant, in which I proved it, might have stopt your Mouth from calling for more Proof, till you had better confuted what was given.

But you say, [*Are perfect Contradictions no more than a difference in Words? Faith alone, and not Faith alone? Faith with and without Works? Excuse our Dulness here*].

Ans. 1. Truly, Sir, it is a tedious thing, when a Man hath over and over Answered such

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Objections; yea, when the full Answers have been twenty years in Print, to be put still to say over all again, to every Man that will come in and say, that *his Legs* are *too weak* to go see what was answered before: How many score times then, or hundreds, may I be called to repeat.

2. If I must pardon your *Dulness*, you must pardon my *Christianity* (or chuse) who believe that there is no such [*perfect Contradictions*] between Christ's, [*By thy Words thou shalt be Justified*] and Paul's, [*Justified by Faith, without the Works of the Law*] or [*not of Works*]; and James's [*We are justified by Works, and not by Faith only*]. Must we needs proclaim *War* here, or cry out, *Heresie*, or *Popery*? Are not all these Reconcilable? Yea, and Pauls too, *Rom. 2. The Doers of the Law shall be justified.*

3. But did I ever deny that it is [*by Faith alone and without Works*]? Where, and when? But may it not be, *by Faith alone* in one sense, and not *by Faith alone* in another sense?

4. But even where you are speaking of it, you cannot be drawn to distinguish of *Verbal* and *Real Differences*. Is it here the *Words*, or *Sense*, which you accuse? The *Words* you dare not deny to be *Gods own* in Scripture, spoken by *Christ*, *Paul*, and *James*. My *Sense* I have opened to you at large, and you take no Notice of it; but as if you abhorred *Explication* and *Distinction*, speak still against the *Scripture Words*.

§. IX. Pag. 16. But you say, [*Let any discerning Reader compare the 48 §. of this Preface with the Words in pag. 5. of your Appeal to the Light,*
and

and 'tis likely he will concur with me, in that Melancholy Phantasm, or Fear: For 'tis worth the noting, how in that dark Appeal where you distinguish of Popish Points, i. e. some-where the Difference is reconcileable, others in effect but in words; we have no Direction upon which Rank we must bestow Justification, nothing of it at all from you, Name or Thing: But why, next to the All-seeing God, you should know best your self].

Ans^r. Alas, Sir, that God should be in such a manner mentioned! I answered this same Case at large in my Confession, Apologie, Dispute of Justification, &c. Twenty years ago, or near; I have at large Opened it in a Folio (*Cathol. Theol.*) which you saw, yea, in the very part which you take Notice of; and now you publish it [*worth the Noting, that I did not also in one sheet of Paper*, Printed the other day against a Calummie of some Sectarian Hearers, who gave me no Occasion for such a work. Had it not been a Vanity of me, Should I in that sheet again have repeated, how I and the Papists differ about Justification? Were you bound to have read it in that sheet, any more than in many former Volumns? It's no matter for me; But I seriously beseech you, be hereafter more sober and just, than to deal with your Brethren, the Church and Truth, in such a manner as this! But by this Talk I suspect, that you will accuse me more for opening no more of the Difference in this Book. But,

1. It is enough for to open *my own Meaning*, and I am not obliged to open other Mens: And my own I have opened by so many Repetitions, in so many Books, as nothing but such Mens *Importunity and obstructed* Minds, could have Excused.

2. The Papists minds sure, may be better known by their own Writings, than by mine: The Council of *Trent*, telleth it you: What need I recite it?

3. I tell you again, as I did in my Confession, that I had rather all the Papists in the World agreed with us, than disagreed: I like a Doctrine the better, and not the worse, because all the Christian World consenteth to it. I am not ambitious to have a Religion to my self, which a Papist doth not own. Where they differ, I am sorry for it: And it pleaseth me better, to find in any Point that we are agreed, than that we differ. Neither you, nor any such as you, by crying [*O Popish! Antichristian!*] shall tempt me to do by the Papists, as the *Dominicans*, and *Jansenists*, and some *Oratorians*, do by the *Calvinists*: I will not with *Alvarez*, *Arnoldus*, *Gibiens*, &c. make the World believe, that my Adversaries are much further from me than they are, for fear of being censured by Faction, to be one of them. If I would have been of a Church-Faction, and sold my Soul to please a Party, I would have begun before now, and taken a bigger Price for it, than you can offer me if you would.

Pag. 17. You say, [*Pile one Distinction or Evasion on another, as long as you please; as many several Faiths, and Works, and Justifications, as you can name, all this will never make two Poles meet*].

Ans. And do you cry out for *War* in the Darkness of Confusion, as long as you will, you shall never tempt me by it to renounce my Baptism, and List my self under the grand Enemy of *Love and Concord*, nor to Preach up *Hatred and Division* for

for nothing, as in the Name of Christ. If you will handle such Controversies, without *Distinguishing* of *Faiths*, *Works*, and *Justifications*, I will never persuade any Friend of mine to be your Pupil, or Disciple. Then *Simon Magus's* faith, and the Devils *faith*, and *Peters* faith must all pass for the same, and justify accordingly. Then indeed, Believing in God the Father, and the Holy Ghost, yea, and Christ, as our Teacher, King and Judge, &c. must pass for the *Works* by which no Man is Justified! If *Distinction* be *unsound*, detect the Error of it: If not, it is no Honour to a disputing Doctor to reproach it.

§. X. But pag. 17. you set upon your great *un-
deceiving* Work, to shew the evil of *ill using* Words: [*Words* (you say) *as they are enfranchised into Language, are but the Agents and Factors of things, for which they continually negotiate with our Minds, conveying Errands on all occasions, &c.* (Let them mark, that charge the vanity and bombast of Metaphors on others, one word [*Signa*] should have served our turn instead of all this). [*Whence it follows, that their use and signification is Unalterable, but by the stamp of the like publick usage and imposition from whence at first they received their being, &c.*]

Ans. O Juniors, Will not such *deceiving* Words save you from my *Deceits*? But, 1. Is there a *Law*, and unalterable *Law* for the sense of Words? Indeed, the Words of the sacred Text must have no new Sense put upon them. 2. Are you sure that it was *Publick usage*, and *Imposition from whence they first received their being*? How shall we know

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that

that they grew not into publick use from one Mans first Invention, except those that (not *Publick use*, but) *God Himself* made? 3. Are you sure that all or most Words now, *Latine* or *English*, have the same, and only the same use or sense, as was put upon them at the first? Is the change of the sense of Words a strange thing to us? 4. But that which concerneth our Case most, is, Whether there be many Words either of *Hebrew* and *Greek* in the Scripture, or of *Latine*, *English*, or any common Language, which have not *many Significations*? Your Reputation forbids you to deny it. And should not those many Significations be distinguished as there is Cause? Are not *Faith*, *Works*, *Just*, *Justice*, *Justification*, words of divers senses in the Scripture? and do not common Writers and Speakers use them yet more variously? And shall a Disputer take on him, that the *use* or *signification* of each is but *one*, or *two*, or is so *fixed* that there needeth no distinction? 5. Is the change that is made in all Languages in the World, made by the same publick usage and imposition, from which at first they received their being? 6. If (as you say) the *same thing* can be represented by *different words*, only when they are *Synonymous*, should we not avoid seeming to represent the same by *Equivocals*, which unexplained are unfit for it?

Pag. 20. You tell me what *sad work* you are doing; and no wonder, Sin and Passions are self-troubling things: And it's well if it be sad to your self alone, and not to such as you tempt into Mistakes, Hatred, and Division. It should be sad to every Christian, to see and hear those whom they are

are bound to Love, represented as *odious*: And you are still, pag. 19. feigning, that [Every eye may see Men dealing Blows and Deaths about, and therefore we are not wise if we think them agreed.

But *doubtless*, many that seem killed, by such Blows as some of yours, are still alive? And many a one is in Heaven, that by Divines pretending to be Orthodox, were damned on Earth! And many Men are more agreed than they were aware of. I have known a Knaveish Fellow set two Persons of quality on Fighting, before they spake a word to one another, by telling them secretly and falsely what one said against the other. Many differ, even to persecuting and bloodshed, by *Will* and *Passion* and *Practice*, upon a falsely supposed great-difference in Judgment. I will not so suddenly repeat what Proof I have given of some of this in the place you noted, *Cath. Theol. Confer.* 11, 12, & 13. There is more skill required to narrow differences, than to widen them; and to reconcile, than to divide; as there is to quench a Fire, than to kindle it; to build, than to pull down; to heal, than to wound.

I presume therefore to repeat aloud my contrary Cautions to your Jumors.

Young-Men, after long sad Experience of the sinful and miserable Contentions of the Clergie, and consequently of the Christian World, that you may escape the Guilt, I beseech you, whoever contradict it, consider and believe these following Notices:

1. That all Words are but arbitrary Signs, and are changed as Men please; and through the Penury of them, and Mans imperfection in the Art of Speak-

ing, there are very few at all, that have not various Significations.

2. That this Speaking-Art requireth so much time and study, and all Men are so defective in it, and the variety of Mens skill in it is so very great, that no Men in the World do perfectly agree in their interpretation and use of Words. The doleful plague of the Confusion of Tongues, doth still hinder our full Communication, and maketh it hard for us to understand Words our selves, or to be understood by others; for Words must have a three-fold aptitude of Signification. 1. To signify the Matter, 2. And the Speakers conceptions of it. 3. And this as adapted to the hearers Mind, to make a true Impression there.

3. That God in Mercy hath not made Words so necessary as Things, nor necessary but for the sake of the Things: If God, Christ, Grace, and Heaven, be known, believed, and duly accepted, you shall be saved by what Words soever it be brought to pass.

4. Therefore Real Fundamentals, or Necessaries to Salvation, are more easily defined than Verbal ones: For more or fewer Words, these or other Words are needful to help some Persons, to Faith, and Love, and Holiness, as their Capacities are different.

5. But as he that truly believeth in, and giveth up himself to God the Father, Son, and Holy Ghost, according to the sense of the Baptismal Covenant, is a true Christian, to be loved, and shall be saved; so he that understandeth such Words, as help him to that true Faith and Consent, doth know so much of the Verbal part, as is of necessity

cessity to his Christianity and Salvation.

6. *And be that is such, holdeth no Heresie or Error inconsistent with it: If he truly love God, it's a contradiction to say, that he holdeth an Error inconsistent with the Love of God.*

7. *Therefore see that you Love all such as Christians, till some proved or notorious inconsistencies nullifying his Profession disoblige you.*

8. *Take your selves to be neither of Roman, or any other Church as Universal, which is less than the Universality of all Christians beaded by Christ alone.*

9. *Make this Love of all Christians the second part of your Religion, and the Love of God, of Christ, of Holiness and Heaven, the first; and live thus in the serious practice of your Covenant, even of Simple Christianity: For it's this that will be your Peace, in Life and at Death.*

10. *And if Men of various degrees of Learning (or Speaking-skill) and of various degrees of Holiness, Humility, and Love, shall quarrel about Words, and forms of Speech, and shall bereticate, and revile, and damn each other, while the Essentials are held fast and practised, discern Right from Wrong as well as you can; but take heed that none of them make Words a snare, so draw you injuriously to think hatefully of your Brother, or to divide the Churches, or Servants of Christ: And suspect such a Snare because of the great ambiguity of Words, and imperfection of Mans Skill and Honesty in all Matters of debate: And never dispute seriously, without first agreeing of the Sense of every doubtful term with him that you Dispute with].*

Dr. Tully's Alarm, and other Mens militant Course, perswaded me as a Preservative, to commend this Counsel to you.

§. XI. Pag. 19. You next very justly commend *Method, ordering, and expressing our Conceptions, of which (you say) I seem to make little account in Comparison*].

Ans. 1. Had you said, that I had been unhappy in my Endeavours, your Authority might have gone for Proof with many: But you could scarce have spoken a more incredible word of *me*, than that I seem to make little account of Method, I look for no sharper Censure from the Theological Tribe, than that I *Over-do in my Endeavours after Method*. You shall not tempt me here unseasonably, to anticipate what Evidence I have to produce for my acquittance from this Accusation.

2. But yet I will still say, that it is not so necessary either to Salvation, or to the Churches Peace, that we all agree in *Methods and Expressions*, as that we agree in the hearty reception of Christ, and obedience to His Commands? So much Method all must know, as to know the *Beginning* and the *End*, from the *Effects* and *Means*, God from the Creature, and as our true consent to the *Baptismal Covenant* doth require; and I will thankfully use all the help which you give me to go further: But I never yet saw that Scheme of Theologie, or of any of its Heads, which was any whit large, (and I have seen many) which was so exact in *Order*, as that it was dangerous in any thing to forsake it. But I cannot think meet to talk much of *Method*, with a Man that talketh as you do

do of *Distinguishing*, and handleth the Doctrine of Justification no more Methodically than you do.

§. XII. But *pag. 19.* you instance in the difference between Protestants and Papists, about the *Necessity of Good works, which is wide in respect of the placing or ranking of them, viz. The one stretching it to the first Justification, the other not, but confining it to its proper rank and province of Inherent Holiness, where it ought to keep*].

Ans. Wonderful! Have you that have so loudly called to me to tell how I differ about Justification, brought your own, and as you say, the Protestants difference to this? Will none of your Readers see now, who cometh nearer them, you or I?

1. Is this distinction our proof of your accurateness in *Method* and *Order*, and *Expression*? What meaneth a distinction between [*First-Justification,*] and [*Inherent Holiness*]? Do you difference them *Quoad ordinem*, as *First* and *Second*? But here is no *Second* mentioned: Is it in the nature of the things [*Justification,* and *Inherent Holiness*]? What signifieth the [*First*] then? But Sir, how many Readers do you expect who know not, 1. That it is not to the *First Justification* at all, but to that which they call the *Second* or *Increase*, that the Church of Rome asserteth the necessity or use of Mans meritorious *Works*? See what I have fully cited out of them for this, *Cath. Theol. Lib. 2. Confer. 13. pag. 267. &c.* saving that some of them are for such *Preparatives* as some call *Merit of Congruity*, and as our English

Divines do constantly preach for, and the Synod of Dort at large assert; though they disown the name of *Merit*, as many of the *Papists* do. They ordinarily say with *Austine*, *Bona opera sequuntur Justificationem, non precedunt Justificandum.*

2. But, I hope, the word [*First*] here overslipt your your Pen, instead of [*Second*]: But suppose it did so: What's the difference between *the Papists first or second Justification*, and the *Protestants Inherent Holiness*? None that ever I heard or read of: Who knoweth not that the *Papists* take *Justification* for *Inherent Holiness*? And is this the great difference between *Papists* and *Protestants*, which I am so loudly accused for not acknowledging? viz. *The Papists place Good-Works before Justification*, that is, *Inherent Holiness*; and the *Protestants more rightly place them before Inherent Holiness*? Are you serious; or do you prevaricate?

The *Papists* and *Protestants* hold, that there are some *Duties and common Grace*, usually preparatory to Conversion (or Sanctification); which some *Papists* (*de nomine*) call *Merit of Congruity*, and some will not. The *Papists* and *Protestants* say, that *Faith* is in order of nature, at least, before that *Habitual Love*, which is called *Holiness*, and before the *Works thereof*. The *Papists* and *Protestants* say, that *Works of Love and Obedience*, follow our First Sanctification, and make up but the *Second part of it*, which consisteth in the *Works of Holiness*. If you speak not of *Works* in the same sense in each part of your Assignment, the Equivocation would be too gross, viz. If you should mean [*Papists rank the necessity of preparatory Common Works, or the Internal act of Faith, or Love, stretching it*

to the First Justification; and Protestants rank other Works, viz. The fruits of Faith and Love, with Inherent Holiness. All agree, 1. That Common Works go before Sanctification. 2. That Internal Love, and other Grace, do constitute Sanctification in the First part of it. 3. That Special Works proceeding from Inward Grace, are the effects of the First Part, and the constitutive Causes of the Second Part of Sanctification; as the word extendeth also to Holiness of Life: And whilst Papists take Justification for Sanctification, in all this there is *De re* no difference. (But your accurate Explications by such terms, as [Stretching, Confirming, Province, &c.] are fitter for Tully, than for Aristotle).

And is this it in the Application that your Zeal will warn Men of, that we must in this take heed of joyning with the Papists? Do you mean [Rank Good-Works with Inherent Holiness, and not with the First Sanctification, and you then do widely differ from the Papists]? Will not your Reader say, 1. What doth Inherent Holiness differ from the First Sanctification? 2. Do you not invite me thus herein to be a Papist, when they rank them no where but, as you say, the Protestants do? 3. Do not you here proclaim, that Papists and Protestants differ not about the necessity of Good-works to Justification? But yet I that would make no Differences wider than they are, can find some greater than you have mentioned.

Truly Sir, I am grieved and ashamed, to foresee how Learned Papists will make merry with such Passages; and say, See here how we differ from the Protestants! See what it is for, that the Protestants

stans Doctors separate from the Church of Rome? viz. Because we make Good-Works necessary to the First Justification, which unless equivocally spoken, is false; and because the Protestants rank them with Inherent Holiness, as we do]. What greater advantage will they desire against us, than to choose us such Advocates? And to shew the World that even where their keenest Adversaries condemn them, and draw Men from them, they do but justify them? Who knoweth what a Temptation they may make of such passages to draw any to Popery? It is my assurance, that such *Over-doing*, is *Undoing*; and that mistaken Accusations of the *Papists* greatly advantage them against us, which maketh me the more against such Dealing; besides the *sinfulness*, of pretending that any differences among Christians, are greater than indeed they are.

But may not I think that you take the word [*Justification*] here in the *Protestant Sense*, and not in the *Papists*, when you say that they rank *Good-work's-necessity* as stretcht to the First Justification? No sure: For, 1. Protestants use not to distinguish of a *First* and *Second* Justification, which *Papists* do, but of Justification as *Begun*, *Continued*, and *Consummate*. 2. If it were so, it were not true: For the *First Justification* in the Protestant Sense, is our first right to *Impunity* and *Life Eternal*, freely given to *Believers*, for the *Merits of Christ's perfect Righteousness and Satisfaction*. And *Papists* do not make *Good-works* (unless *Equivocally* so called) necessary to this; but as a *Fruit* to follow it.

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As for *Remission of Sin*, I have else-where proved, 1. That most commonly by that word the Papists mean nothing, but that which we call *Mortification*, or Putting away, or destroying the Sin it self, as to the habit and ceasing the Act. 2. That most of them are not resolved, where the *Remission* of the *Punishment* (which Protestants call *Remission of Sin*, or *Forgiveness*) shall be placed: They differ not much as to its *Time*, but whether it be to be called any *part of Justification*: Some say, yea; some make it a *distinct thing*. Most describe *Justification* by it self, as consisting in our *Remission* of, or Deliverance from Sin it self, and the infused habit of Love or Righteousness (all which we call *Sanctification*), and the *forgiveness of the Penalty* by it self, not meddling with the *Question*, whether the latter be any part of the former; so much are they at a loss in the Notional part among themselves. But they (and we) distinguish of *Forgiveness*, as we distinguish of *Penalties*: We have a right to Impunity as to everlasting Damnation, upon our first being Justified; but our Right becometh afterward more *full*, and many other Penalties are after to be remitted.

§. XIII. Pag. 20. In my 42. *Direct.* for the Cure of Church-divisions, telling the Weak whom they must follow, I concluded, 1. *That the necessary Articles of Faith must be made our own, and not taken merely on the authority of any; and we must in all such things of absolute necessity keep company with the Universal Church.* 2. *That in Matters of Peace and Concord the greater part must be our Guide.* 3. *That in Matters of humane Obedience,*

our

our Governours must be our Guides. And, 4. In Matters of high and difficult Speculation, the judgment of one Man of extraordinary Understanding and Clearness, is to be preferred before the Rulers and the major Vote. I instanced in Law, Philosophy, Physick, Languages, &c. and in the Controversies of the Object of Predestination; the nature of the Will's Liberty, Divine Concourse, the determining way of Grace, of the definition of Justification, Faith, &c.] Here I was intreated before God and my Conscience, to search my self, with what Design or Intent I wrote this, and to tell you, Who that One is, that we may know whom to prefer, and to whom, in the Doctrine of Justification, &c.

Ans. How greatly do you dishonour your self, (and then you will impute it to me) by insisting on such palpably abusive Passages? Had you not been better, have silently past it by? 1. Doth not the World know, that Heathens and Christians, Papists and Protestants, are Agreed on this general Rule? 2. And will you make any believe that Definition of Justification is none of these Works of Art, which depend on humane Skill? How then came you to be so much better at it than I? I find not that you ascribe it to any special Revelation which you have. And if you should ascribe it to Piety, and say, *Hoc non est Artis, sed Pietatis opus*: I would go to many a good Woman before you. Nor do you plead general Councils, nor the Authority of the Church. 3. And what sober Scholar will you make believe, that by laying down this common Rule, I signifie some One singular Person, as an *Individuum determinatum*; whom

whom therefore I must acquaint you with? These things are below a Grave Divine.

Pag. 21. Where you called me to *seriousness* or *diligence* in my search, and I told you by what, and how many Writings, I have manifested my almost thirty years *Diligence* in this Controversie, and that I am now grown past more *serious* and *diligent* Studies; that I might shew you what a trifling way it is, for a Man to wrangle with him that hath written so many things, to tell the World what his studies of this Point have been, and never to touch them, but to call him a-new to *serious* diligence: You now expostulate with me, whether you *accused* me for want of *diligence*? I talk not of *Accusing*, but I tell you, that I have done my best; and that it were a poor kind of dealing with your self, if you had written against many, as you have done against me twenty five years ago, and very often, if instead of taking any notice of your Labours, I should call you now to diligent Studies.

As for your Lesson, *pag. 22.* that *tumbling over many Books without meditation, may breed but Crudities, &c.* It is very true, and the calamity of too many of the literate Tribe, who think that they have deserved Credit and Reverence, when they say the words which others, whom they would be joyned with, have said before them: Want of good Digestion is a common Disease of many that never complain of it, nor feel any present trouble by it.

Pag. 22, 23. You insinuate that about *Retraction*, which I before detected: I told you when, and where, I *Suspended* or *Retracted* the Book,
and

and for what Reasons, and you presently feign a Retraction of the Doctrine, and of about sixty Books of Retractions.

It's well that pag. 23. you had the justice not to justify your [*Nec dubito quin imputatam Christi justitiam incluserit*]; But to confess your Injustice, was too much: It is not your own Retraction that you are for, it seems.

§. XIV. Pag. 23, 24. You talk as if my supposing that both [*Justice*] and [*Imputation*], are capable of Definitions which are not the Things, were a Fallacy, because [*or*] is a disjunctive; *viz.* When I say that the Definition of the one, or the other, is not the Thing. Do you grant it of them Disjunctively, and yet maintain the contrary of them Conjunct? Yes, you say, [*Imputed Justice cannot differ from its true definition, unless you will have it to differ really from it self*]. And, pag. 34. you say, [*I am ashamed you should thus over and over expose your self— as if supposing (Definitions) true, they were not the same Rē. with the Definitum.— Good Sir, talk what you please in private, to such as understand not what you say, and let them give you a grand Σοφῶς for your pains; but you may do well to use more Civility to the reason of a Scholar, though he hath not yet worn out his Freshman's Gown*].

Ans^r. This is no light or jesting Matter: The comfort of Souls dependeth on it. I see some Men expect that Reverence of their Scholarship should give them great advantage: But if one argued thus with me for Transubstantiation, I would not turn to him, to escape the Guilt of Incivility.

If

If the *Definition*, and the *Definitum*, as in question now, be the same Thing, wo to all the Unlearned World, and wo to all Freshmen, that yet have not learnt well to define, and wo to all Divines that differ in their Definitions, except those that are in the right.

I know that a *Word* and a *Mental Conception*, are not *Nothing*: They may be called *Things*, but when we distinguish the *Things* from their *Signs*, *Names*, or *Definitions*, we take not the word [*Things*] so laxly, as to comprehend the said *Signs*, *Names*, &c. When we say, that the *Thing defined* is necessary, but to be able to *Define it*, or actually to *Define it*, is not necessary (to Salvation) it is notorious that we take *Definition* (as *Defining*) actively, as it is *Actus definientis*; and *Definire* sure is not the same with the *Thing defined*. I have heard before your Letter told me, that *Definitum & definitio idem sunt*: But, I pray you, let us not quibble almost all the World under a sentence of Damnation. As long ago as it is since I read such words, I remember our Masters told us, (I think Schibler in his *Topicks* for one) that when they are taken *Pro terminis Logicis definitio & definitum non sunt idem*; but only when they are taken *Pro rebus per eos terminos significatis*; and that there they differ in *Modo significandi essentiam*, the *definitum* signifying the *Essence confusedly*, and the *Definition* distinctly. If you will take the *Res definita*, for that which is strictly nothing but *Rei conceptus inadequatus seu partialis*, (that is, a *Species*) and that not as the thing is *Existent extra intellectum*, but as the conception is an operation of the Mind, so I confess, that he that hath a true *Conception* of

a *Species* as merely denominated, or as defined, hath the same conception of it : And also the *Thing* named, and the *Thing* defined, is the same thing in it self. *Homo* & *Animal rationale*, are the same; that is, it is the same essence, which is denominated *Homo*, and defined *Animal rationale*. And it is the same *Conceptus mentis*, which we have (if true) when we denominate, and when we define. But as *Things* are distinct from the *knowledg* and *signs* of *Things*, nothing is *Res*, that is not *existent*; and nothing *existeth* but in *Singulars* (or *Individuals*): And as nothing can be defined but a *Species*, so a *Species*, or any *Universal*, is *nothing* but a *Notion*, or *Ens rationis*, save as it *existeth* in the said *Individuals*. And in the *Individuals*, it is nothing but *their being* as *partially*, or *inadequately taken*, or a *Conceptus objectivus partialis*, (whether it be of a thing *really*, or only *intellectually partible*, or any thing which our narrow *Minds* cannot conceive of, *Uno & simplici conceptu activo*). Now if you take the word [*Definition*] for the *Species*, as *existent in Individuals*, it is *really a part* of the thing; that is, a *Partial objective conceptus*, or somewhat of the *Thing* as *Intelligible*: But this is to take [*Definition*] in *Sensu passivo*, for the *Thing* defined; which our *Cafe* distinguisheth.

But Sir, I crave your leave, to distinguish *Real objective Beings*, from, 1. The *Knowledg*. 2. and the *Names*, and other *Logical Organs*, by which we *know* them, and *express* our *knowledg* of them: *God*, *Christ*, *Grace*, *Glory*, *Pardon*, *Justification*, *Sanctification*, the *Gospel-Doctrine*, *Precept*, *Promises*, *Faith*, *Hope*, *Love*, *Obedience*, *Humility*, *Patience*, &c. are the *Res definite*
in

in our *Case*, not as they are *in esse cognito*, or in the notion or idea of them, but *in esse reali*. To Define properly, is either, 1. *Mentally* to conceive of these things; 2. or *Expressively*, to signify such *Conceptions*, agreeably to the nature of the things *known*, or *Expressively defined*: Which is, if the Definition be perfect, under the notions of a *Genus*, and *Differentia*. The Definition as in *Words*, is but a *Logical Organ*, (as *Names* are also *Notifying signs*): *Mental defining*, is but the said *distinct knowledge* of the thing defined, and is neither *really* the *Thing it self*, nor usually of necessity to the *Thing*: Which two, I shall prove distinctly as to the sense of our *Case*.

1. The Definition of Justification, is either our *Distinct knowledge*, or *Expression* of it: Justification is not our *Distinct knowledge*, or *Expression* of it: Therefore the Definition of Justification, and Justification, are not the same.

Justification *In sensu activo*, is not an Act of God, and *In sensu passivo*, is the Relative state of Man thereby effected: But the Definition of Justification is neither.

The Definition of Justification, is a work of Art; but Justification is a Work of Grace.

A wicked damnable Man, or a damned Devil, may *define* Justification, and so have the *Definition* of it; but not Justification it self.

The Definition of Justification, Faith, Love, &c. is *Quid Logicum*; but *Justification*, *Faith*, *Love*, &c. are things *Physical* and *Moral*.

A Man is Justified (or hath Christs Righteousness imputed to him) in his sleep, and when he think-

eth not of it; but he hath not the Active definition of Justification in his sleep; &c.

Other things be not the same Really with their Definition, therefore neither is Justification, Faith, &c.

The Sun is not really the same thing with a Definition of the Sun; nor Light, Heat, Motion, &c. A Brute can see, taste, feel, smell, that cannot define them. If you have a Bishoprick, because you define a Bishoprick, or have a Lordship, a Kingdom, Health, &c. because you can define them, your Axiome hath stood you in good stead.

The Definition is but *Explicatio rei*: But *Rei explicatio non est ipsa res*.

Individuals (say most) are not Definable: But nothing is truly *Res*, but Individuals. *Universals* as they are in the Mind, are existent Individual Acts, Cogitations, Notions: As they are out of the Mind, they are nothing but *Individuorum quid intelligibile*.

The Definition of Learning, of a Doctor, &c. may be got in a day: If Learning and Doctorship may be so, what useles things are Universities and Books?

Perswade a hungry Scholar, that he hath Meat and Drink; or the Ambitious, that he hath Preferment; or the Covetous, or Poor, that he hath Money, because he hath in his Mind, or Mouth, the Definition of it; and quibble him into satisfaction by telling him, that *Definitio & definitum sunt idem re*. We know and express things narrowly by Names, and largely and distinctly by Definitions: The Definition here, is *Explicatio nominis*, (as *Animal*

mal rationale, of the name *Homo*) ; and both *Name* and *Definition*, as they are *Verba mentis vel oris*, or *Verborum significatio*, are surely divers from the things *named* and *defined*, known and expressed, unless by the *Thing* you mean only the *Knowledg*, or *Notion* of the *Thing*.

Therefore though *Cui competit definitio eidem quoq; competit definitum, & contra, & quod convenit definitioni convenit definito*; Yet say not that *Imputed Righteousness in Re*, is the same with the *Definition*, as it is the *Definers* act.

By this time you have helpt Men to understand by an Instance, why *St. Paul* so much warneth Christians to take heed lest any deceive them by vain Philosophy, even by Sophistry, and abused arbitrary Notions.

Remember, Sir, that our Case is of grand Importance; As it is stated in my *Direct.* 42. which you assaulted; it is [*Whether if the Question were of the Object of Predestination, of the nature of the Will's liberty, Divine concurrence, and determining way of Grace, of the Definition of Justification, Faith, &c. a few well studied Divines are not here to be preferred before Authority, and the major Vote.* Such are my words. I assert, 1. That the *Defining of Justification, Faith, &c.* is a work of Art. 2. And I have many and many times told the World (which you seem to strike at) that Christians do not differ so much in their *Real conceptions* of the *Matter*, as they do in their *Definitions*. 1. Because *Definitions* are made up of *Ambiguous words*, whose *Explication* they are not agreed in; and almost all Words are ambiguous till explained; and ambiguous Words are not fit to define, or

be defined, till explained. And, 2. Because both selecting fit terms, and explaining them, and ordering them, are works of Art, in which Men are unequal; and there is as great variety of Intellectual Conceptions, as of Faces. 3. And I have often said, That a *Knowledg intuitive*, or a *Simple apprehension* of a thing as *Sensate*, or an *Internal experience*, or *Reflect act*, and a general notion of some things, may prove the truth of Grace, and save Souls, and make us capable of Christian Love and Communion, as being true saving Knowledg. 4. And consequently I have often said, that many a thousand Christians have *Faith*, *Hope*, *Desire*, *Love*, *Humility*, *Obedience*, *Justification*, *Adoption*, *Union with Christ*, who can define none of these: Unless you will speak equivocally of *Definition* it self, and say as good *Melancthon*, and as *Gutherletb*, and some other Romists, that *Notitia intuitiva est definitio*, who yet say but what I am saying, when they add, [*Vel saltem instar definitionis*]. If all are without *Faith*, *Love*, *Justification*, *Adoption*, who cannot give a true Definition of them, how few will be saved? How much more then doth *Learning* to Mens salvation, than Grace? And *Aristotle* then is not so far below *Paul*, or the Spirit of Christ, as we (justly) believe.

The Case is so weighty and palpable, that you have nothing to say; but as you did about the Guilt of our nearer Parents sins, to yield all the Cause, and with a passionate clamour to tell Men that I mistake you, or wrest your words; of which I shall appeal to every sober Reader, that will peruse the words of mine which you assault, and yours

as they are an Answer to mine.

In a word, you go about by the abuse of a trivial *Axiome* of *Definitions*, 1. To sentence most Christians to Hell, and cast them into Desperation, as wanting the Grace which they cannot define. 2. And to destroy Christian Love and Concord, and tear the Church into as many Shreds, as there be diversities of *Definitions* used by them. 3. And you would tempt us to think much hardlier of your self, than we must or will do; as if your *Faith*, *Justification*, &c. were unsound, because your *Definitions* are so.

I know that *Unius rei una tantum est Definitio*, speaking, 1. Not of the *Terms*, but the *Sense*. 2. And supposing that *Definition* to be perfectly true; that is, the *truth* of *Intellecion* and *Expression* consisting in their congruity to the *Thing*; while the *thing* is *one* and the same, the *conception* and *expression* which is perfectly true, must be so too. But, 1. Our *understandings* are all imperfect, and we know *nothing* perfectly but *Secundum quaedam*; and *Zanckez* saith truly, that *Nihil scitur*, if we call that only *Knowledg* which is *perfect*: And consequently no *Mental Definition* is perfect. 2. And *Imperfections* have many degrees. 3. And our *Terms*, which make up that which you know I called a *Definition* in my *Dir.* 42. (as it is in words) are as aforesaid, *various*, *mutable*, and variously understood and used.

§. XV. *Fig.* 24. Again you are at it, [*Whom do you mean by that one rare Person, whose single Judgment is to be preferred in the point of Justification, and to whom*].

Ans. 1. No one that knoweth not the difference between an *Individuum vagum & determinatum*. 2. No one that is of so hard Metal, as in despite of the plainest words, to insinuate to the World, that these words [*A few well-studied Judicious Divines*] do signifie only one; and that these words [*One Man of extraordinary understanding and clearness*], (*is to be preferred before the Rulers and major Vote, in difficult speculations*) do signifie one *individuum determinatum* in the World, and that the Speaker is bound to name the Man. No one that thinketh that *Pemle*, who in his *Vind. Grat.* hath almost the very same words, said well, and that I who repeat them, am as criminal as you pretend: No one who either knoweth not, that almost all the World (even Papists) agree in this Rule, or that thinketh his judgment fit herein to bear them all down: No one who, when his abuses are brought into the open Sun-shine, will rather accuse the Light than repent.

But, pag. 25. After some words to jeer away Conviction, you tell me, [*We must have some better account of you, quem quibus, than what you have given us yet. I shall take leave to present our indifferent Readers with a more ingenuous and truer state of the Question, far more suitable both to my plain meaning and the clear purport of your Direction. Let the Case be this: There is One who of late hath raised much dust among us, about the grand Article of Justification; Whether it be by Faith without Works, or by Faith and Works too? All our old Renowned Divines on this side and beyond the Seas are unanimously agreed, that Justification is by Faith alone, i. e. without Works. This one Person*

has often published his Judgment to the contrary—
 so that a poor Academical Doctor may very rationally
 enquire of you, *Who in this case is to be preferred?*
That one, or those many?

Answer. There was a Disputant who would undertake to conquer any Adversary: When he was asked, *How?* He said he would pour out upon him so many and so gross untruths, as should leave him nothing to answer congruously, but a *Mentirius*; and then all the World would judge him uncivil, and condemn him for giving such an unreverent answer. But you shall not so prevail with me, but I will call your Reader to answer these Questions:

1. Whether it be any truer, that [*This is the clear purport of my Direction*], than it is that I say, *There is but one Star* in the Firmament, because I say that *one Star is more Luminous than many Candles?*

2. Whether if a diseased Reader will put such a Sense upon my words, his Forgery be a true stating of the Question between him and me, with out my consent?

3. Whether an intimation that this ONE is either *Unicus*, or *Primus*, or *Singular*, in the definition of Justification, or the interest of Works, be any truer, than that he is the only ejected Minister in England, While the writings of *Bucer*, *Ludov. Crocius*, *Job. Bergius*, *Conrad. Bergius*, *Calixtus*, *Placeus*, *le Blank*, *Dave. Gatak*, *Wott. Prest. Ball*, and multitudes such are visible still among us?

4. Whether he deals *truly*, *wisely*, or *friendly* with the holy Scriptures, and the Protestants, who would persuade the Ignorant, that this is the true state of the Controversie, [*Whether it be by Faith without Works, or by Faith and Works too, that we*

are justified] While the Scripture speaketh *both*, and all Protestants hold both in several senses? And whether this easie stating of Controversies, without more Explication or Distinction, be worthy an Academical Disputant?

5. Whether it be true or notoriously false, that [*All our Renowned Divines on this side, and beyond the Seas, are agreed*], of that in this Question of the interest of Works, which this one contradiceth?

6. Whether this Doctors naked Affirmation hereof be better proof, than that *one* Mans citation of the words of above an Hundred (yea many Hundred) as giving as much to Works as he doth, is of the contrary?

7. Whether it be an ingenuous way befitting Academics, to talk at this rate, and assert such a stating of the Question and such consent, without one word of notice or mention of the Books, in which I state the Question, and bring all this evidence of consent?

8. If such a Doctor will needs enquire, whether the secret thoughts of the Writer meant *not himself*, when he pretendeth but to accuse the Rule there given, and should enquire but of the meaning of the words, whether it favour more of *Rationality*, or a presumptuous usurping the Prerogative of God?

§. XVI. *Pag. 27*: Though your approach be wrathful, you are constrained to come *nearer* yet, and you *cannot* deny my Rule of Direct. in other Points, but only those of [*Highb and difficult speculation*]: And do you deny it there? You will

will deal with it but as the application of that Rule to the *Definition of Justification*? (And shall we lose your favour, by forcing you to lay by your Opposition as to all the rest?) But here you say you [*exceedingly differ from me*]; Or else you would be ashamed of so much Combating in the dark: *Exceeding* oft signifieth some extream.

Your Reasons are, *i. You hold not the Doctrine of Justification to be properly of Speculative concern, but wholly Practicall: Where yet you confess, that in all Practicall knowledg, there be some antecedent contemplations of the Nature, Properties, End, Object, and that to know the certain number of Paces home-ward, is a Speculative nicety*].

Ans. And can you find no fairer a shift for disagreement? I would such as you made not the Doctrine of Justification too little *Practicall*? I am far from thinking that it is not *Practicall*: But is not a *Logical definition* the opening the *Nature, Properties, End, Object*, or some of these which you call *Contemplations*? Make not plain things dark, Sir: The use of Art is not to shut the Windows, and confound Mens Minds. I take all *Theologie* to be together, *Scientia-affectiva-practica*; for our *Intellect, Will, and Practise*, must be possess or ruled by it: But it is first *Scientia*, and we must *know* before we can *will* and *practise*. And though all right knowledg tend to *Practise*, yet forgive me for telling you, that I think that many holy Persons in Scripture and Primitive times, loved and practised more than you or I, who knew not how to form an exact *Logical Definition*. And that he that knoweth the things of the Spirit spiritually, by Scripture Notions, may practise them

as fully, as he that knoweth and speaketh them in the Notions of *Aristotle*; or else the School-Men excel the Apostles. Though ambling be an easie Pace, which Horses are taught by Gives and Fetters, it followeth not that a Horse cannot travel as far in his natural pace. When you have said all, *Logical defining* shall be a work of Art, and the *Church should not be torn*, and *Souls shall not be damned*, for want of it. He that *Loveth, Believeth, Hopeth, Obeyeth*, and by *doing* them hath a reflecting perception what they are, and hath but such a knowledg of the Gospel as may be had without a proper Definition, shall be saved.

2. Pag. 28, 29. you say, [*Nor is the Doctrine of Justification so high and difficult, but that the meanest Christian may understand it sufficiently to Salvation, so far as words can make it intelligible*].

Ans. Your own blows seem not to hurt you. I thank you for granting so much *hope* to the *meanest Christians*. But what's this to your Case?

1. Do the meanest Christians know how to *define* Justification, and all the Grace which they have?
2. Are they acquainted with all the [*Words that should make it intelligible*?]?

Pag. 29. you add, [*You have done little service to your weaker Christians to perswade them otherwise (as well as to the great blessed Charter of Salvation) and to lead them out of the plain road into Woods and Mazes, to that one Man of extraordinary Judgment and Clearness; no body must know what his Name is, or where he dwells, and so to whirle them about till you have made them giddy*—].

Ans. How easie is it to talk at this rate for any Cause in the World? Is this Disputing or Reason-

soning? Cannot I as easily say thus against you? But the question is of *Things visible*: I willingly appeal to any intelligent impartial Divine, who will read what you and I have written of Justification, which of us it is that hath done more to bring Men out of *Woods and Mazes*, into the plainest Road? Let them, that have leisure for no more, read but my *Preface to my Disput. of Justif.* and mark which side wrongeth *weak Christians*, and the *Charter of Salvation*.

§. XVII. Pag. 29. you add, [Sir, I understand something at these years, without your Tutorage, of the duty both of Pastors and People: But I know not what you mean to make the way to Heaven (revealed sufficiently to all, &c.) to be a matter of high abstract Speculation, as if none but great Scholars, and Men of extraordinary Judgment, could by the right use of Scriptures, and other ordinary common means, be able to find it out, till they have met with that Elias, &c.]

Ans^r. Still I see we shall agree whether you will or not: O, Sir, it is just the contrary that I wrote for: And I need but repeat your words to answer you. I am not disparaging your understanding, otherwise than you may so call the vindicating of needful truth: Nor did I ever presume to offer you my Tutorage: You speak all this with too much tenderness. But that which I have written almost all my Books of Controversie against, is this *making the Way to Heaven more difficult and bewildring*, than the Scriptures make it. Therefore it is that I have perswaded Men to lay less stress on arbitrary humane Notions: But the question

sion is now, whether it be your *Course* or *mine*, that is guilty of this? Are *Logical Definitions* the *necessary Way to Heaven*? Doth the *Scripture* sufficiently reveal such *Definitions* to all? Do *all ordinary Believers* by the *use of the Scripture*, know how to *define*? Do not Logicians make true defining one of the surest signs of *clear* and *accurate* knowledg? Why should you and I dispute thus about Matters of *Fact*? I know by the principles of *Conformity*, that your Judgment is not like to be *narrower* than *mine* about the state of *determinate* Individuals: I suppose you would take as many to the *Lords Supper* as Believers, as I would, and *absolve* as many, and *pronounce* as many *saved* at *Buryal*. Let you and I call but a dozen of the next Families together, and desire every Man and Woman of them, to give you a *Definition* of *Justification*, (out of the hearing of the rest) and if they all *give you a true definition*, and *one definition*, I will write a *Retraction*. I know you not; but by your now telling me, of your *understanding* of the duties of *Pastors* and *People*, I may suppose that you *have been a Pastor*, (else—). And if so, that you have had personal conference with *most* (if not *all*) of your Flock. If you have found them all such *able concordant Definers of Justification*, you have had a more learned Flock than I had. I doubt your *Learned Scholars* could not do it, till they met with some such *Elias* or *Aristotle*, as you! Yea, let us take only such as by their *Lives* we commonly judg truly *Godly Christians*: And if all *these* give you *one* and a *true* definition of *Justification*, then do you tell them that *Defining* is no such difficult work, but ordinary *Christians*

fians may and do attain it, and I that make it difficult, make the way to Heaven difficult, for Defining is the way to Heaven: But if not one of many Score or Hundred (till you teach them anew) do give you a *true* and the *same* Definition; I will go on and still say, that *They wrong Souls, the Gospel, and the Church, who pretend such necessity and facility of defining, and will censure, reproach, or damn all that agree not with them in a Definition, when they have as real though less distinct a knowledg of the thing.*

I doubt not but you know how much difference there is among Learned Men about *Definitions* themselves in general: Whether they belong to *Metaphysicks, Logicks, or Physicks?* Whether *Definitio Physica* (as *Man* is defined *per Animam, Corpus & Unionem*) be a *proper Definition?* Whether a true *Logical* and *Physical* definition should not be the same? Whether *Definitio objectiva* be properly called *Definitio*, or only *Formalis?* Whether *Accidents* may be properly defined? *An Genus definiri possit? An pars Logica definiri possit? An individua possint definiri?* (*Inquit Hurtado, Negari non potest Individuis definitio substantialis; & quidem essentialis Physice; est enim de essentia hujus hominis hec anima cum hoc Corpore; Imo & essentialis Metaphysice— si individua recte possent penetrari, illorum definitio esset omnium perfectissima*) *An ea que differunt definitione distinguantur realiter?* With a multitude such. And is the *Art of Defining* so easie, as that *ordinary Christians salvation* must lie upon it, when so many things about *Defining* are among the subtlest *Doctors* undetermined?

And

And as Ignorant as I am, while you suppose me unable to *define Justification*, I would wish you (not for my sake, but *theirs*) that you will not sentence all as unjustified to Damnation, that are not more skilful in defining than I, and that you will not reject all such from the Sacrament and Communion of the Church.

§. XVIII. Yet again, pag. 30. you tell me, [I cannot well swallow down in the lump, what you would have me and others to do, when you direct us to prefer that one Man before the Rulers and majority of Votes, till you acquaint us who that Gentleman is, and what sort of Rulers and Majorities you mean].

Ans. What you cannot swallow you must leave: I will not cram or drench you. I could wish for your own sake, that you had not thus often told the World of such a Malady, as that must needs be which hindreth your swallow: When;

1. You your self receive the same Rule in other Instances, and make all this stir against it only, as to the *Definition of Justification*, even the *Logical definition*, which is *Actus definiens*, called *Definitio formalis*, and not the *Definitio objectiva*, as the *Ipsum definitum* is by some improperly called.
2. And when the words in that Instance are not [ONE MAN] but [a few Men] which your Eyes may still see; and when in the *General* direction where *one Man* is mentioned, there is no such word as [that one Man], or the least intimation of an *Individuum determinatum*; You greatly wrong your Honour by such dealing; As you do by adding,

1. For

1. [*For the single Person (that Monarch in Divinity) to whom we are upon differences to make our Appeals, &c.*]

Ans. If you hold on thus to talk as in your sleep, and will not shut your Chamber-door, but commission the Press to report your words to the World, how can your best Friends secure your reputation? Is not all this talk of *single Person*, and *Monarch in Divinity*, and *Appeals*, the effects of a Dream, or somewhat worse? These *Fictions* will serve no honest ends. But you next come indeed to the true *difficulty of the Case*, and ask :

[*I beseech you Sir, how shall your ignorant or weaker Christian be able to judg of fitness?— He had need to have a very competent measure of Abilities himself, who is to give his verdict of anothers, &c.*]

This is very true and rational: But it concerneth you as much as me to answer it, unless you will renounce the Rule. And seeing you grant it in other Instances, if you please to answer your own question as to those other, you have answered it as to this: And if you will not learn of your self, I am not so vain as to think, that you will learn of me.

In case of *Subtilties* which depend upon *Wit*, and *Art*, and *Industry*; in that proportion which few, even faithful Men attain, I remember but one of these ways that can be taken; Either wholly to *suspend* our *Judgments*, and not to meddle with them, till we can reach them our selves; Or to take them *sive humana*, or as *probabilities* on the Credit of some Men, rather than others: As to the first, I am for as much *suspension of Judgment*,

as will stand with the part of a Learner (where we must learn; and in useless things for a total suspension). But where *Learning* is a duty, all Men come to *Knowledge* by *degrees*, and things usually appear to them in their *probability*, before they appear in *ascertaining evidence*. Therefore here the Question is, Whose judgment I shall take as *most probable*? (Were the case only, how far we should *Preach* our Judgment to others, these *Rulers* must more determine; or if it were, How to manage our Judgment so as to keep *Unity* and *Concord*, the *Church*, or *major Vote* must over-rule us). But it being the *meer Judgment* or *Opinion* that is in question, either we must adhere to the Judgment, 1. Of *Rulers* as *such*, 2. Or the *major Vote* as *such*, 3. Or to those that are *most Excellent* in that *part* of *Knowledge*: Why should I waste time to give you the Reasons against the two first, which are commonly received? When even the *Papists*, who go as far as any I know living in ascribing to *One Man*, and to *major Votes*, yet all agree, that a *few subtle Doctors*, yea *one* in the things in which he excelleth, is to be preferred before *Pope* or *Council*: And therefore the *Scotists* prefer one *Scotus*, *Lycetus*, *Memisse*, *Rada*, &c. before a *Pope* or *Multitude*; and so do the *Nominals*, one *Ockam*, *Gregory*, *Gabriel*, *Hurtado*, &c. and so the other *Sects*.

The thing then being such as neither you, nor any Man can deny, the difficulty which you urge, doth press you and all Men: And it is indeed one *grand calamity* of *Mankind*, and not the least hindrance of *Knowledge* in the *World*; that he that *hath it not*, *knoweth not* what another hath, but by *dark*

Dark Conjectures. 4. And therefore Parents and Pupils know not who is their best Tutor: The hearers that are to chuse a Teacher, hardly know whom to chuse; for, as you say truly, he must know much that must judg of a knowing Man.

God hath in all *Arts and Sciences* given some few Men an excellency of *Wit and Reach* above the generality of their Profession, and they have a more clear and solid Judgment: If *all Men* could but know *who these be*, the World would in one Age be more recovered from Ignorance than it hath been in ten. But the *power of the Eroud*, and the *confidence of the Ignorant*, and the *number of all these*, and the *Slanders and Scorn*, and *peevish Wranglings of the common Pride and Ignorance* against those few that know what they know not, is the Devils great means to frustrate their endeavours, and keep the World from having knowledg. This is *certain and weighty Truth*, and such as you should make no Malignant applications of, nor strive against. Mankind must needs acknowledg it. Your urgent questioning here [*Do you not mean your self?*] doth but expose you to pity, by opening that which you might have concealed.

And to your Question I say, could I enable all Ignorant Men to know who are the best Teachers, I should be the grand Benefactor of the World; But both the *blessing of excellent Teachers*, and also of *acquaintance with them and their worth*, is given by God, partly as it pleaseth Him, freely, even to the unworthy, and partly as a Reward to those that have been faithful in a little, and obeyed lower helps; (for there is a *Worthiness* to be found in some Houses, where the Preacher cometh with the

voice of *Peace*, and *unworthiness*, which oft depriveth Men of such Mercies.) Both absolutely *Free-Grace*, and also *Rewarding-Grace*, do here shew themselves.

But yet I add, 1. That *Light* is a *self-demonstrating thing*; and will not easily be hid. 2. And those that are the Children of *Light*; and have been true to former helps and convictions, and are willing to sell all for the Pearl, and fear not being losers by the price of *Knowledge*, but would have it whatever Labour or Suffering it must cost; and who search for it impartially and diligently, and forfeit it not by Sloth, or a fleshly, proud, or worldly Mind, these, I say, are prepared to discern the *Light*; when others fall under the heavy Judgment of being deceived by the *Wranglings*, *Scorns*, *Clamours* and *Threatnings* of **PROUD IGNORANCE**. And thus one *Augustine* was a *Light* in his time, and though such as *Prosper*, *Fulgensius*, &c. knew him, *Pelagius* and the *Maffilienses* wrangled against him: And *Luther*, *Melancthon*, *Bucer*, *Phagins*, *Zuinglius*, *Calvin*, *Muscylus*, *Zanchius* were such in their times; and some discerned them to be so, and more did not: If Men must have gone by the judgment of Rulers, or the major Vote of Teachers, what had become of the Reformation? If you can better direct Men how to discern Gods Gifts and Graces in His Servants, do it, and do not cavil against it.

As for your [*One single Protestant in such a case as Justification*], and your [*I wish it be not your meaning*] Pag. 31. they deserve no further answer, nor I all the anger, pag. 31, 32, 33.

§. XIX. But pag. 34. Note again, 1. That it is not *Objective Definitions*, (as some call them) but [*Logical, Artificial Definitions*,] supposed to be Mens needful *Aids*, which you say are *Re*, the same with the *Definitum*. 2. And that yet you must have it [*supposed that these Definitions are true*]. And I suppose that few Good Christians comparatively know a true one; no, nor what a *Definition* (or the *Genus* and *Differentia* which constitute it) is.

You say, [*I absolutely deny what you so rashly avow, that the Definition of Justification is controverted by the greatest Divines: This is one of your liberal Diſlates: The Reformed Divines are all, I think, before you, agreed about the nature of Justification, its Causes, &c. and consequently cannot differ about the Definition*].

Answer: 1. But what if all Divines were so agreed? So are not all honest Men and Women that must have *Common* with us: Therefore make not *Definitions* more necessary than they are, nor as necessary as the Thing.

2. You must be constrained for the defending of these words, to come off by saying, that you meant, That though they agree not in the *Words*, or *Logical terms* of the Definition; but one saith, *This* is the *Genus*, and *this* is the *Differentia*, and another that it is not *this* but *that*; one saith *this*, and another *that* is the *Formal*, or *Material Cause*, &c. yet *de re*, they mean the same thing, were they so happy as to agree in their *Logical* defining terms and notions! And if you will do in this, as you have done in your other Quarrel, come off by saying as I say, and shewing Men the power

of Truth, though you do it with never so much *anger*, that you must agree, I shall be satisfied, that the Reader is delivered from your snare, and that Truth prevaleth, what ever you think or say of me.

3. But because I must now answer *what you say*, and not *what I foresee you will, or must say*, I must add, that this passage seemeth to suppose that your Reader liveth in the dark, and hath read very little of Justification. 1. Do all those great Divines, who deny the *Imputation of Christs active Righteousness*, and take it to be but *Justitia Personæ, non Meriti*, and that we are Justified by the *Passive only*, agree with their Adversaries, who have written against them, about the *Definition and Causes of Justification*? Will any Man believe you, who hath read *Olevian, Ursine, Pareus, Scultetus, Piscator, Carolus Motineus, Wendeline, Beckman, Alstedius, Camerò*, with his followers in *France, Forbes*, with abundance more, who are for the *Imputation of the Passive Righteousness only*? Were *Mr. Anst-Wotton*, and *Mr. Balmford*, and his other Adversaries, of the same Opinion in this? Was *Mr. Bradshaw* so foolish as to write his *Reconciling Treatise of Justification in Latine and English*, to reduce Men of differing minds to Concord, while he knew that there was no difference, so much as in the *Definition*? Was he mistaken in reciting the great differences about their Senses of *Imputation of Christs Righteousness*, if there were none at all? Did *Mr. Gataker* agree with *Lucius and Piscator*, when he wrote against both (as the extremes)? Did *Mr. Wotton*, and *John Goodwin*, agree with *Mr. G. Walker*, and *Mr. Roborough*? Doth *Mr. Lawson*,
in

in his *Theopolitica* agree with you, and such others? Doth not Mr. *Cartwright* here differ from those that hold the Imputation of the Active Righteousness?

What abundance of Protestants do place Justification only in Forgiveness of Sins? And yet as many (I know not which is the greater side) do make that Forgiveness but one part, and Imputation of Righteousness another. And how many make Forgiveness no part of Justification, but a Concomitant? And many instead of [Imputation of Righteousness] put [Accepting us as Righteous, for the sake, or merit of Christs Righteousness imputed] (viz. as the Meritorious Cause). And *Parau* tells us, that they are of four Opinions, who are for Christs Righteousness imputed, some for the Passive only; some for the Passive and Active, some for the Passive, Active, and Habitual, some for these three and the Divine. And who knoweth not that some here do distinguish Causes and Effects, as that our Original Sin (or Habitual say some) is pardoned for Christs Original (and Habitual) Holiness: Our Omissions for Christs Active Obedience, and our Commissions for His Passive? Or as more say that Christs Passive Righteousness as Satisfaction, saveth us from Hell or Punishment, and His Active as meritorious, procureth Life as the reward? When many others, rejecting that Division, say; That both freedom from Punishment, and right to Glory are the conjunct effects of His Habitual, Active, and Passive Righteousness, as an entire Cause (in its kind); as *Guil. Forbes*, *Grotius*, *Bradshaw*, and others truly say: Besides that many conclude with *Gataker*, that these are indeed but one thing and

effect, (to be *Glorified*, and not to be *Damned* or *Punished*); seeing not to be *Glorified* is the *Pena damni*, and that the remitting of the whole *Penalty damni & sensus*, and so of all Sin of Omission and Commission, is our whole *Justification*.

And I need not tell any Man that hath read such Writers, that they ordinarily distinguish of *Justification*, and give not the same Definition of one sort as of another, nor of the Name in one Sense as in another.

Many confess (whom you may read in *Guil. Forbes*, and *Vinc. le Blanck*) that the word [*Justificatio*] is divers times taken in Scripture (as the *Papists* do) as including *Sanctification*: And so saith *Beza* against *Illyricus*, pag. 218, as cited by *G. Forbes*, [*Si Justificationem generaliter accipias, ut interdum usurpatur ab Apostolo, Sanctificatio non erit ejus effectus, sed pars aut species*]: And as I find him (*mibi*) pag. 179. *Quamvis Justificationis nomen interdum generaliter accipiatur pro omni illius Justitia dono quam a patre in Christo accipimus, &c.*

And how little are we agreed whether *Reconciliation* be a part of *Justification* or not? Yea, or *Adoption* either? Saith *Illyricus* [*Hoc affirmo, recte posse dici Justificationem esse Causam omnium beneficiorum sequentium: Nam justificatio est plena Reconciliatio cum Deo, qua nos facit ex hostibus filios Dei:*] To which *Beza* *ibid.* saith, (distinguishing of *Reconciliation*) *Neutro modo idem est Reconciliatio ac Justificatio. — Si Remissio peccatorum est Justificationis Definitio, quod negare non audeo, &c.*

Of the three sorts or parts of *Christ's Righteousness* imputed to make up three parts of our *Justification*,

tion, see him *de Predest.* pag. 405. Col. 2. which *Perkins* and some others also follow.

Olevian (as all others that grossly mistake not herein) did hold, that God did not judge us to have fulfilled all the Law in Christ; and that our righteousness consisteth only in the Remission of Sin, and right to Life as freely given us for anothers Merits: But *Beza* insisteth still on the contrary, and in his Epistle to *Olevian*, (pag. 248. Epist. 35.) saith, *Quid vanius est quam Fastum arbitrari, qui Legem non impleverit? Atqui lex non tantum prohibet fieri quod vetat, — verum precipit quod jubet. — Ergo qui pro non peccatore censetur in Christo, mortem quidem effugerit; sed quo jure vitam præterea petet, nisi omnem justitiam Legis in eodem Christo impleverit?* (This is the Doctrine which *Wotton* and *Gatker* (in divers Books largely) and *Bradshaw*, after many others do Confute). Yet saith he, *Neque vero id obstat, quominus nostra Justificatio Remissione peccatorum apte & recte definiatur*], Which is a contradiction. Yet was he for Love and Gentleness in these differences; *ibid.*

Yet *Qu. & Resp. Christ.* pag. 670. He leaveth out Christs Original Habitual Righteousness, [*Non illa essentialis quæ Deitatis est, nec illa Habitualis, ut ita loquar, Puritas Carnis Christi. — Quæ quum non distingueres Osiander sadissime est hallucinatus.*

And *ibid.* 670. he giveth us this description of Justification.

Qu. Quid Justificationem vocat Paulus hoc loco?

R. Illud quo Justi simus, id est, consque perfecti, integri, ἀμεμπτοι & ἀμαυμοι, ut plenissime, non tantum aboleatur quicquid in nobis totis in est turpitudinis, quæ Deus summe purus offendi ullo modo possit,

possit, verum etiam in nos comperitur quicquid in hac humana natura usque adeo potest eum delectare, ac illud vita eterna pro bona sua voluntate coronet].

Yet (as in his *Annot. in Rom. 8. 30. & alibi*) he confesseth that *Justification* in Scripture, sometime is taken for *Sanctification*, (or as including it) so he taketh our *Sanctification* to contain the Imputation of Christs Sanctity to us. (*Qu. & Resp. pag. 671.*) 1. *Dica nostram Personas, imputata ipsius perfecta sanctitate & integritate, plene sanctas & integras, ac proinde Patri acceptas, non in nobis sed in Christo censetur.* 2. And next the Spirits Sanctification; and thus Christ is made *Sanctification* to us.

Dr. Twisse, and Mr. Pemble, *Vind. Grat.* distinguish of *Justification* as in Immanent Act in God from Eternity, and as it is the notice of the former in our Consciences; But doubtless the commonest Definitions of *Justification* agree with neither of these; And Pemble of *Justification* otherwise defineth it (as Mr. Jessop saith Dr. Twisse did).

Lud. Crocius *Syntag. pag. 1219.* thus defineth it, [*Justificatio Evangelica est alius Divinae gratiae, qua Deus adoptat peccatorem per approbationem obedientiae Legis in sponsore atque intercessore Christo, & per Remissionem peccatorum ac Justitiae imputationem in eo qui per fidem Christo est iustus.*] And saith, *pag. 1223.* [*Fides sola justificat quatenus novat Obedientiam quandam expectantem promissionem ut donum gratuitum — & apponitur illi Obedientiae quae non expectat promissionem ut donum omnino gratuitum sed ut mercedem propositam sub Conditione operis alicuius prae acceptationem & gratitudinem debitam, quae sua Natura in omni donatione quamvis gratuita requiritur*

requiri solet. Et ejusmodi Obedientia peculiariter
opus ab Apostolo, & Latinis proprie Meritum dicitur ;
& qui sub hac conditione obediunt Operantes vocantur,
Rom. 4. 4. & 11. 6. This is the truth which I
assert.

Conrad. Bergius Prax. Cathol. dis. 7. pag. 983.
tells us that the Breve Catechism thus openeth the
Matter. [Qu. Quomodo Justificatur Homo coram
Deo? R. Accipit Homo Remissionem peccatorum
& Justificatur, hoc est, Guitus fit coram Deo in vera
Conversione, per solam fidem, per Christum, sine pro-
prio Merito & dignitate.]

Cocceius disp. de viâ salut. de Just. pag. 189.
Originalis Christi Justitia correspondet nostro Originali
peccato. &c. vid. cetera plura vid. de fœder.

Macortus Colleg. de Justif. distinguisheth Justifi-
cation into Active and Passive, and saith, Justifica-
tio Activa significat absolutionem Dei, quæ Hominem
reum et reator absoluit. And he would prove this
to be before Faith, and citeth for it (abusively)
Petrus and Iohannes, and thinketh that we were
absolved from Guilt from Christs undertaking our
Debt, Heb. 12. thus arguing, [Cujus debita apud
Creditorem aliquis recepit exsolvenda, & Creditor
istius sponsionem ista accepit, ut in ea acquiescat,
ille jam ex parte Creditoris liber est a debitis: Atque
Electorum omnium in singulari debita apud Deum
Patris Christum, ex quo factus est Mediator, recepit
exsolvenda, & Deus Pater illam sponsionem accepit,
&c.] Passive Justification, which he supposeth to be
our application of Christs Righteousness to our
selves daily as oft as we offend. Ib. 5. (And
part 4. disp. 22. he maintaineth, that There are no
Dis-

(60)
Dispositions to Regeneration). Others of his mind
I pass by.

Spanhemius Disput. de Justif. saith, that [The
Form of *Passive Justification* consisteth in the *appre-*
hension and *sense* of Remission of Sin and *Imputa-*
tion of Christs Righteousness in capable Subjects]
grossly: Whereas *Active Justification* (*Justifican-*
is) ever immediately causeth *Passive* (*Justificatio-*
nem justificati) which is nothing but the effect of
the *Active*, (or as most call it, *Actio ut in patiente*):
And if this were the *Apprehension* and *Sense* (as
afore said) of *Pardon* and *imputed Righteousness*,
then a Man in his sleep were unjustified, and so of
Infants, &c. For he that is not *Passively* justified,
is not at all justified.

I told you else-where, that the *Synops. Leidens.*
de Justif. pag. 413. Tb. 23. saith, That Christs
Righteousness is both the *Meritorious*, *Material*,
and *Formal Cause* of our Justification.

What *Fayus*, and *Davenant*, and others say of
the *Formal Cause*, viz. *Christs Righteousness* impu-
ted, I there shewed: And how *Pareus*, *Job. Cro-*
cus, and many others, deny Christs Righteousness
to be the *Formal Cause*.

Wendeline defineth Justification thus (*Theol.*
Lib. 1. c. 25. p. 603.) *Justificatio est actio Dei gra-*
tuita, qua peccatores Electi, maledictioni legis ob-
noxii, propter justitiam seu satisfactionem Christi, fide
applicatam & a Deo imputatam, coram tribunali Di-
vino, remissis peccatis, a maledictione Legis absolvun-
tur & justii censentur. And pag. 615, 616. He
maintaineth that [*Obedientia activa, si proprie &*
accurate loquamur, non est materia nostra. Justifica-
tionis, nec imputatur nobis, ita ut nostra censeatur,

& nobis propter eam peccata remittantur, & debitum legis pro nobis solvatur; quemadmodum Passiva per imputationem censetur nostra, &c. Et post [Si dicitur Christum factum esse hominem pro nobis, hoc est, nostro loco, conceditur: Si pro nobis, hoc est, nostro loco, negatur: Quod enim Christus nostro loco fecit, & factus est, id nos non tenemur facere & fieri, &c.]

Rob. Abbot approveth of Thompsons Definition of Evangelical Justification, (pag. 153.) that it is, Qua pœnitenti & Credenti remittuntur peccata, & jus vite aeternæ conceditur per & propter Christi obedientiam illi imputatam: (Which is sound, taking Imputatam, soundly, as he doth).

Job. Crocius, Disp. 1. p. 5. thus defineth it, [Actio Dei qua ex gratia propter satisfactionem Christi peccatoribus in Christum totius Mundi redemptorem unicum, vere credentibus gratis sine operibus aut meritis propriis omnia peccata remittit, & justitiam Christi imputat ad sui nominis gloriam & illorum salutem aeternam. And he maketh only [Christ's full satisfaction for Sin, to be the Impulsive-External, Meritorious, and Material Cause, as being that which is imputed to us; and the Form of Justification to be the Remission of Sin, Original and Actual, or the Imputation of Christ's Righteousness (which he maketh to be all one) or the Imputation of Faith for Righteousness].

Saith Bishop Downname of Justif. p. 305. [To be Formally Righteous by Christ's Righteousness imputed, never any of us, for ought I know, affirmed. The like saith Dr. Prideaux, when yet very many Protestants affirm it.

Should I here set together forty or sixty Definitions of Protestants verbatim, and shew you how much

much they differ, it would be unpleasant, and tedious, and unnecessary.

And as to those same Divines that Dr. Tully nameth as agreed, Dr. *Davenants* and Dr. *Fields* words I have cited at large in my *Confes.* saying the same in substance as I do; as also Mr. *Scadders*, and an hundred more, as is before said.

And let any sober Reader decide this Controversie between us, upon these two further Considerations.

1. Peruse all the *Corpus Confessionum*, and see whether all the Reformed Churches give us a Definition of Justification, and agree in that Definition: Yea, whether the Church of *England* in its Catechism, or its Articles, have any proper Definition: Or if you will call their words a *Definition*, I am sure it's none but what I do consent to. And if a *Logical Definition* were by the Church of *England* and other Churches held necessary to Salvation, it would be in their Catechisms (it not in the Creed): Or if it were held necessary to Church-Concord, and Peace, and Love, it would be in their Articles of Religion, which they subscribe.

2. How can all Protestants agree of the *Logical Definition* of Justification, when 1. They agree not of the sense of the word [*Justific.*] and of the *Species* of that Justification which *Paul* and *James* speak of? Some make Justification to include Pardon and Sanctification, (see their words in *Griffiths Forbes*, and *Le Blank*); many say otherwise. Most say that *Paul* speaketh most usually of Justification in *sensu forensi*, but whether it include [*Making just*] as some say, or only [*Judging just*], as others; or *Nolle punire*, be the act as Dr. *Twisse*, they agree not. And some hold that in *James* Justification is that

that which is *coram hominibus*, when said to be by Works; but others (*truly*) say, it is that *coram Deo*.

2. They are not agreed in their very *Logical Rules*, and *Notions*, to which their *Definitions* are reduced; not so much as of the number and nature of *Causes*, nor of *Definitions* (as is aforesaid): And as I will not undertake to prove that all the *Apostles*, *Evangelists* and *Primitive Pastours*, knew how to define *Efficient*, *Material*, *Formal* and *Final Causes* in general, so I am sure that all good *Christians* do not.

3. And when *Justification* is defined by *Divines*, is either the *Actus Justificans*, and this being in the predicament of *Action*, what wonder if they disagree about the *Material* and *Formal Causes* of it?

Now, It being an *Act of God*, there are few *Divines* that tell us what that *Act* is: *Deus operatur per essentiam*. And *Ex parte agentis*, his *Acts* are his *Essence*, and all but one. And who will thus dispute of the *Definition* and *Causes* of them, *Efficient*, *Material*, *Formal*, *Final*? when I presumed to declare, that this *Act of Justifying* is not an *immanent Act* in *God*, nor without a *Medium*, but *Gods Act* by the *Instrumentality* of his *Gospel-Covenant* or *Promise*, many read it as a new thing; and if that hold true that the *First Justification* by *Faith*, is that which *Gods Gospel-Donation* is the *Instrument* of, as the *Titulus seu Fundamentum Juris*, being but a *Virtual* and not an *Actual Sentence*, then the *Definition* of it, as to the *Causes*, must differ much from the most common *Definitions*.

But

But most Protestants say that *Justification is Sententia Judicis*. (And no doubt but there are three several sorts, or Acts called Justification, 1. Constitutive by the *Donative Covenant*, 2. *Sententia*, 3. *Executive*.) And here they are greatly at a loss, for the decision of the Case, *what Act of God this Sententia Judicis* is. What it will be after death, we do not much disagree: But what it is immediately upon our believing. It must be an *Act* as in *patience*; or the Divine essence denominated from such an *effect*. And what Judgment and Sentence God hath upon our believing, few open, and fewer agree. Mr. Tomber saith it is a *Sentence in Heaven notifying it to the Angels*: But that is not all, or the chief: some run back to an Immanent Act; most leave it undetermined: And sure the *Name of Sentence* in general, signifieth no true Conception of it at all, in him that knoweth not what that *Sentence* is, seeing Universals are *Nothing* (out of us) but as they exist in Individuals. Mr. Lawson hath said that which would reconcile Protestants, and some Papists, as to the *Name*, *viz.* that Gods *Execution* is his *Sentence*; He *Judgeth by Executing*: And so as the chief punishment is the *Privation of the Spirit*, so the Justifying Act, is the *executive donation of the Spirit*. Thus are we disagreed about *Active Justification* (which I have oft endeavoured Conciliatorily sullier to open.)

And as to *Passive Justification* (or as some call it *Strait Justification*) which is indeed that which is concerneth us in this Controversie to open; I have told you how grossly some describe it here before. And all agree not what *Predicament* it is in: Some take it to be in that of *Action*, *ut recipitur in passivo*; and some in that of *Quality and Relation Conjunct*: But most

place

place it in Relation; And will you wonder if all Christian Women, yea or Divines, cannot define that Relation aright. And if they agree not in the notions of the *Efficient, Material, Formal and Final Causes*, of that which must be *defensd* (as it is capable) by its *subjectum, fundamentum* and *terminus*.

I would not wish that the Salvation of any Friend of mine (or any one) should be laid on the true Logical Definition of Justification, Active or Passive, *Cognitivæ, Sensentia* or *Executivæ*.

And now the Judicious will see, whether the Church and Souls of Men be well us'd by this pretence, that all Protestants are agreed in the *Nature, Causes* and Definition of Justification; and that to depart from that *one* Definition (where is it) is so dangerous as the Doctor pretendeth, because the *Definitio* and the *Definitum* are the same.

S. XX. P. 34. You say [You tremble not in the audience of God and Man to suggest again that *hard-fronted Calumny*, viz. that I prefer a Majority of Ignorants, before a Learned man in his own profession.

Ans. I laid it down as a Rule, that They are not to be preferred: You assault that Rule with bitter accusations, as if it were unsound (or else to this day I understand you not.) Is it then [a *hard-fronted Calumny*] to defend it, and to tell you what is contained in the denying of it. The audience of God must be so dreadful to (you and) me, that (without calling you to consider whether the Calumny be not notoriously yours) I heartily desire any judicious person to help me to see, that I am here guilty, if it be so. But you add,

“ [You know not what the Event of all this may be:
 “ For suppose now being drag’d in my Scarlet, (a habit
 “ more suitable for him that Triumphs) at the Wheel of
 “ your Charist in the view of all men, I should happen to
 “ be degraded and turned out of my literate Society;
 “ would it not trouble you? no doubt: but then it might
 “ happen to be too late.

Ans^w. 1. It would trouble me: because (though I know you not) our fame here saith that you are an honest, and very modest man, and those that are Nicknamed Calvinists prefer you before most others of your rank. But alas, what is Man, and what may Temptation do?

2. did you think that your Scarlet or Mastership did allow you to write copiously, as you did, against your Neighbour who never meddled with you, and made it a crime in him, whom you accuse, to defend himself, and a righteous cause? I see in this age we deal on hard unequal terms with some Men that can but get into Scarlet.

3. You would make your Reader believe by these words that you are really Melancholly, and fear where no fear is. A Reverend Doctor, whose Book hath the Patronage of one of the greatest Eps. of England writeth against one of no Academical degree, who hath these 13. years and more been judged unworthy to preach to the most ignorant Congregation in the Land, and by the (Contrived) distinction of Nonconformists from Conformists, goeth under the scorn and hatred of such, as you pretend to be in danger of, and hath himself no security for his liberty in the open Air; that this Learned man in his honour, should conceit that an Answer from this hated person might endanger his degradation and turning

turning out of his place, is so strange a fancy, as will make your Readers wonder.

4. But whether you are Melancholly or no I know not; but if you are not *unrighteous*, I know not what *unrighteousness* is. Will you bear with the diversion of a story?

When the *Moors* were sentenced to ruin in *Spain*, one of the Disciples of *Valdesso* (a Scholar) fell into the displeasure of the Bp. of *Toledo*: A Neighbour Doctor knowing that the Bps. favour might bestead him — (whether accidentally or contrivedly I know not) hit upon this happy course: The Scholar and he being together in a solemn Convention, the Scholar was taking Tobacco, and the Dr. seeing the smok threw first a Glass of Beer in his face, and cried *Fire, Fire*; The Scholar wiped his face, and went on; The Doctor next threw an *Ink-bottle* in his Face, crying still *Fire, Fire*; The Scholar being thus blackt, perceived that he was like to be taken for a *Moor*, and ruined, and he went out and carefully wash'd his face: the Doctor charged him openly for affronting him (yea and injuriously calumniating him) by the fact: For saith he, there was necessary Cause for what I did: There is no smook without some fire: that which fired you might next have fired the House, and that the next House, and so have burnt down all the City: and your action intimateth as if I had done causelessly what I did, and done you wrong: The Scholar answered him; I knew not, Sir, that it was unlawful to wash me, but I will take no more Tobacco that I may no more offend you; But if in this frosty weather the *thicknes* of my *breath* should be called *smoak*, may I not wash my face, if you again cast your Ink upon it?

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No,

No, saith the Doctor, It is not you, nor any private man that must be judg whether you are on Fire or not, in a publick danger: Must the City be hazarded, if you say that it is not Fire? The Scholar asketh, may I not refer the case to the standers-by, and wash my face if they say, It was no Fire? No, saith the Dr. that is but to call in your Associates to your help, and to add *Rebellion* and *Schism* to your disobedience: I perceive what principles you are of. Why then, saith the Scholar, if I must needs be a Moor, my face and I are at your mercy.

But pardon this digression, and let you and I stand to the judgment of any righteous and competent Judge, whether you deal not with me in notorious injustice, so be it the Case be truly stated.

The person whom you assaulted is one, that attempted (with success) the subversion of Antinomianism and the clearing of truth; their Ignorance of which was the Cause of their other Errours. But having let fall, (for want of use in writing) some incongruous words (as *Covenant* for *Law*, &c.) and that somewhat often, and some excepting against the Book, he craved their animaversions, and promised to suspend the Book till it were corrected; and purposely wrote a far greater Volume in explication of what was dark, and defence of what was wrongfully accused, and many other Volumns of full defence: No man answereth any of these: but after twenty years, or thereabout, (though I protested in print against any that would write against the Aphorisms, without regard to the said Explications) you publish your Confutation of part of those Aphorisms, and that with most notorious untruth, charging me to deny *all Imputation of Christs Righteousness*, when

when I had there profess the Contrary, and taking no notice of any after-explication or defence, and paralleling me with *Bellarmino*, if not with Hereticks or Infidels (for I suppose you take the denyers of *all Imputation* to be little better.) This Book you publish without the least provocation with other quarrels, dedicating it to that R. Rd. B. who first silenced me; (as if I must go write over again all the Explications and Defences I had before written, because you (that are bound to accuse me) are not bound to read them :) and this you do against one that at that time had been about 13 years silenced, ejected, and deprived of all Ministerial maintenance; and of almost all his own personal Estate, desiring no greater preferment than leave to have preached for nothing, where is notorious necessity, could I have obtained it, sometimes laid in the common Jail among Malefactors, for preaching in my own house, and *dwelling within five miles of it*: after fined at forty pound a Sermon for preaching for nothing; looking when my *Books* and *Bed* are taken from me by distress, though I live in constant pain and langour, the Constable but yesterday coming to have distrained for sixty pound for two Sermons; hunted and hurried about to Justices at the will of any ignorant — Agent of — that will be an Informer, and even fain to keep my doors daily lockt, if it may be to save my Books a while: Yet the exciting of wrath by *publick Calumny* against one so low already, and under the persecuting wrath of *your friends*, was no fault, no injustice in you at all! (nor indeed did I much feel it.)

But for me, who am thus publickly by *visible Calumny* traduced, truly to tell you where you mistake,

and how you wrong Gods Church and Truth more than me, and if also I offer peaceably to wash my own face, this is *hard fronted Calumny, dragging a Doctor in Scarlet at the Wheels of my Chariot, which might occasion his degrading and turning out, &c.*

This over-tenderness of your honour as to other mens words, (and too little care of the means of it, as to your own) hath a cause that it concerneth you to find out. Had you the tenth part as many Books written against you, as are against me (by Quakers, Seekers, Infidels, Antinomians, Millenaries, Anabaptists, Separatists, Semi-separatists, Papists, Pseudo-Tilenus, Diocesans, Conformists, and many Enemies of Peace, (to whom it was not I, but your self that joyned you) it would have hardened you into some more patience. If you will needs be militant you must expect replies : And he that will injuriously speak to the World what he should not speak, must look to hear what he would not hear. But you add;

Sir, the Name and Quality of a DOCTOR and Master of a Literate Society, might have been treated more civilly by you.

Ans. 1. I am ready to ask you forgiveness for any word that any impartial man (yea or your Reverend Brethren of that Academy themselves, whom I will allow to be *somewhat partial* for you) shall notifie to me to be uncivil or any way injurious. *2.* But to be free with you, neither Doctorship, Mastership nor Scarlet will Priviledg you to fight against *Truth, Right, and Peace*, and to vent gross mistakes, and by *gross untruths in matter of fact*, such as is your [*Omnem ludibrio habet imputationem*] to abuse your poor Brethren, and keep the long-

con.

consuming flames still burning, by false representing those as Popish, and I know not what, who speak not as unaptly as your self, and all this without contradiction. Were you a Bp. my *Body* and *Estate* might be in your power, but *Truth*, *Justice* and the *Love of Christians*, and the *Churches peace*, should not be cowardly betrayed by me on pretense of reverence to your *Name* and *Quality*. I am heartily desirous that for *ORDER*-sake the *Name* and *Honour* of my Superiours may be very reverently used. But if they will think that *Error*, *Injustice*, and *Confusion* must take sanctuary under bare *Ecclesiastical* or *Academical Names* and robes, they will find themselves mistaken: *Truth* and *Honesty* will conquer when they pass through *Smithfield flames*: *Prisons* confine them not; *Death* kills them not, *No siege* will force an honest *Conscience* by *famine* to give up. He that *cannot endure* the sight of his own excrements must not dish them up to another mans *Table*, lest they be sent him back again. And more freedom is allowed against *Peace-Breakers* in *Frays* and *Wars*, than towards men that are in a quieter sort of *Controversie*.

§ XX. P. 36. 37. You say [For your various Definitions of Justification, Constitutive, Sentential, Executive, in Foro Dei, in foro Conscientie, &c.———
 What need this heap of distinctions here, when you know the question betwixt us is of no other Justification, but the Constitutive in foro Dei, that which maketh us righteous in the Court of Heaven? I have nothing to do with you yet in any else, as your own Conscience will tell you when you please: If you have not more Justice and civility for your intelligent Readers, I wish you

would shew more Compassion to your Ignorant Romanizers, and not thus abuse them with your palpable Evasions.

Ans. Doth the question, *Whether the several sorts of Justification will bear one and the same Definition, & serve all this anger (and the much greater that followeth)?*

1. Seeing I am turned to my Reader, I will crave his impartial judgment: I never received and agreed on a state of the question with this Doctor: He writeth against my books: In those Books I over and over and over distinguish of Justification, *Constitutive, Sentential, and Executive* (besides those subordinate sorts, by *Witness, Evidence, Apology, &c.*) I oft open their differences: He writeth against me, as *denying* all *Imputation of Christs Righteousness*, and holding *Popish Justification by works*, and never tells me whether he take the word [*Justification*] in the same sense that I do, or in which of those that I had opened: And now he passionately appealeth to my Conscience that *I knew his sense*: What he saith [*my Conscience will tell me*] it is not true: It will tell me no such thing: but the clean contrary, that even after all his *Disputes and Anger*, and these words, I profess I know not what he meaneth by [*Justification.*]

2. What [*Constitutive in foro Dei, that which maketh us Righteous in the Court of Heaven*] meaneth with him, I cannot conjecture. He denyeth not my Distinctions, but saith, *what need they*: I ever distinguished *Making Righteous, Judging Righteous. Executively using as Righteous*: The first is in *our selves*; The second is by Divines said to be *in foro Dei*, an act of Judgment; the third is *upon us* after both:

both : now he seemeth to confound the two first; and yet denyeth not their difference; and saith, he meaneth [*Constitutive in foro* :] He that is *made Righteous* is such *in se*; and as such is *Justifiable in foro* :] We are *Made Righteous by God* as free Donor and Imputer, antecedently to judgment : We are *in foro sentenced Righteous by God as Judge* : so that this by *sentence* presupposeth the former : God never *Judgeth us Righteous* and Justifieth us against *Accusation*, till he have first *Made us Righteous* and *Justified us* from adherent Guilt by *Pardon and Donation*. Which of these meaneth he ? I ask not my *Ignorant homagers* who know no more than I, but *his Intelligent Reader*. He taketh on him to go the Commonest way of Protestants : And the Commonest way is to acknowledg that a *Constitutive Justification*, or making the man *Just*, (antecedent to the *Actus forensis*) must need go first : but that it is the *second* which *Paul* usually meaneth, which is the *actus forensis*, the *sentence of the Judge in foro*, contrary to *Condemnation* : And doth the Doctor think that to *make Righteous* and to *sentence as Righteous* are all one ? and that we are *made Righteous in foro* otherwise than to be *just in our selves*, and so *Justifiable in foro*, before the *Sentence* ? or do Protestants take the *Sentence* to be *Constituting or Making us Righteous* ? All this is such talk as had I read it in *Mr. Bunnyan* of the Covenants, or any of my *Ignorant Homagers*, I should have said, the Author is a stranger to the Controversie, into which he hath rashly plunged himself : but I have more reverence to so learned a man, and therefore blame my dull understanding.

3. But what if I had known (as I do not yet) what sort of Justification he meaneth ? Doth he not

know that I was then debating the Case with him, whether the *Logical Definitions* of *Justification*, *Faith*, &c. are not a work of Art, in which a few well-studied judicious Divines (these were my words) are to be preferred before Authority, or Majority of Votes. And Reader, what Reason bound me to confine this Case, to one only sort of *Justification*? And why, (I say, why) must I confine it to a sort which Dr. Tully meaneth, when my *Rule and Book* was written before his, and when to this day I know not what he meaneth? Though he at once chide at my Distinguishing, and tell me that *All Protestants agree* in the *Nature, Causes, and Definition*, (and if all agreed, I might know by other Mens words what he meaneth) yet to all before-said, I will add but one contrary Instance of many.

Cluto, in his very *Methodical* but unsound *Idea Theol.* (signalized in *Voetii Biblioth.*) defineth *Justification* so, as I suppose, best pleaseth the Doctor, viz. [*Est Actio Dei Judicialis, qua redemptos propter passiones justitie Divinae satisfactorias a Christo sustentatas, redemptisque imputatas, a peccatis puros, & consequenter a penis liberos, itemque propter Obedientiam a Christo Legi Divinae prestitam redemptisque imputatam, justitia praeitos, & consequenter vita aeterna dignos, ex misericordia pronunciat*]. In the opening of which he telleth us, pag. 243. (against multitudes of the greatest Protestants Definitions.) [*Male alteram Justificationis partem, ipsam Justitiae Imputationem statui, cum Justificatio non sit ipsa Imputatio, sed Pronunciatio qua Imputatione, tanquam fundamento jacto, nititur.*

And

And he knew no sense of Justification, but [*Vel ipsam sententia Justificatoria in mente Divina prolationem, sive Constitutionem, vel ejus in Cordibus redemptorum manifestantem Revelationem* : And saith, *Priori modo factum est autem omnem fidem, cum Deus omnes, quibus passiones & justitiam Christi imputabat, innocentes & justos reputaret, cum ejus inimici, adeoque sine fide essent,* (so that here is a Justification of Infidels, as innocent for Christs Righteousness imputed to them): *Quare etiam ut jam facta fide apprehendenda est.* The second which follows Faith, is Faith, *ingenerating a firm persuasion of it.* Is not here sad defining, when neither of these are the Scripture-Justification by Christ and Faith ?

And so §. 32. the time of Justification by Faith he maketh to be the time when we receive the feeling of the former : And the time of the former is presently after the Fall ; of all at once : And hence gathereth that [*Ex eo quod Justificatio dicitur fieri propter passiones & obedientiam Christi, quibus ad perfectionem nihil deest, nobis imputatas.* (before Faith or Birth) *consequitur innocentiam & justitiam in Redemptis quam primum perfectas & ab omni macula puras esse—*] and so that neither the pronounciation in *mente Divina*, or imputation *ullis gradibus ad perfectionem exsurgat.*

But what is this pronounciation in *mente Divina* ? He well and truly noteth, §. 29. that [*Omnes actiones Divine, si ex eo estimantur quod re ipsa in Deo sunt, idem sunt cum ipso Deo, ideoque dependentiam a Causa externa non admittant : Si tamen considerentur quoad rationem formalem hujus vel illius denominationis ipsis imposita in relatione ad Creaturas consistentem, ipsis cause impulsivae assignare pos-*

sunt, &c. This distinction well openeth, how God may be said to justify in His own Mind: But what is that effect, *Unde essentia vel mens Divina ita denominatur justificans?* Here he is at a loss, neither truly telling us what is *Justification Constitutive, Sentential*, nor *Executive* (but in the little part of [*Feeling*] Gods secret Act) yet this dark Definer truly saith [*Ex sensu Scripturae verissime affirmetur hominem per fidem solam justificari, quia ex nostra parte nihil ad Justificationem conferendum Deus requirit, quam ut Justificationem in Christo fundatam credamus, & fide non producamus, sed recipiamus.*

If yet you would see whether all Protestants agree in the Definition of Justification, read the multitude of Definitions of it in several senses; in Learnrd *Alstedius* his *Definit. Theol.* c. 24. §. 2. pag. 97. &c. [*Justificatio hominis coram Deo est qua homo in foro Divino absolvitur, seu justus esse evincitur contra quemvis auctorem, Deo ipso judice, & pro eo sententiam ferente*]. But what is this Forum? *Forum Divinum est ubi Deus ipse judicis partes agit, & fert sententiam secundum leges a se latas?* But where is that *Est internum vel externum?* *Forum divinum internum est in ipsa hominis Conscientia, in qua Deus Thronum justitiae erigit in hac vita ibi agendo partes auctoris & judicis: Forum Conscientiae.* (But it is not *this* that is meant by the *Justification by Faith*). *Forum divinum externum est, in qua Deus post hanc vitam extra hominem exercet judicium,* 1. *Particulare,* 2. *Universale.* This is true and well: But are we no where Justified by Faith but in *Conscience*, till after Death? This is by not considering, 1. The *Jus ad impunitatem & vitam donatum*

natum per fœdus Evangelicum upon our Believing, which supposing Faith and Repentance is our Constitutive Justification, (*virtually only sentential*). 2. And the Judgment of God begun in this Life, pronounced specially by Execution. Abundance of useful Definitions subordinate you may further there see in *Alstedius*, and some wrong, and the chief omitted.

The vehement passages of the Doctors Conclusion I pass over; his deep sense of *unsufferable Provocations*, I must leave to himself; his warning of the *dreadful Tribunal* which I am near, it greatly concerns me to regard: And Reader, I shall think yet that his Contest (though troublesome to me that was fairly assaulted, and more to him whose detected Miscarriages are so painful to him) hath yet been *Profitable* beyond the Charges of it to him or me, if I have but convinced thee, that 1. *Sound mental Conceptions of so much as is necessary to our own Justification, much differ from proper Logical Definitions: And that, 2. Many millions are Justified that cannot define it: 3. And that Logical Definitions are Works of Art more than of Grace, which require so much Acuteness and Skill, that even worthy and excellent Teachers may be, and are disagreed about them, especially through the great ambiguity of Words; which all understand not in the same sense, and few are sufficiently suspicious of, and diligent to explain. 4. And therefore that our Christian Love, Peace, and Concord, should not be laid upon such Artificial things. 5. And that really the Generality of Protestants are agreed mostly in the Matter, when they quarrel sharply about many Artificial Notions and Terms in the point of Justification.*

tion. (And yet after all this, I shall as earnestly as this Doctor, desire and labour for *accurateness* in *Distinguishing*, *Defining* and *Method*, though I will not have such things to be Engines of Church-Division.)

And lastly, Because he so *oft* and earnestly professeth me with his *Quem quibus, who is the Man*, I profess I dreamed not of any particular *Man*: But I will again tell you whom my Judgment magnifies in this Controversie above all others, and who truly tell you *how far Papists and Protestants agree*, viz. *Vinc. le Blank*, and *Guil. Forbes*, (I meddle not with his other *Subjects*), *Placeus* (in *Thef. Salmur.*) *Davenant*, *Dr. Field*, *Mr. Scudder* (his daily Walk, fit for all families) *Mr. Wotton*, *Mr. Bradshaw*, and *Mr. Gataker*, *Dr. Preston*, *Dr. Hammond*, (*Pract. Cas.*) and *Mr. Lawson* (in the main) Abundance of the French and Breame Divines are also very clear. And though I must not provoke him again by naming some *late English* men, to reproach them by calling them *my disciples*, I will venture to tell the plain man that loveth not *our wrangling tediousness*, that *Mr. Trumans Great Propit.* and *Mr. Gibbons serm. of Justif.* may serve him well without any more.

And while this worthy Doctor and I do both concord with such as *Davenant* and *Field* as to *Justification by Faith or Works*, judg whether we differ between our selves as far as he would perswade the World, who agree *in tertio*? And whether as he hath angrily profess't his concord in the two other Controversies which he raised (*our Guilt of nearer Parents sin, and our preferring the judgment of the wisest, &c.*) it be not likely that he will do so also

in this, when he hath leisure to read and know what it is that I say and hold, and when we both understand our selves and one another. And whether it be a work worthy of *Good* and *Learned* men, to alarm Christians against one another for the sake of arbitrary words and notions (which one partly useth less aptly and skilfully than the other) in matters wherein they really agree.

2 Tim. 2. 14. *Charging them before the Lord that they strive not about words, so no profit, but to the subverting of the Hearers (yet) study to shew thy self approved unto God, a workman that need not be ashamed, rightly dividing the word of Truth.*

Two

Two Sparks more quenched,
 which fled after the rest
 from the Forge of Dr. Tho.
 Tully.

§. 1.

DId I not find that some Mens Ignorance and factious Jealousie is great enough to make them combustible Recipients of such Wild-fire as those *Strictures* are; and did not *Charity* oblige me to do what I have here done, to save the assaulted *Charity* of such Persons, more than to save any Reputation of my own, I should repent that I had written one Line in answer to such *Writings* as I have here had to do with: I have been so wearied with the haunts of the like Spirit, in Mr. *Crandon*, Mr. *Bagshaw*, Mr. *Danvers*, and others, that it is a work I have

have not patience to be much longer in, unless it were more necessary.

Two sheets more tell us that the Doctor is yet angry; And little that's better that I can find. In the first, he saith again, that [*I am busie in smoothing my way wheere none can stumble in, a thing never questioned by him; nor by any Man else, he thinks, who owns the Authority of the second Commandment*]. And have I not then good Company and Encouragement not to change my Mind?

But, 1. He feigneth a Case stated between him and me, who never had to do with him before, but as with others in my Writings, where I state my Case my self.
 2. He never so much as toucheth either of my Disputations of *Original Sin*, in which I state my Case and defend it.
 3. And he falsly feigneth the Case stated, in words (and he supposeth in a sense) that I never had to do with: Saying, [*I charge you with a new secondary Original Sin, whose Pedegree is not from Adam: I engage not a syllable further*]. And pag. 8. [*You have asserted that this Novel Original Sin is not derived from our Original Father; no line of Communication between them; a sin besides that which is derived from Adam,*

as you plainly and positively affirm]. I never said that it had no *Pedegree*, no line of *Communication*, no kind of derivation from *Adam*. 4. Yea, if he would not touch the *Disputation* where I state my *Case*, he should have noted it as stated in the very *Preface* which he writeth against; and yet there also he totally overlooketh it, though opened in divers *Propositions*. 5. And the words in an *Epistle* to another Mans *Book*, which he fasteneth still on were these; [*Over-looking the Interest of Children in the Actions of their nearer Parents, and think that they participate of no Guilt, and suffer for no Original Sin, but Adams only*]. And after, [*They had more Original Sin than what they had from Adam*]. 6. He tells me, that [*I seem not to understand my own Question, nor to know well how to set about my Work*]; and he will teach me how to manage the *Business* that I have undertaken, and so he tells me how I **MUST** state the *Question* hereafter, (see his words). Reader, some *Reasons* may put a better *Title* on this *Learned Doctors* actions; but if ever I write at this rate, I heartily desire thee to cast it away as utter **DISHONESTY** and **IMPUDENCE**.

It troubleth me to trouble thee with Re-
 petitions. I hold, 1. That *Adams Sin*
 is imputed (as I opened), to his Posterity.
 2. That the degree of Pravity which *Gains*
 nature received from *Adam*, was the dis-
 positive enclining Cause of all his Actual
 Sin: 3. But not a necessitating Cause of
all those Acts, for he might possibly have
 done less evil and more good than he did.
 4. Therefore not the *Total principal Cause*;
 for *Gains free-will* was part of that. 5. *Gains*
actual sin increased the pravity of his na-
 ture. 6. And *Gains Posterity* were (as I
 opened it) guilty of *Gains actual sin*; and
 their *Natures* were the more depraved by
 his *additional pravity*, than they would
 have been by *Adams sin alone* (unless *Grace*
preserved or healed any of them).

The Doctor in this Paper, would make
 his Reader believe that he is [*for no meer*
Logomachies] and that the difference is not
 in *words only*, but *the thing*. And do you
 think that he differeth from me in any of
 these Propositions, or how this *sin is deri-*
ved from Adam? Yet this now must be the
 Controversie *de re*.

Do you think (for I must go by *thinking*)
 that he holdeth any other *Derivation* than
 this? Or, did I ever deny any of this?

But

But it is vain to state the Case to him: He will over-look it, and tell me what I *should have held*, that he may not be thought to make all this Noise for nothing.

He saith pag. 8. [*If it derive in a direct line from the first Transgression, and have its whole Root fastened there, what then? why then some words which he sets together are not the best sense that can be spoken.*] It is then but words, and yet it is the *thing*: What he may mean by [*a direct Line*], and what by [*whole Root fastened*]. I know not; but I have told the World oft enough *what I mean*; and what *he meaneth*, I have little to do with.

But if he think, 1. That *Adams Person* did commit the sin of *Gain*, and of all that ever were since committed; and that *Judas his act*, was *Adams personal act*. 2. Or that *Adams sin* was a *total or necessitating Cause* of all the evil since committed; so do not I, (nor doth he, I doubt not). And now I am cast by him on the strait, either to accuse him of *differing de re*, and so of *Doctrinal error*, or else that he knoweth not when the difference is *de re*, and when *de nomine*, but is so used to confusion, that *Names and Things* do come promiscuously into

into the Question with him: And which of these to chuse, I know not.

The Reader may see that I mentioned [*Actual Sin, and Guilt*]: And I think few will doubt, but *Adams* [*Actual sin, and Gains,*] were divers; and that therefore, the *Guilt* that *Gains* Children had of *Adams* sin and of *Gains* was not the same: But that *Causa causa* is *Causa, causati*, and so that all following Sin was partly (but partly) caused by *Adam's*, we shall soon agree.

He addeth that I must make good that *new Original Sin* (for he can make use of the word *New*, and therefore *made* it) *doth mutare naturam, as the Old doth.* *Ans.* And how far it *changeth* it, I told him, and he taketh no notice of it: The *first sin* changed Nature from *Innocent* into *Nocent*; the *Second* changeth it from *Nocent* into *more Nocent*: Doth he deny this? Or why must I prove any more? Or doth nothing but Confusion please him?

3. He saith, I must prove that the *Derivation of Progenitors sins* is constant and necessary, not uncertain and contingent. *Ans.* Of this also I fully said what I held, and he dissembleth it all, as if I had never done it: And why must I prove more?

By what Law can he impose on me what to hold?

But really doth he deny that the *Reatus culpa*, yea and *ad Pœnam*, the Guilt of nearer Parents sins is necessarily and certainly the Childs, though Grace may pardon it? If he do not, why doth he call on me to prove it? If he do confess the Guilt, and deny it necessary, when will he tell us what is the *Contingent uncertain Cause*? For we take a *Relation* (such as Guilt is) necessarily to result *a posito fundamento*.

§. 2. He next cavilleth at my Citations, about which I only say, either the Reader will peruse the *cited words*, and my words, which shew to what end I cited them (to prove our Guilt of our nearer Parents sins) or he will not. If he will not, I cannot expect that he will read a further *Vindication*: If he will, he needeth not.

§. 3. His second Spark is *Animadversions* on a sheet of mine, before mentioned, which are such as I am not willing to meddle with, seeing I cannot either handle them, or name them as the nature of them doth require, without offending him: And if what is here said, (of *Imputation* and *Re-*

presentation) be not enough, I will add no more, nor write over and over still the same things, because a Man that will take no notice of the many Volumns which answer all his Objections long ago, will call for more, and will write his Animadversions upon a single Sheet that was written on another particular occasion, and pretend to his discoveries of my Deceits from the Silence of that Sheet, and from my naming the *Antinomians*.

I only say, 1. If this Mans way of Disputing were the *common way*, I would abhor *Disputing*, and be ashamed of the *Name*.

2. I do friendly desire the Author of the *Friendly Debate*, Mr. *Sherlock*, and all others that would fasten such Doctrines on the *Non-Conformists*, as a Character of the *Party*, to observe that this Doctor sufficiently confuteth their partiality; and that their Academical Church-Doctors, are as *Confused*, as *Vehement* maintainers of such expressions as they account most unfavoury, as any even of the *Independants* cited by them: Yea, that this Doctor would make us question whether there be now any *Antinomians* among us, and so whether all the Conformists that have charged the Conformists,

yea or the *Seētaries*, with having among them Men of such unsound Principles, have not wronged them, it being indeed the Doctrine of the Church of *England* which they maintain, whom I and others call *Antinomians* and *Libertines*: And I hope at least the sober and sound *Non-Conformists* are Orthodox, when the vehementest *Seētaries* that calumniated my Sermon at *Pinner's Hall*, are vindicated by such a Doctor of the Church.

3. I yet conclude, that if this *One Mans Writings* do not convince the Reader, of the *Sin and Danger* of Allarming Christians against one another, as Adversaries to great and necessary Doctrines, on the account of meer *Words* not *understood*, for want of accurateness and skill in the expressive Art, I take him to be utterly unexcusable.

Pemble Vind. Grat. p. 25. *It were somewhat if it were in Learning as it is in bearing of a Burthen; where many weak Men may bear that which One or few cannot: But in the search of Knowledg, it faves us in discrying a thing afar off; where one quick-sight will see further than a thousand clear Eyes.*

I had not time to gather the ~~points~~ of any, but the
First Book: Correct *these* Greater, or you will
misunderstand the Matter.

PAge, 27. Line 2. Read *self, the Act.* p. 54. l. 30. r. *as*
obliging. p. 58. l. 20. for of r. or, p. 59. l. 1, and 2.
r. who is *not*. p. 86. l. 32. for OURS r. OUR Right-
teousness. p. 88. l. 7. for Covenanted r. Connotted. p. 97.
l. 31. r. *and* suffering. p. 103. l. 9, 10. for have us Holy, r.
leave us unholy. p. 110. l. 10. for we, r. were. p. 111. l. *penult.*
and p. 112. l. 5. and 10. for our, r. one. l. 21. for but, r. *must*.
p. 115. l. 25. for raze our, r. rake up. p. 117. l. 18. r. perso-
nating Representation. p. 118. l. 2. for *Minister*, r. Meriter.
p. 119. l. 16. for *are*, r. *are not*. p. 140. l. 23. for if, r. that.
p. 126. l. 23. for arrive, r. arm. p. 149. l. 19. r. *and* the.
p. 153. l. 23. r. *and* will. p. 154. l. 26. r. our own-innocency,
r. p. 157. l. 29. r. Private, but. p. 169. l. 2. r. conditional.
p. 177. l. 9. r. sufficiency. p. 181. l. 27. for argument, r. a-
greement.

The Lesser Errata.

Preface p. 3. l. 16. r. eternal. Contents, p. 2. l. 21. r.
Wotton, p. 11. l. 4. for no, r. in. l. 17. r. *præ*tendit.
l. 27. r. *sufficere*. p. 12. l. 1. r. *ficantur*: l. 16. r. *im-*
petrando, l. *antipen.* r. *Credimus*. p. 13. l. 2. r. *præ*cedit.
p. 16. l. 26. r. *Schluffel Burgius*. p. 22. l. 9. for that, r. the
p. 36. l. *antipen.* dele by. p. 55. l. 10. for no, r. not. p. 60.
l. 15. for then, r. there. p. 64. l. 9. for of, r. or. p. 68. l. 28,
r. *so* to. p. 80. l. 17. r. if you will, *sonnes*. p. 91. l. 20. dele
the. p. 94. l. 2. for *but*, r. *as*. l. 11. dele *and*. p. 102. l. 1.
r. per. p. 104. l. *antipen.* r. *Albericus*. p. 135. l. 20. r. *præ-*
ditus. l. 23. r. *aliquem*. p. 112. l. 28. r. *relatione*. p. 116.
l. 21. r. *fulfillers*. p. 120. l. 11. r. *Vasquez*. p. 150. l. 26.
r. *indebitæ*. p. 167. l. 29. for if, r. is. p. 184. l. *penult.* for *as*,
r. and.

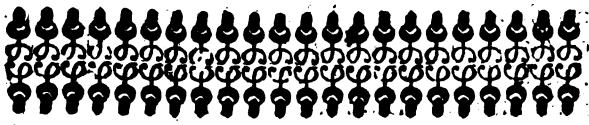
In a cursory view of some Pages, I
since see these faults.

Preface, Page 8. Line 22. for and, r. as. Book 1. P. 173.
l. 1. r. *is* *is* *is* *is*.

Answer to the Letter, P. 93. l. ult. for Conformists,
r. Nonconformists. Book 2. Part 3. P. 16. l. 20. for *sum*,
r. *su*. P. 54. l. 14. for apt, r. yet, l. 28. for produceth, r. pro-
ceedeth. P. 56. l. 13. for still, r. not. P. 65. l. 13. for Guilt,
r. Gift. Book 2. Part 1. P. 259. l. 8. r. *Causas*. P. 268.
l. 4. for first, r. full. P. 269. l. 28. fore Jure, r. *iu* re.

And I must tell the Reader that it is so long since the Pa-
pers to Mr. *Cartwright* were written, that if there be any
passage which in my later Writings I correct, I must desire
him to take the latter as my Judgment: For I am none of
those that pretend my Youthful Writings to be sufficiently
Accurate, much less Faultless, or that to avoid the Imputa-
tion of Mutability, profess to be no witer than I was between
twenty and thirty Years ago. I find somewhat, Book 2. Part
3. P. 51, 52. which needeth this Explication, *viz.*

[*God as Judge of lapsed Man, when He was judging him,*
added an Act of Grace, which in several respects is, 1. *A*
Promise. 2. *A Deed of Gift.* 3. *An Act of Oblivion or*
universal conditional Pardon. 4. *A Law.* 5. *And as it*
hath respect to Chrills absolutely promised and foreseen Merits,
it may be said, to be like or Equivalent to an universal con-
ditional Sentence: But taking the word [Sentence] strictly
as it is [a Sentence of the Individuals according to the Rule
of a Law as kept or broken], so it is not properly a Sentence
as to us (as is after proved.)



May 26. 1652.

An Account of my Consideration of the Friendly, Modest, Learned Animadversions of Mr. Chr. Cartwright of York, on my Aphorisms.

Of God's Legislative and Decretive Will.

Aphor. as cited by Mr. C.

Page 2.



He distinction of God's Will, into his Will of Purpose, and his Will of Precept, &c. It is near of Kind to the common distinction of *Voluntas signi & Beneplaciti*, but not the same.

Mr. C's Animadversions.

I think it is the same as *Præceptum* is called *Voluntas signi* though some do not so clearly and fully explain this Distinction as others do.

R. B's Reply.

I am glad you begin with this Distinction, that I may have my apprehensions of it more fully cleared; where they are right, confirmed; and if unsound, that they may be changed. For I confess, I make use of this Distinction, as a Key to my understanding of very many points in Divinity, to which it is not commonly applied. The confounding of our Ethicks and Physicks, and so of their distinct Fountains, doth introduce confusion into the main Body of Theology, with those that are guilty of it: And it is easie to conceive, that it is necessary to the understanding of Theological Controversies, to avoid that confusion, and know to which of these the Question doth belong. It is easie to conceive what work it would make in *Philosophical* Discourses, to confound our *Physicks* and *Ethicks*; and it will have no better effect in *Theological*. Therefore, as I take *Debitum* to be the direct proper Object of our *Ethicks*; and *Eus Reale*, of our *Physicks* (for I take not the term [*Physicks*] in the common restrained sense, as its Object is only *Corpus Naturale*; but as it is *ὀνολογια*, as some call *Metaphysicks*, and containeth much of *Metaphysicks*, (for I conceive that which treateth of *Eus Reale* should be one entire Doctrine) *Pneumaticks*, and *common Physicks* all: So I take [*Ethicks*] in so large a sence, as to comprehend *Oeconomicks*, *Politicks*, and all *Morality*;) So I do distinguish of *God's Will* here, according to these *different Objects*. As *Eus Reale*, is the Object, or Product of his Will, for want of a better name, I call it, his *Decretive Will*, or *Will of Purpose*: And because in most of our *Theological Discourses*, we are fain to speak of

God's

God's Will, according to the imperfect manner of mans will, as if it respected its Object as present, past, future; therefore *Res futura*, & *Rerum futuritio* are usually made the Objects, or Products of God's Decree or Purpose (for man purposeth only *de futuro*;) (And indeed *quoad hominem*, the thing being truly future, so God may be said to Decree that *quoad hominem* it shall be future; though *quoad ipsum Deum non est futurum*.) But I sometime say, *Eventus* is the Object of this Will; meaning thereby *Res eveniens*, and so connecting the Thing with its Emanation from its first Cause; and intending the Comprehension of all Beings, past, present, and future. And also, that I may comprehend *Privations*, which as they are *Reductively* belonging to the Doctrine of Beings; so may they also to the Object of God's Will *de Eventu*. For as mans Will may be *de Agere vel non Agere, de esse vel non esse*; so we may conceive of God's Will: (Though Scotus hath shewed the truth of this Conception to be very disputable.) Therefore when I say that *Ens Reale* is the Object, or Product of this Will of God, I mean both the *Esse & non Esse*, Beings and Privations; but one directly and properly, the other but consequenter & reductivè: As in saying *Debitum* is the Object, or rather Product of God's Ethical, or Legislative Will, I mean both the *Debere & non Debere*; but the former only directly, the latter but indirectly, consequenter & reductivè; as proceeding only from God's not-commanding-or-prohibiting, and properly being Nothing, and having no Cause in Morality: I mean, the *Non-debeo agere*; for in the [*Debeo non agere*] which is caused by Prohibitions, the *Debitum* is Positive formaliter, though

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the *quasi subjecta materia, vel res debita*, be but nominal, and really nothing.

1. So that by God's *Decretive Will*, I mean only his *Will de Eventu, vel de Ente qua tali*; and by his *Legislative Will*, I mean only his *Will de Debito*: So that I primarily distinguish of the *Objects*, or *Products* of God's Will; and thence of his *Will it self*. This I expressed fully in my *Aphorisms*: So that my main scope is, but to keep open the difference between *Naturalty*, and *Morality* in all our *Discourses*.

2. And I have there also manifested, that therefore I take the *Act of Willing* in God to be the same in both. *Velle Debitum*, is as properly *Velle*, as is *Velle Eventum*.

3. And that I distinguish of the *Objects* here, but *formaliter*: For *Debitum* is *Ens quoddam* (according to the common *Doctrine*: Though I think, as *Burgesse's Metaph. Relations* are *inter entia & Nihil*:). But I mean therefore *Debitum qua Debitum*, & *Eventum qua Eventum, vel Ens qua Ens*.

4. And therefore as the *Doctrine de Eventu vel de Ente*, is far more *Comprehensive* than the *Doctrine de Jure* (*Jus vel Debitum* being but an *inferior Species* of *Ens*; taking *Ens* so largely as to comprehend *Modalities* and *Relations*:) so God's *Will de Ente vel Eventu*, comprehendeth his *Will de Debito*: But yet his *Will de Debito, qua Debitum*, may well be distinguished from his *Will de Ente qua tali*; as the *Specifick* nature from the *General*.

5. I also (and principally) shewed you, that I comprehend two things in my phrase of [*God's Legislative Will,*] or [*his Will de Debito*!]. 1. The *Immanent Will* of God *de Debito*; which is as true, and as Eternal an Act, as his *Velle Eventum*. 2. The *figural Will* of God, which is *his Law*: This I told you, I call *his Will* but *Metonymically*.

6. Both these together, and neither alone, do *Constituere Debitum*; 1. Not *God's Immanent act alone*, or directly; for it is not properly *Lex*, till it be *signified*; much less *Lex promulgata*. 2. Nor the *Law*, or *signum* considered in it self, abstracted from the *Will signified*; but only considered *Formaliter ut signum*, and so with its correlate; *viz.* The *Immanent Will signified*.

7. My full meaning therefore is, but to distinguish *God's Law*, from his *other Acts and Works*. But I choose to call it [*his Legislative Will,*] rather than [*his Law* :] 1. Lest it should be thought I include only the *Law materially*, and exclude the *Immanent Will*, which was from Eternity *de Debito*. 2. Because if I should distinguish between [*God's Will,*] and [*his Law*] it would plainly sound as if I contradistinguished his *whole Will* from *his Law*, and so even his *Will de Debito*, which is the *Soul of his Law*, the *Signum* being but the *Body*.

8. And I fully told you, that therefore I call it his [*Legislative Will,*] rather than (as others hitherto) his [*Will of Precept,*] because the *Law* hath *several parts*, which constitute a *several Debitum*: *Precept* is but *one* of these parts, but I speak of *all*. The false Definitions of *Law* have long wronged the World; while men reduced it all to *Precept*,

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ot to be *Regula actionum moralium*. The Law determineth (in the large, and yet proper sence, as I will take Law) *de omni Debito, Moraliter & proprio sic dicto*: 1. What shall be *due from us*; that is, in the *Precept* and *Prohibition*. 2. What shall be *due to us*; that is, in, 1. The *Promise*. 2. The *Threat*: Besides *Fundamental Distributions*.

So that the Product of God's *Legislative Will*, is, 1. *Debitum rei libere & absolute Donatæ*. 2. *Debitum officii nostri (in agendo & non-agendo.)* 3. *Debitum premii*. 4. *Debitum pena*.

Thus I have all close together, and once again told you my meaning (as plain as I can with brevity) in this Distinction. And understand, that I undertake not to shew you how far other mens sence of it is the same with mine: But our Question is, Whether this that I have opened, be the Schoolmens sence of their Distinction of [*Voluntas signi & Beneplaciti?*] I conclude, that it is not, and that for these *Reasons*.

1. *Implere & permittere naturaliter (ut à permissione morali distinguitur)* which are some of their *signa*, are utterly unreducible to this Legislative Will.

2. Both the terms of their Distinction, and their Explication, shew that they intend not to distinguish God's Will *ab objectis*; *Event* and *Right*: But as it is *in it self*, and as it is manifested to us: And therefore *Voluntas signi* with them, is *Voluntas significata*, or *signum Voluntatis*: But not one act of that Will signified as distinct from another (as to our apprehension;) but the same that is before termed *Voluntas Beneplaciti*, is it as signified. And therefore some of them do again subdistinguish their

five signs, noting, that some of them (*Præceptum, prohibitio, Consilium*) do determine Duty; and the other signifie Event. So Lombard himself more fully and plainly than almost any of his followers; And so Aquinas and many more also do. And so they may as well subdistinguish the *Voluntas Beneplaciti*, into *Beneplacitum de Eventu, & de Debito*. I could by multitudes of their sayings, manifest this that I say, of the plain importance of their words, were it not a vain loss of time and labour, specially to you that I know have so frequently read it.

Dist. 45. l. 1. So Dardellis in Sent. ibid. & Vignierius Institut c. 3. S. 1. pag. 22. Aquin. 1. 7. 19. 4. 12. 3.

3. And therefore they use the Distinction of *Voluntas secreta & revelata*, as the same in sense with *Beneplaciti & signi*; But it is not the same with mine; for *Voluntas de Eventu est partim secreta partim (in prophetiis & Causis secundis) revelata*.

4. And they plainly exclude the *Immanent Act* of God's Will *de Debito*, from their *Vol. signi*, by the very name. For the *Immanent Act* is not *sui ipsius signum nec alterius*.

5. And as plainly do they exclude it by saying, that *Volunt. signi* is but *Metaphoricè God's Will*, Whereas the *Immanent Act* is properly his Will, and the *signum* is more *Metonymicè* than *Metaphoricè* his Will. I think I needed no more proof; but if these convince you not, the matter is of very small moment what they mean. Divers of our own more clear Divines indeed, do come near my meaning in their Distinction of *Vol. Præcepti & Propositi*: As Judicious Davenant *Dissertat. de Redempt. Univers. pag. 126. Rivet. Exercit. in Gen. 107. pag. (mibi)*

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524. *Vossius Hist. Pelag. l. 7. part. 1. Thes. 1. & 2. per tot. & in Thes. de Pelagianismo D. Chamier Panstrat. Tom. 3. l. 7. c. 6. ad loc. 1 Tim. 2. & 2 Pet. 3. Conrad. Bergius Prax. Cathol. diff. 6. p. 888. Zanchinus* sometimes expresseth it one way, and sometimes near as I; as, *Tom. operum ult. p. (mibi) 679. & de Natura Dei, l. 3. c. 4. p. 257, 258. per tot. & 254.* Especially *Rutherford* (cited by you, who followeth *Twiss*) and *Camero*; pag. 642. *Oper. in fol. Gen. cont. Tilen.* most plainly: And *Twiss* most frequently, *Vindic. Grat. l. 2. part. 1. Crim. 3. §. 1. & §. 11.* And *Discovery of Dr. Jackson's Vanity, ad §. 2. pag. 535; & p. 536, & 550.* And *Consider. of Tilenus* against *Synod. Dort. pag. 166. & Vindic. Grat. l. 2. part. 1. p. (Volum. minoris) 173, 174. Amyraldus Specim. Animadv. Special. p. 71.* Learned *Rob. Baronius* in *Philosoph. Theolog. Ancill. Exercit. 3. Art. 14. pag. 211.* And indeed the first that made me sensible that this Distinction differed from the School-distinction of [*Benepl. & signi.*] was *Twiss* and *Camero*: Yet it must be acknowledged, that *Twiss* himself (who makes more use of it than all others that I have read) overlooked (at least usually) the *Inmauent Will of God de Debito*, and spake only of the *Precepts* it self; and therefore calleth it *God's Will Metaphorically*. If I may prefer Truth before Modesty, I must say, that *Dr. Twiss* saw further into the nature and use of this Distinction than others before him had done; but yet his Notions were very imperfect of it, and his Improvement very short, in respect to its desert and use. And therefore he called it but *Voluntas Precepti*, and applied it only to matter of *Precept and Prohibition*; but saw not that it belonged also to *Promise and*

Commination, even to the *whole Law*. And though he makes *Præcipere & Vetare* to be the Objects of of this Will (which clearly implies, that he took in the Immanent Act of which they were the Objects) *Lib. 2. part. 1. Crim. 3. §. 11.* yet he so often contradicteth it by speaking otherwise, that I doubt it fell from him *ex improviso*. One more let me name you, whom you must oppose with me, and that is *Molinæus Anato. Armin. c. 4.* where he speaks against them that call the *Decree God's Secret Will*, and the *Commandment his Revealed Will*, as speaking inconsiderately. §. 8. & §. 9: he saith, *Thomas and the Schoolmen do distinguish God's Will into Volun. Beneplaciti & Volun. signi: The members of which Distinction fall one into another: For many things of his Vol. Beneplaciti, are signified too: Neither is the word Beneplaciti, which is in Gr. εὐδονία, sufficiently applied here; For εὐδονία doth for the most part include Love and Good-will, &c.* And §. 3, 4, 5. he well explains the *Legislative Will* in part. And he saw, §. 6, 7. that even *Promises and Threatnings* were reducible to it. But yet he thought it was improperly; and so §. 6, & 7. it is plain that he did not fully yet understand the due extent of this Will: Else; 1. He would have acknowledged the *Immanent Act*, as well as the *Signal*. 2. And have seen, that the *pars Legis præmiæ & pœniæ* (i.e. *Comminatio*) do as properly *Constituere Debitum præmii & pœnæ*, as the *Præceptum* doth the *Debitum officii*: and consequently are most proper signs of *God's Will de Debito*. 3. And he would not have turned here to dispute against *Conditional Will* in God; but would have seen, that God hath doubtless a *Conditional Law*, and so a *Conditional Will*,

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de Debito, whatever he hath *de Eventu*. But enough of mens Opinions. To proceed.

Aphor.

Pag. 3. **A**Nd indeed the Schoolmen do intend no other Will, but the same which they call *Beneplaciti*; whose Object is Event, as it is uncertainly represented to us by these signs; (viz. contained in that Verse, *Præcipit ac prohibet, permittit, consulit, implet.*) And because they are such uncertain signs (the contrary to what they seem to import being oft certain) therefore they tell us that this is but *Metaphorically* called *God's Will*, &c.

Animadvers.

1. I do not see how *Impletio*, fulfilling; or *Operatio*, working, as *Aquin.* hath it, *Part. 1. q. 19. a. 12.* can be called an *uncertain sign*: For if God fulfil, or work a thing, it is a sure and undoubted sign that he doth *will it*. For he doth not work either against or besides his Will; so it is also in respect of *Permission*. For if God *permitt* a thing to be done, it is certain that his Will is to have it done. *Non fit aliquid nisi omnipotens fieri velit, vel suavendo ut fiat, vel ipse faciendo.* Aug. Enchir. c. 95.

2. *Aquin.* indeed (*ibid.*) a. 11. makes *Volunt. signi* to be *Metaphorically* called *God's Will*; and so doth Dr. *Twiss*, yet he understood (and so I suppose did *Aquinas*) the Distinction so, as to be in effect all one with yours. *Voluntas signi, proprie præceptum dicitur, improprie licet usitate dicitur Voluntas, At Voluntas Beneplaciti Voluntas proprie dicta. Præcepta enim judicant quid Deus velit esse nostri officii ut à nobis fiat; non autem judicant quid sit decreti sui, ut ipse faciat, vel fieri permittat.* Dr. *Twiss* Vind. l. 2. digr. 2. c. 13. *Voluntas signi Improprie dicitur Voluntas: Significat enim tantum quid ab homine fieri Debeat, aut quid placitum sit Deo, si fiat. At Voluntas Beneplaciti, proprie & simpliciter est Voluntas, quâ nempe decrevit, quid futurum sit, Deo aut efficiente, aut permittente.* *Ibid.* l. 1. part. 1. sect. 12. §. 2. Observe, that he speaks of *Voluntas signi*, so far forth as this *Signum* is *Præceptum*; and in that respect I take *Voluntas signi*, to be the same with the *Will of Precept*, as you call it. And so (it seems) did Dr. *Twiss* take

take it; for you see he makes mans duty to be the Object of *Voluntas signi*, even as you do of God's Will of Precept. When therefore he saith, That *Volunt. signi* is improperly called God's Will; he means only, that God's Precept is improperly called his Will, it being properly the sign, or signification of his Will: Not but that God truly, and properly willeth that which the Precept containeth; Not always that it shall be done, but always; that it shall be mans duty to do it, as the Doctor expressly speaketh, and (I suppose the Schoolmen meant no other wise.) But, *Rhetorfortis* doth yet more plainly describe *Vol. signi*, so as you do God's Preceptive Will *Voluntas approbans (seu signi) non revelat nobis Intentionem seu decretum Dei. Hac enim & similia, [Cain, Saul, Juda, obedite & Credite] non habent hoc pro re significatâ, aut volitâ à Deo, [Melâ hac est Intentio, & Decretum ab apud me ab æterno, ut obederetis, &c.] Sed tantum docet Deo; Hac præcepto Caino, & Saulo, &c. proposito, ego iudico & revelo, mihi gratam & acceptam esse obedientiam, ad quam ex lege & debito obligati estis Creatori Vestro, siquidem ei accepti esse volitis, sive alii obediatu, sive non. Rhetor. Exer. 2. c. 1. §. 3. quando Deus Jussit Abrahamum Immolare filium, non tenebatur Abrahamus credere Immolationem Isaacii esse Decretam & Intentam à Deo, sed sui esse officii ut Immolaret Isaacum. ibid.*

Reply.

1. I never intended when I wrote that, to assert, That *Impletion* was an uncertain sign of God's Will: But the other four signs are uncertain, as to the *Event*. But I see I should have so cautelously expressed my self, that my speech might not have been so liable to misinterpretation. Yet if I mistake not the usual meaning of the Schoolmen, that under the *Will Beneplaciti & signi*, even under each branch, they comprehended God's Will about whatsoever Object; then *Impletio Voluntatis Beneplaciti de Eventu non est signum Voluntatis Beneplaciti de Jure*. The killing of Christ was no sign, that it was God's Pleasure that it should be the Jews duty to kill him. Your yielding the three first to be uncertain signs, shews that the Schoolmens Distincti-

12 Of God's Legislative

on is not the same with mine : For they are not *uncertain signs* of God's *Immanent Will de Debito*.

2. I perceive no proof of your Assertion, That *Permissio* is a certain sign of God's *Will de Evento* : [If God permit a thing (say you) to be done, it is a certain sign it is his Will to have it done.] I believe not this. Indeed, if a thing *be done on God's Permissio*, it is a certain sign he *would* permit it to be done : But not, *if he permit it*, therefore *would be have it done* ; that is, the *event* (that *is done*) whether by *Permissio*, or *Efficiency*, is a certain sign that he Willed that Event, or to permit that Event. But the *Permissio* is no such sign that he Willed the Event, but only it is a sign that he Willed that *Permissio*. For God permitteth that which never cometh to pass. Doth he not permit the wicked to amend ? the Drunkard

Pennotus interpreteth the Schoolmen thus : *Voluntas signis est illa secundum quam Deus denominatur Volens non secundum rei veritatem, sed per quandam Metaphoram & Similitudinem, quia Causando aliquos effectus se gerit per modum volentis in quantum aliquid vel precipit, vel consulit, vel facit : ut docet D. Thom. in I. dist. 45. q. 1. 2. 4. & I. q. 19. 2. 11. & 12. Ob quam causam divinum consilium vel preceptum dicuntur etiam Voluntas signis per Metonymiam ; quia sunt effectus & signa ejusdem divinae voluntatis, ad eum modum quo ultimum testamentum, quod quis moriens condit, appellare solemus ultimam illius Voluntatem, &c. Pennot. Propugn. l. 4. c. 29. p. 224.*

to be sober ? &c. I think he doth permit it, and more than permit it. Indeed, where the Creature hath a natural, or adventitious inclination to the Act (as a stone to fall downward, a sinner to do wickedly, &c.) and there are the *medians* at hand which are necessary thereto, there Gods bare *Permissio* is certainly con-

nexed to the following Event ; and consequently,

is a sign, that (in some sort) he willeth it. But where the Creature needs God's *actual help*, yea, his *special Grace* to perform any act, I think *his bare Permission* is no such sign that he willeth the Event. If it be, sure God willeth the Sanctification, or Repentance of Reprobates, when he doth so much *more than permit it*; (except we take up Dr. Twisse's poor conceit, that *Actus elicited volendi videtur proprie dici non posse impediri. Quia tum dici solet aliquis impediri, cum non finitur facere quod vult.* Vind. Grat. l. 2. part. 2. Digress. 6. p. 360. As if the not-hindering of an *Active Power* to move, according to the *inclination* of its *Habits*, and the *drawing* of its *Object*; were not properly *Permission*.) If you take *permittere*, either *properly* for *non-impedire*, as it respecteth *Acts*; or *improperly*, for *non-alteration*, as it respecteth *Qualities*; In both senses, *Permission* is *no sign* that God willeth the Event. I believe you judg, that Twiss in his Digression hath justly questioned Perkin's saying, *Quicquid non impedit Deus, ideo evenit quia Deus non impedit.*

All this I speak of *Permission-Natural*; for as for *Moral-Permission*, either *per Legem, vel in Moribus*, it is beyond all doubt, that it is *no sign* infallible of God's willing the Event of the thing permitted. And for Austin's saying (cited so commonly) what is it to your purpose? If it be true, that *Non fit aliquid nisi omnipotens fieri velit, vel sinendo, &c.* (the [*fit*] is the *signum*;) doth it therefore follow, that *Non permittitur aliquid nisi quod Deus fieri velit*? But if *Permission* be a sign of God's Will, what shall we think of that Doctrine, that denieth that there is any such thing as God's *Permission* of any Action that ever was done in the World? I think

the

14 Of God's Legislative, &c.

the Doctrine of [*The Necessity of Physical efficient Predetermination to every act of the Creature,*] is guilty of this, as its direct Consequence (if I may so far excur) which yet some Divines, especially *Twiss*, do lay so great weight on; when it is not from Christ, or *Paul*, but the Dominicans. For how can God be said to permit that act, which he is the principal determining efficient Cause of.

As for your Allegation out of *Aqu. Twiss*, and *Rutherford*, that they mean as I: I answer, 1. Their making *Voluntas signi* but *Metaphorically Voluntas*, shews the contrary. 2. You confess that it is but [*so far forth as this Signum is Præceptum:*] But then sure the Distinction, 1. Speaking *de signo ut signo*, & *de præcepto ut signo*; and 2. Of four more signs, cannot be the same with mine. 3. *Twiss's* is above half the same as mine; for indeed I received it from him: But, 1. He saw further into it than the Schoolmen (or than most of our own) and *Rutherford* follows him. 2. Yet he seems to take no notice of the *Immanent Will de Debito*, whereof the *Præcept* is *signum*: Nor yet doth he extend it to the whole Law, but only to *Præcept*: Nor do I find him speaking, as you friendly interpret him, that [*It is properly the sign, or signification of his Will, &c.*] I make God's Will *de Debito* (which I shall take leave to call, his *Legislative*, or *Ethical Will*) to stand at the top in the Series of our *Ethicks*, indeed the Fountain of all Due: And his Will *de Ente, vel Eventu*, to stand at the top of our *Philosophy de Ente*. Lastly, I will not contend any more about this, seeing I am glad if you be in the right: For as it confirmeth me, to have you of my Judgment; so will it do more, to have so many such as those named.

Aphor.

Aphor.

Page 9. **T**Hese Absolute Promises; are but mere gracious Predictions what God will do for his Elect.

Animadvers.

I dislike not this: but your self elsewhere seems to dislike it; viz. *Append. p. 49.* For it being objected, [*But all these are rather Prophecies, than Promises.*] You answer, *If that which expresseth the engaging of the Word, or Truth of God, be not a Promise, I would you would tell me what is.*

Reply.

In the last you persuade me, that others agree with me more than I was aware of: And here you agree with me; but I agree not with my self. If I can but so well accord with you, and others all along, I hope to be fairly reconciled to my self, and then we are all agreed.

1. How far this Promise belongeth to God's Legislative Will, and how far to his Will de Eventu, I fully told you my thoughts, *Append. p. 43, 44.* To which I need not add much more.

2. You know the chief part of my words there, are those which you leave out: I say, [*If that which expresseth the engagement of the Word, and Truth of God, to bestow good upon a man; &c.*] Mere Prophecies may discover God's mind to do good; and thence we may collect, that they shall certainly be fulfilled, because the Speaker is true. But they are not an engaging of God's Word and Truth, to bestow good on any man, or Society: For if they so engage, it is to some body, and to them it is a Promise.

3. These Absolute Promises are directly Predictions, and so belong to the Will of Purpose, or de Eventu: But, as is explained *Append. p. 44.* they are

are also *Promises*, and therefore called by the Apostle, a *Covenant*; and so belong to the *Legislative Will*. There is nothing written in Scripture, but what belongs to *God's Law*, and respecteth *Due* one way or other: But then some parts are *essentially* and *directly* God's Law, and do directly determine of *Due*. Others do *directly* speak *de Debito*; or it may be are but subservient to those parts which do speak *de Debito*, and so belong *Reductivè* to the Law; or are *Adjuncts* of it: And so are all Scripture-*Prophecies* and *Histories*; as in mens Laws, the *Preamble* and *Historical Narratives* of the Occasion of the Law, is an *Adjunct*, and in some sense a *part* of the Law.

4. There are *Promises* that properly belong not to the *Legislative Will*, nor do speak *de Debito*: The English word *Promise*, comprizeth all those three, or is applicable to them all; which *Gratius* mentioneth *de Jure Belli*, l. 2. c. 11. p. 210. 1. *Affertio explicans de futura animum qui nunc est*. 2. *Pollitatio, cum Voluntas seipsam pro futuro tempore determinat, cum signo sufficiente ad indicandam perseverandi necessitatem*. Neither of these, as such, belong to Law, or speak *de Debito Constitutive*. But the last doth, which is, 3. *Promissa perfecta: ubi ad determinationem talem accedit signum Volendi Jus proprium alteri conferre, similem habens effectum qualem alienatio dominii. Est enim aut via ad alienationem rei, aut alienatio particule cujusdam nostre libertatis. Illuc pertinent promissa dandi: huic promissa faciendi*.

Aphor.

Aphorism.

Ibid. **T**hose Promises fall under the Will of Purpose, not of Precept.

Animadvers.

It seems you take the word [Precept] very largely, and improperly. For otherwise it might seem superfluous to add this. For how should a mere absolute Promise fall under the Will of Precept? This were to make a Precept of a Promise.

Reply.

Did I not tell you, that I chuse to call it the *Legislative Will*, as extending it *ad Debitum premii & pene* as well as *ad Officium*, rather than by any other term? If I make any use of other mens terms, must I therefore be tied to their sense, contrary to that which I have fully expressed to be my own? But if you think that the Authors of that Distinction, or the uses, do so restrain it to Precept, how can you then think that they mean the same that I do?

Aphorism.

Page 15. **T**hat this Life promised in the first Covenant, was only the continuance of that state that Adam was then in in Paradise, in the judgment of most Divines.

Animadvers.

Whether most Divines be of this judgment or not, I will not enquire: By divers passages in your Book you seem to assent unto it, but so cannot I for these Reasons:

1. Adam by his Transgression became liable to the second Death: Therefore if he had been obedient, he had enjoyed the happiness of the life to come. For the Reward of Obedience should have (it's likely) held proportion with the punishment of Disobedience.

2. It seems incongruous, that a rational and understanding Creature, being perfectly righteous, and holy, and every way obedient, should always lead an Animal and Natural life,

life and never attain to greater happiness than this life affords.

3. *Adam* persevering in the state of Innocency, should have procreated Children, and his Children other Children, and so on. Therefore if *Adam* and his Posterity should always have lived upon the Earth, how, in an ordinary way of Providence, could the Earth have been able either to sustain, or support all that ever should be born, all from the very first still remaining, and more and more continually succeeding to all Eternity? If you say, that after some continuance of time, the Propagation of Mankind should have ceased; viz. when the Earth was so full, that it could well bear no more: Where doth the Scripture warrant this conceit? Rather it intimateth, that many having lived some time upon Earth, should have been translated into Heaven.

For 4. It seems that Paradise was a Type of Heaven, whether man, if he had kept his first estate, should have been translated: And that the Tree of Life was a Type of Eternal Life, Rev. 2. 7. & 22. 14. And though I like not to be peremptory in things of this nature, yet there may seem to be some probability in that opinion, which some of old have entertained; viz. That if man had not fallen into Disobedience, he should have lived a thousand years upon Earth, and then have been conveyed to Heaven. For though *Adam*, and divers of his Off-spring, lived many hundred years, yet neither he, nor any after him, did reach unto a thousand. See Mr. Mede, p. 284 Edit. Lat.

Reply.

Here are two Questions to be considered: 1. Whether *Adam* should have been translated to Heaven by a Local removal? This is it that I saw no Scripture for, or convincing Reason, and therefore durst not affirm, nor receive as certain. 2. Whether *Adam* should have attained to a far higher degree of Happiness in that Paradise he then was in, by God's fuller manifestation of himself to him, as to the Saints in Heaven: This I never denied, nor yet affirmed, nor medled with. And indeed, since I wrote that Book, I am grown to a greater doubtfulness

fulness of the whole; and will not now dare to affirm or deny either of the Questions. For I do not know so much as to make me any thing confident. I confess while I looked merely at express Scripture-words, I was loth to affirm what Scripture affirmed not; and therefore inclined to the Negative of the first Question. But since, upon the consideration of the drift and reason of Scripture-Doctrine, I am much staggered. And indeed, that which staggered me was none of the common Arguments brought against *M. Ball, Gutaker, Camero*, and the rest that go that way that I then did; but the mere Considerations *de fine*, and how far it is Natural, and how far not; as I was seriously reading *Scotus, Rada*, and others, of that weighty, knotty subject. I dare not now be so bold, as to affirm, That *Adam* was created *in Patria*, and not *in Via*; that is, in the full fruition of his Happiness; rather in the way to it, with an imperfect taste of it. But especially I am very jealous lest I should give advantage to Infidelity, and the denial of the Glory of the Saints in Heaven, if I should go too far in asserting the Supernaturality of it. If *Adam* had not a *Potentia Naturalis* of such a Beatitude, it would raise doubts whether *we have*; seeing he was as perfect *quoad Humanitatem* as we, and so potentially as

It is long since this was written, and since I have been fully convinced, that *Adam* was made for Heaven, that is, the Saints state of Glory: 1. From the natural tendency of all the superior faculties of the Soul. 2. From many Scripture-texts, which describe *Redemptum* in words importing, our Restoration to a Blessedness which we lost, as to the title and hopes of it. Therefore I hope my doubting then, will further no ones doubting.

capable of such a Blessedness: And if he had a *Potentia Naturalis* to it, then it would seem that it was not given him in vain; and that he had not attained the perfection that he was made for, if he had not attained all that he was made *Potentialiter* capable of. Some more such School-Reasons of late have staggered me in this, and made me most incline to think, that *Adam* should have had the same, or near the same degree of Glory as we. But yet I have much to say on the other side: However, I little know where he should have enjoyed it, or how removed to it, if removed. I must needs therefore confess my ignorance here, till God be pleased to remove it. But I confess I had before thought on your Reasons, and they seemed not cogent to me: For, 1. If by the second Death, you mean the same degree of Punishment which is due to the Despisers of Christ, I deny that *Adam* was liable to it: If you mean, the perpetuating of his Souls sufferings, I grant it: But all that will thence follow is, that his felicity should have been perpetuated, if he had not sinned. For it will not follow, that because *Adam* was to go to his perpetual Death, by the temporal Death which he had deserved; that therefore he was to go to Glory by a change, or removal. For the place where *Adam's* Soul should have suffered, none knows it. And 2. God could encrease *Adam's* happiness, without any removal by a fuller Manifestation of himself to him. How far the Life hereafter shall be Animal, or Natural, is scarce well known by us now; nor how far God might have removed *Adam's* state from present imperfections, even in that Paradise. And, 3. It seems vain to put such a Question, How God

should

should provide room for Mankind, and so to object difficulties to God ; especially considering, that God knew there would be no place for such difficulties, seeing he had decreed to permit Mans fall. And, 4. It follows not, [Paradise was a Type of Heaven, therefore *Adam* should have been translated to Heaven.] Lastly, where, or what that Paradise was, little do I know.

Aphorism.

Page 15. **T**He same Damnation that followeth the breach of the New-Covenant, it could not be (viz. which was threatned in the first) no more than the life then enjoyed, is the same with that which the New-Covenant promiseth.

Animadvers.

You should say, [No more than the life then promised is the same, &c.] For otherwise your Comparison is not equal. Now to me it is more than probable, for the Reasons pre-alledged, That the Life promised in the first Covenant, was the same with that which the New-Covenant doth promise, and consequently, that the same Death and Damnation (for substance) is threatned in both Covenants. And do not many yet lie under the first Covenant, and that shall be punished merely as Transgressors of that Covenant, the New-Covenant having never so much as been made known unto them? See *Rom. 2. 12.* And shall not the Damnation of such, be (for substance) the same with the Damnation of those that transgress the New-Covenant? Shall not both go to the same Hell, and endure the same Torment, though not in the same degree? See *2 Thess. 1. 7, 8, 9.*

In the *Append.* p. 10. you argue thus, [If you say that *Adam* should have died, and rose again to Torment, what Scripture saith so? 2. Where should he have risen? 3. You contradict many Scriptures, which make *Christ* the Mediator the only Procurer of the Resurrection.]

Ans. 1. The Scripture sheweth, that man transgressing the first Covenant, should die the first Death, *Gen. 2. 17.* and

3. 19. And not the first Death only, but also the second Death, if it be not prevented by that Mercy which is held out in the New-Covenant. *The wages of sin is death*, saith the Apostle, *Rom. 6. 23.* And the Death which he speaketh of, is opposed to eternal Life, which is the free-gift of God, through Jesus Christ our Lord; and therefore it must extend to that which the Scripture calls the second Death. And seeing the Body is co-partner with the Soul in the Transgression, it is not probable that the first Covenant doth denounce the second Death only against the Soul, and not against the Body also, on which (after the Soul is separated from it) it cannot be inflicted without a Resurrection.

2. *Adam*, and so others, should have risen either (as now they shall) in the end of the World, or when it should have pleased God to raise them.

3. Though Christ as Mediator be now the only Procurer of the Resurrection, yet it follows not, that if Christ had not been Mediator, there should have been no Resurrection; no more than it doth follow, that then the Sentence of Damnation should not have been executed upon Transgressors. That which you cite in the *Aphor. p. 30.* from *1 Cor. 15. 12. & 21. 22.* speaks only of *Resurrection unto Glory*, as is clear by *Vers. 23. & 42, &c.*

Reply.

I confess that I then supposed there was no other Life promised, than that which was enjoyed; and that the right to it was from *actual Collation*, and not by *Promise*: My Reason was, because I found no such Promise. And most Divines say, that the words of the *Commination implying a Promise*, are our proof that it was a *Covenant or Promise*. Now I found no Promise certainly implied in the words of the *Commination*, but the continuance of that Life which he had. For to say, [*Thou shalt die,*] implies indeed [*otherwise thou shalt not die:*] But no more.

I have shewed you now what makes me suspend
 * my judgment: And for your further Reason. [That
 * And since resolved
 me.
many lie under the first Covenant, that shall be punished merely as Transgressors of that Covenant, the New-Covenants having never been made known to them. I reply far more confidently, that I am strongly persuaded you will never prove it while you live. I do not think that any man living, is now under the mere Covenant of Works, as Adam was, *Sine Federe novo, vel Gratiâ remediante.* Prove that God dealth with any one on these terms now only, [Obey perfectly, and live;] or, [If thou ever sin, thou shalt die everlastingly.] I do affirm indeed, That men may be said to be under the Law of Nature still; but not merely, nor alone, as Adam, without any Remedy. I could well find it in my heart to joyn issue on this point, and stay longer on it, but that it would be a Digression, being on so light a touch. Only thus much,

1. The Covenant of Works doth not allow men (or God, according to that Covenant, doth not give men) such rich and numerous Mercies, as the poorest Indians do enjoy; therefore God dealth not with them merely on the terms of the Covenant of Works.

2. The Mercies given, according to the mere Covenant of Works, are not given to lead men to Repentance; (for it alloweth no Repentance, but that of Desperation:) But the Mercies that Pagans have, are given to lead them to Repentance; therefore they are not given according to the mere Law of Works.

3. If Christ, as Mediator, shall judg all, then all

are some-way of that Kingdom whereof he is King, and under those Laws by which he ruleth: But, &c. therefore, &c. And therefore not under the mere Law of Works. The common Answer, [*That he will judg the Devils,*] is beside the business. He judgeth them as *Captives, Enemies*; but he judgeth all wicked men as *Rebellious Subjects*. It will not follow [He judgeth Foreign open Enemies as a Conqueror, and not as their King; therefore so he doth by Domestick Rebels:] All wicked men are Christ's *Subjects de Jure*, though not by *Consent de Facto*. They may have his *Mercies* also, though they know not *him*: As many are *God's Subjects*, and have *his Mercies* (as will be confessed) who yet *know not God*.

4. If all shall be judged at last, according to the well or ill-using of the Talents of Mercy, then not merely according the Law of Works: But the Antecedent is plain, *Mat. 25. & Passim*; therefore, &c. No Scripture that I know of, doth once intimate, that God will say at last to any men, [*Go ye Cursed, because ye once sinned;*] or merely, [*because ye sinned,*] but because ye *sinned against Mercy that tended to Recovery*. But much more might easily be said to this.

Rom. 2. 12. which you cite, hath not the least colour for your Assertion, that I can see. The Law was of narrower extent, as to its Promulgation and Obligation, than the Grace of the Mediator is: Where doth God say, *As many as have sinned without Mercy or Grace* (that is, *Mercy contra Meritum*) *shall perish without Mercy, or Grace?* That is it that you should prove. And as little is, *1. Theff. 1. 7, 8.* to your purpose; which plainly speaketh of such as *obey*

not the Gospel, and persecuted the Apostles: Or if it had not; yet it speaks of none that partaked not of the Mercies of the Mediator.

To that you say against the passage in my *Append.* p. 10. I reply, *Adam* should have suffered perpetual Misery (call it first or second Death, as you please :) But your Conjecture at a Probability from the Bodies co-partnership, is no proof. Is it not as probable, that the Body being the Souls Instrument, and acted by it, that everlasting Dissolution should have been its punishment, its nature being also more subject to Dissolution than the Souls; and that Dissolution being a real and grievous punishment? Doubtless it would have been a *Privation of its Perfection*, and that for sin, and therefore a punishment; and the Soul that was chief in sin, to have suffered perpetually, according to its more durable nature. Philosophers commonly say, It is only the Soul that *feels*, and so *suffers now*, and not the *Body it self*. And if so, then the Body would not suffer pain hereafter, but only the *Soul* in that Body. But I am glad you seem not to be of *Twisse's* opinion, that *Melius est Miserum esse, quam non esse*; or else you would not think it no punishment to the Body, to be for ever dissolved, while the Soul is tormented. But here I assert nothing, but only oppose Conjecture to Conjecture, waiting for your better proof, seeing you affirm. And,

2. Your second is a bare Affirmation, without one Scripture-proof, That *Adam* should have risen again. And,

3. But it follows, that seeing Scripture mentioneth no Resurrection but what is procured by Christ,

Christ, that therefore it is to us uncertain, whether there should have been any. And if all should have risen, whether Christ had died and risen or not, then how will it appear, that any mans Resurrection was purchased by Christ? For whereas you distinguish of Resurrection to Life and to Death, that is not *de Re*, but *de Consequente*. Indeed the *Life* following that Resurrection is then from Christ; But what need he procure a Resurrection for them which should rise *without his procurement*? And for the Text, 1 Cor. 15. 21, 22. I confess, the end of *Paul* was to confirm and comfort Believers; and therefore *vers.* 23. he applies it to them only: But it follows not therefore, that he speaks only of the Cause of *their* Resurrection. He seems to extend it to all that die in *Adam*; and many other Texts which I'll not now stand on, seem to say as much.

Aphorism.

Page 24. **Y**ET I doubt not, *Worms his Interpretation* is the plain truth that the words, [From the foundation of the World] have reference to the [Writing of their names in the Book of Life] and not to the *slaying of the Lamb*, &c.

Animadvers.

So also Mr. *Mede* doth expound it: And the Explication is probable from *Rev.* 17. 8. But so also is the other Explication from 1 *Pet.* 1. 19, 20.

Reply.

There is great difference between [Fore-ordaining] before the foundation of the World, and [Slaying] before it. However, as long as we are agreed of the matter of Doctrine in it, the matter is but small.

Aphor.

Aphorism.

Page 49. **I**f we did perfectly obey the Law in Christ (or Christ for us) according to that strict * Imputation, then there is no use for suffering for disobedience.

ilth Edition: For I hold the Imputation of Christ's Active Righteousness, as he doth, in the larger sense. See also my *Life of Faith*, and, *Appeals to the Light*, and, *Discourse of Imputed Righteousness*, since this written; besides my *Discourse of Justification*.

* What I mean by the Distinction of Imputation in *strict* and *large* sense, I must desire the Reader to see in Mr. *Bradshaw* of Justification, especially in the Epistle to the Eng-

Animadvers.

Though I could never see any necessity of having Christ's *Active Righteousness* imputed to us, yet this Argument seems not forcible enough against it. For though we should perfectly obey the Law in Christ, that (I speak of obeying actively) seems not sufficient to satisfy for our disobedience in *Adam*, but that in that respect suffering should be requisite.

Reply.

Hitherto your difference with me is small, in comparison of our agreements. And seeing you yield, that according to that Doctrine [*of the strict Imputation of Christ's Active Righteousness*] there is no need of his Satisfaction for any sin, but only Original. I need not trouble my self and you in driving the Argument higher, there being now more, and this Consequence sufficing to destroy the said Doctrine of strict Imputation. And withal, you must remember, that on your own Supposition (which is, that Christ obeyed not *nostro loco*, as we were in *Adam* before the fall, or in the fall; which is true) it followeth, That therefore Christ's Active Imputed Righteousness (were there such a thing in the

28 Of the Active and Passive

the sense opposed) would be no sufficient perfect Righteousness to us: For it would not cover our *unrighteousness Original*, but only *Actual*. But I doubt you will make men angry with you, as they are with me, for your denying *this Imputation of Active Righteousness*: And yet I deny it *less than you*. For I judge that even Christ's *Active Righteousness* is for us, and so imputed to us *quatenus Satisfactoria & quatenus Meritoria*; as Mr. Bradshaw hath well opened it.

2. Yet I think that Christ's Satisfaction is here by them made needless. For did not *Adam* himself obey perfectly in Christ, according to that Doctrine. And then what need had *Adam* of Christ's Satisfaction. And do they not say, that Christ's Obedience is imputed to us, as it is a perfect Obedience *pro omni tempore*? and if so, then it must be a cover to our first disobedience in *Adam*, as well as to all that follows.

Aphor.

Page 55. **T**hough the Sufferings of Christ have the chief place therein, yet his Obedience, as such, may also be Meritorious and Satisfactory.

Adinadvers.

You mean his Active Obedience: For there is also Passive Obedience, as well as Active.

Reply.

I do mean all Obedience, as Obedience: For I suppose you mean Christ's Sufferings as Penal (when you call them the Satisfaction, and exclude the Active Righteousness) and not directly as Obedience: Though, no doubt, they must not be separated from the consideration of their being Voluntary and

Obedi-

Righteousness imputed. 29

Obediential. But to tell you my thoughts, I think the phrase of [*Passive Obedience*] is very dark, if you understand it in the same near sense as you do [*Active Obedience* :] For all Obedience is so called formally, in reference to some Law or Command of a Superior to which we obey. Now *Pains*, or *Suffering*, is not the direct and proper matter of any Precept, as a Precept : The Law doth threaten Punishment, and not command it. Yet as *Suffering* is the remote matter, so it may be called, *Passive Obedience* ; (that is, God commandeth us to submit to *Sufferings*.) Submission and *Patience* is the direct matter of Obedience ; and *Suffering* the *Remote* : And therefore I will not quarrel with the phrase of [*Passive Obedience*.]

Aphorism.

Page 56. **A** Nd so Rom. 5. 19. *By the Obedience of one, many are made righteous.*

Animadvers.

That place will evince nothing for you, because it may, and probably should be interpreted of Obedience by *Suffering*. *He humbled himself, and became obedient unto death, &c.* Phil. 2.8.

Reply.

1. But it seems to speak of *Obedience*, as *Obedience* : And then it is not much matter, whether the matter of it be *doing*, or *suffering*. For in *Christ's suffering*, if it were not only his *suffering*, as suffering or *Penalty*, but also as *Obedience*, which was *Satisfactory* : Then why may not his *Active Obedience*, or *Obedience*, also be *Satisfactory* ? For *à quatenus ad omne usque consequentia*. However, there is the same formal Nature of Obedience in *Active Obedience*, as is in *Passive*. Nay, even *Passive Obedience*

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is more properly and nearly *Active*; and but improperly and remotely *Passive*. For the Act of *Willing Submission*, is that which is commanded; and is the *materia proxima & propria* of Obedience: The *Penalty* (as I said even now) is not commanded directly and properly, but threatened: And the pain, as pain, is but remotely the matter of Obedience, as the Object of our Patience.

2. And *Rom: 5.19.* seemeth to include *Active Obedience*, as well as *Passive*: For it seems to intimate such Obedience as is opposed to *Adam's Disobedience*. However, it is such as is opposed to Disobedience in general, and therefore it is (as I said) Obedience *qua ratio*, and not as Suffering.

Aphorism.

Page 58. **S**ome Works be performed, which were our duty indeed; but he was not bound to perform them in regard of himself: Such were all the Observances of the Ceremonial Law, &c.

Animadvers.

Christ taking upon him the form of a Servant, and being made under the Law, I see not but he was bound in all things to obey the Will of God, and to observe his Law.

Reply.

* *Paras* I suppose was as much as most against the Active Righteousness, as such, being the matter of our Righteousness; and yet he concludeth, that *Quoquid deniq; fecit & passus est ad quod ipse, tanquam Deus, non fuit obligatus, est Satisfactio eius, quam pro nobis prestat, & iustitia que nobis credentibus à Deo gratis impetratur. Ea enim Satisfactio aequi pollet vel implerioni Legis per obedientiam, vel pena aeterna propter peccata; ad quorum alterutram nos lege obligamur.* Urbin. Cat. q. 60. art. 4. p. 352. I take it as *Paras* his judgment, as well as *Ursine's*.

any

any but sinners should be obliged by his Law to use those Ceremonies, which in their nature imply the Users to be sinners, and intimate a confession of sin; in ordinary performers; and in their end do tend to recovery from sin? And indeed, Christ did not perform these to the same ends as sinners did; and as they were mainly intended for such in their Institution,

2. I said he was not bound to perform them [in regard of himself:] that is, [scilicet, he was no sinner, and had no sin to pardon of his own, nor any sinful wants to be supplied; and so had not those ends of his own to move or necessitate him to use them, as others had:] But he used them, both to shew his subjection, and take up that burden of tedious Ceremonious-Worship, which justly lay on us; and also to give us an example, &c.

3. It hence therefore follows, that seeing he used the actions (as Circumcision, Offerings, &c.) separated from their Legal ends, to other ends of his own, that his primary obligation to them was *ex vi sponsionis propriae* (as was all his obligation to suffer) and not *ex Lego*: (For else the Law would have obliged him to the Act and End together.) And then the Law did after oblige him upon his subjecting, and submitting himself voluntarily thereto; and that but limitedly and in part, so far as he submitted to it; that is, to the same Action, but not for the same Ends: Because it could not oblige him beyond that his undertaking, and voluntary submission. So that I conceive, if Christ had stood before God, only in the person of God man in Righteousness, he should have been obliged only to obey those Laws which belong to the Righteous, and have nothing

either

either in the end of them, or burdensonness of them, which proceedeth from sin : But seeing Christ undertook to be in that low condition, and bear all that burden of *penal Actions*, and *direct Sufferings* which sinners had subjected themselves to by sin ; therefore he would be *made under the Law*, and so undertake those Legal performances. And therefore it is in respect of us, as the *Undertaker of our burden*, that he used them ; who otherwise, in respect of *himself* (though supposing him man) being perfectly righteous, should not have been obliged to those duties that were ordained for sinners, as sinners. This is my meaning : But for the thing, it being of no greater moment, I leave it to your better judgment, and will not contend.

Aphorism.

Page 59. **Y**Et when he voluntarily put himself in the state of a servant, and under the Law, not for his own sake, but for ours, his Work is nevertheless Meritorious.

Animadvers.

Christ putting himself in the state of a servant, and under the Law, though voluntarily, yet now his Obedience is necessary : For it is necessary that the Creature should be obedient to the Creator.

2. Hence it follows, That not Christ's Active Righteousness, as such (as you affirm, page 54, & 55.) but in respect of his Condescension to that low estate, is part of his Satisfaction.

Reply.

This is the main thing that (in this point of Satisfaction) I differ from you in. I think, (and that somewhat confidently) that his after-subjection, and the after-necessity of his Obedience, do not

at

all evacuate or diminish the Meritoriousness of his
 Actions: Because that Necessity is an assumed, and
 not an *absolute*-imposed necessity. And God is not
 unjust, to forget the state that the Subject was in
 while he was free; nor to separate in his Consideration
 and Valuation the after-action, from the former
 free-Engagement, and the Dignity and Freedom of the
 Person then engaging. If I being a Free-man, do bind
 my self to be your Servant; or your slave (I mean to be
 absolutely at your command *quoad actiones serviles*) on
 Condition that you give me for my service 20 *l. per annum*:
 Doth my service deserve none of this wages after, be-
 cause I being once bound, my service is necessary?
 And remember, that thus Christ became bound by
quasi-Contract, and so *Conditionally*; and the Condition
 was, That his service should be accepted as Meritorious
 and Satisfactory, towards the Recovery of sinners. To
 say therefore, That his Service, or Actions ceased to be
Meritorious; is either to say, They lost their Dignity
 (which may not be imagined) or God ceased or failed to
 accept them as Meritorious and Satisfactory, and so
 broke his Covenant (as we may call it) which is as little
 to be imagined. *Jacob's* service (as service, and not only
 as suffering) deserved *Leab* and *Rachel*, &c. nevertheless
 because he became bound to serve. Nay more, among
 just men, it is not only the wages agreed on by
 Covenants, that is deserved by a painful servant; but
 if he do much more, and so benefit his Master more,
 he doth truly deserve more, and the just Master will
 pay him more; though not by virtue of the Obligation
 of the Covenant, yet by virtue of the Obligation of the
 Law of Nature;

D

which

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which is before it : So great is the difference between the service of one that doth voluntarily oblige himself, when he was *sui juris*; and one that is originally under your absolute Dominion : The one may sell you his service before hand, according to its value, which supposeth the future reality of that value and merit ; but the other cannot, because he, and all that is his, is properly not his own, but yours.

Add to this what I before told you, that the Godhead was never subjected (either as to *Propriety, ad Dominum* ; or to *Obedience, ad Rectorem*) in it self, but only it may by *Communication* be called *subject* : And therefore the Actions of Christ, receiving their *chief Dignity* from his *chief Nature*, which was never *in it self subject*, must needs be highly *Meritorious* ; both, 1. Because of the Dignity. 2. And of the Freedom of that Nature.

2. And therefore I utterly deny your Consequence on these grounds, and affirm still, That Christ's *Active Righteousness, or Obedience, as such, is Meritorious and Satisfactory*. And indeed, the Question should rather be, *Whether it be only Poena Christi, or Obedientia also, that satisfieth and meriteth* : (as I before hinted.)

Aphorism.

Page 60. **E**ven some Works that are Due, may yet be so excellent, that they may give Satisfaction for former injuries, &c.

Animadvers.

I see not how Works which are otherwise due, can properly be Meritorious or Satisfactory. This seems repugnant to that of our Saviour, Luke 17. 10. *When you have done all things that are commanded you, say, We are unprofitable servants, we have done but what our duty was to do.*

Reply.

Reply.

1. We must distinguish of the *Obligation* or *Cause* of the due-ness. 2. And of the *Relation* in which we consider the parties.

See Bishop *Usher's* Catechism, affirming the Obedience of Christ to be part of his Satisfaction to the first Covenant.

1. If the *Obligation* be merely imposed, *per absolutum Dominum*, then you may carry it your way: But where the *Obligation* is *Self-imposed* or *assumed*, or *caused* by *Conditional Contract*, and the *Condition* of this *Contract* doth express or imply the *Acceptation* of the *Work*, as *Meritorious* or *Satisfactory*; there (as is said) the case is plain against you,

2. But suppose it were not so: Yet, 1. Though it be granted, that I cannot merit of an *equal*, by doing *my duty*; 2. Nor yet of an *Absolute Lord*, as such: 3. Yet of a *Rector qua talis*, I may. Not that the *Reward* is due to me *in sensu absoluto & simpliciter*. But 1. *Comparatè & secundum quid* it is. For a *Rector* is obliged to make a difference between the most *perfectly obedient* Subjects, and that do eminent service for the *Commonwealth*; and the *disobedient*, or less profitable, and that by rewarding and encouraging the obedient and useful. 2. And this is due principally to the *Common Good*, and to the *end of Government*: And so the *Obligation* seems to be *a fine ad Media*, and prudential. I have told you in the *Aphorism*, that I will not differ with you, if you call this (*Merit of Governing*, and not *Commutative Justice*) but *Merit improprie & secundum quid*.

Yet, though this be less properly [*Merit*] where

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it is mixt with sinful demerits that may cloud it, it is *more properly Merit*, where the Obedience and Serviceableness to the Common-Good is absolutely perfect; as in Christ it was.

Aphorism.

Page 61. **T**He Interest of the Divine Nature in all the Works of Christ, maketh them to be infinitely Meritorious, and so satisfactory.

Animadvers.

Viz. Because it is an Infinite Condescension of the Person so partaking of the Divine Nature to do such Works; *viz.* Of Active Obedience (for of such I suppose you mean) so that still, not properly Christ's Active Obedience, simply considered, but his Condescension is Meritorious, and so Satisfactory.

Reply.

1. If the Interest of the Divine Nature do put a value on the Penalty as such, or on the Condescension as such; then also on the Obedience, or Good Actions as such; (for there is *eadem ratio* :) But the former you grant; therefore, &c.

2. If Christ's Condescension become Meritorious by the Interest of the Godhead, then his Active Obedience doth so: (If you mean that Condescension, not only as at his first Undertaking, but as manifested and exercised in the performance :) For his Condescension (so taken) is his Active Obedience: *Condescendere ad pœnam ferendam*, is *Consentire ad pœnam aliter indebitam ferendam*, and so not to murmur or resist. And this is somewhat antecedent to the Suffering it self. (Both *Agere & Actionem suspendere*, belong to that which we call Active Obedience, as distinct from Passive; and therefore which-soever you instance in, it comes all to one.)

3. What

3. What if I should prove to you, that *no suffering*, either *as suffering*, or *as punishment* can *merit*? It may *satisfie*, but whether it can *merit*, consider these things. If it *merit*, it must be either for the *innate excellency* of the *thing*, or for the *ends obtained*, or benefits received by it, by him from whom it so *meriteth*. In the former sence, it can *merit* but an acknowledgment, and estimation, and praise. And thus *pæna qua pæna non meretur*: 1. Because as it is *in patiente*, it is *malum & non bonum*. 2. It is *involuntarium quid*; and therefore *not meritorious*.

Object. - It was *voluntary* to Christ.

Ans^w. Only *indirectè, secundum quid, ad finem ultèriorem*: But *pæna qua pæna*, he naturally continued to *Nill*: His Nature was against it; and his Will naturally, as it was *malum sibi*: And therefore he *prayed*, that *the Cup might pass &c.* yet *submitted* to it, at his Fathers will and his own. So that it was properly a *willing* of the *end*, but the *penalty* was more properly *submitted to* than *willed*; yet not *as pæna, vel malum*, but as *medium ad finem optimum*. And then, that Good that Punishment hath, is as it is *à puniente, & in effectu*; and so it is the *Punisher* that *meriteth* for his *Justice*; and not the *punished* for *Suffering*.

Further, it hath no virtuous Moral Goodness in it, as it is in the Sufferer: For all such Goodness is the *materia Præcepti, & non Comminationis*. The Preceptive part of the Law only doth constitute the *debitum officii*, and so the *moral Goodness*: But *pæna qua pæna non præcipitur*.

2. And if you say, That it is for its *Ends* or *Consequences*, that *pæna meretur*.

I answer, 1. So the *Punisher*, or the *punished* meriteth. The question is only of the *punished*. And whatever good followeth: 1. If the punishment be deserved by himself. 2. Or involuntary, no thanks is due to him, he merits nothing. And therefore *pana culpa propria* cannot be meritorious. And therefore it was in *Christ* primarily and directly, his *Obediential and Voluntary* submitting to such a penalty, which being not for his own faults, did yet tend to such excellent ends, which made it meritorious. Take all plainly in this one word as the sum. *Christ's sufferings*, as *sufferings*, were not the *immediate matter* of his *merit*; but his *Willingness* the *immediate*, and the *suffering-willed* was the *remote*. His *sufferings* were *first in order Satisfactory*, and after that *remotely Meritorious*; and therefore *Meritorious*, because *first Satisfactory*: But his *Active Obedience* (or to speak more properly, his *obedience*, as *obedience*, or good-works) was *first Meritorious* (in order of Nature) and then *Satisfactory*; and therefore *Satisfactory*, because *first Meritorious*. Only further consider, *Christ's Works* have a double merit: One of *God's Acceptance*, and that he be well pleased with them, and ready to reward them in general: This goeth before their *Satisfactoriness*, and is it that I mean: The other is their merit of a *particular benefit* of *Pardon*, *Justification*, &c. for us sinners: This followeth after their *Satisfactoriness*. But in *Christ's suffering*, there is no *innate merit* (because no goodness) as *suffering*; but only as a *Satisfactory suffering*, conducing to those excellent ends which *quatenus satisfactio* it attaineth: So that punishment, as punishment, or suffering, merits not at all; but all Merit lieth in two things:

Mate-

The Son's judging us. 39

Materialiter, 1. *In rei dignitate, vel utilitate, ad aliam.* 2. *In voluntate agentis*: It is therefore Christ's obedience, and his suffering as voluntary, and conducive to those high and noble ends, and also as the matter (as it were, of the Contract between the Father and Son) which is the Meritorious matter.

Aphorism.

Page 65. **A. N. D.** so God having parted with this advantage which his Justice had against the sinning World, and having relaxed the Law whereby he might have judged; is therefore said to judge no man, but to give all judgment to the Son, John 5. 22, 27.

Animadvert.

God hath not so committed all judgment to Christ, but that he also will judge, though by Christ, *Rom. 2. 5, 6. Acts 17. 30, 31.* that therefore in *John 5. 22.* is to be understood, that he judgeth no man immediately by himself, but hath committed all judgment to the Son; *i. e.* that the immediate execution of judgment should be from him: Or as *Austin* expounds it, *Secundum hoc dictum est (sc. omne iudicium a't' filio) quod in iudicio non in forma Dei, sed in forma hominis apparebit.* This is intimated, *vers. 27.* and hath given him Authority to execute judgment, because he is the Son of Man; *viz.* Because so he is meet to execute judgment in an outward and visible manner, so that every eye shall see him, and they also which pierced him, *Revel. 1. 7.*

Reply.

1. The Text contains some kind of exclusion of God the Father, [*The Father judgeth no man:*] An utter exclusion it cannot be, nor an exclusion of the Person or Essence; therefore it must be an exclusion of him in a certain respect. Now your Interpretation containeth no exclusion: For to say, [*he judgeth not immediately,*] is to include the *Mediant*, but not

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to exclude God: As to say, [*he judgeth not alone,*] is to include an Associate, but not to exclude himself.

2. And were it otherwise, how will that agree with our common Doctrine, that [though God may *uti medius*, yet he doth in, and by, and with them, *agere immediate in omni actione, & immediatione Virtutis & suppositi?*

3. But yet I never contradicted your Interpretation of the Text, as part of the Truth, but it plainly seems to me to be but part; and the Reason you alledge seems to be defective. For no doubt, God could have judged the World by convenient, sensible Manifestation of his Presence, Power, Justice, &c. as he did in sentencing *Adam* when he had sinned.

But I think the Text means plainly, that God as mere Legislator of the Law of Works, judgeth no man, but hath given all judgment to the Son, as Redeemer and Legislator of, or Judg according to a Law of Grace, or on terms of Grace. It is not now *Deus-Creator secundum factum operum solum, sine Remedio: Sed Deus-Redemptor*. I think I could give you good proofs of this Interpretation.

1. The following words (which I think you misinterpret) seem to me to confirm it [*Because he is the Son of Man;*] that is, Because he is the *Incar-nate Redeemer or Mediator*, and so because he belongs to his Office; and not merely, because he hath *flesh* or *Humane Nature*.

2. If his Dominion over the dead and living, were the end of his Dying, Rising and Reviving, and so was thereby procured, then so was his power of judging (and consequently belongeth to his

The Son's judging us. 41

his Office; or to Christ as *Mediator*, and not merely as being Man: But the former is certain, *Rom. 14. 9.* therefore so is the latter.

3. If as Redeemer or Mediator, he be the rightful King of all men, then he shall be the Judge of all men, as Mediator or Redeemer; (For it belongeth to his Kingly Office to judge, and appoint Judges :) But the former is certain, as I could shew by multitudes of Scriptures. Though *quoad consensum & voluntarium subjectionem*; only the Church be Christ's Kingdom; yet *de Jure*, he is King of all the World, and he doth over-rule them, and partly rule them (for the very Law of Nature now is his Law) and that as *Deus Redemptor & misericors*: They are not ruled merely *per Deum Creatorem*, unappeased and implacable for the breach of the first Law. They that deny this, will have a hard task to justify all the Wicked or Pagan World at last, as not-guilty of sinning *contra Deum Redemptorem, vel misericordem*; (For he sheweth *not Mercy* according to the tenor of) the first Law.)

4. If he condemn men at last for not taking him as their King to Reign over them; or for not improving the Talents of his Mercy, then he judgeth them *in Officio*, as their rightful King: But the former is clear, *Luke 19. 27. Matth. 25, &c.* If any think those Texts reach but to those that have heard the Gospel; I think it reacheth as far as this, and to all that have received Talents of Mercy: But that is a subject that I may not now digress to take in.

5. The Scripture fully expresseth it, to be an act of Christ's power received by him as the Mediator, and so belonging to his Office; therefore only given him as *Incaruate*, or as accommodated with a Hu-

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42 The Son's judging us.

mane Nature, *Matth. 28.* All power in Heaven and Earth, is given to me; therefore the power of judging the World: And this is given to him as Mediator, and on his Purchase, as the Text plainly intimateth, and *Rom. 14. 9.* fully expresseth. *Rev. 1. 18.* He hath the keys of Death and Hell. There is comprehended the power of judging: And to have these keys, is undeniably belonging to his Office. But I pass over much more.

And Calvin saith, that *Judicium pro Imperio ac Potestate accipis Evangelista*, *John 5. 22.* *Secundum phrasin lingue Hebraicae & nunc firmum tenemus quod traditum sit Christo Regnum à Patre, ut Arbitrio suo caelum: ac terram moderetur.* Nam omnia tradita sunt illi à Patre (saith Marlorate) *Matth. 11. 27.* & *data est ei omnis potestas, Matth. 28. 18.* And therefore if this be Christ's Kingdom, it must needs be his Mediatory Office.

And indeed the whole context, *Vers. 23, 24, 25, 26, 27, 28, &c.* shew that it is a great part of Christ's Mediatory Office that is here expressed. And on *Vers. 27.* saith Calvin, *Iterum repetit datum sibi fuisse Imperium à Patre, ut plenam & in aelo & in terrâ rerum omnium potestatem habeat, & ista hic dignitatem significat: Judicium verò pro Regimine & Imperio accipitur. Ac si diceret, constitutus esse filium Regem à Patre, qui Mundum gubernet atq; exerceat Patris ipsius potestatem.* So also *Didacte* on the Text, *vers. 27.* [To execute Judgment;] namely, to rule and govern, *vers. 22.* [because he is the Son of Man;] not only in quality of true everlasting God, but also of Mediator, having taken Humane flesh upon him, *Acts 17. 31.* *1. Cor. 15. 28.* in which Nature also he is the Fathers Grand-deputy, *Dan. 7. 13.*

And

The Sons judging us. 43.

And Grotius in v. 22. *Judicare Mundum Dei est, &c. sed nunc judiciariam potestatem filio dedit, Acts 17. 31. 1 Pet. 4. 5. Nempe ubi ipsum Regem constituit, Apoc. 1. 5. Nam Regum est judicare, Psal. 72. 1. &c. Et illud ὁ δὲ αὐτὸς recte forte accipias de his quibus Evangelium predicatum est, &c.* Whether that be right or not, it seems he thought it was Christ's Mediatory official judgment that is here meant, and not only his Deputation in general. *Vid. eundem in vers. 27, &c. and in Matth. 25. 32. So Pelargus in Matth. 25. 31. part. 3. expounds this Text, Christo datum esse judicium quatenus filius hominis notum est ex Joh. 5. 22. quia vero judicem universalem contra tot iniquos judices & mundi principes armatum esse oportet, &c. And Pareus in Matth. 25. 31. Ipse enim constitutus à Deo iudex vivorum & mortuorum; quia Pater omne judicium dedit filio, &c.* And no doubt the Judgment there described, is by Christ as Lord-Redeemer in his Kingly Office, and not merely because his Humanity fiteth him to be the Father's Delegate quoad executionem.

Aphorism.

Page 67. **T**he suspending of the rigorous Execution of the Sentence of the Law, is the most immediate effect of Christ's death.

Animadvers.

Though Christ had not died, yet the rigorous execution of the Law (for any thing I see) should have been suspended. For if death had been immediately inflicted on Adam, how could Mankind have been propagated by him? [The immediate execution of the full sentence of the Law upon Adam, would have prevented the Being, the Sin, and the Suffering of his Posterity;] as your self argues against it, page 33.

44 Execution suspended

Reply.

1. The *present death* of *Adam* would not have been the *rigorous execution of the Law*; (for the Reasons alledged.) How can you call that the *Rigorous execution*, which would have prevented all the following *sin* of *Adam* himself, and all the sin and suffering of his *Posterity*? Do not you in your *Rabbinical Commentary*, mention their *Exposition of Morieris*, to be *Reus eris Moris*? &c. And before out of *Mede*, you make the time to be [*a thousand years*] that *Adam* should have lived: And you may as probably say so of [*the day*] that death was threatened him, that it was a shortening of that time.

2. If we should speak of *God*, as of *man*, that must have time for his *Consultations* (which is not so;) and so that while he was consulting of the terms and way of our *Redemption*, he should in mere mercy suspend the execution: Yet, 1. That is not the *Suspension* that I now speak of. 2. Nor is that without respect to *Redemption*, but in order to it (if there were such a thing;) much less do I mean a continuance of a *sinful miserable life*, which is a preparative to greater punishments, which is rather the *execution* of the *Sentence*, than the *suspension*: But I mean all that which is *properly a suspension*, following *Christ's interposition and undertaking*: That *God* doth not while they live give them over to as much *sinfulness and misery* as they deserve, and as far abdicate them, and desert them by the withdrawing of all that may abate their *misery*, and that he gives them not over as forsaken to *despair*, and their lives on earth did not presently begin to be a *Hell*: If wicked men are freed from deserved *misery*,

misery, and that in a way in it self, tending to their full recovery (but that they wickedly frustrate it) without any procurement of the Mediator, then it seems God can relax his Law, and forbear the full execution, and confer Grace; (*i. e.* Mercy against desert) without *Satisfaction*; which though Dr. Twiss affirms, most others do deny. Could I stand on it, I take it to be no hard matter however to prove, that *de Facto* God sheweth no man such Mercies but through Christ.

Aphorism.

Now they are only Afflictions of love, and not punishments.

Animadvers.

They are not so contradistinct, but that they may be co-incident. Some punishments may be afflictions of love; *viz.* Such as are for the correcting, purging, and reforming of the party punished. Castigatory punishments are Afflictions of love; *Whom I love, I rebuke and chasten*, Rev. 3. 19. *Whom the Lord loveth, he chasteneth*, Heb. 12. 6. Some indeed (not only Antinomians, but others also) seem to make Chastisements no judgments or punishments; but the Scripture is clear against them: *When we are judged, we are chastened of the Lord, &c.* 1 Cor. 11. 32. *I will correct thee in measure, yet will I not leave thee wholly unpunished*, Jer. 46. 28.

Reply.

1. You are a favourable Animadverter, who so ordinarily take my part, and defend what I say, under the name of Animadversion. You say as much as I, and in these words have fully expressed the sum of my sense. Only once or twice I carelessly, in compliance with the common Language, use the term [Affliction,] for [Chastisement;] which is all the occasion of exception that I yet see.

2. But

4⁶ Of Afflictions as penal.

2. But it was a great oversight in you, to impute the alledged opinion or words of those that I oppose, to me, as if they were mine. These are my words, [*The common judgment is, That Christ hath taken away the whole Curse (though not the suffering) by bearing it himself; and now they are only afflictions of love, and not punishments. I do not contradict this Doctrine through affectation of singularity, but constraint of judgment, &c.*] Had it not been very ealie to know that those are not my words or opinion, which I so professedly oppose? The same which you say *some*, [*not Antinomians*] hold, I called [*the common judgment:*] For indeed *Peter Martyr, Zanchius*, and multitudes of others against the Papists, besides late English Writers, commonly say so. But yet we have very many accurate Divines that say as much as I, and contradict them, as you do: And sometimes they contradict themselves. My full scope therefore is to prove, that *Chastisements* are a *species* of *Punishment*.

Aphorism.

Ibid. **I** *is undeniable, that Christ taking the Curse on himself, did not wholly prevent the execution on the Offender, Gen. 3. 7, 8, 10, 15. &c.*

Animadvers.

Though those things that befall the Children of God be in their nature evil, and a curse, yet to them they are not such, because they are sanctified to them, and made to work together for their good, *Rom. 8. 28. 1 Cor. 11. 32. Phil. 1. 22.* Poyson being so tempered, as to be an Antidote, is no Poyson, but a Remedy. Blessings to the wicked, become curses; so curses to the godly, prove blessings, *Psal. 119. 71.*

Reply.

Of Afflictions as penal. 47

Reply.

Omne malum est alicui malum : Aut igitur infligenti, aut patienti : At non infligenti ; ergo patienti : If they be *Pæne*, they are *malum Pæne* : for *Bonum quæ tale non est Pæna*. But you say (out of Scripture) they are *punishments*. If you will denominate the whole Work from the sole prevalent respect, effect and end, then they are to be called *Blessings* : God's heavy Judgments on *David* for his sin, was not *malum Pæne*, but a *Blessing* ; so you mean, I doubt not : And so I agree with you in sense. But if (as you should) you keep still a distinct conception of their *penal Nature*, and their *accidentally-procured Effect* : Then in regard of the former, you must still say, they are *malæ Pæne* ; and in regard of the latter, they are *Paternal Love-tokens*.

Aphorism.

Page 70. **T**hey are ascribed to God's anger.

Animadvers.

But not to his hatred. Anger may consist with hatred. There is Castigatory Anger, as well as Vindictory, *Isa.* *It should be Love I think.*
59. 17, 18.

Reply.

I have little Reason to quarrel with you, when you say as I, and almost repeat my words.

Aphorism.

Ibid. **T**hey are called Punishments, &c.

Animadvers.

Why then do you distinguish them from Punishments, p. 68. *Afflictions of Love, and not Punishments* : They are (as I have shewed)

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shewed) Castigatory Punishments, but not Vindictory, or Satisfactory.

Reply.

Why do you say, I so distinguish them? merely because I tell you, that I oppose them that do so? I had rather you had made me the Author of your own words, because you and I are both of a mind. But this I know was your oversight in reading, and therefore I pass it.

Aphorism.

* Chastisement. Ib. **T**he very nature of * Affliction, is to be a loving Punishment, &c.

Animadver.

1. This is not consistent with your other words even now cited, wherein you make Afflictions of Love and Punishments contradictory one to the other.

2. Neither is it true in it self. For are no afflictions incident to the Reprobates? or are they loving Punishments, and sanctified to them?

Reply.

1. You should have said, It is not consistent with the words and Doctrine which I oppose, and that's no wonder.

2. I confess before, that here I put the word [Afflictions] instead of [Chastisements;] which I will not excuse, though custom may easily make it intelligible: For that Language is not singular. If therefore you mean it of Afflictions in general, I doubt not but they are more incident to the Reprobates than any; or else they should not be damned. If you mean it of Chastisements,] I answer, 1. As God in a larger sense may be called the Father of all those to whom he sheweth mercy, provideth for them, beareth with them, offereth them Christ, and

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and Grace, giveth them in his Covenant of Grace a conditional Adoption; and so far he may be called the Father of Mankind, or of Reprobates (as many Divines on the Preface of the Lord's Prayer :) And so far he may be said to love them, and to chastise them. But not in that strict sence, as he is the Father of Believers, and loveth and chastiseth them.

2. So far as God doth good to Reprobates, he loveth them. But he doth them good, he giveth them mercy. Else they never sin against mercy, which whodare say? therefore they may partake of loving punishments; no doubt punishments may do them good.

3. Yet will I not say, that these are sanctified to them. As if there were no good below that of Sanctification: But if you will needs extend the word [sanctified] to all good, I contend not. But till God lay by his Philanthropy, I will not say, he loves not all men, at least, in this life.

4. And if you had put the case of [Unbelievers,] and not only of [Reprobates] it might easily have appeared, that they are loving punishments to many Unbelievers; viz. to the Elect before Conversion (as Paul's striking down by the way, and Manasseh's chains were, &c.) for they are means of their Conversion; and in some sence may be said to be sanctified to them, and in another not. And yet God is not then strictly their Father (for they are not adopted till they receive Christ by Faith, John 1. 10, 11.) and therefore they are not so fatherly Chastisements. Where also you see, that it is not Christ's mere bearing the Curse for men, that maketh it no Curse, or evil to them: For it is evil

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and a Curse to many of the Elect, before Conversion, for whom yet Christ died.

Aphorism.

Therefore to say, that Christ hath taken away the Curse and Evil; and not the suffering, is a contradiction.

Animadvers.

Not so, seeing suffering, though sanctified, is suffering still; but so is it not still evil and a curse, because now it works for the good of those to whom it is sanctified; even as bitter pills and potions work for the good of sick persons.

Reply.

1. By [*Curse*] I mean, only the effect of the Commination of the Law of Nature violated, commonly called [*the Curse*]. I do not mean that which makes a man so unhappy, as we use to call men [*Cursed*] for.

2. If still sanctified suffering be not *malum*, then it is not *malum pœne*; and then it is not *pœna* [which is a natural evil inflicted for the defect of Moral good:] But you maintain it to be *pœna*.

3. It's a natural evil effecting accidentally a greater Good. Here it remains still a *natural evil* when sanctified. The sanctifying takes not away all the *natural evil*; but by a less evil preventeth a greater. Death is not *bonum naturale*, because sanctified. Pain is pain still, & *malum vel disconveniens natura*, and *punishment* still: The good is *accidental* to the punishment, and therefore makes it nevertheless to be *pœna, vel malum per se*, though at the same time it be by accident *magis bonum*. What is it that is accidentally good? is it not *malum pœne*? If so, it remaineth *malum pœne* still, or else you cannot say that *malum pœne* is accidentally good. And when all

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all is done, it is but an improper speech to say, that *Death* and *Pain* are *good*, because they are *accidentally* made the *means* of our good. The goodness is properly in their *end*, and *accidental effect* (and the Sanctifier) rather than in them: And therefore they are more properly said to be *submitted* to for the good that followeth them; than *desired* or *loved*: It is not *Pain*, or *Death*; but *Grace* and *God*, that I must *love*. Whereas, were they *good* indeed themselves, they might be *loved* themselves.

I do leave out the far greatest part of the Explanation of my meaning on this subject, because I did it lately and largely on the Animadversions of another Learned Brother; and I am backward to repetitions, because it is most for my own information that I examine your Animadversions.

I will not contend with you about these phrases; but only I would advise you, that you take heed of arguing thus: That which works for our good is sanctified to us, and so is no more evil: But sin worketh to our good; therefore it is sanctified, and is no more evil, but good.

Aphorism.

WHat Reason can be given, why God should not do us all that good without our sufferings, which now be doth by them, if there were not sin and wrath, and Law in them.

Animadvers.

1. Indeed if there were no sin, there should be no affliction; as if there were no sickness, there should be no medicine: Yet is not the *Medicine* evil, and a curse to the sick; neither is affliction to God's children.

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2. The Scripture doth shew us other reasons of our suffering; as, to conform us to *Christ*, Rom. 8. 29. with 17. to try us, 1 *Pet.* 4. 12. *Rev.* 2. 10. & 3. 10. and for the manifestation of God's glory, *John* 9. 3.

Reply.

1. An over-seeing Answer. The *Question* is of sins interest as the *efficient meritorious Cause*: The *Answer* is of sin as the *terminus amovendus*, or *privatio finis*. We do not differ in that, Whether the *curing of sin* be the *end of Chastisements*? but where it is so, yet, Whether *sin* be not the *meritorious Cause*, so far as it is *evil*? You might better have instanced in *Chastisement*, than *medicining* of Children. No wise Father chastiseth his Child, but his *fault* is the *meritorious Cause*, as well as the *final (Reduſive)* (his *Reformation* I mean.) You might therefore as truly have said, [There would be no *Chastisement*, if there were no *sin* meriting it,] as, [If there be no *sin* to be *cured* by it.] It is *essential* to *Punishment* (of which *Chastisement* is a *species*) that it be [for *sin* as the *meritorious Cause*, really or supposed.]

2. Your other assigned Reasons therefore are no Reasons; for they belong to the *final Cause*, and not to the *efficient*. And you do but leave me to renew my *Question*, What reason can you give, why God should have attained all those good ends (our *Trial*, *Conformity*, his *Glory*, &c.) *without* our suffering, which now he attaineth by it, if *sin* were not the *meritorious Cause*? and *some wrath* still in it? specially, when God hath fully told us, that he *afflicts* not *willingly*; that *man* suffereth but for his *sin*; that for the *iniquity* of *Jacob* is all this, &c. and that he will not *afflict* his *Creature* without its *desert*.

desert. If by [*Conformity to Christ*] you mean not to his *Holiness*, but to his *Suffering*: I answer, That is *no good* to us of it self, but an *evil*: For it was the *evil of Punishment* that we deserved that he bore; and therefore if it be a good to be therein conformed to him, then it is good to bear God's Vindictive wrath. Indeed we may have comfort in our suffering, in that we suffer but what Christ hath suffered (in several respects that I need not stand on :) But the good is, that our Conformity in suffering, tends to make us conform in Holiness, and so in Glory, in our measure.

Aphorism.

Page 71. **T**he sufferings of the godly, proceed from a mixture of love and anger, &c.

Animadvers.

Love and Anger are not opposite, but Love and Hatred: And you presently say, There is no hatred, though there be anger.

Reply.

They are not *fully opposite*, nor inconsistent; else I should not think Chastisement is from both. But sure there is some opposition: Let their Objects be judg. The Object of *Love*, is [*Present Good*], the Object of *Anger*, is [*Present Evil*]. Is here no opposition? Indeed *Ira* being in the *Iracible circa malum presens arduum*, and there being not any *bonum presens arduum*, hath no perfect contrary.

But what you here dislike, or wherein we disagree, you give me not to understand. But how you will reconcile your Concession here, with your former speech, that [*Sanctified Suffering is not evil,*]

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evil,] I know not. For surely if it proceed from *Anger* in any part, so far sin is the Cause (and the fruit of sin is to us evil,) and the effects of Anger, as such, will be evil, *malum p^{ro}pter*, to us. As therefore it comes from *sin*, and God's *Anger*, it still continueth *evil to us*: But as it comes from Christ's *Blood*, and God's *Love*, it is *good Accidentally and Eventually*, and the good to us is greater than the evil.

Aphorism.

Ibid. **D**eatb is one of the Enemies that is not yet overcome, &c. 1 Cor. 15. 26.

Animadvers.

Though Death be not fully and perfectly overcome till the Resurrection, yet to the godly it is not *evil*, nor a *curse*. The sting of it, *viz.* Sin, being taken away, it cannot hurt, but only convey unto a better life: *To me to live is Christ, and to die is gain*, Phil. 1. 21. *The sting of Death is sin, and the strength*, &c. 1 Cor. 15. 56, 57.

Reply.

1. This is answered already.
2. I confess the sting is taken out.
3. But if it be not evil; then, 1. How is it yet [*an Enemy*?] an Enemy, and no evil! 2. Why do you confess it a *Punishment*? If the sanctifying remove *all the evil*, and removeth the *penalty*; *Good* is no *punishment*. 3. Then it is a sin to have *any fear of, or aversness to Death*; (which I believe not.) For good cannot be the object of *timor* or *fuga*. 4. If it hurt not (as you affirm) why do men groan and fear it, and seek to avoid it? How doth sense deceive us, if *pain hurt not*? 5. Then why doth God make promises of *longer life*, and of *recovery from sickness*? And why doth he threaten *death*, and *pain*, and *shame*, and *loss*? &c. Is *good*, as such,

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the matter of *Threatnings*? 6. Then you may dare to forbear lamenting under God's afflicting hand, or taking notice of it as an evil, and sign of his displeasure! 7. And then you may dare to say, that you are not beholden to God for delivering you from any evil of suffering! For if it had come (as sickness, death, &c.) it would have been no evil. 8. Yea, it would rather be an evil to you, to save you from them, if they be merely good. 9. Then you need (yea may) not pray against evil of suffering; for none may pray against good as good. 10. Then the godly are incapable of *Chastisements*, because they are incapable of evil. But I suppose you will take heed of these Consequents. But enough of this.

It is *gain* to die accidentally: Not because death is not evil, but because it leads to a greater good: That which is called Deaths sting, is not all the evil of it.

Aphorism.

THe whole stream of Scripture, maketh Christ to manage that which lieth on us for our advantage and good.

Animadvers.

If it be so managed, though in it self simply considered it be evil, yet to us as so managed, it is good.

Reply.

It is evil to some-body, or not evil. It is not evil to it self, though in it self to us. It is *per se malum* *pena* to us; it is *per accidens* good. I doubt not but you will subscribe to this Explication, and that we in judgment agree.

Aphorism.

Page 79. **I** Know that it is the judgment of learned and godly men, that the Law as a Covenant of Works, is quite null and repealed, in regard of the sins of Believers.

Animadvers.

They mean (I suppose) so as that Believers are not to be tried by the Law, to stand or fall by it. See *Rom. 6.14. Gal. 3. 13. & 5. 18. 23.* Your self says, page 81. [*The alteration is not made in the Law, but in our estate and relation to the Law.*] This is enough, Our estate and relation to the Law is not now such, as that we should either be justified or condemned by it. The Law, as a Covenant, saith, *Do this and live, Rom. 10. 5. and, Cursed is every one that continueth not, &c. Gal. 3. 10.* Believers are not to live or die upon such terms; and therefore they are not under the Law as a Covenant of Works.

Reply.

This is a point of great difficulty and moment. I agree with your sence (if I understand you) where in I have hitherto been happy almost all along. But what made you think that I oppose men that were of my own mind? Indeed they are two sorts that I here oppose: 1. Those that use constantly to say, *The Law is abrogated, as to the condemning power of it, to Believers: But not to others, nor to them, as to the commanding power.* These (if Truth may take place of Modesty) are the common sort of those Divines that I have met with, that never studied the nature of Laws, and understand not what Abrogation is, nor how they contradict themselves in saying, It is abrogated to Believers, &c. When *Abrogation* is the proper annulling of a Law; and when it is null or abrogate, it can oblige none. 2. Those that better understand themselves in Politicks, and say,

say, that the *Covenant of Works* is *abrogated* properly, that is, *nulled*, so that no man in the World is under it. This is a very hard, yet weighty Controversie. I shall say little of it with you; 1. Because you agree with me. 2. I have newly writ largely of it with a very Learned Neighbour-Brother, Mr. G. Lawson (a man as accurately vers'd in Politicks as any Minister I know) this being the main subject of a larger Contest between him and me; wherein I confess he puts me harder to it than any man that I have dealt with, and I have received much light from his Animadversions.

Aphorism.

Page 82. **A**Nd absolute Discharge is granted to none in this Life: For even when we do perform the Condition, yet still the Discharge remains conditional, till we have quite finished our performance.

Animadvers.

There is such an absolute Discharge granted to some in this life, that there is no Condemnation belonging to them, *Rom. 8. 1. They have peace with God through our Lord Jesus Christ, Rom. 5. 1. they have everlasting life*, viz. begun in them.

Reply.

Yet we agree. I am wholly of your mind. But, 1. Our Discharge *before believing*, is conditional, as to *beginning* and *end*; and therefore not *actual*: (For *quod est in conditione, non est in obligatione: Et conditionale nihil ponit in esse.*) 2. Our Discharge upon our believing is *absolute* and *actual quoad primam possessionem*: But it is still *conditional quoad continuationem & consummationem*, till we have finished our course, overcome, and endured to the end. Yet it may be sure in God's Decree of uphold-

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ing us, that we may persevere, though it be conditional in the Law, or Testamental-Grant. For it is false which some assert, that, If the Condition be certain, it is no Condition, but absolute. For if it be contingent it sufficeth, though foreknown by the Donor.

Aphorism.

Page 83. **I**F this were not so, but Christ hath abrogated the first Covenant, &c.

Animadvers.

Your Reasons prove, that the first Covenant is still in force, but not that Believers are still under that Covenant, so as that either their Justification or Condemnation depend on it.

Reply.

1. I now say, the first Covenant is ceased. 2. Then they prove all that I desire. But why their Justification and Condemnation depends not on it, when yet the Law is in force, is worth the explicating.

Aphorism.

Ibid. **W**Hat the Law in force doth not threaten, that is not explicitly deserved, or due by Law.

Animadvers.

The Law doth threaten, but it cannot execute upon Believers what it threatneth: Christ hath redeemed us from the Curse of the Law, Gal. 3. 13. The strength of sin is the Law, but thanks be to God who hath given us the Victory through our Lord Jesus Christ, 1 Cor. 15. 56, 57.

Reply.

Still we agree as to the Law *de futuro*: But I confess Mr. L's Arguments are yet very knotty.

Aphor.

Aphorism.

Ibid. **I**T would follow that Christ died not to prevent or remove the Wrath and Curse, so deserved and due to us, for any but Adam's sin; nor to pardon our sins at all, but only to prevent our desert of Wrath and curse; and consequently to prevent our need of pardon.

Animadvers.

The Law is yet in force to shew us sin, and the desert of it; but not to condemn us for it, if we be in Christ, who hath satisfied the Law for us, and freed us from the Curse of it.

Reply.

I accept your Concession. But, 1. The Law concurs to the Constitution of Guilt, as well as to the Manifestation. 2. I suppose you speak *de condemnatione efficaci condemnationi judicis inseparabiliter connexâ*; and so it is true, else not: For the Law doth condemn us, *quantum in se*, before Christ do pardon us *per legem Remediantem*. 3. We are freed by Christ's Satisfaction, only when the fruits of it are conferred on us; that is on our believing, but not on the mere payment. So your sense.

Aphorism.

Page 85. **T**He New-Covenant threateneth not death to any sin, but final Unbelief; or at least to no sin without final Unbelief.

Animadvers.

I grant that the New-Covenant, promising Life on condition of Believing, may be said to threaten death only in case of final Unbelief; that is, except one continue in Unbelief unto the end, he shall not perish: 1. Yet when it is said, that *Christ will come in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ,*

2 Theff. 1. 7, 8. I conceive, that by *obeying the Gospel*, is meant obeying the *Moral Law*, to which even the Gospel it self doth require obedience, *Matth. 5. 17, 18, 19. & 1 Cor. 9. 21. & 1st. 2. 11, 12.* So that such as transgress the *Moral Law*, are liable to death, not only *by the Law*, but also *by the Gospel*, though the Gospel withal hold out pardon to those that believe, which the Law doth not. 2. Besides, few (I think) will deny, that the Old-Covenant is still of use to let us see what is due unto us for sin, and what need we have of Christ. But when it is said, that Believers are freed from the Law as a Covenant of Works; the meaning is, that they are not tied to those strict terms which are contained in that Covenant, namely, to obtain life upon condition of full and perfect obedience to the Law, or otherwise for any the least Transgression to incur eternal Damnation.

Reply.

This is the great Point that so many oppose; wherein yet you agree with me. 1. It is not only an *implicite* Threatning (implied in the Promise) to Unbelievers; but an *explicite*. 2. I believe not, that by the *Gospel of Christ*, 2 Theff. 1. 7, 8. is meant *directly* the *Moral Law*, as such: But obedience to the *Moral Law*, is implied in it, so far as it is the *Law of Christ*, to be sincerely obeyed, as a consequent of Faith, and implied in Faith. 3. I yet discern not that any is liable, or virtually-adjudged to death by the *New-Law* (as distinct from that of Works) for *Unbelief* or *Disobedience*, but on supposition that they be *final*. Indeed, whether it be *final* or *not*, men are at present children of Wrath that remain impenitent: But that is, because they are so by the *Law of Works*, and the Law of Grace hath *not yet delivered* them; but it saith not, that *they shall not be delivered*, but on supposal of perseverance to the end in that Impenitency. 4. The Old-Covenant is not only of

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use to let us see our *Due* : but first to constitute that *Due*, and then to manifest it.

Aphorism.

Page 86. **S**cripture plainly teacheth, That all men, even the *Elect*, are under the Law, till they believe.

Animadvers.

True : But not *after* they believe, as you seem to hold, p. 78, & 79. you plainly declare your self to dissent from those learned and godly men, who exempt Believers from the Law, as a Covenant of Works. Yet you yield as much as they (I presume) desire. p. 87. you cite the words of the Apostle, *They that are led by the Spirit, are not under the Law, and against such there is no Law, Gal. 5. 18, 23.* Page 88. you say, [The Obligation to Punishment is dead as to us. *Rom. 7. 6.* but not the Law void or dead in it self. I know not why any should desire more than is here granted : Neither do I believe, that those learned and godly men whom yet you profess your self to dissent from, did intend more.

Reply.

1. The intent of the first sort of them cannot be known by their words ; for they are self-contradictory. The intent of the second sort is for much more ; as you would be quickly brought to believe, if you did but read some Volumes of Papers written to me on this subject.

2. I am glad that I so far agree with you, that you can so hardly believe that any others differ from me (that are godly and learned.)

3. For my seeming to make Believers under the Law. I answer, So do you. They are *so far* under the Law, that it maketh *them guilty*, that is, obligeth them to punishment ; which is *Condemnatio Legis* : But this *guilt*, as it accrues, is *remitted* ; and this *Obligation* dissolved, when contracted ; and this

this *Condemnatio Legis*, shall never procure the *Condemnationem Judicis*, because there is in force, and still at hand *superaddita Lex Gratiæ Remedians*, dissolving the foresaid Obligation.

This is in brief my judgment of that great point. I dare not yield to them that say, *The Law is abrogated (de Futuro;)* nor to ordinary Divines, to say, *It is abrogated to Believers*, lest I should utterly deny a possibility of any pardon, by denying all reality of guilt: For where there is no *actual guilt* (though there may be Potential and Conditional, as some speak) there is no place for pardon. Where there is no Obligation, there can be no dissolving of that which is not.

Aphorism.

Page 89. **W** *Hosoever will repent, and believe in him to the end, shall be justified, &c.*

Animadvers.

No doubt, as in other Graces, so in Faith, perseverance is required. *Now the just shall live by faith: But if any man draw back, my Soul shall have no pleasure in him, Heb. 10. 38.* Yet Justification is promised simply to them that believe: *By him all that believe are justified, Acts 13. 39.* It is not suspended till a man be a Believer to the end. You will say, The continuance of Justification doth depend on the continuance of believing. I grant it: But true justifying Faith is never lost, nor true Justification ever reversed. *Whom he justifieth, them he also glorifieth, Rom. 8. 30.*

Reply.

Still we agree. 1. As if you marry a Beggar, your Riches and Honor is hers *inceptively*, or *quoad primam possessionem (& primum Jus)* on her consent or Marriage-Covenant: But the *continuance* is on condition of *continuing that consent and fidelity*. Our first, or begun-actual Justification in Law is on our first

first believing; but both the *continuance* and *consummation*, and the great Justification by *Sentence at Judgment*, and the benefit of *Glory* to be adjudged us thereupon, are all on condition of our perseverance and overcoming. 2. That justifying Faith is never lost, nor Justification hath any intercision, doth not contradict, but very well suit with the necessity of the said perseverance in Faith, as the condition of continued and consummate Justification. The Decree of God causeth that perseverance: But yet the Law (being the Rule for man to live by, and God to judge by, and not the opener of all his counsels) doth not (as a Law) always take notice of that. As God's Decree is, that all the Elect shall believe, and yet his *Law* doth most fitly require Faith of them, as the condition of their Justification and Glory.

Aphorism.

Ibid. **A**nd be moreover advanted to far greater Priviledges and Glory than they fell from.

Animadvers.

This seemeth to imply, that only an outward and earthly happiness was promised in the first Covenant, to which I have spoken before.

Reply.

It neither implieth, nor seemeth to imply any such thing, if, by [outward and earthly,] you mean *objective & materialiter*, consisting of outward and terrene blessings only. But whether *Adam's* high enjoyment of God, should have been on Earth, or in Heaven, I cannot tell. I will not pretend to be wiser than I am.

Aphorism.

Ibid. **A** *Nd for their neglect of that, shall suffer for greater Condemnation.*

Animadvers.

Not in kind, but only in degree, as I have also shewed before.

Reply.

1. That's all that I urge and desire you to yield to. The scratch of a pin, and the pulling off a mans flesh with pincers, are pains that differ not in kind, but degree: Yet in a Civil or Law sence, they differ *in kind*: For so a *natural gradual difference*, may constitute a *Civil or Moral specifick* difference.

2. Yet, if *pena damni* be any *pena*, your Assertion is not beyond dispute. For to be an adopted son in Christ, and a member of the Son of God, and one with him who is one with the Father, are priviledges which I cannot prove that *Adam* should have enjoyed, if he had not sinned, nor any of their kind.

Aphorism.

Page 91. **J** *Er. 31. 31, &c. Heb. 8. 8, &c. containeth not the full tenor of the whole New-Covenant: But either it is called the New-Covenant, because it expresseth the nature of the benefits of the New-Covenant, as they are offered on God's part, without mentioning mans conditions, &c.*

Animadvers.

What conditions on mans part can be assigned, which are not implied, *Jer. 31. 33. & Heb. 8. 10. I will put my Law in their inward parts, and will write it in their hearts?* Where also it is expressed that God will work these conditions which he doth require; as presently here you acknowledg, saying, Or
else

Promises seeming absolute. &c

He speaketh only of what God will do for his Elect in giving them the first Grace, and enabling them to perform the conditions of the New-Covenant.

Reply.

* *Memorandum*, That I have over, and over, and over professed my self of your judgment, as you confess, and I have fullier elsewhere expressed:

* Since the writing of this, the Context satisfieth me, that these Texts speak not of the first Grace.

Only taking it for more difficult than sometime I have done, I hold it not as so clear and certain a truth, but that in modesty I may take in the other opinion. If I must therefore argue against my self and you: I answer you, 1. If it should be but the Confirmation, Radication, or further degree of Grace that is here meant, then your Answer may be at hand. 2. What condition on mans part is there, that is not comprehended in circumcising the heart to love the Lord, and the heart of their seed? and yet it is promised *conditionally*, Deut: 31.3. What condition on mans part is there, that is not comprized in the gift of the *Holy Ghost*? Yet God giveth his *Holy Spirit* to them that ask it. And how oft is the *Holy Ghost* said to be given to them that believe? And Christ promiseth, *Prov. 1. Turn ye at my reproof, and [I will pour out my Spirit unto you.]* But this is against my self and you.

Aphorism.

Page 95. **H**E never maketh a relative change, where he doth not make a real also.

Animadvers.

1. Yet in your Animadversions on Mr. Bedford about Baptism, you seem to hold a Relative change in Infants, without

any real change in them; viz. That they are justified and freed from the guilt of sin, and yet are not *sanctified*, as we usually take the word, by the infusion of Grace into the Soul. I cannot see but that generally, as well in Infants as others, Justification and Sanctification, in that sense, go together, 1 Cor. 6. 11. Rom. 8. 9.

2. But to take your words in the full latitude and extent of them, they seem not true: For in the members of the visible Church, generally there is a relative change; they have special relation to God; and yet in many of them there is no real change; i. e. they are no more inwardly holy than mere Aliens.

Reply.

I confess you have now met with me: I ought to have spoken so cautelously, that my speech might not have been so obnoxious to a misinterpretation. But yet thus far I may justly Apologize: 1. I did not mean it of Infants or Ideots, but only of the Aged and Rational. 2. I plainly speak of a real change only, as necessary to give title to the relative. And I do not see yet, but this is true of all, for all your two Exceptions. And first for Infants, I answered, 1. They have not the relations of [justified, adapted Church-member, &c.] but upon a real change or work, to give them title: But that work is on the Parents (and not requisite in themselves) which gives title both to Parent and Child to the relative benefits. I said not, that [God never makes a relative change, where he makes not a real on the same person. 2. And for my judgment against Mr. Bedford: 1. I do shew my doubtfulness in that point: I have proved the relative change on Infants; when you have proved the real on them to be as common, then I will yield to you, and thank you. But you must be pleased to consider withal, how to resolve the difficulties on the other side; and answer both the

Arguments

Arguments of the Fathers, and Mr. *Bedford*, and *Davenant*, and *Ward*, &c. which are brought to prove the efficacy of Baptism to its just end *non-ponenti obicem*, if you deny the ordinary relative change on Infants : or if you yield it, but withal maintain the certain concurrence of an infusion of Grace (as you speak) even into them that after per-
 rish ; then be pleased to prove, that such true Sanctification (for so you call it) may be lost (which seems to be against your judgment) and answer the rest of my Arguments against Mr. *Bedford*. It is ealie enough to see inconveniences seeming to clog an Opinion : But we must withal consider the inconveniencies of the contrary Opinion. If you maintain, that the Child of a true Believer, presented to God by Baptism, according to his Ordinance, in Prayer and Faith by the Parents, doth not receive Remission of sin (certainly ;) I think you must either say, that *Remission is not an end of the Ordinance*, and so it is not a Seal of Remission, or of the Remitting-Covenant of Grace (which is not true ;) or else, that *God's Ordinances may miss of their ends, without mans causing-fault* ; and that God's Covenant to his People and their Seed, may be broken ; or else (encline to the Anabaptists ; and say) that *All the Seed of true Believers are not in the Covenant of Grace with God, nor should be baptized* ; and *we know not which of them it is that are in Covenant* : Or else devise another Covenant of Grace, containing only (*church priviledges*, and not *Remission* (which some call an *external Covenant*) as to the benefit promised ; and say, that the Seed of Believers are only in this, and Baptism sealeth only to this : Which leaveth the Children of Be-

lievers in as hopeless a case as the Anabaptists leave them : which contradicteth Scripture, which appointeth Baptism for higher ends , *viz.* for Remission of sins ; and which hath given the Anabaptists that advantage to insult, by playing upon that new-devised Covenant ; and even baffle us, when we cannot prove it from Scripture, and so doth much harden them, and encrease their number (as I know by experience of them.)

For the Text you cite, that *1 Cor. 6.11.* speaks expressly of the Aged ; and I think so doth that *Rom. 8.9.* The Word saith also, *He that believeth not, shall be damned,* and yet that is not extended to *Infants.* Besides, those Infants that have only *Remission,* and not the *Spirit,* will lose it (this may be said ;) and therefore are not Christ's in that strict sence, as those that have *both.* If you say, What if they die in Infancy ? Those of that judgment will answer you, That then (if the Parents were true Believers) it is a certain sign that they had the *Spirit* as well as *Remission.* So much of *Infants.*

2. And for your second Exception, I reply, 1. My speech fully shews, that I meant not *all Relations,* but only *saving Relations ;* as, *Remission, Justification, Adoption, &c.* But yet I see no appearance of strength against it in your Argument, if I *had* meant so. For is there *no real change* in the members of the *visible Church ?* Of *Infants* I have spoke before : And if there be none in the rest, then the Church differs little from the *Pagan World,* if they differ *only in Relation ;* and then any man may be baptized , whether he *profess Repentance and Faith* or not ? Is the *solemn Profession of believing in Christ,* and *repenting of all sin,* and *covenanting to forsake*

forsake the World, Flesh and Devil, and to fight under Christ's Banner faithfully to the death, is this no Real change ?

But I know you will say, It is not true Sanctification.

I reply, 1. Our Question is only of a *real change*, and not of *true Sanctification*. 2. As their *real change* is not true Sanctification, but *Profession*, or a *common change* ; so their *relative change* is not *true Justification*, but to be annumerated to visible Professors, and partake of common Priviledges. Not because the Covenant of God doth contain no more, or that they enter any other Covenant ; but because they perform not the conditions requisite to the participation of more, in that they do not sincerely accept the terms of the Covenant, and accordingly re-engage themselves to Christ.

Aphorism.

Page 103. **H**E must have a twofold Righteousness, answerable to the two Covenants, that expecteth to be justified. (vid. locum.)

Animadvers.

You speak of a twofold Righteousness, requisite and necessary unto Justification ; but (so far as I can judge) this Doctrine is not founded upon Scripture. For that shews us, that Christ's Satisfaction merely is the Righteousness whereby we are justified, though Faith be required on our part, that it may be imputed to us as ours, that so we may be justified by it. Faith is the condition whereby we are made partakers of that Righteousness, viz. Christ's Satisfaction ; and in that respect we are said to be justified by Faith, *Rom. 5. 1.* with *Acts 13. 39.* But that Faith is a distinct Righteousness, by which, tog ther with Christ's Satisfaction, we must be justified, seems to be as if we should make the Medicine and the applying of it two things co-ordinate each with other, when as the one is but subordinate and subservient, as it were, to the other, to work the cure ; the

Medicine being to no purpose, except it be applied: It cannot, I think, properly be said, that we are cured partly by the Medicine, and partly by the Application, but by the Medicine as applied: So neither is it proper to say, that we are justified partly by Christ's Satisfaction, and partly by Faith, each of them being a distinct Righteousness whereby we are justified, but that we are justified by Christ's Satisfaction as our only Righteousness in that respect; yet not by it simply considered; but as that whereby it is made ours, that we may be justified by it.

Reply.

You come now a little nearer the quick; and therein seem very strongly to dissent from me: But when all is examined, it proves most but in words, while you grant in sense all, or most that I desire. Yet because this is a point of so great moment, and you think here lieth my *πρότων* *ἰεῦδας*, I think necessary to handle it more fully. And because you pass over (without taking notice of it) the Explanation of my sense of Righteousness, I must briefly repeat it:

It is not the particular Virtue called Justice, by which we give *summa cuique* distributively, or commutatively, which we now are handling: It is in *sensu forensi* that we speak of Righteousness, and Justification. And in that sense, Righteousness is either *causa vel personae*. The persons Righteousness is joyned in the Righteousness of his Cause, and ever supporteth it. The Cause is sometime only one *Action* or *Habit*, or some few only; and then the person is justified but *secundum quid*; or as to that *Action* of which he was accused, and no further (by the Righteousness of that his Cause.) Sometime the Cause is all a mans *Actions* or *Dispositions* which are called in question, which he is put to justify:

He: And if he justifie: all, he fully justifieth ^{the} person, which is called *Justificatio personae*, in the most usual sense of that phrase. But yet a mans ^{life} may lye in other things than *Actions* or *Dispositions*: (of which anon) and he may have other ways to be justified.

The Righteousness in question is contrary to *guilt*. *Guilt* is twofold; 1. *Reatus culpe*; 2. *Reatus poenae*: The first so called, in reference to the Precept or Prohibition: The second, in reference directly to the Sanction.

So is there a twofold Righteousness; and in either of them is considerable, both the *forma*, and the *quasi-materia*. The Precept commandeth to do, or not do. He that obeyeth accordingly, is righteous and not *reus culpe*. The Sanction containeth Promises and Comminations, or determineth *de premio* & *poena*: He that is not *obligatus vel poenatus*, is righteous in respect to the Comminations; and he that hath *jus ad premium*, is righteous as to the *premiants act* of the Law.

As *Justification* supposeth *Accusation*; so *Righteousness* supposeth (in the Judicial sense of the word) a possibility of *Accusation*.

As the Law consisteth of these two parts (the preceptive (*de agenda vel non agenda*) and the Sanctions) so there is a twofold *Accusation* that we are liable to: 1. That we have sinned, or have *Reatum culpe*. 2. And that we are therefore *Obligati ad premium*, and have no title to the Reward. To be righteous, in respect of the former *Accusation* (if it be according to the Law of Works at least, that we are accused, or (as I think) the Law of Grace either) is to be *Non-peccator*, or to be *Innocent*. To

be righteous, in respect to the latter accusation, is to be *Non-obligatus ad penam*, or *non-condemnandus*; or to be rewarded, if the Accuser deny his title to the Reward: Or, if this last be questioned, whether [*Just.*] signifie [*Rewardable?*] yet we can question the former, Whether it signifie [*Non-obligatus ad penam.*]

The formal nature of [*Righteousness*] therefore is relative: Even such a transcendental relation is it, as is *Reatus*, to which it is opposed, and as *Debitum* is, which is the common formal nature of all proper *Moralis*. And for the *fundamentum* and subject of this relation: The first subject of *Righteousness* which is opposed to *Reatus culpæ*, is *Actio vel Actionis suspensio* (under which is comprized the *Dispositio*;) And from the *Action*, it resulteth to the *Agent* or *Person*, who is the last subject of it: The *Person* is therefore righteous (in this first sense) because his *actions* and *dispositions* are righteous.

The subject of the latter sort of *Righteousness* (which is opposite to *Reatus pænæ*) is only the *person*.

The immediate *fundamentum* of the former *Righteousness*, as it is *personæ*, is the *justitia actionum & dispositionum*, as being *his own*: And so it is a relation founded in a relation, and both *Moral*.

The immediate *fundamentum* of the *Righteousness* of his *actions*, is yet another relation, viz. Their Conformity to the *Precept* or *Rule* (considering this Conformity *in esse Reali*, as it is presupposed to the *esse Morale*.) For it is presupposed, that my *action* be the same that is commanded, considering both the *Command* and *Action* merely *in genere entis*, before we consider that *action* as *debitum*

causa generalis moris: And the *fundamentum* of this relation of Conformity, is immediately, the *proportio quantitativa, vel, perfectio adaequata, actionum quoad regulam*. So that the remote *fundamentum* of this Conformity, is the same with the *subiectum*, that is, the *Action*, themselves, or the *Disposition*: *Et ita remote fundatur in actione & qualitate*; And the nearest *fundamentum* is that degree and number of *actiones*, wherein consisteth that perfection which is the *Adequation* to the Rule; and so it is founded in *quantitate vel graduati perfectione*. For this Conformity containeth, as it were, a conjunction of a twofold relation, that is, *similitudo (remotius)* and *aequalitas (proprie)*. So much of that first Righteousness, which is a Conformity to the Precept as Precept.

Where observe next, that this is none of our Righteousness, as I have proved, I think, in the Aphorisms: That we have in such Righteousness, as in our own Works, is beyond doubt, among all good Christians. And that we have no such Righteousness of Christ (in this form, or as such) imputed to us strictly, and in it self, I perceive you and I are agreed. (Though I will not be so peremptory as to condemn them that maintain, [the Imputation of Christ's Righteousness of this kind, as made ours only by Faith,] upon the right of Union, as being Civiliter one person with Christ;) yet I utterly renounce their Do-

* Though I hold it a perilous Doctrine.

ctrine, that make this Righteousness ours, on the ground of our interest in the mere payment, before any Faith; as if Christ obeyed *in nostrâ personâ*, and so make us *one with Christ before Faith*: For I could

shew

shew; that this overthroweth the main substance of the Gospel. I judg that God doth not for Christ's Righteousness esteem us to be *non peccatores*, but to be *non condemnandos*; and so to be *quasi non peccatores quantum ad reatum pena*.

It is therefore the second kind of Righteousness (*non Debitum * pene*) which

* *Fus ad impunita-* is ours, and which we have
com & vitam. here to enquire after. The re-

lative form of this I have spoke of. The subject is the person himself. (To say that Christ is righteous for us, if we our selves be not also righteous, is no more to our comfort; than that Christ shall be glorified for us, when we our selves shall perish.) The fundamentum of this relation is twofold: The first and immediate, which is the efficient cause of our Righteousness, is without the person, viz. the Donation or Constitution of the Law or Covenant. The second subordinate, more remote, and less proper Foundation, is in our

By *Titulus* here I mean but that which we must produce of our own, to prove our special right: And not the *fundamentum juris* in full sense. For that is the Deed of gift, which therefore is most properly our title.

title to that Donation: (I call it *Titulus* in the Law-*book*) (though *duo fundamenta immediata faciunt dupplicem relationem, tamen duo fundamenta subordinata non item*.) Or, if you will call the Law or Gift only the *fundamentum* and title, and the other but the *condition*. This *Titulus*

containeth in it two things considerable: 1. *Rationem formalem Tituli*. 2. *Rationem fundamentalem, vel causalem*. *Titulus ad beneficium ex conditione datum (præter ipsam denationem) est conditionis præstatio.*

praesens. Hic igitur ratio fundamentalis est duplex :

1. *Causa conditionis, quâ conditio est.* 2. *Causa praestantionis vel conditionis quâ praesens.* *Causa conditionis quâ conditio est videtur duplex.* 1. *Remotior & quasi materialis quâ est Aptitudo rei ad hoc officium.* This *Aptitudo* is denominated in its respect to the ends of the Legislator : which ends are two, 1. That himself and Laws receive no dishonor or wrong. 2. That the subject or party obliged, have a meet way to receive the benefit. Accordingly, the condition is *naturaliter apta*, 1. Which consisteth in the Creatures performance of its duty in perfection (as in the Old-Law;) or else, which supposing the wrong of the Legislator repaired, doth give the Repairer also the honor of his Grace (as Faith doth in the New-Covenant :) The former containeth a meritorious Dignity; the latter presupposeth it elsewhere. 2. Which containeth a fitness to the ascertaining our benefit (this is but subordinate, or less principal.) 2. *Causa conditionis quâ talis Proximus, est Institutio Legis vel fœderis :* This is the very immediate fundamentum, whence the *formalis ratio conditionis* doth result. It is a *Condition*, because the Legislator or Donor doth constitute it such. It is the immediate result of his Constitution, or discovered will.

Where note, that this Act of the Law [*Instituere conditionem*] is quite different from that other Act which I named a little before, viz. [*Constituere debitum praemii vel poenae.*] Both are contained in one sentence; [*If thou obey perfectly to the end, thou shalt live*] or, [*If thou believe, thou shalt be justified, and not come into condemnation, nor perish.*] But the former part of the sentence, [*If thou believe,*] or, [*Whosoever believeth,*] doth institute the condition :

And

And the latter part doth institute the *debitum praeiudicium* and so for the *debitum poenae*. Also, this Institution of the *condition* as a *condition*, is quite different from the Instituting of the *dueness* of the same thing *ut officium*, as a *mere duty*: Which is done by the *Precept* as a *Precept* absolutely; and, not in connexion to the *Sanction*, the performance whereof doth only institute the first sort of Righteousness opposite to *reatus culpa*, which I before spoke of. So much *de fundamentali ratione conditionis, quae conditio-*

2. And then for *conditio qua praestita*, or the performance it self, which doth most immediately make it to be *Titulus secundarius*; it is the *Actus praestantis*: The interest of the party receiving the benefit, is in all this implied (else is it not *conditio praestita*.)

Here note these Propositions:

Prop. 1. The form of this Righteousness, is neither the *Law*, nor the *Title*, nor any *Habit* or *Act* which make up the *Title*; nor any *Merit* or *Satisfaction* prerequisite to the *Title*: But only the [*non debitum poenae*,] to be [*not guilty*;] *non obligatus ad poenam*, [*non condemnandus*:] or, *Jus ad impunitatem* (*quoad poenam damni & sensus; jus ad vitam eternam, per Christi justitiam promeritum & gratis* (*sub conditione receptionis congruae*) *donatum*.)

Prop. 2. *Man's own Actions* are not the *fundamentum immediatum* of his Righteousness: But the Constitution or tenor of the *Law* or *Covenant* is it. This will be thought strange by some perhaps, that *Adam's perfect obedience* did not immediately constitute him righteous, or *non reum poenae*; but that we should be made righteous by *God's Law* without us, more properly and immediately, than the *Habits* and *Acts* of holiness within us, and performed

ed by us. But it is clear: For Righteousness (now in question) is but the *debitum premii*, or *non debitum pœnæ*: And *debitum* is the immediate result or product of the Law or Gift, and not of our Actions.

But you may object, At least our Acts are the material cause.

I answer, If by the matter, you mean the subject, then they are not here: For here only the person is the subject righteous (*non obligatus ad pœnam*!) But the matter of our Title-condition they may be.

Prop. 3. In several senses therefore the Form, the *Fundamentum* and the Title may be called, [our Righteousness:] But so, as one be not taken for the other; 1. When we say, the Form is our Righteousness, it is but an explicatory Proposition *de nomine*; for otherwise *nihil predicatur de seipso*: The same thing is not the subject and predicate. 2. The Gospel Donation or Constitution *de non condemnando fidelis*, may be called our Righteousness *fundamentatiter*, as being the direct efficient thereof: As the Law's Constitution *de non condemnando perfecti obedientis*, was the *fundamentum* of Adam's Righteousness. 3. But most commonly we give the name to the *conditio prestita*, which is our Title secondary to Righteousness. Of which in particular we must speak more anon.

And thus I have given you my thoughts about the nature of Righteousness in general, and the first distribution of it from the two parts of the Law, Precept and Sanction. Now I come to the second necessary distribution of it, which is from the two distinct Laws or Covenants; which is the thing that you

deny:

deny: And here I will, 1. Prove, that *there is a twofold Righteousness* necessary in respect of the *two Covenants*. 2. And shew you the *nature* of them, and the *difference* between them. 3. The necessity hence of a *twofold Justification*; and in particular, of a *Justification by Works*. 4. I shall tell you of some Learned Divines that fully hold forth this Doctrine as I do. And,

1. That here are *two distinct Righteousnesses* necessary, I shall prove now to you from these six several *Mediums*; which I think best, both for speed and strength, to lay all together. Where there are, 1. *Distinct Laws*, which our Righteousness must respect. 2. And *distinct Legislators* or *Judges*. 3. And *distinct Accusations*. 4. And *distinct Termini proximi*. 5. And *distinct Termini remotiores*. 6. And *distinct Titles*: there must needs be *distinct Righteousnesses*: But so it is in the present case; therefore, &c.

Yet one of these alone will be a sufficient proof. And, 1. If there be *distinct Laws* from whose condemnation we must be freed, and which require *distinct conditions* of that freedom, then there are *distinct Righteousnesses*: But, &c. therefore, &c.

Yet here is a great difference (of which more anon.) The *Law of Works* doth not *justify us*, nor cease to condemn us, because Christ satisfied not *the Law* properly, but the *Lawgiver*: For the Law knows no satisfaction strictly so called; but requireth *solutionem vel officii præcepti, vel pœna comminate* (*si ita dicam*.) It was neither of these that Christ performed: For *Adio Noxialis sequitur caput*. But yet Christ satisfied God as the *Legislator* of that Law, and so satisfied the *ends* of the Law;

So that though for all this Satisfaction, the Law condemns us still (as knowing no such thing as Satisfaction, it being a *supra*-legal act to admit of Satisfaction which is *redditio equivalentis, loco ipsius debiti*;) yet *Deus ut iudex secundum hanc legem*, condemneth us not: The *condemnatio legis*, is but *condemnatio virtualis & impropria*: *Condemnatio enim strictissime sumpta, est sententia*. It is therefore *condemnatio iudicis* that is the full proper condemnation; and this we are freed from. Not *ne fit*, that it be not at all; for God sentenced man presently on the fall, in part: But, 1. *ne fit plena & rigorosa*; God did not fully then sentence according to the sence of the Law. 2. *Ne fit-executio vel plena, vel continuata*: So that though it be *ex post-facto*, when the Sentence is past, that Satisfaction is given, yet it is the ground of our Deliverance, and so that we are not *plene & ad pœnam perpetuam condemnandi per iudicem propter violationem istius legis*. The execution would have been full and continued, and that in rigor, if Satisfaction had not been made. Besides, though God had past Sentence on man for his sin at first, yet not on particular persons for all the sins of their lives, which are after committed against that Law: So that the *Legislator* will call Satisfaction [Righteousness,] as attaining his Legal ends, though that Law it self will not: And the Law it self did necessitate it.

2. And here is a *distinct Legislator and Judg*. *Deus Creator* makes the first Law, requiring perfect obedience; and for want of it, beginneth Sentence and Execution, and admitteth of Satisfaction for the stay of it, and for our full deliverance from the incurred misery. Upon which Satisfaction received,

he giveth up all to the Redeemer, and himself judgeth
no man, but giveth all judgment to the
 John 5. 22. *Son: And at the Sons Judgment, it will be*
 part of our *deliverance* to be freed from
 the *Judgment* or *Condemnation* of God as *Creator*.
 I mean, as *Judex secundum solam legem primam*: So
 that though he judg not, yet that is our *freedom*;
 for *non judicari hoc modo, is non condemnari*.

3. But most plain and undeniable it is, that we
 are liable in Judgment to *distinct Accusations*; not
 only *circumstantially distinct* (for I will not distribute
 à *Circumstantiis*) but even as to *distinct Laws vio-*
lated, or distinct kind of sins, and distinct Commina-
tions against us, and *distinct penalties* incurred, and
distinct conditions unperformed (of which after.)

1. We are liable to be accused as *sinners* in gen-
 eral, and so as having *broken the first Law*, and there-
 by deserved the *penalty*. This is a *true Accusation*,
 and against it *directly* there is *no Justification*. But
 against the *annexed Accusation*, that [therefore we
 are *per judicem condemnandi ut obligati ad poenam*]
 we must be justified, as by pleading the *Dissolution*
of the Obligation per legem remediante, as the *effi-*
cient cause; so by pleading *Christ's Satisfaction* as
 the *meritorious cause*, and *quasi materia* of our *Righ-*
teousness; and as being a valuable consideration for
 the dissolving of our obligation to punishment.

But then we are liable to a *second Accusation*;
 viz. *That we have no right in Christ, and the benefits*
of his Satisfaction: That we are not *Believers*, and
 that therefore we are *guilty of that far sorer punish-*
ment. Is not this *Accusation toto Cælo* different
 from the former? If *this Accusation* be true, the
 sinner must be condemned for want of *title to Christ*;
 and

and that on two grounds, 1. Because he is left undelivered from the condemnation of the *first Law*. 2. Because he is found guilty by the tenor of the *New-Law*, both of the said *non-liberation*, and of the *additional punishment*. But if this Accusation be false, we are justified, as we next shew, by pleading *Not guilty*.

Furthermore, this *Accusation* may be threefold ;

1. That we are *non-Credentes, not Believers* at all, but Pagans.

2. Or that we are not *sincere Credentes, but Hypocrites*, and not *true Believers*.

3. Or that we were *solifidians*, and added not *sincere obedience* to our *Faith*, and that to the end. Surely against these several Accusations, we must have several ways of Justification.

4. There are also several *Termini* or *Sentences*, from which by Justification they are to be freed ; that is, both from being sentenced by *God-Creator, as Legislator of the first Law* ; and from being sentenced by *Christ the Redeemer, as Legislator of the New-Law*.

5. The *Termini remotiores* also are distinct : One Condemnation which we must be justified against is, that *Death* threatned *Gen. 3*. The other Condemnation that by Justification must be prevented is, a far sorer punishment.

6. And lastly, there are several *Titles* or *Pleas* against these sentences. Do you think, if Satan accuse you to be a final *Unbeliever*, or an *Hypocrite*, that it will justify you to plead, [*Christ hath satisfied ?*] Or if he say, [*Thou art a sinner,*] is it enough to say, [*I do believe ?*] No : But when he pleadeth, [*Thou hast sinned, and therefore shouldst be condemned according to the Law :*] We must plead, [*quo-*

ad Meritum; Christ hath made Satisfaction, and the merit of that sufficeth, against the demerit of my sin, and, *quoad legis constitutionem*, the Obligation of the first Law is dissolved by the Grant of the latter. [So that Christ's Satisfaction as to the point of Merit, (which is the *Aptitudo ad officium conditionis* in the first Law) is *loco conditionis à nobis præstita*: And so far is our Title. But then because it being not of our own performance, there must concur our actual interest, to make it to be *formaliter Titulus* to us; and this interest is by God conveyed by a New-Covenant or Law, and this New-Law or Grant, is again conditional. Hence it followeth, that we are devolved over to the New-Law, before our Justification and Deliverance from the Old is absolute and compleat: And so, though Christ's Satisfaction be compleat, and *perfecta satisfactio*, and nothing be wanting *quoad meritum*; yet it is but *Titulus aptitudinalis, vel conditionalis*; wanting nothing in it self, but something to appropriate it to us to apply it,

If any had rather call Faith *Conditio Tituli*, than *ipse Titulus*, I do not dislike it, but think it the properest speech.

and give us interest; And that is, 1. On God's part, his Grant or Promise. 2. On our part, the performance of the Condition of this New-Law or Promise. So that as to our Deliverance or Justification from the Condemnation of the first Law, we have a threefold Title necessary to plead; or a Title thus divided: 1. *Quoad Meritum*, Christ's Satisfaction is our only Title. 2. *Quoad Appropriationem vel Applicationem*: 1. God's gift, in Christ's Testament. 2. Our performing the Conditions (though the last be most imperfectly called Title.) As if Adam had perfectly obeyed, there

there would have been in his Obedience: 1. The *meritorious Value*. 2. The *personal Interest*. So now *Christ's Satisfaction* is imputed to us for Righteousness, as to the *Merit and Value*. But the *New-Covenant* giveth the *personal Interest*: And because it gives it but *conditionally*, therefore *our performance* is of necessity to *our personal Interest* as the Condition.

But then here being a *New-Law* (*Lex remediandi*) made for this *Conveyance*, here is occasion of a *New-Accusation*, *New-Plea*, and so a *New-Righteousness* and *Justification*: So that here is *nova causa*, and therefore must needs be *nova justitia & justificatio*. The Question was in the first cause, [*Whether the Prisoner or accused be condemnandus as a sinner, for breaking the Law of Works?*] *Quoad meritum*, it is presently determined for all: *Christ's Satisfaction* was *sufficiens pretium*. But the case cannot be fully decided by that, for then the *personal Interest* is questioned: Whereupon the cause is devolved to the *New-Law*, and the performance of its Condition. And there comes in the *second cause*: [*Whether the Defendants have performed the Condition of the New-Law or Covenant?*] And here the Condition hath not *ad aptitudinem, rationem Meriti*: Here he must be justified by producing his Faith in the Redeemer, which is the Condition: Which is the *quasi-materia* of that his Righteousness, and so his nearest Title to Justification. For if he be accused of *final Unbelief or Rebellion*, he must plead [*Not guilty.*] And here *his Acts* must first be justified, before he can be justified: Not that they must be justified *against every Charge* that can be brought against them, or as not being *sinful*, or as being a Conformity to the

Law of Works, or yet fully to the mere preceptive part of the New-Law : But as being the true performance of the Condition of the New-Law ; which is the thing to be made good, when the Accusation is, that we have not performed that Condition.

Note, That where I said before, that this sort of Justification [*to be non-obligatus ad poenam*] belongeth immediately to the man as the only subject, and not first to his actions : Yet I deny not, but his actions may be the conditional ground of it, as evil actions are the meritorious cause of guilt ; only it is improper to say, that the action is guilty, or *obligatus ad poenam*.

For indeed it is another sort of *justitia*, another relation, which we are now speaking of, distinct from [*non reus poenae* :] I did not mention it before as a third sort of Righteousness constituted by the Law : 1. Because it is only conditional Laws that constitute it : And, 2. Not all those neither, because sometime a Condition may not be *actio potestativa vel arbitraria* ; but it may be either something casual, or some action or thing that is in anothers power. 3. And it is but *subordinate*, or a means to the last sort of Righteousness [*non reatus poenae* :] But yet indeed where Laws are (in their *Sanction*) conditional, they cause a threefold guilt, or a threefold Righteousness: 1. *Reatus culpa qua talis* (by the Precept :) And so a Righteousness which is *non Reatus culpa*. 2. *Reatus non prestite conditionis, qua talis* (by the act of Law which constituteth the Condition :) And so a Righteousness which consisteth in performing the Condition. 3. *Reatus poenae propter non prestitam conditionem* (by the act of the Law instituting *Poenam* :) And so a Righteousness contrary.

trary. Now the last of these is only on the *person for the action*, and not *on the action*. But the two first, are both first on the *action*, and then on the *person*: Because *Adam's actions* were conform to the *Precept*, and so *just*; therefore *Adam* was reputed conform to the *Precept*, and so *just*. Because *Paul* did perform the *Conditions* of the New-Covenant, his *action* of *Faith* and sincere Obedience was conform to that Covenant, so far as it instituted the Condition; and in that sense *just*: And if any had accused *Paul's* actions as being *no true performance* of the *Condition* of the New-Law or Testament, *they* might first be justified from their own Justice, and then *be* consequently *be* in that point *just* by result therefrom, because the *actions* were his own, and so justified thereby against the Accusation of *non-performance*.

And this is it that we use to call the *quasi-materia* of our Righteousness; *viz.* that which is the *subjectum primum* of it, from whence it resulteth on our selves as the *subjectum ultimum*, and there resteth. The perfect Obedience of *Adam* in Innocency, was the *subjectum primum justitie*, from whence it flowed to *Adam's* person as the ultimate principal subject. In reference to the mere Law of Works, we have *no Righteousness* strictly so called: But as to the *Legislator* of that Law, and the *sententia judicis*, we have a *Righteousness*; and the *subjectum primum* of that is, *Christ's Satisfaction* without us, which was equivalent to our Obedience or Punishment. And therefore we use to call *Christ's Satisfaction*, both the *meritorious cause*, and the *matter* of our Legal-Righteousness. So when the case is, *Whether we are true performers of the Gospel-condition?* there our

Perfor-

Performance it self must first be *just* (in that) and *justified* as the *subjectum primum* of our Righteousness: And thence we our selves must by result be just, and so be justified by that as the *quasi-materia* of that Righteousness. So that the same Faith, which in our first cause, is but *Titulus ad justitiam Christi sanguine acquisitam* (or rather only *conditio Tituli*;) is afterwards in the *second* cause, our *ipsa justitia*: For when it is *ipse Titulus* that is questioned, and so made the subject of the cause, then the *firmness* or *solidity* of that *Title* is also the *ipsa justitia*. For it is the *justitia cause*, and consequently must be *materially* the *justitia Persona*: I say not his *Righteousness universal*, and in *all respects*; but his *Righteousness so far*, and *as to that cause*. Thus I have shewed you the necessity of a twofold Righteousness: The proofs from particular Texts of Scripture, are already in the Aphorisms, and more shall be said of it anon, if I find a call to it.

2. Now for the *nature* and difference of these Righteousnesses, though it be fully expressed in what is said already, yet I shall add these Differences more particularly, wherein the nature will be clearer understood.

1. One Righteousness consisteth in [*our non-obligation to punishment by the Law of Works, notwithstanding our sinning against it*;) because that *Obligation* is *dissolved* upon Satisfaction made by Christ. The *other* Righteousness consisteth in, [*our non-obligation to the far greater punishment, and also to the non-liberation from former misery, which are threatened by the New-Covenant.*] This first difference is, from the different Laws or Covenants, which have different Conditions; and the fulfilling of the

Condition

Condition of each Covenant or Law, is that which is by that Covenant called the *matter* of our Righteousness; as that from whence the Immunity from the Penalty doth result.

2. Herein I express the second difference, that it is from several punishments that we are freed from. And therefore it is not the same Righteousness to be *non reus hujus pœnæ*, and to be *non reus alterius pœnæ*.

If you say as some do, that the New-Law hath no proper penalty of its own.

Answer. 1. It is not so: For even already you acknowledge, that it hath a penalty *gradually* differing: And the extremest pain of the Stone is so gradually different from the least pain of that kind, that it may constitute a specifick difference in some sense.

Object. But there are pains gradually different, due by the same Law.

Answer. But when it is due by a *distinct* Law, on *distinct* terms, there is requisite a *distinct* Plea for Absolution. 2. *Non-liberation* is the penalty threatened by the New-Law. He that believeth not, shall not be delivered from the Curse of the first Law. Here the *same* penalty *materially*, is the penalty of two distinct Laws, and *formally* two distinct penalties, *viz.* of the first Law, as a penalty first due by it; and of the New-Law, as it is a *non-liberation* threatened by it.

Object. This penalty we should have been liable to, had there been no New-Covenant.

Answer. Not *formaliter*: For it would have been but a Privation of the good of the first Covenant, but not a *Privation* (but mere Negation) of the

Liberation

Liberation purchased and offered, which is the good of the New-Covenant. For it cannot be a *Privation*, till there be some *hope* or *means* of our enjoying it: And therefore to the Devils, the loss of God is *Privatio*; but their *non-liberation* from that misery and loss is no *Privation*: For they never had means or hopes to attain such a *Liberation*; e. g. If a hundred men lye in Prison for Murther, and fifty of them be put death without remedy: These die on the Law against Murther. But if the Parliament to the other fifty make a pardoning Act of Grace, saying, [All that will thankfully accept it, and come out of Prison, shall be pardoned, and the rest shall die by double Torments:] Here now the additional Torment is for their ungrateful refusal of pardon, not for the first fault; and the first deserved death is for both: As it is *such a death*, it is the penalty of the Law against Murther; but as it is a death inflicted after the offer of pardon (which did, as it were, conditionally give a new-life) so it is the penalty of the Law of Grace, which penalty hath in it more than the former; the loss or *Privation* of a *New-life*, and the *non-liberation* from the formerly-adjudged death. Thus it is in our present case so plainly, that I need not apply it.

3. A third Difference is this: Our first Righteousness is without us, in the *Merit and Satisfaction* of another, Jesus Christ; and in his free gift by Covenant. But our *second Righteousness* is within us, and by us: For the New-Lawgiver will not admit of a *Mediator* to believe, and repent, and obey Christ for us; nor of *Satisfaction* for our final Impenitency, Rebellion or Unbelief.

4. Dif-

4. Difference: The first Righteousness is by Divines said to be the same thing with *Remission of sin*; and in substance it is so. The *second Righteousness* is so far from it, that (as to the point in question) it consisteth in *Innocency*, or *Not-guiltiness*, that is, of the *non-performance* of the *Condition* of the *New-Covenant*.

5. The first Righteousness is opposite to that guilt which sin in general procureth. The second is opposite only to that guilt which is procured by *one kind of sin* in *special*, viz. Rejecting finally the Lord that bought us.

6. The first Righteousness, as it is materially in Christ's Satisfaction, is not the *Idem* which the Law required, but the *Tantundem*. The second is the *same* which is required by the *New-Law*, as its *Condition*.

7. The first Righteousness, as it is materially in Christ's Satisfaction, is not so denominated by the Law it self (which required the *Idem*, and not the *Tantundem*, *aut obedientiam aut pœnam delinquentis*, & *non pœnam innocentis*; but by the *Legislator* who is above Law. The second Righteousness is a Conformity to the Law of Grace it self, as it requireth it as a *Condition*.

8. The first Righteousness is, that we may be justified à *condemnatione Legis*, by *dissolving* its Obligation already contracted. The second is, that we may *prevent condemnationem Legis nove*, and may *not contract* the guilt.

9. The first Righteousness seemeth to justify us against a *true Accusation*, [That we by sin deserved death.] The second serveth to justify us only against a *false Accusation*, [That we have not performed

performed the Condition of the New-Covenant, that is, that we have finally rejected Christ.

10. The Righteousness of the first Covenant, as required by the Covenant, lyeth in so full *Perfection of duty*, that the performance is honorable to the Creature, and would have made the reward to be of *Debt*: And as it is in Christ's Satisfaction, it is accordingly yet *more* honorable to the *Satisfier*. But the *second* Righteousness (the performance of the Condition of the New-Covenant) is purposely designed to another use; to be the sinners *self-denying* acknowledgment of his sin and misery, and insufficiency to deliver himself, and so to put all the honor from himself of his recovery, and to honor the Free-Grace of the Redeemer. So that it is not *Merit* that is its *Aptitudo ad officium conditionis*, but the glorifying of him that hath merited for us.

11. The matter of the first Righteousness is inconsistent with sin in the Performer; because the *Precept* and the *Condition* are of *equal extent*: The *perfect obeying* of the Precept, is the *Condition*. But the Righteousness of the *second Law*, may, and doth consist with *sin* against the *Precept* of that same *Law*, because the *Condition* is not of so large extent as the *Duty commanded*. Christ *commandeth* us much more than he hath directly made the *Conditions* of his Covenant. Indeed *sincere Obedience* to him is part of his Condition; and so the Precept of perfect duty, is the Rule according to which sincere Obedience doth labour to square its actions: And so the *particular duties* may be said *materially* to belong to the *Condition*: But it is but *remotely*, so far as they are necessarily the matter of *sincere Obedience*. For many a duty may be omitted, and yet Obedience be sincere. Google 12. Chiefly

12. Chiefly observe, that the first Righteousness is a *justitia universalis*, where it is performed by the person himself: And it is *universalis exceptâ vel salvâ conditionis necessitate*, when it is performed by another (by Christ) and so given us. But the second Righteousness, consisting in our performance of the New-Covenants Condition, is but *justitia particularis vel secundum quid*, as to this particular cause. I say, that the first had been *justitia universalis*, if performed by our selves (*vel naturaliter vel civiliter ac per delegatum nostrum* :) For then we had been absolutely and perfectly innocent. But being performed by another (*equivalenter in Satisfactione*) and one that was not our Delegate, but a free Undertaker, therefore it was none of ours upon the mere performance; and therefore the Performer and the Acceptor did themselves choose on what terms it should be applied to us, or be made ours *quoad fructus*: And the terms resolved on were the New-Covenants Conditions, which are now required of us to our participation hereof. So that now Christ's Satisfaction is not *simpliciter* our *universal Righteousness*; for then there were no need of any other of any sort, to any end, no not the Inherent Righteousness, as commonly acknowledged. But it is our *universal Righteousness*, except only as to performance of the Condition of its Application: For Christ never died for the *final non-performance* of this: And where it is performed (as it is by all that are saved) he need no more to die for their *non-performance*, than for any nominal, or falsely-charged sin, which is no sin, but a duty. In all conditional Grants, the Condition is excepted from the Grant. *Quod est in conditione non est in obligatione.*

Further, where I call the second, [*a particular Righteousness,*] understand, that there is a *twofold particular Righteousness*, according to the cause. One when the cause is of small moment to the plenary Justification and Liberation of the accused: So any Reprobate, or the Devil himself, may be falsely accused, and may be righteous as to the matter that he is accused of (as *Bradshaw* truly observes.) But the other is, when the cause is of so great moment, that the Justification or Condemnation, the Life or Death of the party depends upon it, as being the very Condition of that Act of Grace, or remedying Law which all our hope is in, and by which we must be judged: This is our last.

And here I must either explain or reverse my speech in *Aphorif. p. 203.* [*Because there is no danger to us from false Accusation before the All-knowing God, therefore Scripture saith nothing of any such Justification.*] Indeed we are in no danger of this or any Accusation (those that are in Christ:) But it is evident in *Matth. 25.* and all other descriptions of the Judgment-process, that the main point that will be in question and tryal will be, *Whether we were true Believers or Performers of the Condition of the Covenant of Grace, or not?* and so, *Whether we have that personal Inherent Righteousness, which is the Condition of our interest in Christ and his benefits.* And therefore the Accuser hath no hope in any other Plea against any man, but that he is an *Unbeliever*, or Rejecter of recovering mercy. He is not so ignorant of Scripture, as to think to prevail for mens Condemnation, merely because they are *sinners*, when he knows they will plead, that *Christ hath satisfied.* But he will labour to
 prove,

prove, that *Christ's Satisfaction* shall not *absolve* them, because they have *no right in him*, as having not performed his *Conditions* for participation. On this the sinner must stand or fall, and the final Sentence pass.

13. The last Difference also especially to be noted is, That the *first Righteousness* is necessary primarily, as being the *Creatures Perfection* justly required by the holy sin-hating Creator. But the second Righteousness (personal) is required *propter aliud*, in subordination to the first, as a means to its end : And so stands in no opposition to it, nor doth it argue it of any imperfection ; no more than the necessity of a means doth signify any imperfection in the end. The whole reason and nature of Merit lieth in the first Righteousness: But because it was not of our performance; and because the Redeemer never intended to make us lawless or masterless, therefore a New-Covenant or Law was requisite both for application, donation, or conveyance of *Christ's Righteousness* to us; and also to prescribe us our *duty* which should be necessary thereto : And so comes in the necessity of the 2d Righteousness, subordinate to the first

Thus I have shewed you the differences of these two Righteousnesses. And though some of them are indeed the same in sense with others, yet if the variety of Notions do but conduce to the clearer Explication of the real differences, I have my end. The difference of the two Laws or Covenants, is the main ground which shews the necessity of this twofold Righteousness.

3. I should next hence shew you the necessity of a twofold *Justification*. But it is so evident from what is said, that I will add but this much : If there be a twofold *Covenant*, with distinct *Conditions*, and

and a twofold *Accusation*, viz. for not-performing the one or the other, then there must needs be a twofold *Justification*: But &c. ergo, &c. To be *accused as a sinner*, that is, [one that did not continue in all things written in the Law to do them,] is not the same as to be *accused to be* [an *Unbeliever* or *Rejecter of Christ*, or one that would not have him reign over us, or one that neglected so great Salvation, and improved not the Talents of the Redeemer's Mercies, or obeyed not the Gospel, or trod under foot the blood of the Covenant, &c.] Must you not be justified against the former *Accusation* by *Christ's blood directly*? and against the latter by your *own Innocency*? Will it serve to justify any man, when Satan accuseth him of *final Unbelief* or *Impenitency*, to plead *Christ's Satisfaction*? Methinks this case is so plain, that I must desire your pardon that I have used so many words about it.

4. Because I come newly from transcribing a multitude of Authors that deliver the same Doctrine as I do, I will now recite the words but of a few (for this is but an Argument against prejudice.) 1. Judicious *Placcus* in *Ibes. Salmurienf. Vol. 1. de Justif. p. 32, 34. S. 37. S. 41.* ' *Idipsum fortasse hac ratione commodius explicabitur. Opponitur Justificatio Accusationi. A duabus autem Accusationibus premimur in foro divino. 1. Objicitur nos esse peccatores: hoc est [Reos violata conditionis qua federe Legati lata est.] Deinde objicitur nos esse infideles: hoc est [non praestitisse conditionem federis gratie,] viz. Fidem. Ab Accusatione priore sola fide Justificamur; qua Christi gratiam & justitiam amplectimur. A posteriore Justificamur etiam operibus quatenus iis fides ostenditur. Ad posteriorem Accusationem respiciens*

' *fficiens Jacobus affirmavit merito, ex operibus iusti-*
 ' *ficari hominem, & non ex fide tantum; Paulus vero*
 ' *refficiens ad priorem, sola fide hominem justificari,*
 ' *&c.*

S. 42. ' *In die iudicii quoniam fœdus gratiæ vim*
 ' *Legis seu juris obtinet (promulgatum est enim in toto*
 ' *orbe terrarum per præcones idoneos.) Id unum pro-*
 ' *bandum erit, nimirum, nos habuisse conditionem fœ-*
 ' *deris gratiæ, scilicet. Fidem. Itaq; proferenda eunt*
 ' *in medium opera, præsertim charitatis, tanquam il-*
 ' *lius conditionis, hoc est fidei effecta atq; argumenta*
 ' *demonstrativa, ut vulgò loquuntur, à posteriori. Vid-*
 ' *etbesin proximam.*

2. Ludovicus de Dieu in Jac. 2.24. ' *Facile hic*
 ' *locus conciliatur cum iis quæ Paulus passim contra vi-*
 ' *detur disputare, si statuamus quod est verissimum,*
 ' *1. Apostolum Jacobum non agere hic de una solâ Ju-*
 ' *stificatione quæ partim fide, partim operibus peraga-*
 ' *tur, sed de duabus distinctis, quarum prior est ex*
 ' *fide, & fide tantum, altera ex operibus est. Quum*
 ' *enim duplex instituaturs accusatio in fideles, una à*
 ' *Deo, Lege & Conscientia à quibus verè peccatores rei*
 ' *aguntur, altera à Diabolo & improbis, à quibus falsò*
 ' *hypocritæos, mercenarii animi, impietatis ac nefari-*
 ' *orum rei perhibentur, duplex requiritur Justificatio;*
 ' *una quâ in se verè peccatores absolvuntur gratuito*
 ' *propter Christum à Reatu suorum peccatorum, quæ*
 ' *Justificatio à sola fide est sine operibus. Altera, quâ*
 ' *ut vere sanctificati & regenerati, absolvuntur à falsis*
 ' *illis Diaboli & improborum criminationibus. Quæ*
 ' *justificatio petitur ex operibus. Jacobus urget,*
 ' *utramq; esse conjungendam adeoq; non justificari ho-*
 ' *minem ex fide tantum, sed & ex operibus. Id est,*
 ' *non sufficere ut justificetur ex fide à peccatis quæ*
 ' *com-*

‘ commisit, sed requiri porro ut justificetur etiam ex
 ‘ operibus à peccatis quorum falso Accusatur & à
 ‘ quibus per Regenerationem immunis est.

‘ Vide hujus rei pleniorè explicationem in notis ejus-
 ‘ dem, in Rom. 8. 4.

3. The same is fully asserted by *Wotton de Recon-*
cil. p. 1. l. 2. c. 18. and p. 2. l. 2. c. 35. p. 383. n. 7.
 and p. 2. l. 1. c. 7. p. 144. and Part. 2. l. 1. c. 5. p. 127.
 §. 3, 4. and c. 6. p. 138. n. 2. (I must content my
 self to refer you to the places, to save the labour
 of transcribing.)

1. *Bradshaw* de Justific. Lat. cap. 24. §. 21, 23,
 25, 26. where he tells you of a twofold Righteous-
 ness, and that, ‘ *Per justitiam Christi nobis imputa-*
 ‘ *tam non possumus dici absolute sive omni modo justis ac si*
 ‘ *propter eam eo loco nos Deus haberet, ac si omnia ex*
 ‘ *Lege sua à nobis requisita prestissemus. Tum*
 ‘ *enim post admissam & acceptam Christi justitiam il-*
 ‘ *lam, nullam à nobis Deus obedientiam Legi sue ex*
 ‘ *parte nostra prestandam exigere posset. Sed per ju-*
 ‘ *stitiam Christi nobis imputatam eatenus nos justos*
 ‘ *factos estimat Deus, quatenus Legis divinæ trans-*
 ‘ *gressores existiterimus. Ut in tantum ex illa Christi*
 ‘ *justitia justis facti dicamur, in quantum ex inobe-*
 ‘ *dientia nostra injusti constituti simus. Neque enim*
 ‘ *pro eis omnibus satisfecit Christus quæ ex Lege facere*
 ‘ *tenebamur (huc enim qui Legem dissolveret in mun-*
 ‘ *dum venisset :) sed pro eis tantum quæ vel contra Le-*
 ‘ *gem feceramus, vel cum facere deberemus non fecera-*
 ‘ *mus. Et cap. 25. Cui peccati particularis &c. Vide*
 ‘ *ultra.*

I confess in all this, things are not spoken so or-
 derly as I could wish them, but the point in que-
 stion is fully asserted. So *Deodate* in divers places.

And

And Testard's most fully *de Natur. & Grat. Synops.* pag. 164. Many more might be alledged, but these may suffice to my ends.

Thus much for the Explication and Confirmation of my Assertion. Now to your words: Your Reason why this Doctrine is not founded on Scripture is, because, [That shews us that Christ's Satisfaction & merely is the Righteousness whereby we are justified, though faith be required on our part, that it may be imputed to us as ours, &c. Faith is the Condition by which we are made partakers of that Righteousness, viz. Christ's Satisfaction: And in that respect we are said to be justified by Faith, Rom. 5. 1. with Acts 13. 39. But that Faith is a distinct Righteousness, by which, together with Christ's Satisfaction, we must be justified, seems to be as if we should make the Medicine and applying of it two things co-ordinate each with other, when-as one is but subordinate and subservient, &c.

Reply. 1. You say as much as I in sense; but only deny the term [*Righteousness*] to Faith, while you yield the thing.

2. Your Assertion, That it's without Scripture, is but a *Petio principii*, and your proof none at all. You shall see the contrary fully anon, and did see Scripture enough cited in the *Aphorism*.

3. *Quoad meritum & materiam justitiae primae fœderis*, Christ's Satisfaction is solely and wholly our Righteousness, and not our Faith.

4. If Faith be the Condition constituted by a New-Law or Covenant, by which we are to be judged to life or death, then the performance of

that Condition is the thing materially by which that same Covenant will judg us righteous, *non reos pane illius Legis*: And so when the Question is, Whether we have performed that Condition or no? the actual performance is our Righteousness as to that cause. Let any unprejudiced man judg, whether this be not clear truth.

5. You confess, that more than Faith is in the Condition: Repentance, Love, &c. And James saith, *We are justified by Works*; and Christ, *by our Words*: Therefore it is not true, that [*this is not Scripture-Doctrine and Language*]; nor that it is improper to say, we are thus justified. And also this is no Physical Application.

6. If it were improper to say, *We are healed by the Medicine, and by the Application*: 1. Then common speech deceives us. 2. Rules of Logick deceive us. 3. Scripture should speak improperly in saying, *We are justified by Faith and Works, and not only by Christ's Satisfaction*. 7. The Application of a Medicine hath its interest in the Core, *ex necessitate & aptitudine naturali* immediately: But Faith, Repentance and sincere Obedience, have their interest in our Justification; but remotely *ex naturali aptitudine*; and immediately *proxime, ex Constitutione Divina*, and in their *Moral* respect. And therefore your example from a *Physical* case to an *Ethical* or *Political*, will little hold or illustrate. 8. But you do very strangely seem to overlook the frequently-inculcated passages of my Book, and so to mistake and overlook my meaning in that very point, wherein I most fully express it, when you speak of [*a distinct Righteousness, together with Christ's Satisfaction, &c. as two things co-ordinate, which*

which partly one, partly the other justify, when one is subordinate, &c.] What have I said so frequently and fully, as that *Faith* is no part of our *Legal Righteousness*? That it is not joyned with Christ's Satisfaction to make up our Righteousness? nor is one grain of it? nor hath any Merit in it? or is accepted for its value? &c. I fully profess that they are *not co-ordinate*; but that the very *New-Law* or *Covenant* is but *subordinate* to the *Old*; and consequently the *Righteousness* required by it, is but *subordinate* and *subservient* to the Righteousness of Christ's Satisfaction for our sins against the Law; and that it is the *Condition* of enjoying it: And therefore our *Righteousness* so far, because a *Condition* instituted by a *New-Law*. It is injurious therefore to talk of *Co-ordination* as my sense, who so constantly profess the one to be *subservient*, & *proper alind*, as your Application of the Medicine is. And I little doubt, but it is proper to say, He that hath the Medicine, and will not apply it, dies for want of Application; and he that doth apply it, recovers in one respect, through the Medicine; in another, because he applied it. I think we are agreed, how much of the praise belongs to the Medicine, and how much to the Application: And then for the *item* [*Righteousness*], we shall see what the Scripture saith of it anon, when your Exceptions more necessarily lead me to it.

Aphorism.

Page 108.

Our Evangelical Righteousness is not without us in Christ, as our pro-legal Righteousness is; but consisteth in our own actions of Faith and Gospel-Obedience.

Animadvers.

That Righteousness which the Gospel doth not hold unto us, is our Evangelical Righteousness, and that is a Righteousness without us in Christ. It is Christ's Righteousness which is imputed to us, and made ours to Justification. Christ's Satisfaction may be called both our Evangelical Righteousness, as being revealed and offered in the Gospel, Rom. 1. 16, 17. and also [our Legal Righteousness,] as being that which the Law requireth, and whereby it is satisfied, *Christ being the end of the Law for Righteousness to every one that believeth*, Rom. 10. 4. But otherwise the Scripture excludes Legal Righteousness, and sets up Evangelical Righteousness, as that by which we must be justified, Rom. 10. 5, &c. Phil. 3. 9.

Reply.

You speak my own words; yea, speak more for Legal Righteousness than I will. For I do not think, that Christ's Righteousness of Satisfaction, is that which the Law required (for it required *supplicium delinquentis, & non Mediatoris*;) nor yet that the Law was satisfied strictly by it (except *quoad finem remotum*: For it is an Act of the *Rektor* as above Laws, to admit Satisfaction, which is *reddio equivalentis*; and it supposeth a Relaxation of the Law, and the Law cannot relax it self :) And yet you seem to oppose me for speaking of a Legal Righteousness. In what respect I call'd Christ's Satisfaction a [Legal Righteousness] I told you fully; even the same in sense, as you allow here.

Aphorism.

Page 110. **T**HE Righteousness of the New-Covenant, being the performance of its Conditions, &c.

Animadvers.

This seems to be the *error* *hujus*, the main thing wherein you mistake. I should distinguish betwixt the Righteousness

ness of the New-Covenant, and the *Condition* required of us that we may partake of it. The Righteousness of the first Covenant is personal Righteousness performed by us, *Rom.* 10. 9. The Righteousness of the New-Covenant, is the Righteousness of Christ imputed to us; but not except we believe in him, *Acts* 13. 39. I speak (as you do) of such Righteousness as whereby we are justified.

Reply.

1. Can you give any tolerable Reason, why I may not (at least) as fitly denominate *Righteousness* from the several Covenants prescribing it, and to which it is conform, that is, from the most *immediate Foundation*; as you may denominate it from the *mere Offer or Discovery* in the Gospel to be *Evangelical* (that is, *ab accidente*) when you confess it is *Legal* in my sense (and more?) And yet this *tota lis est de nomine*.

If you say, Why do not I lay down *litem de nomine*, by speaking as others?

I answer, 1. Because Scripture speaks so before me. 2. It is necessary to the right unfolding the main Doctrine. 3. The Scripture-phrase is become so odious, and so great breaches are made in the Church, by deepest censuring those that use it, that it is necessary to reassume it, and vindicate it. 4. It tends most potently to heal our breaches, &c. By the way here bear witness, that where you give as much to Faith as I (to be the Condition) and so the *tota lis est de nomine justitie*, yet you say, this seems to be the *πρωτων λευδδς*: So that my *πρωτων λευδδς* is of no higher a nature than *de nomine*, if it be an error, as you deem.

2. But why speak you nothing to discover this Master-falshood? yea, when I laid so plain a ground for it, which you deny not, *viz.* from the very description

scription of Righteousness, of one sort, and in the most usual sense? But I think I have said enough before to vindicate it.

Aphorism.

Page 111. **T**O affirm, That our Evangelical, or New-Covenant Righteousness is in Christ, and not in our selves, &c. 1. It implieth blasphemy against Christ, as if he had sin to repent of, pardon to accept, &c.

Animadvers.

All this follows, if Faith be our *Evangelical Righteousness*: Not if it be (as it is) our Condition to be partakers of that Righteousness. That Righteousness is to be sought by Faith, therefore it is called, [Righteousness which is of Faith,] *Rom. 10. 6.* Righteousness by faith, *Gal. 3. 5.* The Righteousness of God which is by Faith of Jesus Christ, *viz.* as the object of faith, not as the subject, *Rom. 3. 22.*

Reply.

You confess all that I say *de re*, but deny it *de nomine Justitiæ*. You confess, that all this Blasphemy follows, if we say, [Christ repented and believed for us. 2. For the name of [Righteousness,] the Texts you mention deny it not to Faith. It followeth not that the Condition of the New-Covenant is not Righteousness, because it is a Condition or means of our partaking of a further Righteousness. Yet this is all your arguing from the Scriptures cited; or else because [Christ's Satisfaction is our Righteousness, therefore there is no other subservient Righteousness] which is as weak.

Aphorism.

Page 118. **I**N this fore-explained sense it is, that men are said to be personally righteous.

Animadver.

In the Scripture men are said to be personally righteous divers ways: 1. Comparatively, as being less unrighteous. *Gen. 38. 26.* 2. In some particular case, *Psal. 7.8. & 18.25.* 3. In respect of study and endeavour to conform to the Will of God in all things, *Luke 1.6.* But that any are so personally righteous, as that by their own personal righteousness they are simply and absolutely justified in the sight of God, this the Scripture doth not teach us, but is against it, *Psal. 130.3,4. & 143. 2.*

Reply.

1. Nor did ever I teach it: And yet one would think you intimate that I did. [*Simply and Absolutely*] are great words. I do not think that *Christ's Satisfaction* doth justify us *simply and absolutely*: For then how can *Faith* be the Condition? It justifies no man for *non-performance* of the Condition finally: And he that *doth perform* it, needs no Justification for his *non-performance*; and therefore *Christ's Satisfaction* is not *so far* his Righteousness, and so not *simply and absolutely* his Righteousness. This is true, both of our Repentance, Faith, and sincere Obedience. Much less durst I ever think that our Faith is simply and absolutely our Righteousness, if thereby you mean as you seem to do, our *universal Righteousness materially*.

2. The comparative Righteousness which you mention, is *indeed no Righteousness*. And if you would make use of tropical terms, you might perhaps have found Unrighteousness it self, somewhere called Righteousness Ironically: Shall we therefore in Dispute say, Unrighteousness is Righteousness?

3. But your two last Concessions destroy your Cause: For both together make up the Righteousness of Faith which you deny. For, 1. It is

justitia cause particularis, and not *universalis*, but then remember the distinction of *justitia particularis*, which I gave you before. It is such a *justitia particularis*, as our Salvation or Damnation will be determined by at Judgment. 2. And the matter of this *justitia particularis*, is sincere Obedience added to Faith; which Obedience consisteth in that endeavour to conform to God's Will, which you express.

Aphorism.

Page 120. **B** *Ut if you consider our actions and persons in relation to the Rule of the New-Covenant, so all the Regenerate are personally righteous, &c.*

Animadvers.

But this personal Righteousness (I say still) is not that whereby we are justified, but that whereby we are sanctified; being indeed one and the same with Holiness: And therefore Righteousness and Holiness, or righteous and holy, are divers times in Scripture joyned together, as terms equivalent one to the other: Though in some respect they may be distinguished, *Luke 1. 75. Ephes. 4. 24. Psal. 145. 17. Rev. 22. 11.*

Reply.

1. I thought all this while you had denied the name of [*Righteousness*] to belong to it: But now I perceive you confess both the *name* and *nature*, viz. that it is *Righteousness*: Only you deny, that we are *justified by it*; whereby you have saved me the labour that I intended of proving it further to be Righteousness.

2. But is it not a strange *Righteousness* that will not *justify*? either you mean, that [we are not *universally* justified by it;] and that I know no man that will affirm. Or you mean, that we are not justified by it against the *Accusation* of being *breakers of the first Law*: But so we are justified by it only

as the *Condition* of our interest in Christ. Or else you mean, that we are not at all justified by it, that is, not against the *Accusation* of *non-performing the Conditions of the New-Covenant*; (and this you must mean, or you speak not to me :) And this is very untrue. For, 1. If you mean it of *Justification constitutive*, then to say, [*It is Righteousness, but will not justify*;] is all one as to say, [*It is whiteness, but makes not white*.] [*It is paternitas vel filio, sed non constituit patrem vel filium; sanctitas, sed non constituit sanctum*] [*est forma, sed non informat*] But [*formam sequi debet nomen.*] If you mean it only *de Justificatione per sententiam judicis*, then it is as much as to say, [*We are constituted righteous hereby, but shall not be judged to be so*;] i.e. the *Judge* will not judge the *righteous* to be *righteous*, so far as he truly is *righteous*. He that saith to the *righteous*, [*Thou art wicked*,] is not the *Judge* that must judge the *World*.

3. You will oppose [*that whereby we are justified*,] to [*that whereby we are sanctified*,] as if the same thing might not do both. It constituteth us *holy*, as it is a *sanctifying* quality. It denominateth us *Righteous*, as it is the *subiectum primum*, or *matter* of our *non-Reatus*.

4. The *Texts* cited make not *Righteousness* and *Holiness* so far separate as you confess; nor yet *equipollent* terms; but only to be *concomitant*, and both together a fit description of *God's people*: *Scripture* doth not so ordinarily *tautologize*, nor is it to be imagined.

5. *Righteousness* and *Holiness* are not all one, so much as *materially*. For the matter of our *Righteousness* is our *fulfilling* of the *Condition* as such;

which

which is done by the sincerity of Faith and Obedience, if there were no more: But the matter of our *Holiness* lieth in our *qualities* and actions as they respect the *Precept* or *Rule*; and so they may contain in them more than mere sincerity.

Aphorism.

Page 121. **I** Have been sorry to hear many Learned Teachers speak thus.

Animadvers.

You mean, that our personal inherent Righteousness is imperfect; and truly I am sorry that any Learned Teacher should dislike this. This personal Righteousness is the same with Holiness, however you would make them to differ; and Holiness here is but in perfecting, it is not perfected, 2 Cor. 7. 1.

Reply.

I mean as I speak; and that was, [*that any should say, That the godly are denominated Righteous (personally) only because their Sanctification and Goodworks have some imperfect agreement to the Law of Works:*] And so that we are *legally righteous* in our selves.

2. I think I have plainly shewed you, that Holiness and Righteousness differ *totoculo formaliter*; and *much*, though not *wholly*, *materialiter*. Why did you not manifest the unsoundness of the differences which I expressed, but barely deny it? Holiness is imperfect, but Righteousness is *formaliter* perfect, or none at all: Yea, the *forma subjecti primi*, called the *materia*, is perfect too; for it lieth in the *Metaphysical Truth* of our [*performing the Condition as such;*] and therefore is convertible with the *entity* of that performance. But the *actions* whereby we so perform the Condition, are *not perfectly holy*; that is, they are not perfectly conform to the

Precept,

Precept, though they are perfectly, that is, truly a performing of the *Condition*, and so conform to the act of the Law which constituteth that *Condition*.

Aphorism.

Page 122. **R**ighteousness signifying a Conformity to the Rule; and a Conformity with a Quatenus or an imperfect Rectitude, being not a true Conformity and Rectitude at all (because the Denomination of the whole action or person, and not of a certain part or respect;) therefore imperfect Righteousness is not Righteousness, but Unrighteousness: It is a Contradiction in adjecto.

Animadvers.

I see not but that an imperfect Conformity to the Rule, may denominate a man righteous, though not perfectly righteous; as well as imperfect Qualifications (which you grant) may denominate one holy, though not perfectly holy: These two [Qualification] and [Conformity to the Rule,] being indeed the same. For what is the Qualification of the Soul, which makes it holy, but the Rectitude of it, and its Conformity to the Rule? which makes it righteous? And are not the wills of the Regenerate made conformable to the will of God, in some measure, and yet not in full measure? Was there not some Conformity to the Law in *Paul*, when he could say, *I delight in the Law of God after the inward man?* But was this a perfect Conformity when he was forced to say, *But I see another Law in my members,* &c. *Rom. 7. 22, 23.*

Reply.

1. That which you say you see not, is very discernable, if you will well consider what is before said. As *Schibler* saith, *de Similitudine*, in the place I cited, if you speak *strictè & Philosophicè viz. de ipsa relatione, relatio non intenditur nec remittitur*: And so imperfect Conformity is a contradiction, as is imperfect Similitude: But if you speak vulgarly and laxly, not *de ipsa relatione, sed de relationis sub-*

Jeſſo, quando fundatur in qualitate, you may ſay, *Relatio recipit magis & minus,* becauſe that *Quality* doth ſo : And in this ſenſe I grant, that *Paul's* good actions (and all the *Saints*) are conform in part (that is, draw near to Conformity to the Law of Works;) when ſpeaking properly, they are Inconform. *Vide Scibler. Met. l. 2. c. 8. punct. 2. n. 199. & c. 9. Tit. 7. Art. 2.* he ſaith, it is but *Locutio popularis & non Philoſophica* to ſay, *Similitudo* is intended and remitted : And ſaith, that *equalitas conſiſtit in indiviſibili & quaſi centro. Vid. Topic. c. 22. Vid. Suar. Metaph. Diſp. 48. §. 18, 34.* *Aquinas* ſaith, (though the contrary laxer ſpeech may paſs) *Relationes non recipiunt magis & minus, 12e. q. 82. a. 4. c.*

3. But you muſt further remember, that this relation of [*Righteous,*] in the ſenſe of the Law of Works, *fundatur non ſolum in Qualitate, ſed & in Quantitate : Et relata quorum fundamentum eſt quantitas non recipiunt magis & minus, inquit Alſted. Metaph. & omnes Metaphyſici uno ore.* This Righteousneſs is *quedam Equalitas* : And Equality is founded in Quantity. *Bellarmino* himſelf could confeſs (*de Juſtif. l. 1. c. 1.*) *Porro juſtitia unde Juſtificatio nomen habet, nihil aliud eſt niſi ordinis Reſtitudo : Id enim eſt juſtum quod rectum & Adequatum & cum ſua regula optime congruens.*

If therefore our *Queſtion* be but of *one action,* that action is not ſtrictly Conform to the Law of Works (the Precept) which is not perfectly Conform : But when we ſpeak not of *one action,* but of the *Righteousneſs* of the perſon which is denominated from *all his actions* together, I thought the caſe had then been unqueſtionable, That there is none righteous,

no

no not one. Do you indeed hold, that a sinner is truly righteous according to the Law of Works? If he be: 1. It is either with that Righteousness which is a Conformity to the *Precept as Precept*, and is opposite to *Reatus culpa*: (But that is utterly untrue, because though the actions admit of *magis & minus*; yet *Conformity* and *relative Equality* do not, but stand *in centro*. And it is a perfect conformity, which that Law will call a Conformity, and doth expressly require.) 2. Or it is with that Righteousness which is in the performing of the *Condition*, and is opposed to *Reatus non prestita conditionis*: (But that's as untrue; for in that Law, the *Precept* and *Condition* are both of an extent: The *Condition* is only *perfect Obedience*.) 3. Or it is with that Righteousness which consisteth in *non-due-ness of Punishment*, and is opposite to *Reatus poena*: (But if that were but materially in imperfect works, according to the tenor of that Law, then Christ died in vain: And it is the person, and not the actions, that is the subject of that.)

4. You say, [*Qualification and Conformity*] is the same. Even as *Albedo* and *Similitudo*, or as *Subiectum & Accidens*, or as *Quantity* and *Relation* are the same.

You ask, [*What is the Qualification which makes it holy, but the Rectitude and Conformity to the Rule, which makes it righteous?*]

I reply, 1. If you take Holiness (as now we do) for a *Quality*, then no relation doth constitute it certainly. But that *Quality* may be part of the matter or subject of the relation. 2. It's true, that the *Subiectum primum*, or the *materia* of our *Righteousness* (now pleaded for) is the Conformity of our actions

actions and dispositions to the Rule. But the Question (you well know) is, To what Rule? And I say, 1. Not to the Law of Works. 2. Not to the Precept of the Gospel as such, in its fulness. 3. But to the *New-covenant*, as instituting the *Condition* of our participation of Christ. Our *Holiness* is the *matter* (as it is sincere, not as in this or that further degree) as it consisteth in *Faith* and *Repentance*, and *sincere Obedience*, which is conform to the *New-Law quoad Conditionem*; but it is not the Conformity it self, much less is it the Righteousness of the person, that is *formaliter* the *non-Reatus pœne Legis novæ*: Least of all is it a Conformity to the *Law of Works*, perfect or imperfect (for such there is none.) Yet if you will say, *In sensu populari & impropria* (as *Schibler* calls it) & *non Philosophica*, that our Holiness is imperfectly conform to the preceptive part of the New or Old Law, I will not contend about it. Only I must still desire you to know, that by [*Evangelical personal Righteousness*,] I mean, not *Holiness* in that sense; but I mean, *formaliter* our *non-Reatus pœne Evangelicæ. Et fundamentaliter*, 1. Our *Conformity* to that Law, as requiring the *Condition only*: And, 2. The *ipsa Conditionis præstatio*, wherein that *Conformity* doth consist: In a word, that we are not *rei non-præstite Conditionis*.

But because you so verily think, that the Law of Works doth call all Saints *truly righteous*, though *imperfectly*, I desire you to tell me these things: 1. Doth not Christ justify the unrighteous, as to Legal Righteousness? How then do you prove them righteous according to that Law? 2. If the Law of Works call them truly righteous, then it will justify them: For it cannot but justify the just.

3. Doth

3. Doth not *James* say, he that offendeth in one, is guilty of all? How then can that Law know such a thing as imperfect Righteousness? 4. Doth not God say, *Prov. 24. 24. He that saith to the wicked, [Thou art righteous] Nations shall curse him, &c. And he that justifieth the wicked, and condemneth the righteous, even they both are abomination to the Lord.* But if the Law pronounce an imperfect Obeyer righteous, and yet condemn him to Hell, it condemneth the righteous. 5. May not the damned and Devils be pronounced righteous by the Law of Works in your sense? If any degree of (or rather towards) Conformity, give that title? And so also of all that perish. For they do somewhat, in some respect, which the Law requireth: For I hope you will not say as the Pharisees, that the person is righteous, if most of his actions were good; and unrighteous, when most are bad, as *Paulus Burgens.* reprehends them (*Addis. in Lyram in Jacob.* against *Rab. Meses*, and other of his Countrymen.) And *Burgens.* thinks *James* wrote purposely against that Doctrine. However you know, that the best man hath more faulty actions than faultless; nay, the best man never did one work which the Law of Innocency will call just, *Vid. Melanct. Loc. Cam. de bonis operib. p. 311. Piscat. Calv. Bulling. Pellican. Brochmond. &c. in Jac. 2. 10. Dr. Twiss saith, Vindic. Grat. l. 2. part. 1. c. 15. p. mihi 214. Col. 2. Ad bonitatem motus quod attinet, falsum est scire istos bonos esse. Bonum enim non nisi ex integra causa constat: At ex quolibet defectu malem. Es quomodo dicatur illi, per se boni quas agnoscimus eterna damnationis meritorios? Falsum est eum qui dat Eleemosynam vana gloria studio, bonum scire*

actum prestare, ut probatum est. Quod vero addit [scilicet perverse] perverse facit. Hoc enim innuit, eundem actum posse esse & moraliter bonum, & moraliter malum: quod falsum est. Christ doth not out of the same mouth send forth Blessing and Cursing. There is no middle here with us, between Guilty, and Not-guilty, that is, Righteous. Indeed, as *Dissimilitude* and *Inequality* have degrees, though strictly *Similitude*, *Equality* and *Conformity* have none; so *Unrighteousness* hath degrees. The action also of a Devil may be just, and justified *secundum quid*, in some respect; but that denominateth not the action *righteous*, much less the Actor. I conclude with two Learned mens words: *Neque putandum est fieri posse ut per Legem, saltem aliqua ex parte justificemur; (therefore we are not aliqua ex parte justii.) Nam aut Legem transgressus es, aut non. Si non es Legem transgressus, Lege Justificaris: si transgressus es, Condemnaris. Inter Legis transgressionem & non-transgressionem, nihil potest esse medium. Itaq; aut omnino, aut nullo modo Lege Justificamur (vel justii sumus.)* Placæus Theſ. Salmuriens. Vol. 1. p. 29. §. 13.

And *Wotton* saith (*de Reconcil. part. 2. l. 1. c. 5. n. 16.*) *The Righteousness, whereof the Law is the Rule, is not the Righteousness of him that hath once transgressed the Law. And ibid. n. 4. [Where Righteousness, which is the way to life eternal, is the same, the Covenant of God concerning the obtaining eternal life must be the same. For the Covenant is divers, according to the nature of that Righteousness which is understood to be its Condition; seeing it is evident, that the Covenant doth depend upon its Condition, and from it, as it were, borrows its nature. But in the Law*

Law and the Gospel, there is not the same Covenant for obtaining eternal life, Gal. 3. 17. How therefore can the same Righteousness be said to be required in the Law and the Gospel, when it is most evident that the Covenants are divers, or rather opposite. So far Wotton.

Aphorism.

Page 123. **I** Could here heap up a multitude of Orthodox Writers, that do call our personal Righteousness by the title of Evangelical, as signifying by what Rule it doth receive its name.

Animadvers.

But do these Orthodox Writers say, that we are justified by this Righteousness? Both imputed Righteousness and inherent (which is the same with personal) Righteousness, is Evangelical; *i. e.* such as the Gospel doth teach and require, though not both in a like manner; but the one unto Justification, the other unto Sanctification.

Reply:

1. But the present Question is, *By what Rule we are denominated inherently righteous?* A man would think that here you grant, that it is not by the *Law of Works*, but of *Grace*:

2. It is preposterous to say, the Law of Christ requireth Righteousness to Sanctification (in the common sense of the word Sanctification;) that is, the form to the matter, the relation to the subject: *Albedinem ad parietem, similitudinem ad albedinem, paritatem ad numeros, equalitatem ad quantitatem.* I should put the other end first.

3. He that affirms a man righteous, and yet denieth that he may thereby be justified, so far as he is righteous, contradicteth himself. If you think, that by the words [*so far,*] I yield to different de-

grees

degrees of Righteousness: I answer, Not *formaliter*, but only *subjectivè*, *vel materialiter*; and that only when a man hath *many causes*, or his Cause *many parts*; he may be righteous in one Cause, or one part of his Cause, and guilty in the rest. But take *every Cause*, or *part of his Cause* singly, and he is as to that either *Guilty* or *Not-guilty*, that is, *Righteous*. But as to the Law of Works, we are all guilty, and in respect of every action, though not each respect of each action: So that neither *person* nor *action* can by it be pronounced righteous. And our Righteousness, or *non-Reatus pena*, according to the Law of Grace, doth neither admit of degrees *formaliter*, *vel materialiter immediatè*, *sed tantum quoad materiam remotam*. For the *materia immediata* is another relation (Conformity to the Law as instituting the Condition:) and so it is *relatio fundata in relatione*. And this Condition again consisteth not in the *degree* of Holiness or Faith; but in the *sincerity* or *truth* of it. So that though *quoad sanctitatem*, a man may have more or less Faith and Obedience, yet *quoad impletionem conditionis* (which is not, to have *so much Faith*, but to have Faith in that degree as may constitute its *sincerity*) there is no degree: either we do fulfil it, or we do not, there is no *medium*.

Aphorism.

NO man is now under the Law as Adam was before the New Covenant was made; or so under the Law alone, as to have nothing to do with the Gospel; or so under the first Law, as to have no benefit by the new.

Anim.

Animadvers.

None are so under the Law or Old-Covenant, as to have no relief from the Gospel, if they will fly to it, and embrace it. But all that remain in unbelief, are so far under the Old-Covenant, as to have no benefit by the Gospel or New-Covenant, because the benefit is only to those that believe: Faith being the Condition of the New-Covenant, and no benefit is to be had by it, without performing the Condition of it; I speak of the Covenant as conditional; for otherwise it is also absolute, so as to promise that which it requireth, *Jer. 31. 33. Heb. 8. 10.*

Reply.

I think we differ not in this in sense. But, 1. I speak here (and most usually) not of the Covenant as it is accepted by man, and so is mutual: But as it is propounded and enacted by God, and offered; and so is the same with the New-Law, consisting of Precept and Sanction. 2. So that here I included that Mercy, which in order to the special blessings of the Covenant, the Mediator of the Covenant doth offer and give to men. And so, 1. The very Law or Covenant it self is a mercy to wicked men, however their abuse or rejection may make it their ruine. The matter of it containeth unspeakable mercies, even Pardon and Salvation; and for the extent of it, it is universal, and excludeth none: Though the *Promulgation* extend not to all, the *tenor* of the Covenant or Promise in it self doth. All have there a conditional Pardon and Grant of Salvation freely given them under the hand of God: And though their unbelief deprive them of the actual enjoyment, yet the Grant (conditional) is even to the wicked an unspeakable mercy; or else the rejecting of it would not be so great a sin, nor so torment them for ever. 2. And there are other benefits subservient and additional, which the worst may receive. As to live among the godly, and

have their teaching, and examples, and prayers; to have the preaching of the Word, to have external and internal common mercies, leading to Repentance. These are not given merely to Believers, or on Condition of Faith. 3. The like may be said of those great mercies which are the foundation of the New-Covenant; viz. The Death of Christ, which was a Satisfaction sufficient for the sins of the whole World, and in some sort was made for all. 4. Yet I agree with you fully (and often so expressed my self) that Unbelievers are under the Curse of the Law, and unpardoned, and without right to Salvation.

Aphorism.

Page 125. **F** *Aith* is our Evangelical Righteousness, &c.

Animadvers.

Faith is the Condition whereby we obtain Evangelical Righteousness: Which Righteousness is indeed Christ's Satisfaction; only Faith is required of us, that this Righteousness may be imputed to us.

Reply.

Enough is said to this before, 1. *Christ's Satisfaction* is strictly our *Legal Righteousness*, as you confessed; because it is a Satisfaction to the Law of Works (as you speak) or to God as Legislator and Judg according to that Law: But *accidentally* it may be called our *Evangelical Righteousness*, because the Gospel *revealeth* and *conferreth* it.

2. Faith is no part of this *Legal Righteousness*, nor tends to *satisfie* God's justice, nor *deserves* any thing of him; but is (as you truly say) the *Condition* only of our enjoying it.

3. This

3. This *Condition* is imposed by a *New-Law*, which was made for the right conveyance of the fruits of Christ's Satisfaction: And so is the *Righteousness* of that *New-Law*, as the performance of the *Condition* of a *Law-Testament* or *Covenant*, is that which it denominateth *Righteous*. And so you confess *Faith* to be our *Evangelical Righteousness*, when-ever you confess it to be the *Condition* of that *Law* or *Covenant*. And when the case in question is, Whether we have performed or fulfilled the *Condition* of *Christ's New-Law* or *Covenant*? then *Faith* is that *Righteousness* by which materially we must be justified, or we perish. This is the sum of all in brief.

Aphorism.

Page 127. **W** *Hosoever will accept him, and believe in him, who hath thus satisfied, it shall be as effectual for their Justification, as if they had fulfilled the Law of Works themselves.*

Animadvers.

Well, yet not properly the accepting Christ, but his Satisfaction accepted of us, and imputed to us, is that whereby we are justified: As it is not properly the accepting of a gift, but the gift it self that doth enrich; though it must be accepted that it may do it. This similitude seems more suitable, than that of the pepper-corn which you use,

Reply.

Why did you not set against the *Distinction* and *Explication* that I gave, p. 127, 128? In point of *Satisfaction*, *Merit* or *Value*, *Acceptance*, i. e. *Faith*; is no part of our *Righteousness*. But God resolved there should be *some Condition* of our *personal performance* to make that *ours*, which *naturally* was *none of ours*, but performed by *another*: And so in that

that respect, *Faith it self* is imputed to us instead of the *personal performance* of perfect Obedience, that is, it shall as fully serve to our Justification. In our *perfect personal Obedience* to the Law of Works, these two would have been conjoynd, the *Value*, and the *personal Performance*: But now *Christ's Satisfaction* is the *whole* in point of *value* or *merit*; but he bought us to *his service*, and he resolveth that somewhat of *our own performance* shall intercede as a *Condition*. And so *Faith* is as effectual or sufficient a *Condition* under the New-Covenant; as *perfect Obedience* would have been under the Old; and *Christ's Satisfaction* is of as full a *value* now; as that *Obedience* would have been then. I thought this had been plain, easie, true Scripture-Doctrine. And so I see no unfitness in my similitude of a Pepper-corn; so be it you will do me that Justice, as to understand that I do by it only include the *necessity* of the Act of *Homage*, or acknowledgment of the Redeemers Dominion, and our subjection thereto, and that I exclude the *rationem pretii*. And if the *valuableness* of a *Pepper-corn* should make you think otherwise (contrary to the expresse words of my Application) you shall change the name to a *grain of Sand*, or a *verbal Acknowledgment*. And yet (be it spoken in your ear) when we preach *ad populum* of the necessity of Striving, Running, using Violence for Heaven, working out our Salvation, forsaking all for Christ, suffering with him that we may reign with him, &c. we do not so scrupulously avoid all that may possibly intimate *rationem pretii*, as a poor Pepper-corn comes too. I well remember you once preached a Sermon with me at *Bridgnorth*, on that in *Ephesians*, [See

that ye walk *circumspectly*;] wherein you (learnedly, honestly and soundly) spake as much in the commendation of *Holy-walking*, as any phrase of a *Pepper-corn* intimates at least.

2. And for your fitter similitude, I say, it is easie to apprehend, that the Gift enricheth *quoad Dignitatem*; but the *Acceptance ut medium fructuonis*. But you must distinguish between a *gift absolutely given*, (wherein *accepting* is but *naturaliter* necessary, and in some cases not necessary at all;) and a *gift conditionally given*, *Acceptance* being the *Condition* (and given by a Law or Act of Grace;) wherein *Acceptance* is also *moraliter necessary* to the actual fruition. For in this latter case, the tryal of his Title in Law, depends mainly on the tryal and proof of this his *Acceptance*.

Aphorism.

Page 129. **T**He value of Christ's Satisfaction is imputed to us, instead of the value of a perfect Obedience of our own performing.

Animadvers.

And by this value of Christ's Satisfaction imputed to us, are we justified; not by our own personal performance of Faith properly, but only as it serves to make Christ's Satisfaction ours, whereas without Faith we have nothing to do with it.

Reply.

Your [*but only as*] contradicts your [*not properly.*] For it is proper to say, [*We are justified by Faith*] as a *Condition*; as it is to say, [*We are justified by Christ's Satisfaction*] as the *meritorious Cause*. Or else *Paul* (and all the Scripture) speaks oftner improperly than properly. For they never speak of being justified by Christ's Satisfaction (though there be that which is equivalent in other terms) but

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many a time they speak of being justified by Faith.
See *Wotton* of this.

Aphorism.

Page 131. **B**Ut whether all this Imperfection be
privative and sinful, &c. is a
question, &c.

Animadvers.

I think there is no question to be made, but that the imperfection of Holiness, which doth proceed from admixture of contrary qualities (as immediately before you grant this doth) is sinful. For what qualities but sinful, are contrary to Holiness? And is not Imperfection sinful, which doth proceed from the admixture of sinful qualities? *Let us cleanse our selves* (saith the Apostle) *from all filthiness of flesh and spirit, perfecting holiness in the fear of God, 2 Cor. 7. 1.* It is filthiness which abiding still in us, doth make our Holiness here imperfect: From which filthiness therefore we must still cleanse our selves, that our Holiness may be more and more perfect:

Reply.

1. *Concedo totum.* I never intended to speak otherwise: When I said, [*It is a question which will be decided, when I speak of the extent of the Command or Rule,*] I intended the confuting more fully of them that are otherwise-minded, and not to make it doubtful.

2. Yet upon review, as the words lie, I must maintain the Negative in some sense. For the doubt is, Whether all this Imperfection be sinful? But as it is imperfect *participative & efficient*, so it is not sinful: For so it is considered only as an imperfect work of God's Spirit, that is, a work which he hath begun, but not yet finished: And as so related to him it is not sinful; for he was not bound to perfect it sooner, or to sanctify us all at once in perfection.

Aphor.

Aphorism.

Page 132. **R**ighteousness is not a quality, as Holiness is; but the Modification of our Acts as to the Rule, which is not varied secundum magis & minus.

Animadvers.

For any thing I yet see, a thing may be more or less conformed to its Rule; and Righteousness (being understood of that which is inherent and personal) is really the same with Holiness, as I have noted before. Neither should you (as you seem to do) appropriate Righteousness more than Holiness to our Actions: There is habitual Righteousness, as well as actual, and actual Holiness, as well as habitual. Righteousness and Holiness equally agree, both to our persons, and to our actions, *Ephes. 4. 24. & 1 Pet. 1. 15.*

Reply.

1. If we speak of Conformity to a Rule in general, when that Relation is founded in Quality, which admitteth of Intension and Remission, then subjective vel materialiter, the Relation may be said to be intended or remitted; but not formaliter, vel quoad esse relationis. I cannot more fully express this, than in Schibler's words, *Metaph. l. 2. c. 9. Tit. 7. A. 2. Dico 2. quod etiam relata ex parte sui, hoc est, secundum esse relationis ipsius, non suscipiunt magis & minus. Intensio (n.) facit ut entitas subiecto conveniat perfectiore modo, & remissio ut modo imperfectione. At similitudo & equalitas; v.g. consistunt in indivisibili; veluti si qua conveniunt simpliciter in forma aliqua dicuntur similia: & si habeant eandem quantitatem dicuntur paria: & hinc paritas vel equalitas adeo exactam convenientiam significant, & nullam prorsus latitudinem admittat illis equalitas. Atque hinc imprimis hoc dictum Aristotelis intelligendum est juxta popularem modum loquendi (viz. Relata suscipere intensionem & remissionem) quo Arist. in Categoriis sepius usus*

us est, prout interpretatur Tolet. Conlumbic. Fonseca, &c. Potest autem istud loquendi genus fundari in similitudinibus, v. g. discretis : veluti conveniunt alicui rei plura attributa : veluti homini, esse, vivere, intelligere, &c. Hinc igitur homo, v. g. est similior Deo quam lapis, quia pluribus attributis Deo convenit quam lapis : sic si qui conveniant in eadem etate & statura & doctrina, equaliores sunt quam si in sola etate aequentur. 2. Potest ea equalitatis (de ea enim potissima est difficultas) intensio & remissio fundari in majori recessu ab extremo. Esi (n.) equalitas præcisè sit quasi in centro posita, tamen isto populari genere loquendi illud censebitur equalius alii quod ab extremo magis ad centrum vergit. Veluti, si numerus aliquis sit, ut decem, in duobus extremis est equalitas, &c. Hic numerus ad novem equalior est istis quam numerus ad quatuor : quia novem magis recedunt ab extremo, h. e. ab uno, quam quatuor. Cum alias absolute & Philosophice loquendo, hic nulla simpliciter sit equalitas.

2. If you speak of Conformity to the Rule of Precept as such, the same Answer serves : It may be conform in pluribus vel paucioribus partibus materiae, but those are formaliter conformitates discrete. But yet though *de posse* I say, [it may be] *de facto*.] I say, in our case it is not so : For the Act is not divisible into parts conform, and parts inconform ; and no man ever performeth one act fully and exactly conform to the Law of Works, or (I think) to the preceptive part of Christ's Law as such. But if this were otherwise, it were nothing to our business : For this is not our Righteousness.

3. But (as I have told you) our Righteousness is formaliter non reatus pœna ; And is there any degrees of that ? Every man is Guilty, or Not-guilty.

Guilty

Guilty is varied, both as to the several causes or parts thereof, and the several degrees of penalty due: But when the cause is one, and it is one penalty that we are accused to be liable to, we can be but *Not-guilty*; and if we are not so, we are *Guilty*. 2. This *Not-guiltiness*, as it respecteth the penalty of the Law of Works, is *fundamentaliter* from the gift of the Law of Grace. And there is here no degrees; either Christ and his Righteousness is imputed and given to us, or not; but not with a *magis* or *minus*. 3. This Righteousness is *materialiter* in *Christ's Satisfaction*; and that also is not varied, though he might have satisfied for some sins or persons only, yet he hath done it fully: And between satisfying and not-satisfying, there is no mean; nor is this the Righteousness now in question.

4. This Righteousness is *conditionaliter* in our *Faith*; or rather, *our Faith* is the *Condition* of it. And this admits not of degrees: For it is the *least degree* of *sincere Faith* that is the *Condition*; and the highest degree is no more, nor will justify more. The strongest Believer doth believe more than the weakest; but doth not more *perform the Condition of Justification*. For it is the verity of that Faith, which the Gospel hath made the *Condition*, which is our sincerity; and this is convertible with the Entity.

5. And for the Righteousness which is opposed to *Reatus pene nove Legis*, it is a relation founded in another relation (*Conformity*;) and that *Conformity* is not to the *Precept* as such, but to the Law as requiring the *Condition* (which great Divines call the *specifick form* of the *Covenant* or *Law*;) and this *Condition* is our Righteousness in the sense explained, and admits not of degrees as a *Condition*, as is last said.

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Though if you go yet further from the form, and consider our Gospel-Righteousness neither in *esse non Reatus poenae*, nor in *esse relativo Conformitatis ad Legem conditionem instituentem*, nor in *esse reali Conditionis praestitae*, but in *esse Officii*, as related to, or measured by, the Precept, and that only *quoad materiam Praeceptam*; so I confess that our Faith and Holiness admit of degrees. And I think this Answer is plain, and the distinction necessary, and not vainly nice.

2. And where you still say, that Holiness and Righteousness is all one; I have told you (I think sufficiently) a wide difference. If you take Holiness for passive Dedication to God, or the Relation of a thing consecrated or separated to God; so I told you it is indeed a *Relation*, but not the same with *Righteous*: If you take it for the *Quality* of our new-spiritual life; or the Habits of Grace, so it is *materially* the same thing with part of our Evangelical Righteousness in question, but not *formally*; nay, nor *materially*, as it is considered in any high degree, but merely as *Sincere*. If you consider it as those *actions* which are *commanded*, it is *materially* another part of our Righteousness: For it is the same act which the Law makes a *Condition*, which it also makes to be *Officium*; and it is *first Officium* in order of nature, and then *Conditio*. But there is more made *Officium*, than is made the *Condition* properly and *per se*. But you after seem to take [*Holiness*] *formaliter* in sense yet differing from all these; that is, as it is the *Conformity* perfect or imperfect) of *Habits* or *Actions* to the *Rule*: The same with *bonum Morale*, as opposite to *fin*. And so it seems to me, you make all the *good actions*

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of the *Heathens* holy: for you think, that an *exact* Conformity is not the only *true* Conformity. But in this sense (if it be good) Holiness and Righteousness much differ: It is indeed the same with that Righteousness which is opposed to *Reatus culpæ*; (if any man were found that had any such Righteousness according to the Law of Works, when indeed the best are but less unrighteous.) But it is not the same with [performance of the Condition] formally; much less the same formally with our *non-Reatus pænæ*. Holiness in your sense as *bonum*, is denominated from its congruency to the Precept as a Precept: But I hope you will acknowledg a wide difference between those two Acts of the New-Law, *instituerè Officium*, and *instituerè Conditionem*; between; [Do this,] simply taken; and, [Do this, and live.]

3. Your Charge (of my placing Righteousness only in *Actis*, and Holiness in *Habitu*) is utterly against my oft express words. I say of Righteousness, p. 132. that [it is the relative consideration of these Qualities, &c.] p. 134. that [it may be materially considered in Holiness,] and divers the like. Yet let me tell you, that (though the Precept do require *Habitu*s, whatsoever L. V. in *Crellio Refutato* say to the contrary, yet) he that should maintain against you, that it is not *habitual* Faith, but *actûal*, which is properly & *in se*, the Condition of the Covenant, would put you hard to it; and perhaps not cross your own, or the common Principles; though I am not now of that opinion which excludes the *Habit*.

Aphor.

Aphorism.

Ibid. **O**ur Divines usually say, That our Justification is perfect, though our Sanctification be not; and then I am sure our Righteousness must be perfect.

Animadvert.

True: Our Righteousness whereby we are justified must be perfect. But our Divines you know hold, that the Righteousness whereby we are justified, is not our personal Righteousness, but the Righteousness of Christ through faith imputed to us; neither do I as yet see any cause to desert this Doctrine.

Reply.

I must say, that I like not the saying that our Justification is perfect, for many Reasons: But you grant as much as I desire for the major Proposition, [*That the Righteousness whereby we are justified must be perfect:*] And I think I have proved the minor already, [*But the performing the Condition of the New-Covenant, is a Righteousness by which we must be justified;*] viz. in subordination to Christ's Righteousness; that is, against the Accusation of being *rei pœne novæ Legis*; for non-performance of its Conditions. And methinks it should need no proof: But yet I am willing that this phrase be cast aside, lest it be misunderstood.

Aphorism.

Page 133. **S**incerity is usually said to be our Gospel-perfection; not as it is accepted instead of perfection, but as it is truly so. For sincere Faith is our Conformity to the Rule of Perfection, viz. *The New-Covenant as it is a Covenant.*

Anim.

Animadverti.

Sincerity is such perfection as doth consist with imperfection: For one is more or less sincere, as more or less free from admixtures of Hypocrisie, and so more or less perfect. Neither can you (I think) evade by your distinction which you add immediately after; *viz.* That sincere Faith as such, is only materially our Righteousness and Perfection; but formally, as it's relatively our Conformity to the said Rule. For (so far as I can yet discern) Conformity to a Rule doth not consist in such an indivisible point, but that there may be degrees of it; So that one may be more or less (personally) righteous, as well as more or less holy. And so much may be understood by that, *Rev. 22. 11. Let him that is righteous, be righteous still; and let him that is holy, be holy still; i. e.* Let him not only continue righteous and holy, but also labour to be more righteous and holy: And doth not the Apostle require of those that are righteous and holy, that they be renewed in the spirit of their mind, and put on the new-man, which after God is created in Righteousness and true Holiness? *Ephes. 4. 23, 24.*

Reply.

1. I doubt not but *sincerity of Righteousness* consisteth with *imperfection of Holiness*, or of the *matter* of that Righteousness. Sincerity is taken by Divines: 1. For a *Moral Vertue* (or if you will, a spiritual Grace.) 2. For the *Metaphysical Verity* of that Grace which we have. And

All this is but a strife about the word [*Perfect.*] And I repent that I used the word, because most may mistake it, and it may do harm.

thus they doubly use the word [*Hypocrisie* :] 1. For that Vice, which makes a man desire and endeavour to seem better than he is. 2. For a seeming or appearing better than we are, or to do what we do not, though without affectation or dissimulation: For the falsity of that seeming-sincerity as a Vertue, is opposed to the first kind of Hypocrisie, *viz.* as a particular Vice; and thus you seem to take it: And so no

doubt

doubt but *Sincerity* may be more or less, as it hath less or more *Hypocrisie* mixt with it. If you take it in the second sense, so *Sincerity* is no particular *Vertue* (nor the opposite *Hypocrisie* any particular *Vice*) but the *Metaphysical Truth* of our *Vertues*, which is nothing really distinct from them. But thus it is not very proper to speak of the *admixture of Hypocrisie*, *q.d.* a mixture of *Verity* and *Falsity*, *Entity* and *non-Entity*. But let that pass.

This last *Sincerity* is, 1. Either the *Sincerity*, or *Truth* of the *Habit* or *Act* in its *Physical* Consideration: (And so the *Acts* or *Habits* may be encreased, but the *Metaphysical Truth* of each particular or degree is still a *Concomitant modus* of the *Being*, not capable of *Intension* or *Remission* in it self immediately, but as the *Entity* is intended or remitted.) 2. Or it is the truth of their *Vertuoufness* or *Goodness-Moral*, which is their *Denomination*, as they are suited with the *Precept*, [*De tuis*:] And so neither the *Sincerity*, nor the *Goodness* or *Conformity* have *formaliter* any *Degrees*; but *materialiter vel subjective* (they may, and commonly be, so spoke of, because *vel plures, vel pauciores materie partes sunt conformes regulae*;) But in our case, as to the *Divine Rule*, I have told you before, how *inconform* we are, and all our actions. But yet this is not the *Sincerity* that I speak of. 3. *Sincerity* therefore is taken here by me, for the *Metaphysical Truth* of our performance of the *Condition of the Covenant*. And therefore I said, [*It is our Conformity to the Rule; viz. the Covenant as a Covenant,*] to distinguish it from *Conformity* to the *preceptive* part as such. This is the *Sincerity* of our *Graces* or *Duties*, not *Physically*, as *Habits* or *Acts* (that

(that is presupposed) not *morally*, *quoad præceptum* only, as vertuous or good : 4. But *savingly*, *quoad conditionem* : As I have more fully opened to you in *Chap. 11.* of my *Treat. of Rest*, *Edit. 2.* & 3. whether I must refer you for a fuller Explication of my sense of this. Now in this sense Sincerity admits of *no degrees*; for there is no *medium* between *ens* and *non-ens* : And this Sincerity is but the Metaphysical Verity of that Faith (whether in kind or degree differing from other Faith, is nothing to this Controversie) which the Covenant hath made its Condition. Every man is either a sincere, that is, true performer of that Condition, or he is not ; and no man is more truly a performer of it than other.

2. I have therefore over and over shewed you, that Conformity to the *Rule of the Condition* doth consist in such an *indivisible punctum*, that though one may *prestare conditionem fortius & alacrius* than another, yet none doth more truly perform it, or is more a performer of it, and consequently not more righteous in that sense. As our Divines use to say, A weak hand may as truly receive a Pearl, as a strong; and a weak Faith as truly receive Christ. If a Pearl be given to ten men, on-condition they take it; he that takes it feebly, hath as good right to it, as he that grasps it hard : And if their right be called in Question, it will prove that the *Titulus* or *Conditio* was not strong apprehending, but apprehending; and therefore the case will not be, [Whether he *strongly*, but whether he *truly* took it?] And there will be no more, but a *Guilty*, or *Not-guilty* in that point of Verity, to *turn* all. If he *truly* took it, his cause is righteous, and there-

fore he is in that righteous, and therefore shall be justified.

3. I see not what the two Texts cited make against this: *Rev. 22. 11.* either speaks not of *encrease* of Righteousness, but *perseverance* (and yet it may of Holiness; for you know it is usual to vary the sense of the same Adjunct or Precept, according to the variety of subjects:) Or, 2. If it speak of Righteousness *in esse materiali & non formali*, that is nothing against what I say. I am sure it proves, that there is a true personal Righteousness in the Saints, and that cannot be *in sensu Legis operum*.

Ephes. 4. 23, 24. 1. The Apostle seems not to press on them a duty *de novo*, but to suppose that already done which he mentioneth: [*If so be that ye have heard of him, and have been taught by him, as the truth is in Jesus, that ye put off the old man, &c.*

2. If it be not so, yet [*putting off the old man, and putting on the new,*] is usually spoke to those that yet have not put on the new. And Paul wrote to more than sincere Christians, though to none but Professors.

3. If you were sure he spoke to none but the Saints, yet the words imply not any encrease of their *Righteousness*, but of that *new-man* which is *created in Righteousness and Holiness*; that is, whose nature and excellency consisteth in being *righteous and holy*: One of which may yet encrease, and not the other.

4. If yet this were otherwise, all that you can think to prove is, that the word [*Righteousness*] is used for the *matter*, and not the *form* of Righteousness,

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5. *Righteousness* is oft taken in Scripture for that Vertue which consisteth in *tribuendo sicuti cuius*. And so especially, as it respecteth God; giving to God the things that are Gods, and to men, that which is mens; and consequently obeying him. But this is not the *Righteousness* now in question.

In all this, Perfection is taken for reality of the relation only: And the strife is vain.

Aphorism.

Ibid. **O**ur *Righteousness* is perfect, as in its Being, so also in order to its end. The end is to be the Condition of our Justification, &c.

Animadvers.

The end of our Faith is to be the Condition of our Justification; but not considered as it is our *Righteousness*, viz. a part of our Inherent *Righteousness*, but as it receiveth Christ the Lord our *Righteousness*, Jer. 23. 6. viz. whereby we are justified.

Reply.

This is very true, as to the first Justification, from the Accusation of *Reatus pene prime Legis propter peccatum*. For so Faith justifies only as the Condition of our participation in Christ and his *Righteousness* (which I am glad you grant :) But as to the second Justification, from the Accusation of *Reatus pene nove Legis ob non prestatam conditionem*, Faith is materially that our *Righteousness*. The confounding these two Justifications, and the confounding the Rule of Duty (*Precept*) and the Rule of the Condition, or the Law as instituting the Condition; and so the *prestatio Officii*, and *prestatio Conditionis*, is the thing that bringeth all this darkness into your discourse (as it appears to me.)

Aphorism.

Ibid. **S**O that our Righteousness formally considered, in relation to the New-Covenant, is perfect, or none.

Animadvers.

1. Inherent Righteousness may be true, and yet imperfect, and that formally considered in relation to the New-Covenant. For the New-Covenant as it accepts of sincere Righteousness; so it requires an encrease of it, which needed not, nor could be, if it were perfect.

2. You speak of that Righteousness whereby we are justified, and suppose it to be Faith; whereas Faith is a hand to receive that Righteousness, that we may be justified by it.

Reply.

I will not molest you with repeating any more the former Reply: only consider, how *Reatus, vel non-Reatus pena* can be *formaliter* encreased. And lest you think me singular in making *Righteousness* (of this sort) to consist in that, hear our Learned *Grotaker* (specially well studied in these points), *cont. Lucium Vind. part. 1. sect. 2. n. 34. In re judicariâ insons omnis pro justo habetur. Sons & insons sunt ex oppositis cōv & δὲν ἀνα μέσῳ.* So he interpreteth *Deut. 25. 1. (ibid. n. 21. pag. 32.) Si controversia inter aliquos extiterit & ad judicium res delusa fuerit, justificent (judices scil.) eum qui justus (hoc est insons) fuerit, eum vero qui improbus (hoc est sons) fuerit condemnent. Vid. & n. 19, 20. &c. p. 31. Et idem contra Gomarum, pag. 35, 36. Non hoc dicitur, Deum apud se judicare illos pro quorum peccatis universis Christus satisfecit, nihil mali unquam commississe, aut boni debiti omisisse: Sed eodem habere loco quoad mortis Reatum & jus ad vitam aeternam, ac si nihil vel mali admisissent, vel boni debiti omisissent.*

Lee

Let me add the words of *Placens*, Theſ. Salmu-
riens. Vol. 1. p. 27. *Justus sumi potest vel morali
vel forensi significatione. Morali, ut opponitur τὸ ἀδι-
κῶ, cumq; significet qui præditus est virtute ea qua
justitia dicitur, &c. Forensi ut opponitur τὸ ὀδύνα κα-
τάδικον, cumq; significet in quem Lex agere non licet
qui jure condemnari non potest à judice, necdum puniri
sic nos, &c.*

I have heard some object merely from the name,
that this is to make Righteousness to be only a Ne-
gation of guilt: But let them change the name, and
call the guilty, *Non-justus*, or *Non-absolvendus*, and
then they are pleased.

And let me note one thing more here, lest you
should think this to be *Righteousness nimirum impro-
prie sic dicta*; viz. that as Righteousness is most
strictly in sensu forensi opposed to guilt; so guilt of
punishment is so properly called guilt, as well as *Rea-
tus culpa* is; that the *Reatus culpa* alone is seldom
mentioned by Divine or Human Writers, but they
commonly define guilt (as if they took notice of
no other sort) thus, *Reatus est obligatio ad pœnam.*

Aphorism.

Page 134 **B**Ut considered materially, as it is Ho-
liness, &c.

Answ. advers.

Here you grant, that Righteousness (*s.e.* personal inherent
Righteousness) is the same with Holiness, and so imperfect.
For your distinction of Materiality and Formality of Righte-
ousness, I have said something to it before. Neither do I see
but Holiness also may admit the same distinction. For though
Holiness materially considered be a quality (as you say it is,
page 132.) and so also is habitual Righteousness, which is as
you acknowledg, materially considered, nothing but Holiness;
yet Holiness as well as Righteousness formally considered, is a

Conformity

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Conformity to the Rule, *viz.* the Law of God. For Holiness is opposite to sin, and sin is a deviation from the Rule, therefore Holiness is a Conformity to it.

Reply.

I answered this particularly before. Holiness (In your sense, as you take it for Goodness) is a Conformity (*imperfect quoad partes vel respectus materiae conformis*) to the Law, as it doth constitute *Debitum officii*: Righteousness is, 1. *Non-Reatus peccati*. 2. A Conformity to the Rule, as it constituteth *Conditionem praemii obtinendi, & peccata vitanda*; or, as Divines use to say, as it is a Covenant, or respecteth the Sanction.

Aphorism.

Ibid. **Y**ET it is an improper speech of some Divines, that Christ first justifieth our persons, and then our duties and actions. And except by [Justifying] they mean his esteeming them to be a fulfilling of the Gospel-Conditions, and so just, it is unsound and dangerous, as well as improper.

Assumadvors.

I think those Divines mean thus: That in and through Christ, first our persons are accepted of God, and then our performances: And in this I see nothing improper, much less unsound and dangerous. God hath made us accepted in the Beloved, Ephes. 1. 6. and as us, so also our services: *Our spiritual Sacrifice is acceptable to God through Christ*, 1 Pet. 2. 5. And the acceptation of our persons, is before the acceptation of our performances: *The Lord had respect to Abel, and to his Offering*, Gen. 4. 4. First to Abel, and then to his Offering. *Non Abel ex muneribus, sed ex Abel munera placuerunt*, saith Gregory.

Reply.

1. I never doubted of the acceptance of our duties;

ties; but I am far from thinking yet, that *Acceptance* is properly *justifying*.

2. I shall in reply to your next Section, recant part of this; but not to your mind.

3. I am not now of your opinion (if generally understood of *all works* or duties) that God *first accepteth* our persons, and then our *works*. 1. If you mean by [*Accepting our persons,*] *election* of them to *Acceptance and Life*, I confess it is *Antecedent*, but not *causal* of the *Acceptance* of our duties. 2. The like I yield of his *Philanthropy*, if that be called [*Accepting our persons.*] 3. But if you mean (as doubtless you do) the *accepting* our persons as *Members of Christ*, and *reconciled* to him, and so the *lawful Objects* of his *special Love*, I deny your *Assertion*; and I affirm, That the *Act and Habit of Faith* are *accepted* of God, in *order of Nature*, before our persons are so *accepted*: 1. For *Faith* is the *Condition* of that *Acceptance* of our persons; and I know, I need not prove to you, that the *Condition* and its *Acceptance*, go before the *benefit* given on that *Condition*. The *Acceptance of our persons*, is the same as *Reconciliation, Justification, Adoption* in effect: For it is God's *accepting* us, as *reconciled, justified, adopted* ones. And is not the *Acceptance of Faith*, yea, and *Knowledge, Repentance*, before these? The *Question* is in effect the same with that which we commonly debate with the *Antinomians*, Whether we are *reconciled, justified, adopted*, before we *repent and believe*? 2. The contrary opinion makes God an *Acceptor* of persons, in the sense that is so oft *disclaimed* by him in *Scripture*.

If any ask, *How can he accept the faith of a person not accepted, and unreconciled?*

I answer, For his Christ, his Covenant and Promise sake ; and also, that Faith is the work of his Spirit, bringing the person into an acceptable state : And this leads me to a third Concession.

4. I yield that there is such a preparation to our acceptance made in the Satisfaction of Christ, as paid to God and accepted, that (the great impediments being removed) all men may be said, to be conditionally accepted before they believe : God is so far reconciled to Mankind in general, that he treats with them on new-terms, and offers them actual Peace and Acceptance on very reasonable Conditions, consistent with the freeness of his gift.

5. And I grant you also, that our persons must be justified and reconciled, before our *external obedience* can be accepted, such as *Abel's Sacrifice* was ; but not before our *Faith, Repentance, and Love* can be accepted. The general effect of Christ's Death, extendeth so far, as to procure Acceptance of our *Faith*, (in order of nature, but not of time) before the Acceptance of our *persons*, by special Reconciliation. I like not therefore *Gregories* phrase, though his sense be good ; I should say, *Nec Abel ex muneribus, nec ex Abel munera, sed ex Christo & fœdere Gratie, & Abel & munera placuerunt.*

But by the way (from your instance) take notice, that it was not as they were an imperfect Conformity to the Law of Works, that *Abel's Works* were accepted ; for the Text expressly saith, It was by *Faith* that *Abel offered a more excellent Sacrifice than Cain ; by which he obtained witness that he was righteous, God testifying of his gifts, Heb. 11.4.*

Aphor.

Aphorism.

Page 135. **I** is improper in the best sense; because it is contrary to the Scripture-use of the word [Justifying] which is the acquitting of us from the Charge of breaking the Law, and not from the Charge of violating the New-Covenant.

Animadvers.

Justifying, as the Scripture doth use the Word, is the acquitting of us from all sin. For he is justified, to whom the Lord doth not impute sin, Rom. 4. 8. Whosball lay any thing to the charge of God's Elect? (*viz.* when they are justified?) 'tis God that justifieth, Rom. 8. 33. Now all sin is a breaking of the Law; 1]ohn 3. 4. Your selves say, p. 147. [There's no sin prohibited in the Gospel, which is not a breach of some one Precept in the Decalogue.] But what all this which you here say, is to your purpose; *viz.* To prove that the fore-mentioned saying of Divines is improper, I confess I cannot well see. For though (as you say) Justifying in Scripture is the acquitting of us from the Charges of breaking the Law, and not from the Charge of violating the New-Covenant, may it not yet properly be said, that Christ first justifieth our persons, and then our duties and actions? You hold, that the New-Covenant is not violated but by *final Unbelief*; and I suppose it to be true, if it be rightly understood. But for any thing I can see, though none be acquitted from such Violation of the New-Covenant, yet first our persons, and then our duties and actions may properly be said to be justified; that is, accepted as just, and acquitted from all Accusation brought against them, though in themselves they be not such, but that sin doth cleave unto them.

Reply.

1. I must first tell you, that I do recant these words, and the following Reasons of them, as all weak. I think it not improper to say, *God in judgment will justifie our Faith from the Accusation of unsoundness, and our obedience too.* And I think James and other places use the word *Justifying* to such a sense; *viz.* against

against the Accusation that we are Unbelievers or Hypocrites, and so no performers of the Condition of the New-Covenant. And I think most Christians are more solicitous, how to answer that Accusation in Judgment (and good reason) than the Accusation of their being *sinners*, and deserving God's wrath for that in general. And the *estimating a righteous action* to be *righteous*, may imply *Accusability*; and the *sentencing it Righteous*, implieth *Accusation*. And the *person* cannot be accused, but by accusing his *actions*. So much against my self.

2. Yet I maintain still the dangerousness of this speech, that our *Actions* are justified (through Christ's merits) by the Law of Works, or from the Accusation of sinfulness; and I stand to the Reasons thereof.

Now to your words: 1. And first I like not your equivocal definition of Justification, [*the acquitting of us from all sin:*] For it seems to imply, that God esteemeth us not sinners, but freeth us à *Reatu culpe quæ talis*: which is impossible. But I confess he acquitteth us from all sin, as it induceth an Obligation to punishment (as *Gataker* in the fore-cited words distinguisheth.) 2. But remember once more, that God hath made two distinct Covenants or Laws, and that each Law hath his proper Obligation; or else it is no Law: And that to acquit us from the Obligation of the Old-Law, is one Justification, consisting in Remission of sin; and the acquitting us from the Obligation of the New-Law, is not by dissolving it, and pardoning it, which is never done, but by justifying us against the Accusation of being so obliged; And this is another Justification. Pardon my so oft repeating the same thing.

3. When

39. When you say, [*Justifying is the acquitting from all sin.*] If by [*Acquitting,*] you mean [*Pardoning,*] then you must extend it only to all sin against the Law of Works, except that excepted by the Law of Grace; or all sin which Believers were guilty of, but not *all species* of sin. Not the sin against the Holy Ghost, not the final *non-performance* of the Conditions of the New-Covenant, which leave no remedy,

4. I am glad of your Concession, that the Covenant is not violated, but by final unbelief.

5. But I am heartily sorry that you think our *actions* as well as our *persons* are accepted as just, and acquitted from all Accusation brought against them (and that as to the Law of Works) though in themselves they be not such, but that sin doth cleave unto them (as you say.) Against this Doctrine I intended that Thesis; and I confess my heart detesteth it. I will bring an Accusation against my own actions and yours (our Prayers, Alms, &c.) viz. *They are sinful*, they are breaches of God's Law. How will you be justified from this Accusation? You will not plead, *Not-guilty* I hope, and say, *You do not sin!*

You will say, God doth accept your actions as just. But how? Doth he take them

really to be *not sinful*? and call *evil, good*? and say, *sin is no sin*? God forbid we should think it. Doth he make the *factum* to be *infectum*; or the word spoken to be unsaid again? *Absit. Nam sicut quicquid est, necessarium est, dum est: ita quicquid fuit, vel prateritum est, necessarium fuit.* The Language of Divines is, it cannot be undone *ne per divinam potentiam.*

See all that I would say in this fully in *Ames. Medul. l. 1. c. 27. S. 20, & 21.*

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sentiam : But is it *morally undone* ? How ? As I said, God doth not esteem it [*not to have been done,*] much less [*not to have been ill done :*] And as *quod fuit, necessario fuit* (*necessitate existentie, ut aiunt :*) *ita quod male fuit, necessario male fuit* : The *Reatus culpe* therefore cannot possibly be removed or remitted ; that is, the man cannot be, or justly esteemed to be, a man that [*sinned not.*] But only the *Reatus pene* is taken away : God so forgiveth all our sin, that as they induce the *Debitum pene*, he destroyeth them ; and by dissolving the Obligation, freeth us as much from the effects (Eternal Wrath) as if they had never been committed. Is not this enough ? But how you will be free from all Accusation of being a sinner, I know not.

2. Do you not fully hereby set up *Justification by the Works of the Law* ? For if all your works can be justified from the Accusation of being *sinful*, or breaches of the Law, then why may not the Law justify you (were it not only for Original sin (or perhaps you will except your sins before Conversion.)

3. Is not this the way that the Papists go ? though they will not plead for Merits without Christ, yet they think that Christ hath merited the Meritoriousness of their works : So you think that Christ hath merited, that your works shall be justified from the Accusation of sinfulness.

4. And I will bring this Accusation against your works, from the Law of Works : They are not so far meritorious of Everlasting Life, as that Law requires they should be : How will you acquit them from that Accusation ? Do you think Christ hath made them so meritorious :

5. Yet

5. Yea further, I will bring this Accusation against your works. They are such as deserve Eternal Damnation; yea, and for them you are obliged thereto, immediately upon the doing of them. How will you answer this Accusation? I hope not by denying it. For if you are not first *obligatus ad penam*, you are not capable of *Remission*. For *Remission* is nothing else but the dissolving of that Obligation. And indeed, I know nothing else that I have to say against that Accusation, but (confessing the *desert*, and that I was so obliged) to plead, that *For Christ's Satisfaction the Obligation is dissolved, by the Grant of the New-Covenant, ut per Legem remediante[m].*

Aphorism.

Ibid. *Justification doth imply Accusation; but the esteeming a righteous action to be as it is, doth not imply Accusation.*

Animadver.

You might also as well say, The esteeming of a righteous person to be as he is: But neither our persons nor our actions are so righteous, but that we may be accused of, and condemned for sin in them, and so without the mercy of God in Christ must be. *There's not a just man upon earth, that doth good and sinneth not.* Eccles. 7. 20. *If we say that we have no sin, we deceive our selves, and the truth is not in us.* *If we confess our sins, God is faithful and just to forgive us, &c.* 1. John 1. 8, 9. *If God shall contend with us, we cannot answer him one of a thousand,* Job 9. 3. *Aaron was to bear the iniquity of the holy things, which the children of Israel did halow in all their holy gifts,* Exod. 28. 38. So that even in our holy things there is iniquity, which Christ the true High-Priest doth bear, that so it may not be imputed to us.

Reply.

This speech I have already reversed; and therefore will say no more about it.

Aphor.

Aphorism.

Ibid. **I**F it be understood in the worst sense, it will overthrow the Righteousness of Christ imputed, &c.

Animadvers.

But not if it be understood, as I suppose it should be, That through Christ the imperfection and iniquity of our actions (though otherwise holy) is covered, and not imputed to us, This doth not overthrow, but establish Christ's Righteousness.

Reply.

Because this is but to assert the Remission of sin; and Remission is nothing but the remitting the Obligation to punishment: But if you think that the sin is remitted, or not imputed *absolute ut peccatum*, as well as *relative quoad penam*; and that your actions may be justified against all Accusations, then I know not how the hard consequences forementioned will be avoided.

Aphorism.

Page 136. **I**F God do justify our works from any Legal Accusation (as he doth our persons) then it will follow that our works are just, and consequently that we are justified by them.

Animadvers.

This I grant would follow, if God did justify our works for their own sake, as being fully and perfectly righteous; but not if he do it (as he doth) for Christ's sake, pardoning and passing by the imperfection that is in them. That which hence doth follow, is not that our works are just; (*viz.* fully and perfectly as they must be, that we may be justified by them) but that they through Christ, are accepted as such; not that we are justified by our works, but that we are justified, notwithstanding the iniquity that is in them. And it seems strange unto me, how you should infer from that saying of some Divines, that

we

we are justified by our works, when-as the very saying it self is this, That first our persons are justified, and then our works: So that it should rather follow, That our works are justified by us, than that we are justified by our works; though indeed neither doth follow, but that both we and our works are justified by Christ, though first we, and then our works; all which (as I have shewed) is agreeable to the Scriptures.

Reply.

1. It will follow indeed, that our persons were first justified by Christ, but that afterward they may be justified by our works, when once our works themselves are all justified. You may find full Answers to this in *Chamier, Pareus, Ames*. and the rest, against the foresaid Doctrine of [Meritoriousness of Works merited by Christ.]

2. And you should have told us, Whether it be all our works that are thus justified, or but some. If all, then our sins are justified (as *David's Adultery, &c.*) which I think you will not say. If some (as our Duties) then the justifying is nothing but the pardoning of their sinfulness: Which pardon supposeth them sinful, and is to the person that the pardon is given, and not to the work; and the pardon only destroyeth the obligation to Punishment (commonly called Guilt) and not the evil of the work.

Aphorism.

Page 138. **I**F there be any sins against the New-Covenant, which are not also against the Old; or if any sins be considered in any of their respects, as against the Gospel only, &c.

Anim.

Animadvers.

I see not how final Unbelief, or any sin whatsoever, can be against the Gospel only, and not also against the Law; sin; as sin, being a transgression of the Law, 1 *John* 3.4. And there being no sin prohibited in the Gospel, which is not a breach of some Precept in the Decalogue, as your self confesses, p. 147.

Reply.

1. You do not put a right name on my Assertion, to call it [*my Confession*] unless you had accused me with contradicting it (which methinks you should not.)

2. Though you be of my judgment in this, yet others are not.

3. I know sin is a transgression of the Law; but our Question is, Of what Law? Old or New? and how far?

4. It is not so easie a matter to conceive suddenly how unbelief and neglect of Sacraments, &c. are sins against the Law of Works, or the Precepts of the Decalogue, as belonging to that Law. 1. As to the Decalogue and preceptive part of the Law of Works, as it is merely in nature, and was delivered at the first, I conceive it doth command *obedience in general*, and specific all *natural duties*, and so forbid the *contrary sin*: But it doth not *specifie each particular duties* that *after* were added. I conceive that the Law of Nature, or Works, doth leave room after the first Institution, for the adding of *new-positives*, without making a *new-form* of the Law as to the *Sanction*. Else every positive that *Moses* added, should have made a *New-Law*: So of *sacrificing before Moses*, &c. the sence of the Law was, [Obey God in all that he now doth, or hereafter shall command;] and Nature speaks so plainly. And when-ever the *Positive-Command* is added

added in any age, it is a fresh discovery of God's will, which *Nature* obligeth us to obey: The Obligation is as much from the *general Precept* in *Nature*, as from the *particular* superadded: And though the *general Precept*, [*Obey all God's Will,*] could not oblige to the particular till it was in being; yet when it is in being it *both* oblige even to that particular, *mediante Revelatione*, which enableth us to assume, [*but this is God's Will:*] The same I say of the *Sanction* of the Law of Nature: It threatneth Death to *all sin*, even against a Command that was not at the first Institution in being. It saith, [*Whosoever sinneth shall die.*] So that it is evident that the Law of Nature in its general Precept, extendeth to all particulars that hereafter shall be revealed to be God's Will. But because I said in my Aphorism. [*That as Faith is to such an end required, so it is not specially commanded by the Law of Works.*] I must partly explain, and partly recant that. For now I think that all duties, with all their ends, are required by the Law of Nature, or that Law obligeth to them; and so to Faith, as it is a means of Remission, though this seemed strange to me heretofore. But here you must distinguish still, 1. Between the Precept, as it is a Precept, and maketh duty; and the Institution of that duty to be the *Condition* of Life. 2. Between these two Notions, [*The Law of Nature,*] and [*The Law of Works;*] for it is called, [*The Law of Works,*] in reference to the *Sanction*, as Works are made the *Condition* of Life or Death: But it is not called, The Law of Works, when you consider the *Precept* alone, though it command perfection. 3. You must distinguish between the Law of Nature obliging Man in In-

nocency, and the same Law as continued, obliging man fallen; and also obliging man redeemed, and in hopes of Pardon and Life restored. The change of mans state may cause the same Law to oblige him to new duties. 4. You must distinguish between [The preparing and giving Christ, Grace, Hope, &c. and revealing them to Mankind in the Gospel,] and, [The obliging hereupon to the duty of Believing and Receiving them.] And so I conclude thus for the Solution.

1. That (as is said) the *Law of Nature* binding us to *Do all that God shall make known to be his Will*, doth oblige us to each *particular*, when it is *made known*, as it doth *generally* oblige to *obedience* before. And so it obligeth even to *Faith, Repentance, &c.*

2. The *Law of Nature* doth *not* reveal Christ, or Grace and Pardon, and Life by him; nor did it make the preparation, by giving Christ to satisfy for sin. This is proper to the *Law of Grace*, to publish Grace and Christ.

3. The *Law of Nature* doth not make man any promise of Pardon, Justification and Salvation, if he repent and believe.

4. The *Law of Nature* did not oblige man in Innocency to repent, or return to God, or believe in Christ. For there was not the matter of, or capacity in us, for such an Obligation.

5. But as soon as ever Man was fallen, (even before Christ was promised) the *Law of Nature* obliged fallen Man to *repent* and *return* to God. But it gave him no hope of pardon on his Repentance: So that it would have been but a despairing Repentance. Yet hereby it is apparent, that the *Law of Nature* maketh us *new duties*, as our case changeth; and

and some duties proper to *salv Man*, which to the *Innocent* it made not.

6. Though the Law of Nature neither *give* nor *reveal* Christ, Hope, Pardon, and restored Life, yet when God by Grace hath redeemed us, and given us up to Christ, and revealed Him, and Hope, and Life by him, then the Law of Nature commandeth us to believe God's Revelation, and accept God's gracious offer, and repent and return, and love him that bought us, and be thankful, &c. Who seeleth not in himself, that Nature and common Reason obligeth to, or requireth this on the foresaid suppositions? So much of the Precept of Natures Law.

7. The Law of Nature continueth to pronounce Death due to every sin, and the greatest punishment due to the greatest sins. And therefore by that Law, Death is due to Unbelief; yea, a far sorer punishment than was due to ordinary sins, in that it hath such aggravations. And though it condemned Man for the first sin, and provided him no remedy, yet a remedy being *aliunde* provided, it further condemneth him if he reject it.

8. Though the form of the Law of Works was not altered by God; yet the Obligation (as it were) of the *promissory* or *premiant* part is ceased, upon Man's first sin, through the utter incapacity of Man to receive it. For it promised Life only to the perfect or *innocent*; and the first sin made us all *uncert*, and *unmeet* subjects. And so Divines use to say, That the Law as a *Covenant* is dissolved; not that the *whole Sanction* is dissolved, but *per cessationem*, the *promissory* part is void, or the Promiser disobliged by us.

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9. That therefore which is proper to the New-Law is, that it, 1. Be built on a new foundation, viz. Redemption; and so the Legislator is *Deus-Redemptor*, and not only *Deus-Natura*; vel *Deus-Creator* as such. 2. That it reveal Christ, and his Sacrifice, and Hope, Pardon and Life, &c. 3. That it promise and give all these. 4. That it *institute* the *Condition* on which they shall be given, or be ours. All these the Law of Nature meddleth not in; though when the *Condition* is instituted, it obligeth us not only in general to obey, but in special to obey, and use it to these ends appointed.

10. Yet no man must think, that *all* the *New-Law* consisteth in these only, and that the *Precept* and *Threatning* are no true parts of the *New-Law*, because they are common with the *Old*: For even these are still true parts of it. Even as the earth that man's body was made of, ceased not to be truly earth when it was made man, nor ceaseth to be a proper or essential part of man, because it is earth. Or as a cup of water taken out of the River, and made Beer, ceaseth not to be water, nor yet can be denied to be Beer. Only it ceaseth to be mere or common water, as our bodies do to be mere common earth. So here the preceptive part of the Law of Nature, is comprehensive of the Law of Grace, and all Laws that ever will be (supposing those alterations *in rerum Natura* which lay the grounds:) But yet, as the Specification of the Covenants or Laws, is (as *Camero* oft, and others) from the *Condition* and *Sanction*, and so the *New-Law* is specified from thence: So it hence assumeth into its nature, even that which is part of the Law of Nature. Only as man's body is now no *common earth*,

so the Precepts of Faith, Repentance, &c. as tending to recovery, are not *common Legal Precepts*; But may be considered as belonging to the Law of Grace, and also to the Law of Nature. So that as man's Soul is specifically distinct from earth, and his Body in it self not so, but as *pars à toto*; but yet is made an essential part of man: So the *preceptive* part of the Law of Grace, is distinct from the Law of Nature, but as *pars à toto*; and yet is made an essential part of that Law, whose *Promise* and Institution of a *Conditum quæ talis*, is specifically distinct from the Law of Nature; and from the whole is denominated as specifically distinct.

And hence it is that the Law of Christ is oftner called, a *Testament, Covenant, Gospel, &c.* than a Law: Which hath occasioned the *Lutheran Divines* (some of them) against Scripture, and all Antiquity, to deny it to be properly a Law, and confine its whole nature to the foresaid *proper parts*, which in *specie* differ from the Old. It must be known, that as the Righteousness of Faith (in it self, as the Condition of the New-Law) is but *subservient* to Christ's Righteousness, and required for it; so the *New-Law* is a *subservient Law* to the *Law of Nature*, being but *Lex remediandi*, to destroy the Obligation of the Old (*ad panam*) and conduce to the attaining of its ends.

And so much for explication of my thoughts on this point; which I write to satisfy my self as I go on in reviewing my Writings. I think the right stating, and clear apprehension of this point (of the difference between the Law and Gospel, and how far the Law of Works is abrogated) to be of greater moment and difficulty by far, than your

Animadversions take notice of ; or than any thing (as to difficulty) that you deal with, as far as I remember.

The sum of all is, That the *promissory* part of the *Law of Works* doth not oblige, but is destroyed ; not by an *Abrogation*, but *Cessation*, *cessante materia vel capacitate subjecti* : But the *Precept* ceaseth not (except some *Positives*, which may be added or taken away without alteration in the nature of the *Law* ;) nor the *Threatning* (because *nec abrogatur, nec cessat materia* :) That the *Precept* of the *Law of Grace* is now under the general *Precept* of the *Law of Nature*. Yet is it not fit to call *Faith* and *Repentance*, and *Sacraments*, &c. [*Precepts of the Law of Nature*,] without *Explication* ; because they have now a *super-added* new-form, by conjunction with the *Doctrine* and *Promise* of *Grace* (as the *water* hath a new-form by commixtion, when it is made *Beer* ; and the *Body* of man, when of earth it was made *mar*, and yet retaineth the form of *water*, and *earth* still : But the denomination must follow the new *super-added* form.) And so the Denomination of *Faith* and *Repentance* must be from the *super-added* form, and they must be called, [*Parts of the New-Law*.] Yet the whole bulk of the *Precepts* of the *Law of Nature*, remain in conjunction with the *Threatnings* of that *Law* : But the *Promise* of the *New-Law* is a remedy at hand to dissolve it. And the *Threat* of the *New-Law* hath in it somewhat common to it with the *Old* ; (*viz.* The *Institution* of the *dueness* of *Punishment* to *Impenitency* and *Unbelief*, proportioned to their nature) and something proper to the *New-Law* ; *viz.* In the *Negative*, not to institute the *penalty* due to each

each particular sin; Positively, to make its Obligation to Punishment for final Unbelief and Impenitency, to be remediless, and irreversibile, and peremptory, determining not only *de Debito* (as the first Law doth, and all Laws do;) but also by Prediction *de Evento* which is a thing *super-added* to the strict nature of a Law as such. Besides, that it incorporateth the common part of the Threat also into its own body, and maketh it essential to it self; *viz.* the *Debitum non-liberationis, & majoris pene.*

Aphorism.

Ibid. **F**Or so all that Unbelief, and other sins of the godly which are forgiven, the Gospel doth not where threaten death.

Animadvers.

Not so indeed threaten death, as not withal to offer life upon Condition of repenting and believing: Which also the Gospel doth even to the ungodly, *Acts* 3. 19. & 13. 38, 39. But the Gospel establishing, and not repealing the Moral Law (as you confess, *pag.* 154.) doth threaten death to all Unbelief, and to all sin, that so the Grace and Mercy offered to men in the Gospel, may be accepted of them.

Reply.

The [Moral Law] is usually taken for the mere Preceptive part of the Law of Nature, as absolutely considered without the Sanction: And so the same thing which is the Law of Nature, may be also the directive or preceptive part of the Law of Grace: (Though I am unsatisfied, whether it be fit to say, The Law of Christ doth constitute that duty a-new, and take in the Moral Law as part of it self; or only suppose it, and make use of it.) But you

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here take the [Moral Law] for the Precept, as conjunct with the Threatning (else you would not say, it threateneth death :) But so I take it to be no true part of the New-Law, though not dissolved or abrogated by it. Else I think we shall make the first Law of Nature, and Christ's Law of Grace all one.

• Aphorism.

Page 163. **B**Ut the Covenant-Conditions are not broken, when-ever the Precept of the Gospel is transgressed; or the Covenant neglected, except it be final.

Anim. advers.

This seems more acute than solid. For may not the Conditions of the Covenant be broken, though they be not finally broken? The Conditions of the New-Covenant are, to repent and believe. Now if they to whom the New-Covenant is tendered, be impenitent and unbelieving; so long as they are so, they break the Conditions of the New-Covenant, whether it be only for a time, or to the end. Indeed if the Covenant-Conditions be at length performed, they are not absolutely broken; but yet broken they are, whilst they are not performed, and yet ought to be performed. The New-Covenant you grant, may be neglected; but it is not neglected, if the Conditions of it be performed: And to distinguish between not-performing the Conditions of the Covenant, when it is tendered, and breaking the Conditions of it; I think is not sound.

Reply.

1. You seem (by your silence) to grant the main thing I here intend; viz. *Thes.* 33. That Christ died not to satisfy for the Violation of the Covenant of Grace, but of Works only.

2. I did explain what I meant by [Violating the Conditions,] in the last words of the *Thesis*, [So as that the offender should fall under the Threat]: But more fully in the Appendix.

3. By

3. By [*the Threatning,*] I mean not [*every discovery of an imminent danger;*] but that proper act of the Law, which is *obligare ad pœnam*.

4. I still confess, that for *Unbelief* and *Impenitency*, men remain *obligati ad pœnam per Legem nature*, till they believe, and so that Obligation be dissolved.

5. But still I deny it, as to the proper Obligation of the New-Law: For I conceive that is peremptory, remediless and undissolvable. And therefore I think it both sound and necessary to distinguish between the proper *Violation* of the Covenant, and the *temporary non-performance* of the Conditions. Yet I resolve not to contend about the *Word* or *Name*: If you think the one is as *properly* to be called a *Violation* as the other, and I think not, this is a matter of no great moment. But as to the thing intended by that word, I say, that *Unbelief not final*, is no such *Violation* of the New-Law, as to make us *obligati ad pœnam hujus Legis propriam*, or that *this Law* should oblige us to punishment. For else we must say, that Christ came to satisfy his own Law, and be a Mediator between himself, as Mediator, and sinners, which I am loth to say. Indeed the Gospel-Covenant doth *non-liberare*, while men continue their unbelief. But I conceive it doth not *obligare ad pœnam propriè, viz. ad non-liberationem & ad pœnam majorem*, but for final *non-performance*. For if it do, it is either *absolutely*, or *conditionally*: Not *absolutely* (which you here confess;) for then there were *no remedy*: For the *absolute Threat* of the New-Law is *irrevocable* and *remediless*. And if but *conditionally*, then it is no Obligation: For it were no Condition, if it suspend not the Act of the Law. If a King say to a company of imprisoned Murderers,

therers,

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therers, He that will promise a new-life shall be pardoned; and he that will not, shall not be pardoned, but at the Assizes suffer a double torment. Here the Condition of present Liberation indeed is present, promising amendment; and for want of present promising, he shall want present Liberation. But the Condition of Liberation or Condemnation at the Assizes, is promising any time between this and then. And so here: The Gospel doth not *remediare, dissolve* the Laws Obligation, as long as we continue impenitent. But it obligeth us not to Condemnation at Judgment, but upon final Unbelief. If yet any say, that this present *non-Liberation* is *pena novæ Legis*, and so far it may be said *obligare*: Though I should rather say, it doth *non dissolvere obligationem*, yet I shall confess, that this *non-Liberation* may in some sort be called *pena*, and I will not stick at this. Only remember that this is nothing to the Obligation, to *sentential Condemnation de futuro*, which we speak of. 2. And that Christ need not die for this: For this *non-liberatio dum non credo*, is a penalty that I bear my self (*non enim liberor*;) and therefore Christ need not bear it for me.

But I come so lately from a fuller handling this point with another, that I must say no more of it now.

Aphorism.

Page 164. **T**He Condition is, *Whosoever believeth shall be saved, not limiting it to a particular season.*

Animæ

Animadvers.

It's true; He only shall be damned as a Transgressor of the New-Covenant, who is a final Unbeliever; yet all the times that any refuse to believe, they are liable to Damnation, as transgressing all that time the New-Covenant, and breaking the Condition of it.

Reply.

If by [*Liable,*] you mean [*actually obliged to Damnation,*] I deny it. If you mean, they are in danger of it, because God may cut them off when he will; or that supposing their Unbelief to be final, they would be obliged; or that there wants nothing but the finality to oblige them; or that they are obliged even for that sin, to death *per Legem nature*, and are *non liberati per Legem gratie*, I grant all this.

Aphorism.

Page 165. **B**ecause the punishment which naturally and implicitly is due to them, is not so much as threatened in this gentle Covenant, &c.

Animadvers.

Perhaps this place is mis-printed: Otherwise I do not see how these words make for the proof of that which went before; *viz.* [The sins of Believers against the Gospel-Precepts have need of pardon, and are properly said to be pardoned, in reference to their deserved punishment.] Is Punishment therefore deserved, because it is not threatened? Or do you mean (as perhaps you do) by those words, [which is naturally and implicitly due to them,] that Punishment is deserved, but not threatened? But if Punishment be not threatened, there seems no need of pardon. Because what need is there to fear that which is not threatened? As what ground is there to hope for that which is not promised? Somewhere before your self says, What God doth not threaten, we need not fear.

Reply.

Reply.

The mis-printing is, that there should have been a Parenthesis to enclose six lines, from [1. Both.] till [because :] And so the word [Properly] I intended only to joyn with the second Section; and intended the first as *improperly*, called Pardon, arguing, not as you suppose, [It is not threatned, therefore not deserved;] but thus, [It was threatned by the Old-Law, and is not so much as threatned by the New; therefore it may improperly be said to be remitted.]

Aphorism.

Page 173. **A**cts have not the respect of an Adjunct to its Subject, but of an Effect to its Cause,

Animadvers.

Every Act is an accident, and therefore must have a subject; for it cannot subsist by it self. And whereas transient Acts are subjected in the Patient, immanent Acts are subjected in the Agent, because here the Agent is also the Patient.

Reply.

*Because I will not vainly enter into a Logical Dispute with you, I will only answer you in the words of Schibler, *Metaphys.* l. 2. c. 10. Art. 4. Tom. 3. punct. 1, 2. §. 51, 54, 55. *Accidens est in alio loquendo per κατὰ χρῆσιν. Omne scil. accidens est in alio sensu negativo quatenus non habet esse αὐτοπρῶτον, sive per se subsistens. Alias autem loquendo de generalia essentia accidentis, non est ea inherendo, si rigoroſe loquamur; sed in eo, quod id quod accidens est, afficit substantiam extra-essentialiter, sive extra-essentiam, aut rationem ejus existendo, &c. vid. ultra. Et n. 54. Quod ad actionem immanentem attinet, dicitur immanens ab immanendo quia in agente maneat.*

Existimo

Existimo tamen eam non esse intelligendam positivè sed negativè. Nempe actio immanens qua talis est in agente hoc sensu, quia non transit ad patiens. In ipso autem agente non est per modum adjuncti, sed simpliciter ad ipsam comparatur ut ad causam. Unde hæc propositio, homo intelligit vel disputat, non est ut adjuncti de subiecto, sed ut effecti de causa: Et patet. Nam actio transiens nullum habet subiectum, ne quidem ipsum patiens, ut visum est: ergo etiam actio Immanens à fortiori non postulat subiectum. Consequentia firma est: quia actio transiens magis est ex subiecto, & magis postulat subiectum, quam actio immanens. Sed actio transiens in esse actionis nullum habet subiectum ut visum est, ergo idem à fortiore est in actione immanente. Et confirmatur, quod actio ut sic, non dicit nisi egressum à virtute activa alicujus agentis. Egressus autem opponitur tunc esse in. Et hinc relinquitur, generatim loquendo de actione ut sic, eam non postulare subiectum, &c. I think it fitter to say, Actio est agentis, than Actio est in agente. Yet I confess my self in doubt about Scotus Doctrine, that [Immanent Aūs in their perfection, are not in the predicament of Action, but of Quality:] And if that be so, you may well say they are in Agente ut subiecto.

Aphorism.

Page 174. **B**Ut grants that all God's immanent Aūs are eternal (which I think is quite beyond our understanding to know,) &c.

Anim.

Animadvers.

Immanent acts (as that very word it self doth shew) abiding in the agent (for therefore they are called immanent.) Either God's immanent Acts must be eternal, or there must be something in God which is but temporal: Whereas *quicquid est in Deo est Deus*: otherwise he should not be a most pure and simple Essence, as he is.

Reply.

I use to speak as you do; and thus oppose those that think otherwise: But let me profess, it is but my *Opinion*, and not my *Faith*. I have no such clear knowledge of the Divine Essence, as peremptorily to conclude these things as certain. I know God is eternal, and that he is perfect: But whether his perfection lye, in having no Acts but his Essence; or whether God do *agere* at all; or whether his Acts have extrinseck objects; or whether those Acts which have such extrinseck objects, are properly immanent, as those are whose object is God himself, &c. I dare not conclude as certain, though I think as you. Oh how little know I of God's Essence!

Aphorism.

Page 175. **R**elations are but mere entia Rationis.

Animadvers.

Why then is Relation put among the Predicaments? Is there not a *real Relation* betwixt the Father and the Son? a Relation which hath its being in Nature, and not in mans intellect only?

Reply.

Reply.

I am so far from believing all the Predicaments to be real Beings, that I doubt whether any two of them wholly are so, as much as Carpenter did. Yet I take them to be as *Burgesdicium* speaks, *aliquid inter nihil & ens reale*: And I think that Scotus his *formalitates* or *modi*, and *ens rationis*, contain much that now commonly goes under another Name. I think the *subjection* & *fundamentum Relationis*, is sometimes *quid reale* (usually, but *quid modale* is the *fundamentum*.) I think that the comparing or collating act of understanding is not a mere fiction, or false, when it makes Relation. But

whether when the *Foundation* is laid, the Fabrication of the Essence of the Relation *ut sic*, be not by the Intellect, is my question. If *Peccatum* be but *ens rationis* (which is accounted a real Relation of Disconformity to the Rule) as is ordinarily said: And if *veritas* be but *ens rationis* (as *Durandus* saith) why may I not say so of others? Relation-terms are as properly ascribed to God, as any terms of Humane Language, I think. But was God from Eternity a *Creator*? If yea, then there was a Creature, or a Relation without a correlate. If no; then it begun in time. If so, then if it were any real Being (remember your last arguing) it must be God

Herobr. saith, Quare inepte dicitur & falso Relationes more accidentium ceterorum in esse subjectis, cum subiecto tantum modo attribuantur. Voces quippe Relativa non significant aliud, quod subiecto proprie ac per se inest, sed tantum declarant quomodo subiectum se habeat ad terminum, &c. And he saith, That Relation is Medium inter ens reale & nihil, non participationis sed negationis; Of which there are also other sorts, Disp. Phil. 5. page 178, 184.

himself, and so eternal, or God not eternal. But I am resolved not to dispute this with you: Only that Relation is not *verè ens* (of which I am more confident, than what it is) save me the labour of transcribing, and read *Burgersdicius*, l. 1. c. 5. & c. 6. and *Hereboord*, *Disp. Phil.* 5. per tot. (I will not refer you to *Carpenter*) *vid. & quid de Relat. Rationis dicit Twissus Vind. Grat. l. 2. part. 1. §. 13. pag. (minor. volun.) 208. præcipue ex Vasquio.*

Aphorism.

Page 194. **T**hat saying of our Divines, that [Justification is perfected at first, and admits of no degrees,] must be understood thus; That each of those Acts which we call Justification, are in their own kind perfect at once; and that our Righteousness is perfect, and admits of no degrees: But yet, as the former Acts called [Justification] do not fully and in all respects, procure our freedom, so they may be said to be imperfect, and but degrees toward our full and perfect Justification at the last Judgment.

Animadvers.

Properly none can be more or less justified, because he that is justified is freed from all Condemnation, *Rom. 8. 1. & 33.* Justification therefore at the last Judgment, is not a more full Justification, but only a Justification more fully made manifest. Neither do I see how you should deny, that our Justification here is perfect, so as to procure full and perfect freedom, *viz.* from Condemnation, if (as you grant) our Righteousness whereby we are justified be perfect: And so indeed it is, though that Righteousness be not (as you suppose) a Righteousness of our own within us, but only the Righteousness of Christ through faith imputed to us.

Reply.

Reply.

1. *Negatæ sequela.* One man may be more perfectly freed from *all* Condemnation than another; though both be freed from *all*. It is not only the *Terminus à quo* that is to be considered, but the degree of the Liberation therefrom. One man may be freed from Condemnation only *quoad Donationem & Constitutionem Legis*, and another also *quoad sententiam judicis*.

2. Justification also freeth against *Accusation*, as the *means*, as well as from *Condemnation*, the *end*: And we are not yet freed against *all* *Accusation*.

3. And for the Antecedent, we must distinguish of the word [*freed from*:] either you mean, that our Liberation is *completed* (which I deny;) or that it is so effectually begun, that it shall certainly be perfected (which serves not your turn.) The Apostle only saith, [*There is no condemnation to them that are in Christ*:] But as this Text doth not say, [*There shall be none*,] nor promise that they shall never be out of Christ again (though I think others do;) so it saith not that their deliverance from future Condemnation (or which would else be future) is perfected. They are not now under Condemnation, nor ever shall be; (Is not that all you can hence gather?) and yet they would be to morrow condemned, if no more were done than is done. I will be bold to tell you, how far short you are yet from Perfection, even in this matter of Justification.

1. There is a great deal of guilt which will lye on you, from which you are not yet justified *ne quidem constitutive*. You will sin every day, hour and moment; Will you need no Justification from the guilt of these sins? They will condemn you, if

you have none. Perhaps a man may have the guilt of ten times more sins to be freed from after his first Justification, than before. If Justification be the same with *Remission of sin* (as very many say, and I know no real difference, as to *constitutive Justification*;) then sure you have need of a *particular Justification* upon the renewal of sin, as well as of a *particular Remission*, besides the *universal Justification* and *Remission* foregoing: Yea, though they be not the same, yet being so near akin, this will follow. I suppose you will not say, *sin is remitted before committed*; or *guilt removed before it is guilt!* If you fly to *Amese's*, [*Virtualiter & in subiecto*,] *Medul. l. 1. c. 27. §. 24.* that is sure less than *Actualiter & in se* (and indeed is not *Remission*;) and therefore not perfect.

2. Your Justification either is yet only *constitutive*, and not *per sententiam judicis*, or else only *quoad sententiam aliquam minus publicam; & non ab omnibus (scil. futuris) peccatis*: Whereas your Justification will be *per sententiam judicis*, at that great day, and that from all sin. How could the Apostle say, [*That your sins may be blotted out, when the time of refreshing comes, &c. Acts 3. 19.*] if no more be done then to it than now?

3. Our present Justification freeth us not from God's *Paternal Sentence*, and *castigatory punishment*; but our future Justification will. •

4. The continuance of Justification while we are here, is but *conditional*, and *de futuro* neither *absolute* nor *actual*. And a *conditional* Justification is not so much as an *absolute*. That it is but *conditional*, is evident from the full tenor of the *Covenant*: It saith not, [*He that believeth once, shall be*
for

for ever justified; but, [He that believeth, is or shall be justified,] that is, as long as he believeth.

If you say, [It is certain they shall believe.]

I answer, That altereth not the tenor of the Promise: Predestination giveth not Legal Right. It was certain, *vel futurum ab aeterno*, that you should believe and persevere; and yet you were not therefore justified. And God only justifieth us *pro presenti*, and not *pro futuro*. And then it is evident, that conditional Justification is not actual, nor true Justification: for *conditionale nihil potest, donec praestetur conditio*. Where there is much means to be used, and conditions yet to be performed, for the Continuation and Consummation of our Justification, there it is not yet continued or consummate; nor that person so perfect as to Justification, as he that is past all conditions and means, and so hath his Justification consummate, and is in his immutable state. That much means is yet to be used to this end, that our Justification may be continued and consummate, and sentential Justification and Judgment added, if I thought I needed, I could easily and fully prove. Both Prayer, Obedience, &c. are means to that end: (of which more toward the end.) And that Conditions are yet to be performed to that end, I will argue on the common Principles (lest you deny Repentance or Obedience to be such Conditions.) If it be not only the first act of Faith by which men are justified, then their Justification is not so consummate at the first, but that they are still to be justified every day. But it is not only the first act of Faith by which men are justified; therefore, &c.

For the Antecedent; As it were a wild fancy to exclude all the Faith of a man's life, except the first

act; so *Abraham's* example, as mentioned by the Apostle, contradicteth it expressly. And for the Consequence, If following acts of Faith justify, either by concurring to our first Justification, or by the continuing our universal Justification, and procuring the daily addition of particular Justification and Remission: But it cannot be by concurring to our first Justification; for it is against Scripture and Reason, that I was justified twenty years ago, by believing to day. It is therefore by continuing our universal Justification, and procuring the addition of daily particular Justification: And all this by way of Condition. Now though Perseverance add nothing *ad rei naturam*, yet it is a moral Addition, which must have its Cause; and therefore such Promises are made to *Waiting, Patience, Perseverance, &c.* And that man that must have all these Conditions yet to perform, that he may be continuedly and consummately justified, is not in so perfect and full a sense justified, as he that hath done all. I still profess, that every sort or act of Justification is perfect in its kind, and as to its proper end; but not of the *perfectest kind*, nor absolutely perfect. He that is in the beginning of the fight, unwounded and safe, is as perfectly safe *quoad naturam rei*, as he that hath gone through all the rest of the dangers, and suffered twenty more particular charges, and overcome all: But he is not safe in so perfect a sense (though you suppose him by a spirit of Prophecy to be sure to scape;) because he hath yet much hazard and labour to go through for the attaining of his safety: And yet we may say as Paul, *If these abide not in the ship, ye cannot be saved.* The end is not perfectly enjoyed, while so many

means are yet to be used for it. I refer you to Mr. Burgess of Justification, *Leſt.* 29. which is wholly to prove the point I insist on.

5. There is yet the *solemnizing* of all wanting: And a Marriage not-solemnized is not all so perfect as that which is.

But the main thing that I stand on is, that both Christ's Apologetical Justification of us *qua Advocatus vel Patronus*, and his *sentential publick Justification* at Judgment, do not only differ from ours now; but so much differ, that I think we should scarce be called *justified now*, but in Relation to the Justification then.

But you think otherwise, that [it is not a more full Justification, but a Justification more fully made manifest.] Many men, many minds: I have sore contest with Mr. L. and all will not convince him, that *any but sentential* is properly Justification: And that which I call *Constitutive, & in sensu Legis*, is but *Right to Justification*. I easily yield to you, that the Law or Grant of Grace doth its own work perfectly, in *constitutive Justification*. But yet I make no doubt to affirm, that though Justification *constitutive be proper Justification*; yet the word is more commonly used by Lawyers and Protestant Divines, for *Justification by sentence*: And so the Law justifieth but *virtually*, and not *properly* and *actually* at all (as to this *sentential Justification*.) To absolve from a Crime and Penalty, and *adjudicare Neminem, contra actum accusationem*, is the most full, perfect Justification of all. And it's exceeding strange, that you should think it nothing but a Justification made manifest, when it is another sort of Justification *totò cælo*, different from *constitutive*:

Or if you mean, it is but a fuller Manifestation of some *sentential Justification*, which we have now by Faith; you should have said so, and should shew what that Sentence is, & *in quo foro? per quem judicem? & quinam sint actus judiciales? & cujus generis sit decisio absolutoria?* when I had brought that so far into question. But I conceive there is more in the Sentence of the Judge, than Manifestation. *Sententia Judicis est pars decisionis litis, quæ est causæ controversæ per judicem determinatio*: Without it there is ordinarily no full *ius in re & possessio* of the Privilege or Reward in question: It is more fully ours after the Judgment than before. Nor is there a perfect Liberation from the Crime and Penalty which we are charged to be guilty of: *Hæc enim pertinent ad sententiæ executionem, quæ sententiæ ipsam præsupponit. Decretum est pars secunda judicii. Decernere est post causæ cognitionem statuere. Statuere est quid majus quam manifestare. Manifestant testes, evidentiæ, ipse reus, &c. Sed non statuum, decernunt, nec per sententiæ absolvunt.* That Adjudication of everlasting Reward or Punishment at the Judgment-day, will be more than mere Manifestation: It will be the most full, proper, perfect Justification which then we shall receive; which I think Scripture more respecteth in this point, than some observe; and I think it is in order to that great Justification that our present Justification obtains the name.

Again, I would argue thus: If Justification be opposed to Condemnation, and the Condemnation by publick Sentence be quite different in kind from Condemnation now *in Law* (or any *sentential* Condemnation that I know of) then Justification by

publick

publick Sentence, is as different from Justification in Law : But the former is true ; therefore so is the latter. I say therefore as *Camero, Prælect. de Verbo Dei, pag. 462. (operum fol.) [Auctoritas judicis propria jus facit ; Itaq; judicis sententia effectiva potius est quam declarativa.]*

But suppose the Sentence did only *declare* : It may yet be as true and proper a kind of Justification as *constitutive* ; if we consider, that it is not the Declaration of a private person, but of the Supreme Judg : And a *Declaration* in opposition to *Accusation* (*ne succidat*) and *Condemnation* (*ne fit*) ; and which must determine the case finally, Whether we shall be in Heaven or Hell.

But you say, *[You see not how I can deny our Justification to be perfect, when I say our Righteousness is perfect.]*

I answer you by two necessary distinctions :

1. I deny not but our *constitutive Justification* is perfect ; and that's all that can be gathered from the perfection of our Righteousness. But I deny that our *constitutive Justification* is the *most perfecting, compleat sort of Justification* ; or yet that our *sentential Justification* is now perfect.

2. You must distinguish of *Perfection*, as it respecteth the *present subject*, and as the same thing *materially* is compared to *another subject*, or to the *future state* of that subject : And so I say, that we are *perfectly justified constitutive* the first day we believe, considering it as the *present Righteousness* of us in that present state : And yet that is not *materially* so perfect a Justification, as that which we have of the same kind at our death : For we are then justified from millions of sins more than be-

fore, and all the Conditions are performed. If therefore we had but the same Justification materially at death, which we had at our first believing, that is, were justified from no more sins, it would be no perfect Justification to us, but a partial and particular one. A Childs shooe is meet for his foot, and a mans is no more: But the same shooe which was meet for him when he was a Child, will not be meet when he is a man: Yea, if it be the skin on his foot, it must grow as he grows, or it will not be meet; and yet *Meetness* formally is one and the same thing. This is it that I told you before, that the matter of our Righteousness; *viz.* Our gracious inclinations and actions (commonly called *Holiness*) hath degrees, though Righteousness as such, hath none.

Aphorism.

Page 211. **I** *F we are not one real person with Christ, then one what?*

Animadvers.

The Apostle saith, *He that is joynd to the Lord, is one spirit*, 1 Cor. 6. 17. *i. e.* he is spiritually one with Christ, as being partaker of Christ's Spirit, and thereby united to him, and made one with him. And this I think you mean, when you say, that we are his Body Mystical, but not Natural.

Reply.

Unio hac est spiritualis illa Relatio hominum ad Christum qua jure acquirunt ad omnes illas benedictiones qua in ipso preparantur. Jo. 9. 12. & 3. 24. *Ames. Modul. l. 1. c. 25. §. 2.*

This is mere Ambiguity, and no resolution of the Question. The Question is, Whether he that is spiritually one with him, or one Spirit with him, be one *Spirit essentially*, or one *personally*, in *sensu physico*; or only one person in *sensu morali vel politico*,

as

as a Corporation and their Bailiff, a City and their Mayor, a Republick and their Sovereign, are one Body? or, Whether Union be largely taken for Conjunction? But I am willing to let this Mystery pass with a reverend admiration and acknowledgment of my ignorance, rather than rashly to determine in the dark: Only I resolve to keep off from their error, that tell us we are deified, or made one essence or person with Christ properly. I am afraid of soaring too high in proud aspiring strains, in my thoughts of our Union with Christ, and our participation of the Divine Nature; and lest while I seek to be more than man, I become less; knowing that aspiring to be as God, is the way to be a Devil. *Camero in Praelect.* hath said more of this point of Union, than any I know; but he extendeth the sense of [Union] somewhat far.

Aphorism.

Page 221. **B**Ut though Faith be not the Instrument of Justification, may it not be called, the Instrument of receiving Christ?

Animadvers:

I think they mean so, and no more, who call Faith the Instrument of our Justification, because by Faith we receive Christ, by whom we are justified.

Reply.

I commend your charitable Interpretation: But the vehement asserting and arguing for Faiths proper, direct Instrumentality in justifying, which from multitudes I have heard, and which in multitudes I have read, forbiddeth me so to judg. And if it were so, their speech is improper.

Aphor.

Aphorism.

Page 222. **T**He act of Faith (which is it that justifieth) is our actual receiving of Christ; and therefore cannot be the Instrument of receiving.

Animadvers.

1. The act of Faith doth justifie, not in respect of it self as it is our act, though so it be requisite, but in respect of its *Object*, viz. Christ; whom Faith acting, doth receive, even as it is the gift that doth enrich, though not except it be received.

2. The act of the hand is the actual receiving a gift; Is not the hand therefore the Instrument whereby the gift is received? and consequently whereby one is enriched?

Yet I shall not be unwilling to yield unto you, that so speak exactly, Faith may better be called a *Condition*, than an *Instrument* of our Justification. But because it is as a hand to receive Christ (for to receive him, and to believe in him are the same, *John* 1. 12.) and the hand is ὄργανον ὄργανον, a prime Instrument: therefore (I conceive it is) that Faith is usually called an Instrument. Besides, your self observes, page 221. that some so extend the use of the word [*Instrument*,] as that any thing almost may be called an Instrument, viz. which is requisite, but yet is less principal in the action.

Reply.

1. We are not justified by the act of Faith absolutely; or as the *meritorious Cause*, or the *matter* of our principal Legal Righteousness; if that be it that you mean by, [*in respect of it self* :] Nor are we justified by Christ as a Performer of the Gospel-Conditions for us, or a Satisfier for final non-performance. Christ hath his own work, and Faith hath its own office in our Justification: We are justified by Faith it self, as the *Condition*, and not so by Christ.

Here I give you notice, that though the act of Faith be most directly the Condition, yet I think the

the *habitus* is so intimately included in the true, serious, intense act, and is so little different in nature from it, that even the *habitus* may be also called the *Condition*, and we be said to be justified by it. And indeed I think that the Scripture, when it speaks of being justified by Faith, doth in the word [*Faith*] include both *act* and *habitus*. And I am conceited, that they less differ in their nature (*an act and an habit of the Soul*) than many Philosophers think: especially this would be evident, if *Scotus* were in the right, that *intellectio* & *volitio* completed, which we call *immanent Acts*, are not in the predicament of *Action*, but of *Quality*, in the same species as *Habits*: Or if some others opinion be true, that *Habits* are but in the intellect the *Species* or *Images* deeply imprinted, and in the Will either none (besides the intellectual) or only a continued action, though sometimes so imperfect and obscure, that it is not perceived or felt, as being less vigorous and express than other actions which then are felt. Sure I am, if other men be no wiser than I, their apprehensions of the true nature of *Habits*, with their difference from *Powers* and *Acts*, is not so clear as may embolden a man with confidence, to reject *Habits* from being the *Condition*, and so having a hand with the *act* in our Justification. And whether it can truly be said, that the *Habit* is required only for the act, and not for it self, I cannot tell: I rather think otherwise. This I write, partly in Explication, and partly in Recantation of some things before delivered on this point, *Thef. 57.* which I think my self bound to do on more through Consideration.

2. In your second note: 1. You quite forget what you were to prove: It was not that the *Habit* of Faith is the Instrument, but the *Act*: For that is the common Doctrine, and that which I was there opposing. The *act* of the *Hand*, and not the *Hand*, is it that you should prove the Instrument. You will not get all to confess, that the *act* of Faith is not the Instrument of receiving Christ, nor yet of Justification. 2. And if the *Habit* were granted, to be the Instrument of receiving Christ, yet could it with no fitness be said, in the sense of our Divines, that Faith justifieth as an *Instrument*, because they say, It is not the *habitus* of Faith that justifieth, but the *act*: And you say, It is not the *Act* that is the Instrument, but the *Habit*; therefore it plainly follows, that (according to this Doctrine) Faith cannot justify as an Instrument. 3. I do not think that the *Habit* is properly the Soul's Instrument. It is nothing but the *Perfection* of the *Faculty*; and its *Perfection* is too near to it self, to be properly its *Instrument*. Though in some sort we may say, that the *inferiour Powers* are the *Wills Instruments* in *imperate Acts*; yet I do not think that the *elicite Acts* (such as are the acts of Faith) are performed by *Instruments*, except we may call the Body, the Spirits animal or vital, the Soul's *Instruments*: (For though the Soul be *inorganical*, and depend not on the Body *subjective & efficienter*, yet I think it doth *objective & occasionaliter*, as Heereboord explains it (*Disput. Philos.* 43. §. 6. p. 615.) If we must not allow the Soul *exterior organs*, as *efficientes* of its *elicite Acts*, I think we should have better grounds before we assert these *intrinsic organs*. We must make no unnecessary Com-
position

position in the Soul. Your similitude therefore [the Hand enriching] is not to the purpose: For the hand is an integral part of the man, but no essential, and therefore may be called his Instrument: But *Faith* in the *Habit*, is the *Perfection* of his most *essential* part: And we think it not proper to say, that the soundness or perfection of the Brain or Heart are their Instruments. Or if it might be so said of the Body, yet must we be more cautelous in ascribing Divisions, Compositions and Instrumentality to the Soul. If any thing therefore (according to your similitude of a Hand) must be called the Instrument of receiving Christ, it must be that part of the Soul which receiveth him: But the Soul receiveth him not by parts, but intirely: The receiving Faculties are the Understanding (introductorily) and the Will (perfectively:) And to say that these are our Instruments of receiving, is to say, that the Soul is the Soul's Instrument, or Man's Instrument. If the meaning be, that the Soul is God's Instrument, I confess so some Philosophers and Divines usually say of all second Causes, that they are the Instruments of God the first Cause: But I know this is not your meaning, and therefore it might seem injurious or unnecessary to load it with the absurdities which follow it in our case.

3. Besides, it must be considered, that Faith is not a proper *natural receiving*, but a *moral imputative receiving* only. It is indeed a *physical Act*, but not a *physical Reception*. For, 1. *Credere est agere, sed recipere est pati: ergo credere non est recipere, sensu physico & proprio.* 2. The Object is not *naturaliter* receivable by our Faith: For, 1. If you say it is *Christ's Satisfaction* that is the Object. I answer,

1. That

1. That it was given to God, and not to us; it being God, and not we that was to be satisfied: It is only given to us in its *fruits* or benefits procured thereby, and not in it self. 2. If it were, yet it is not physically receivable. 2. If you say, It is [*Righteousness*] as ours, procured by Christ's Satisfaction: I say, Righteousness is a Relation, and not *physically receivable agendo vel apprehendendo*. 3. If you say that Christ himself is the Object; who knows not that our Faith doth not *physically* receive Christ himself? So that it's undeniable, that Faith is *actio physica, sed receptio tantum moralis vel imputativa*: And therefore (if all were granted, that before is gainsaid) the Habit of Faith could be no other Instrument of receiving, but moral or imputative.

4. Lastly, Let it be considered also, that the proper *justifying Faith* is not the *direct receiving of Righteousness*, but the *receiving of Christ himself*, as he is offered to us in the Gospel; that so *Righteousness* and other benefits may *follow* thereupon. So that it is but remotely, that justifying Faith receiveth Righteousness: So that as it is unmeet to say, that a Womans Habit of consenting; is the Instrument of enriching her, because she marrieth a man that is rich; so much more is it here. Indeed it is a phrase that containeth a whole heap of Metaphors and Metonymies in it.

But what need I contest any further with you, who are of the same judgment as I, and yield so willingly to all that I desire; that is, [*That to speak exactly, Faith may better be called a Condition, than an Instrument of our Justification:*] Why then do you except against my Exceptions against the im-
proper

proper phrase ? If it satisfie you that I bear with the phrase, acknowledging itself improper (which I think is all you desire) then you may be satisfied in the words of mine you last cite : For I love not word-quarrels. But if you think, that I should have overlooked that impropriety, and not have gain-said it : I answer, indeed so I willingly would, but for these Reasons which forbid me : 1. Our Divines ordinarily use the phrase, as if it were exact and proper in their strictest Disputes. 2. They make the Instrumentality of Faith to Justification, the common refuge against many Objections, and the inlet of other mistakes. 3. They are impatient with any that deny it. 4. But that which chiefly moved me was, that they make this a main Fundamental difference between us and the Papists, as if for this one thing (if you joyn also their denial of the Imputation of Christ's personal active Righteousness, as our *formaliter, & non tantum meritorie*) which you and I deny as well as the Papists, and so doth every Divine save one, that hath yet afforded me their Animadversions; and what that one doth, I know not :) I say, as if for denying this, they were certainly damned. I confess it deeply troubleth me to read so ordinarily in our most famous Writers, so much of the Reformed Cause to be laid on a plain Errour. 5. And when Papists read this in ours Writings, it so hardeneth them in their Religion, that they think presently, that all the rest of our Doctrine is like this, and they cast away all in prejudice, and insult over us, and cleave the faster to all the rest of their Errours, to their souls hazard. Judg impartially, Whether these Reasons were not sufficient to constrain me to find fault with

with this phrase of Instrumentality? 1. Specially if you do but add, that it is no phrase of the Holy Ghost, but of man's devising; and therefore I know not why I should in such a case be so tender of it.

Aphorism.

Page 226. **L** *Et those therefore take heed, who make Faith to justify, merely because it apprehendeth Christ, which is its natural, essential property.*

Animadvers.

I think few or none make Faith to justify, merely because it apprehendeth Christ; but because it apprehendeth Christ as he is held out and offered in the Gospel for Righteousness to every one that believeth; and in this, as yet, I see no danger.

Reply.

1. I would they meant as well as you charitably interpret, or understood their own meaning as well as you would have them.

2. Your meaning can be no other than this, according to the proper importance of your words, that [*Faith justifieth quoad rationem formalem, because the Gospel giveth Christ to Believers, that is, on Condition of believing; and quoad rationem materialem vel aptitudinalem, because Faith is the acceptance of Christ:*] If this be not your meaning, I neither understand it, nor perceive how your words are explicatory.

Aphorism.

Ibid. **T** *Hat it is Faith in a proper sense, and not Christ's Righteousness only, may appear thus: 1. From a necessity of a twofold Righteousness, which I have before proved from the twofold Covenant.*

Anim.

Animadvers.

I think I have before disproved that which you say concerning this twofold Righteousness; neither can I as yet see any necessity, nor indeed congruity of it. One Righteousness, *viz.* that of Christ imputed to us, is sufficient to justify us; and therefore to make Faith, which is only requisite to that end, that Christ's Righteousness may be imputed to us, a distinct Righteousness whereby we are justified, to me seems very incongruous.

Reply.

Enough of this already; I think.

Aphorism.

Page 227. **I** had been as easie for the Holy Ghost to have said, That Christ only is imputed, or Christ only justifieth, if he had so meant.

Animadvers.

1. In like manner do Papists stand upon *hoc est Corpus meum*, and dispute against our Exposition of those words.
2. The meaning of the Holy Ghost is to be gathered, by comparing one place of Scripture with another. Now as it is said, that *we are justified by Faith*, Rom. 2. 28. & 5. 1. so is it said, *By him (i. e. by Christ) all that believe are justified*; Acts 13. 39.
3. Therefore we are justified indeed by Christ, by his Righteousness imputed to us: Only Faith is required of us, that this benefit by Christ may be obtained; as the Medicine indeed doth heal, but yet it must be applied that it may do it.

Reply.

1. I hold fast the literal sense of Scripture, not as opposed to figurative (as the Papists in that point do;) but as it signifieth the plain meaning of the words, opposed to far-fetch'd forced Interpretation. For the figurative is oft the plain express sense, which is to be received according to the common use of those words. Again, if the Papists had divers express Texts of Scripture for

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their opinion, and we had none against them; I would be of their mind. It is a desperate thing to forsake the plain sense of God's Word, because Papists adhere to the literal sense of one Text, against the plain more obvious figurative sense, when also other Scriptures contradict them. If express Scripture be no proof, when-ever men can put a forced sense on it, or cannot reconcile it with other, what is a proof?

2. I agree to your Rule of Interpretation. But as to the Application, 1. You confess we are said to be justified by Faith; and I confess we are justified by Christ. But doth it follow, that therefore we are not justified by Faith, because we are justified by Christ? we are not fed by our hands or teeth, because we are fed by our meat? 2. But the Question was about [*imputing for Righteousness.*] The Scripture saith, [*Faith is imputed for Righteousness;*] but it no-where saith, *Christ or his Righteousness is imputed to us for Righteousness.* Now the Question is, Whether by [*Faith,*] the Scripture mean (*not Faith,* but) [*Christ, or his Righteousness*] and that only? He that will affirm this, must prove it. And do you indeed think, that when Scripture saith, [*Abraham believed God, and it was imputed to him for Righteousness,*] James 2. 23. Rom. 4. 22, 23, 24. that by [*it,*] is meant [*Christ,*] or [*Christ's Righteousness?*] Mr. Wotton, Mr. Gataker, and Jo. Goodwin, have said enough of this. Do you by [*Faith*] mean [*Christ,*] when you say, *We are justified by Faith?* Do not you confess that we are truly justified by Faith *it self,* as the Condition, as well as by Christ as the *meritorious Cause?* Why then, do you oppose the same in me? It may you will say, *Be-*
cause

cause I say, Faith justifieth as our Righteousness. I answer, 1. That is not the Question now under hand; but, Whether it be *Christ only*, and *not Faith*. 2. In regard of that Justification which I believe you mean, *viz.* from the Accusation of the Law of Works as such: I say, *Faith is but a Condition*, and no otherwise justifieth. But because it is *made that Condition by a New-Law, per legem remediante[m]*; and we must be judged by *that Law*; therefore when the case is, Whether we have performed the Conditions of that New-Law or not? then Faith is *materially that Righteousness* by which we must be justified, against all Accusations of *non-performance*.

3. I have still acknowledged the Imputation of Christ's Righteousness *sano sensu*; (that is, 1. *Per Donationem ejus fructus*: And, 2. *Per Adjudicationem justitiæ, nobis inde promeritæ*;) but yet I see no such evidence in your Consequence, that should force me to leave the plain sense of any Text. The Antecedent I embrace, [*All that believe in Christ are justified*]; But I see not how it follows, [*therefore they are justified only by Christ's Righteousness imputed, and not by Faith imputed*]; (for that's it you must say, or you say nothing to the point.) Indeed you must interpret Imputation very fairly, before you can hence prove Imputation it self, much less the sole Imputation.

Aphorism.

Ibid. **E**specially methinks, they that would have Faith to be the Instrument of Justification, should not deny that we are properly justified by Faith; as by an Instrument.

Animadvers.

1. They that make Faith the *Instrument* of Justification, understand it so, as that Faith is a *Condition requisite* to Justification. B. *Davenant de Just. habit. c. 22. p. 312.* Faith, Luther doth always acknowledge Faith *instrumentalem causam Justificationis*; yet *de Just. Act. c. 30. p. 387.* he saith, that to believe, *requiritur ut conditio prava.*

2. They that make Faith the *Instrument* of Justification, do deny that we are properly justified by Faith, as they deny Faith to be that Righteousness whereby we are justified; and hold, that we are said to be justified by Faith, because by it we are made partakers of Christ's Righteousness, which is the formal cause of our Justification. Thus B. *Davenant, de Just. habit. c. 22. p. 312.* At inquit Bellarminus, *Lutheri sententia est formalem causam Justificationis esse fidem. Resp. instrumentalem semper agnoscit, non autem formalem, nisi quatenus sub nomine fidei includit objectum fide comprehensum; q. d. Christi obedientiam fide apprehensam esse causam formalem Justificationis nostra non latuit hoc ipse Papiſtas: Nam Vasquez scribit, Quando apud Lutherum fides assertitur esse justitia nostra formalis, ideo fides appellatur justitia, quia per eam apprehendimus Christi justitiam, qua Justificamur. Secundum sententiam illorum commemorat qui Christi obedientiam & justitiam nobis imputatam statuunt esse formalem causam Justificationis. At hac communis est nostrorum omnium sententia: Neq; quod ad ipsam rem attinet, quisquam e nostris aliter aut sensit aut scripsit.* I do the rather cite the words of this Reverend and Learned Author, because I find him highly prized by you, and that not without good cause, as I suppose.

Reply.

1. Your first note is little to the matter.
2. Your second is too favourable an Interpretation, as to those men that by their express voluminous contradictions do confute you: Do they not maintain, that the Scripture by [*Faith imputed,*] means [*Christ's Righteousness is imputed?*] and do they not thereby exclude [*Faith*] wholly, as to the sense of that Text? My Question was not, Whether it were Faith in this or another sense? but, Whether

it were *Faith at all* in any sense? or, Whether it were Christ's Righteousness only which Faith apprehendeth, and not at all Faith it self. Now if they do therefore exclude Faith, because they think the words, [*impute for Righteousness,*] would else make it our *Righteousness*; then they do exclude it wholly as to that Text? For if by [*Faith,*] be meant [*Christ's Righteousness,*] then what word doth signifie [*Faith?*] What ground soever they go on, it is evidently an unsound and forced Interpretation.

3. The words of *Davenant* which you cite, and divers others of his shew, that he was not of your mind or mine about the Righteousness imputed. It seems he discerned not the mistake of them that affirm the active Righteousness formally as such, to be our Righteousness.

4. I do highly reverence *Davenant*, and shall anon give you enough of his for the main point in question (about Works:) But far am I from owning this Doctrine which he makes

to be *communis nostrorum sententia*; viz. That Christ's Righteousness is *formalis causa Justificationis*. I hold it to be *causa efficiens meritoria*; quæ est quasi *materialis*; but not *formalis*. For if you speak of *constitutive Justification active*, that is *formally actio Dei justificantis*, viz. *Donatio justitiæ*, called by Divines, *Imputation*.

Christi justitia in Justificatione fidelibus imputatur; quatenus ejus merito justis coram Deo reputamur, Amel. Medul. l. 1. c. 27. S. 12.

So *Alsted*. Disting. Theol. c. 23. *Christus est justitia nostra in sensu causali non in sensu formali*. So *Revet. Diip. de fide*.

If you speak of *constitutive passive Justification*, it is nothing but the Relation of [*Justified,*] or

[*Righte-*

[*Righteousness,*] or [*non obligatus ad penam,*] and [*non condemnandus :*] And Christ's own Relation of [*non condemnandus,*] or [*just*] is not formally made ours; though *materially* it is. Accidents perish, if removed from their subject. If you speak of *Justification sententially*, surely none can imagine that the Righteousness of Christ is the *form* of that. But yet perhaps *Davenant* speaking less cauteously, might mean by [*Form,*] the same thing that I do by [*matter, or merit.*]

Aphorism.

Page 235. **T**He bare act of believing, is not the only Condition of the New-Covenant, but several other duties are also parts of that Condition, &c.

Anima advers.

I know no reason to deny this: But the New-Covenant containeth more in it than Justification; and therefore it follows not, that all other things which make up the Condition of the New-Covenant, must go before Justification, as the Condition requisite for the obtaining of it. Good-works and obedience follow after Justification, as the fruits of that Faith by which we are justified. They which have believed (and so are justified) must be careful to maintain good-works, *Tit. 3.8. Utcunq; bona opera, qua sunt mandata in Lege requirantur necessario a Justificatis, ut fructus Sanctificationis & officia gratitudinis, tamen si quis ea exigat ut causas Justificationis, Christum ac fidem evacuat.* *Daven. de Justit. act. cap. 30. p. 394.* And besides, that we must first believe, and so be justified, before that we can do Good-works, our Good-works at the best are imperfect, and therefore we cannot be justified by them, *Psal. 130. 3, 4. & 143. 2.*

Reply.

1. There is none of this against any thing that I say, except the last sentence. But it follows not, that because *Obedience followeth* Justification-begun, that

that therefore it is no Condition of its continuance & or that therefore it is no Condition of *essential* Justification at Judgment.

2. I easily grant, that Faith or Works are no *causes* of our Justification (which *Davenant* meant) from the Accusation of the Law of Works; but *ex nomine*, because it is the Condition constituted by a New-Law, it must be the *subjeetum primum* of our Justification, when the case is, *Whether that Condition be performed?* Will you tell me how you look to be justified, if the Devil accuse you to be an *Infidel*, a *finally impenitent person*, a *sinner against the Holy Ghost*, &c. even as if you were accused of being a *Traytor* to the State, by pleading your own Innocency, Righteousness, or Not-guiltiness.

3. The Imperfection of our Faith and Obedience, will prove that it cannot be our *universal* or *legal Righteousness*; but not that it is not our *performance of the Gospel-Condition*, and so our *justitia prestite Conditionis*.

Aphorism.

Page 236. **T**hat Love, and sincere Obedience, and works of Love, are also parts of the Condition, appeareth in these Scriptures, Luke 7.47. (though I know Mr. Pink's Interpretation of this) &c.

Animadvers.

Mr. Pink's Interpretation (as I remember, for I have not his Book by me now, though I have read it long ago) is this, that when it is said, Luke 7.47. *Her sins which are many are forgiven, for she loved much*: The particle *for* imports as much as *therefore*. His meaning is, that her loving much was not the cause why many sins were forgiven her; but this, that many sins were forgiven her, was the cause that she loved much.

much. And that this is the true and genuine meaning of the words (though there be no necessity of expounding *for*, by *therefore*) appears by those which follow immediately after; *But to whom little is forgiven, the same loveth little*, viz. in comparison of him to whom much is forgiven. So also the Parable propounded by our Saviour, v. 41. &c. doth clearly shew the import of those words objected. Mr. *Pink's* Interpretation therefore for the substance of it, is right and good, and in effect the same with *Calvin's*, *Ceterum hic dilectio non dicitur esse venia causa, sed posterius signum, ut primo admonui*, saith he upon the place. And at v. 41. *Mirum est plerumque interpretes tam crasse hallucinatos esse, quasi hac mulier veniam lacrimis, unctioe, & osculis pedum pro merita sit. Nam argumentum quo utitur Christus, non a causa, sed ab effectu sumptum est: quia & primi ordine est beneficium accipere, quam habere gratiam; & causa mutui amoris hic notatur gratuita remissio. Vid. etiam Beza'm ad locum. Et Ames. in Bellarm. Enerv. S. 1. c. 4. ad 4.*

Reply.

I mentioned that Text among many more, not relying on that only or chiefly; and therefore added those words, not meaning thereby to deny Mr. *Pink's* Interpretation: But *q. d.* yet I know Mr. *Pink* hath otherwise interpreted this, and much may be said for each sense. It is hard to be certain of the mind of the Holy Ghost, where the words will bear both senses. I remembered his Arguments, as well as his words; and I remember much that may be said against them. For my part, I determine it not: Let every one abound in his own sense, I see no reason to stand to dispute it.

Aphorism.

Page 240, 241. **T**His preferring of Christ above all in Judgment, Will and Affection, is in my judgment the very essential property of true Faith, differencing it from all false Faith, and

What Faith justifieth. 185

so an essential part of it : I know this is like to seem strange, &c.

Animadvers.

1. I know not why this should seem strange, if it be rightly understood. You say a little after, [*Affiance, and sincere Obedience, and works of Love, are the necessary, immediate, inseparable products of Faith :*] So the Apostle saith, *That faith worketh through love,* Gal. 5. 6.

2. Indeed I do not see how sincere Obedience, and works of Love, are the immediate products of Faith, as *Affiance* is. But, to let that pass ; that they are the products of Faith, who will deny ?

3. Yet are we not therefore justified by them, as well as by Faith, as it apprehendeth Christ and his Righteousness, as you seem to intend.

Reply.

1. If you knew how sharply I am dealt with for that passage, you would think my prognostick failed not, though you know not why any should think it strange.

2. As *Affiance* directly follows the Acceptance of Christ, as one to be trusted in ; so internal Obedience directly followeth accepting of Christ, as King to rule us.

3. I there meddle not with your induced Consequence of Justification. But this follows : If it be a sufficient reason to exclude internal Obedience or Love to Christ, from being any of the Condition of Justification (as continued and sentential) because they are but fruits of the principal justifying Faith, then it would be a good reason to exclude *Affiance*. But it is confessed to be no good reason to exclude *Affiance* ; therefore, &c. Again, if *Affiance* be but a fruit of the principal act of justifying Faith, and yet justify it self, then it is not any one act only that justifieth : But, &c. therefore, &c.

Aphor.

Aphorism.

Page 243. **W**hen we are said to be justified by Faith only, &c. all those forementioned duties are implied or included.

Animadvers.

They are all implied or included as accompanying Faith, or proceeding from Faith, but not as concurring with Faith to Justification. *Bellarmin* confesseth that *Calvin* hath these words; *Sola fides est qua Justificat sed fides tantum qua Justificat non est sola: sicut calor solis solus est qui calefacit, ipse tamen non est solus, sed cum splendore.* And the same also he saith is taught by *Melancton*, *Brentius*, *Chemnitzius*, &c. *Bell. de Just. l. i. c. 14.* ●

Reply.

1. They are implied as *Conditional* to the *Continuation* and *Consummation* of that Justification, which is begun upon sole believing. As *Marriage-fidelity* is implied as *conditional* of the *Continuance* of that *Womans* interest in her *Husband*, and his riches and honours, which she *first received* upon mere *accepting* him or *Marriage*. For *Marriage* contains the *promise* of that *after-fidelity*: And sure the *promise* implieth the *performance* as necessary to follow. So is our *Faith* and *accepting* of *Christ* for *Saviour* and *Lord*, which containeth our *Covenant* to *trust* and *obey* him.

2. And some of them are implied as part of the *first Condition*, as *Repentance*, knowledg of *Christ*, love to *Christ*, desire after *Christ*, highly esteeming him, &c. My *Reasons* for this, and how far *Faith* is, or is not alone in justifying, follow after.

Aphor.

Aphorism.

Page 247. **T**his being well considered, will direct you where to find the very formal Being and Nature of Faith, &c.

Animadvers.

The Nature of Faith, I think is fully set forth, *Heb. 11. 13.* in these words, *These all died in faith, having not received the Promises (i. e. the things promised) but saw them afar off, and were persuaded of them, and embraced them.* These words shew, that three things concur to make up Faith; 1. Knowledge; They saw the Promises, though afar off. 2. Assent; They were persuaded of them. 3. Application; They embraced them.

Reply.

This is the same that I constantly affirm: Only by [*Application,*] I doubt not you mean the act of the Will, Consent, Acceptance, Election, the same that Embracement in the Text is, and not that which some old great Divines call Application, *viz.* A believing that our own sins are pardoned. I am glad you see the inconvenience of making one single act only to justify, or the act of one faculty only.

Aphorism.

Page 250. **M**uch less are any Promises or Benefits of Christ the proper Object of Justifying Faith, as many Divines do mistakingly conceive.

Animadvers.

I confess I know not well what to make of this. Are no Promises the proper Object of justifying Faith? What hath Faith to lay hold on without a Promise? We cannot believe in Christ, but as he is promised and held out in the Gospel. First they saw the Promises, and then were persuaded of them, and embraced them, *Heb. 11. 13.* By the Promises (as I said)

are

are meant the things promised ; but neither a Promise without a thing promised, nor a thing promised without a Promise, is imaginable. Perhaps you will say, The Promises are the ground of Faith, not the object of it. Indeed, if we distinguish betwixt a Promise, and a thing promised, yet the Promise it self must be believed : And indeed, neither can we believe a Promise, but we must believe the thing promised ; nor can we believe a thing promised, but we must believe the Promise.

Reply.

I spake as other men, that make one object, even Christ himself to be the direct or proper object : But I repent of the narrow use of the word [*Proper Object* ;] for indeed , God, Heaven, the Promise, the Benefits, may be called Objects of it too. Yet,

1. It is plainly expressed, and I doubt not but you have many a time read the like before in the Learnedst Divines ; viz. That the object of that Faith which justifies, is not *axioma aliquod*, but an *incomplex term*, viz. *Christ himself*, Ames. Medull. l. 1. c. 3. §. 9. *In Scripturis vel promissionibus, enunciationes continent & exhibent objectum fidei, vocanturq; objectum fidei per metonymiam adjuncti. Bonum quod proponitur assequendum qua tale, est finis & effectum fidei, non proprie objectum ipsum : Illud vero cuius vi nitimur, in assecutione boni illius est proprium objectum fidei, 1 Cor. 1. 23. Predicamus Christum, & 2. 2. non statui quicquam fidei inter vos nisi Jesum Christum, 2 Cor. 5. 19. Deus in Christo. So also cap. 27. §. 15, 17. Fides igitur illa proprie dicitur Justificans qua incumbimus in Christum ad remissionem peccatorum & salutem. Christus enim est adequatum objectum fidei, quatenus fides Justificat. Fides enim non alia ratione Justificat nisi quatenus apprehendis*

prebendis illam justitiam propter quam Justificamur : Illa autem justitia non est in veritate alicujus axiomatis, cui assensum præbemus, sed in Christo solo, 2 Cor. 5. 21. Hinc toties ille in N. T. repetita conciones quæ Justificationem in persona sola Christi querendam ostendunt, Joh. 1. 12. & 3. 15, 16. & 6. 40, 47. & 14. 1, 54. Rom. 4. 5. & 3. 26. Acts 10. 43. & 25. 18. Gal. 3. 26. So also in *Disput. de Fid. divin. verit.* And I have shewed you, *Append. p. 111, 112, &c.* that Dr. Preston and others most frequently have the same.

2. I fully enough (I thought) opened my meaning to you to this effect. Justifying Faith is the motion of the whole Soul to Christ. It containeth therefore the action of both Faculties. In the intellect Assent is its act, and the Word or Promise is its nearest object, though not its chief (as I opened my meaning, p. 260.) For as *Ameſ. Medul. l. 2. c. 5. §. 23, 24.* Hoc objectum est immediatè semper aliquod axioma vel enunciatio sub ratione veri, sed illud in quo principaliter terminatur fides, de quo & propter quod assensus præbatur illi axioma per fidem, est ens incomplexum sub ratione boni, Rom. 4. 21. Heb. 11. 13. Actus (enim) credentis non terminatur ad axioma, sed ad rem, fatentibus scholasticorum clarissimis. Ratio est: quia non formamus axioma, nisi ut per ea de rebus cognitionem habeamus. Principalis igitur terminus in quem tendit actus credentis, est res ipsa, que in axioma præcipue spectatur. But as the act of the Understanding is but preparatory, introductory and subservient to that of the Will, whereby the Soul cleaveth to God as good, being but the means to it, or the imperfect Rudiments of it: So Assent to the truth of the Promise, is but such an initial or introductory

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ductory act; as to *Consent*, or the *Wills Acceptance* of the good offered. These acts of the intellect (in affectionate or practical matters) are but imperfect acts of the Soul, and so but *imperfecte humani vel morales*: And therefore we commonly distinguish *intellectual Acts* and *Virtues* from *moral*. Not that I think they are not truly *humani & morales*, but it is in a more imperfect kind; as the digestion in the stomach, before Sanguification: Nor do I agree to *Amesius*, who placeth justifying Faith only in the *Will* (no more than to *Camero*, who placeth it only in the *Intellect*;) But till it come to the *Will*, it is not perfect, nor so fully to be ascribed to the whole man. And therefore saith *Gibienf de Libert*. *Finis intellectus est veri notitia, sed finis hominis intelligentis est amor Dei*. As the sense is for the *Intellect*, so the *Intellect* is for the *Will* here. And therefore it is the act of the *Will* that is the compleat and principal act of justifying Faith, and the object of that act is the proper-principal object of justifying Faith.

I mean not by all this, that only this which I call the principal act, is the Condition of our Justification; but that it is the most special act implying the rest, as the generical. Yea, and the final object is the principal in excellency; as the end is better than the means as such, though the mediate object be the special proper object. And as when believing and consenting to my Physician, importeth that health and life is my end, and is so included or connoted in his Office or Relation: So Heaven, that is, God to be perfectly loved, and enjoyed, and obeyed, is the end of Christ's Mediatorship, and the final and most excellent object of our Faith.

Now this compleat principal act of Faith; (*viz. The Will's Acceptance, Election or Consent, velle bonum oblatum*) hath not the *Word or Promise* for

its proper material object ; but Christ himself, as in his Office, and to the ends and uses of that Office ; and so the benefits are final or remoter objects indeed, and still implied. The accepting of the *Word*, or the accepting of *Justification*, are neither of them this *complete special act of justifying Faith* ; but the *accepting of Christ*. As the act wherein the essence of Marriage doth principally consist, is not believing each others *words* (which is pre-requisite) nor yet accepting the riches or honours of each other : But accepting each other in the Conjugal Relations ; or the *Wills consent* (and its *expression*, if we speak of it *quoad formam exterius*.) And the Condition of a womans enjoying her Husband's honour and estate, is not principally her *believing him*, nor yet her *accepting his honour and estate* ; but her *accepting himself in Marriage*. So I think it is here. Yet the truth of God or his Word, is the object of that introductory initial act of justifying Faith, called *Assent*. Methinks this is so plain, that you may well know what to make of it. *Neq; nobis absurdum videtur, sed valde consentaneum, actum illum quo tota anima Purificatur & Justificatur ad totam animam pertinere : ita ut in nudo intellectu habeat initium, in voluntate complementum.* Davenant. Deter. Q. 37. p. 166.

Aphorism.

Page 255. **T**O the 66. that Christ as a Saviour only, or in respect of his Priestly Office only, is not the object of justifying Faith, but that Faith doth as really and immediately receive him as King, and in so doing justifie: This I prove thus, &c.

Animadvers.

1. The Arguments which you use, prove only thus much, that Christ must be received as well in respect of his Kingly, as in respect of his Priestly Office; But not that we are justified by the one, as well as by the other. Still we must distinguish *inter fidem qua Justificat, & fidem qua Justificat. Observandum est* (saith Amesius) *nos non restringere fidem illam qua Justificat, sed tantum qua Justificat, ad permissivam misericordie.* Ames. in Bellar. Ener. l. 5. c. 1.

2. If Christ's Satisfaction be our Righteousness whereby we are justified, and Christ as Priest satisfied for us; then by receiving him as Priest, we are justified: Though it's true, none can indeed receive him as Priest, except they receive him as King also.

Reply.

1. I think the Arguments used, if rightly taken, prove more than you say. But because I come newly from manifesting their forms and vigour, to two or or three other Learned Animadverters, I shall not attempt it again on this short invitation.

2. You confess I have proved the receiving Christ as King, to be the *fides qua Justificat*: And then it belongs to you to prove the exclusion of it in this Consideration: Scripture saith, *We are justified by faith*: You confess, it is by *this faith*, or *this act*: If therefore you say moreover, *It is by this*, but *not as such*, you must prove the exclusion of that respect; for *ubi Lex nec distinguit nec limitat, non est distinguendum vel limitandum.* He therefore that affirms the Distinction or Limitation, must prove it. Which I despair of seeing well done here.

3. I reverence those Learned Divines, that use to distinguish of the *fides que*, and the *fides qua*: But indeed, I am past doubt, that it is here a useless distinction, and only built on a begging of the Question. The word [*qua*] respecteth either [*Justificat,*]

cat.] or, [fides.] *Fides quâ Justificat, tantum Justificat: Ita enim loquimur non quid sit, sed quid producit.* If you refer [qua] to [fides,] so as to mean, *Fides quâ Christi sacerdotis apprehensio Justificat, & tantum quâ talis:* Then, 1. This is inconveniently expressed, to say [qua Justificat,] instead of [quâ Christum apprehendit.] 2. And it is a begging of the Question. It supposeth, that [*hæc fides, vel hic fidei actus qua talis, & non qua conditio formaliter Justificat,*] which I deny: Yea, and it supposeth that *solus hic actus Justificat,* which is also denied.

4. I would you would shew me, in what sense or respect it is, that the receiving of Christ as King doth justifie. You say, it is the *fides quæ Justificat:* And then it is certainly a justifying act: Now if it do justifie, and yet not *qua talis,* as such as it is, then as what? It is not the same act most say, as the receiving Christ as Priest: Will you say, [*The receiving Christ as King*] doth justifie, as it is the receiving him as Priest? that were to say, [*by doing that which it doth not,*] according to the common judgment.

But if you mean, that it is the same Habit, which performeth both Acts, and only one of the Acts justifie: I say, you should then call the Habit only, and that one Act, the *fides quæ*; and not *that act* which is not the *fides quæ* (in your esteem.)

Of this read what I have written at large against Mr. Warner, about the Object of justifying Faith.

5. The [quâ] should signifie the formal Reason of its interest in the work of Justifying. But that (I think I have proved, and shall do) is not its nature, as it is *this Act* or *that* (that is but its Aptitude to this Office) but its being the Condition of Justification,

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fication, which God hath instituted, and man performed. If therefore it justifie not *qua fides, vel quâ hic actus*, but *quâ conditio prestita*, then every Act must justifie, which is such a Condition: For *quatenus ad omne valet argumentum*.

6. Your own Argument I grant wholly [If Christ as Priest satisfied, &c.] But all you conclude is, that [therefore by receiving him as Priest we are justified.] But who denieth it? You left out by [only:] Which had you put in, I had denied the Consequence with that addition. It is such another Argument as this: *If a man only as rich, do enrich his wife; and only as honourable, do honour her; and only as merciful and potent, doth deliver her from danger: then the Act on her part which enricheth her, is only the receiving him as a rich man; and not as an honourable man, nor as a husband only: And the Act which dignifieth her, is only the receiving him as honourable.* No such matter! But the receiving him as a Husband (though she never look to his riches or honour) is that Act on her part, which giveth right to his riches, honour and all: And then these benefits are but consequential thereto.

7. Let me therefore here once for all (that you may understand my meaning) tell you, That when we say [Faith justifies in this respect, and not in that,] *distinguendum est*: Either we speak *ex parte objecti* only, in what respect the Object received doth justifie; or else *ex parte actus nostri*, in what respect our Act of Faith justifieth: And so I affirm *ex parte objecti* (I speak not *de objecto formaliter, sed materialiter in se*) that Christ received, doth not justifie (satisfactorily and meritoriously) as King, but as Priest: (Though yet *sententialiter & ut efficiens principalis*,

he justifies as King.) But if the Question be, *Ex parte actus nostri?* I say, it is not our receiving Christ as Priest only, nor as King, but as the Mediator-God-man, to be our Head, Husband, Lord and Saviour that justifieth, as being the Condition on which Justification is given us: And so receiving him as King, hath as near a hand in it, as receiving him as Priest; (for this is that part of the Condition which the World most sticks at.) As in the forementioned similitude *ex parte objecti*, the husbands dignity doth not enrich the wife, nor his riches enable her: But *ex parte actus*, as to the Condition on her part, it is undivided as to the essential Matrimonial respects, *viz.* [That she take the man to be her husband, to be loved, obeyed, and faithfully cleave to him only:] But the respect to his riches and honour in marrying him, is not that which gives her title to them; (that is, but collaterally requisite, if at all;) but her first having right in him, whose they are.

Aphorism.

Page 259. **I**F Mr. Cotton say, as the Lord Brook represents him, That Faith can be nothing else but a laying hold of that Promise which God hath made, it is a foul error, &c.

Animadvers.

I presume Mr. Cotton by [Promise,] meant the [Promise as containing Christ in it,] and that he spake of Faith as justifying. *Quamvis multa sint exercitia & objecta facti, non tamen Justificans est, nisi prout respicit misericordiam Dei in Christo.* Amel. Bell. Enerv. l. 5. c. 2. ad 8.

Reply.

I like your fair Exposition; whereby you leave the Error, as being in his language, and not in his

sense. For as *Christ is*, saith *Ames*. *Objectum adequatum fidei Justificantis*, so [nothing else but] is too palpable an exclusion in all appearance: And no exact man in defining, should either *exclude*, or *but imply* the adequate object of that Act which he defineth. - But I truly love charitable Interpretation; and only endeavour to keep the *ill sense* out of credit, and not so Reverend a man.

Aphorism.

Page 266. **I** Take Love to be some degree of justifying Faith, and not properly a fruit of it.

Animadvers.

I think it is properly a fruit of justifying Faith. *We love him; because he loved us first*, 1 John 4.19. His love apprehended by us, which is by Faith, doth work in us love towards him again. For otherwise, though God love us never so much, yet if we do not apprehend it, we shall not therefore love him. *B. Davenant de Just. act. c. 30. p. 387.* reckons *amare Deum, inter effecta à fide Justificante necessariò manantia.*

.Reply.

To your Argument I answer :

1. The Text may argue, not *à ratione objectivâ*; but *à ratione efficiente*; *q. d.* Because he first loved us, therefore hath he prevented us by his Grace, and given us hearts to love him again.

2. If you were sure it argued *à ratione objectivâ*, yet you endeavour to prove no more, but that the assenting act of Faith goes before love; which I affirm as much as you, while I say, it goes before Consent, Acceptance, Election.

3. Your Argument, as you urge it, tends to prove that Love, even in time follows Faith: Yet you never yet denied that Acceptance and Election is a justifying act: And can you think, that Ac-

ceptatio

ceptatio vel Electio boni, hath no love in it, but is wholly antecedent? or that the Apostles *ἀγαπήσαντες*, embracing, Heb. 11. 13. which you cited, containeth no love in it? Your Friend and mine Mr. Leigh thought it did. See what he citeth, *Cris. Sacr.* out of *Davenant*, and *Beza*, and *Parkins*; *Est amanter amplecti, & salutare & osculari.*

4. The first orderly love to God in the Soul ariseth not from our belief or assurance, that he loves us in particular more than others of the World, but from the apprehension of his natural excellency, goodness, and common love to mankind in giving Christ for them, and in him offering to be freely reconciled to them, and tending Christ, and Pardon, and Salvation to them; upon the belief of which, they lovingly accept Christ offered, which is the compleat act of justifying Faith, being the Marriage between Christ and the Soul. And so, as you may say, the compleat act of Faith, is a fruit of the incompleat act: So you may say, that this love is a fruit of this belief.

5. And I need not again tell you, that I neither speak of any other love here, but love to the accepted Redeemer, or Head and Husband Christ (whom we do not accept or marry first, and only after love him, but do lovingly accept) nor of the following acts of love in our lives, which may be called the fruits of our first loving acceptance. *Chamier. Panstrat. de fide*, l. 12. c. 4. (mihi) p. 375. *Omnis amor est actus voluntatis: At fides est amor: ergo, &c. minor probatur. Vera fides est ea quae credit in Deum: At credere in Deum est amare Deum, &c.*

6. *Aquinas*, and others ordinarily say, That Love, as it is in the rational part, is nothing but *Velle*, 1, 2. q. 22. a. 3. 3. & 1. q. 20. a. 1. so *Zanchius* very

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ost. So *Tolet. de Anima. in l. 3. c. 9. q. 27, 28. Circa bonum prima passio est amor. Amor est omnium prima & ipsarum parens, &c. Amor est, 1. Concupiscentia. 2. Benevolentia vel amicitia. Ille est velle bonum ad se ordinando, &c. Alter est velle bonum propter seipsum, &c. Vid. ultra.* So *Gerson part. 4. fol. 27. de Passionibus anime, Amel. contr. Grevinchov. pag. 16.* Abundance more I could cite, specially Philosophers, to the same purpose, but that I will not so trouble you and my self in vain. Now certainly *Acceptance* is *velle bonum*; and certainly before *velle* there is no act of the Will to good.

7. I deny not *amare Deum* to be an effect, in the sense oft explained already.

Aphorism:

Ibid. **T**He Will's apprehension of a thing good, which we call an earnest willing of it, and accepting it, is (in my judgment) the same thing as Love, &c.

Animadvers.

You speak of a thing *present and enjoyed*; and so distinguish justifying Faith from Desire and Hope: [*Desire and Hope (say you, p. 267.) as such, do properly consider their Object as absent, which this justifying Faith doth not.*] Now Christ must be received by Faith, that so he may be *present and enjoyed*, and consequently, that he may be loved as such. And therefore Love in this sense is rather a fruit of Faith, than a part of it, as you endeavour to prove.

Reply.

1. As Desire and Hope consider their Object as Absent, so they are only, *quoad accidentalem hanc respectum*, different from love, and not from any real essential objective difference.

2. Faith and Love here do consider their Object as alike present. There is no need of Faith to make it present before it can be accepted and loved; it is God's offer that makes it present: And he offers it me to be at once *lovingly accepted*, and not to be first accepted, and then *loved* only.

3. We look not at Christ as [*enjoyed*] when we first *love* him; but as *bonum conveniens* offered to be enjoyed.

4. If by [*receiving by Faith,*] you mean, [*Assent to the truth of the Word,*] then it is true, that this must go before Love: But it is as true, that it must go before Acceptance.

Aphorism.

Page 267. **I** *F Love be an act of the same Will, and have the same Object with Consent, Election, Acceptance, &c. Why should it not then be the same Act?*

Animadvers.

Love, as you take it, considereth its Object as present and enjoyed; therefore it differs from Consent, Election and Acceptance, which go before Enjoyment: So much your self confesses immediately, saying, [*Acceptance considereth its Object as offered; Election considereth it as propounded with some other Competitor; Consent considereth it as we are persuaded and invited to it.*]

Reply.

Neither so, nor so.

1. I never thought that *all Love* considereth its Object as *present*, much less as *enjoyed*; but only *amor complacentie*. I only said, that Love considereth it *not as absent* (as *Desire* and *Hope* do;) that is, It is not necessary to the denomination of Love, that we consider the Object *as absent*: I spoke negatively,

tively, not that I ever thought it necessary, that therefore it must consider it as present and enjoyed : Love considereth it more simply than other Passions do, that is, as *bonum conveniens* : It is *accidental* to it, to consider it as *absent*, or as *present*. Therefore Desire and Hope are Love with such an accidental variation.

2. As the said *accidental differences* of the Object in mere extrinſick respects, do not make the Object to be divers : (It is not *one good* that is offered, and *another* that is *deliberated* on, and *another* that we are *fore-invited* to ;) so they make not *Acceptance*, *Election*, *Consent*, to be *several acts*, much less one to follow another as their fruit : No more doth it make *Love* to differ from them. All is but *velle bonum*, viz. *Christum oblatum*. Cannot mine eye see at once this wall as it is *white*, as it is *quantum*, as it is *unum*, as it is thus or thus scituate, standing East or West, facing that other Wall, near to this Wall, and like to it, &c. Must all these be several acts in the substance, and one the fruit of another ?

Aphorism.

Ibid. **B**Ut all these are extrinſick Considerations : They consider their Object as good, and so doth Love.

Animadversif.

But that is not enough to make them and *Love* all one. For so Desire and Hope consider their Object as good, yet are not therefore the same with *Consent*, *Election*, *Acceptance*, nor yet with *Love*, as the Object of it, is *Good-enjoyed* : For the Object of *Desire* and *Hope*, is *Good-absent*.

Reply.

It is not enough to give *Love* the name of *Acceptance* or *Consent*, &c. But it is enough to prove
Acceptance

Acceptance and Consent to be Love. Love is the substance of the Act; the other are the same Act, as respecting the same Object, but not simply as good, but with the addition of some respects extrinsecal. The Genus is truly in the Species, though the Species is not the Genus, nor the Genus to be called by the name of the Species. Amare & velle bonum, is all one. Acceptance, Election, Consent are all velle; but not velle bonum simpliciter, sed cum hoc vel illo respectu superaddito; And therefore omne velle non est acceptare, sed omne acceptare est velle. Et ita dicendum de Amore.

Aphorism.

Page 268. **I** *It is not said, that Love justifieth, but Faith that worketh (even in its essential work of accepting) by Love.*

Animadvers.

So Love must needs be taken for Desire, not for that Love which is carried out towards a thing enjoyed, which is *Amor complacentie*. But I do not conceive that to be the Apostle's meaning, Gal. 5. 6. *Quantum ad presentem locum attinet, Paulus nequaquam disputat, an charitas ad justificandum co-operatur fidei, sed tantum indicat quae nunc sint vera fidelium exercitia, &c. ergo cum versaris in causa Justificationis cave nullam charitatis vel operum mentisnem admittas; sed mordicus retine particulam exclusivam.* Calv. ad loc.

Reply.

1. *Amor desiderii, vel concupiscentie, is as common a phrase as Amor complacentie.*
2. *It is as proper to say, Desire is Love, or Complacency is Love; as to say, Amor concupiscentie, & Amor complacentie. Both phrases express that there is Love, with an additional respect.*
3. *I love to interpret Scripture in the most comprehensive sense: To say the Apostle excluded this operation,*

operation, may be sooner done, than to prove it :
But of that, judg as you see meet.

4. *James* took not *Calvin's* counsel in his phrase of Speech.

Aphorism.

Page 269. **C** *Hrist* doth propound it (viz. *Love*)
in the *Gospel*, as of the same neces-
sity, &c.

Animadvers.

Love, and all obedience, are propounded as necessary, but not as necessary to Justification. They flow from justifying Faith, but are not properly parts of it.

Reply.

(1.) *John* 16. 27. & 14. 21. Makes *Love* the antecedent Condition of *God's Love* and *Christ's Love* to the person. And that goeth with *Remission*, and is a *Love of Reconciliation*: And *Reconciliation* comprehendeth *Remission*. At least, you will never shew out of Scripture, that the procuring *God's Love*, and the procuring *Remission* and *Reconciliation*, have not the same Conditions.

(2.) *Love* is confessed a Condition of our *Glorification*, *John* 1. 12. & 2. 5. *John* 14. 21, &c. And it is to me past doubt, that *Glorification*, and *sentential Justification* at judgment, have the same Conditions.

3. I easily acknowledge, that *Obedience* is a fruit of *Faith*, and not a part of it, properly taken : And so is *other Love*.

Aphorism.

Page 270, 271. **T** *Hat* both (viz. *Faith* and *Love*)
are necessary to *Justification*, is
doubtless, and that they are concurrent in apprehending *Christ*.

Anim.

Animadvers.

This which you say is *doubtleß*, is generally not *doubted*, but *denied* by our Divines. Love, as distinguished from Desire, presupposeth Christ already apprehended, and so Justification already obtained; and therefore it doth not concur with Faith in apprehending Christ, nor is it necessary to Justification.

Reply.

1. Either you or I mistake the common judgment of Divines. How many have answered me (besides all that I have read) that Love is necessary *quoad presentiam, sed non quoad Instrumentalitatem, vel Causalitatem.* Nay how many have told me of *Works themselves* (much more of *Love*) that they are indeed *Conditions of our Justification*, but not *Instruments*: (so Mr. Ball of the Covenant;) and chiefly blame me, that I bring them so near together, by not giving more to Faith, than merely to be a *Condition*; which (say they) *Works* are as well as Faith. Nay, how commonly do ours on *James 2.* and against the Papists say, that *Fides solum justificat, sed non sola*: Faith without Works in *Causality*, but not in *Concomitancy*. And if it be not *sola without Works*, sure not *without Love*. Though for my part I affirm, that as to Works of *external Obedience*, it is *solum & sola* in our first Justification.

It is not true, that all Complacence supposeth the Object, either present or enjoyed; but only that *in esse cognito*, as apprehended good, it be complacential to the will of the person who thinketh of it. And there is Complacency in all Desire and Hope, yea, in our grief, for not enjoying the good.

2. You intimate a Concession, that *Amor concupiscentie* is pre-requisite. And I speak not of *Amor complacentie*, as respecting the Object enjoyed: But indeed

indeed of *Amor acceptationis vel electionis*, as properly so called as either of the other.

3. Acceptance presupposeth the Promise to be believed as true, and Christ to be known to be good; and yet Justification is not attained before that Acceptance or Love. But all Love doth not presuppose Acceptance, Consent, Election or Assiance, no more than *velle* presupposeth them. The names plainly evince this.

Aphorism.

Page 286. **A**S the accepting of Christ for Lord (which is the hearts Subjection) is as essential a part of justifying Faith, as the accepting

* Yet no doubt but trust in Christ is an essential act of Faith: And I spake not here distinctly enough of Assiance; but meant only a quieting trust: But all true belief is a trusting to his Word or Veracity; that is, to his Wisdom, Goodness and Power whom we believe.

him for Saviour: So consequently, sincere Obedience (which is the effect of the former) hath as much to do in justifying us before God; as (some) Assiance, * which is the fruit of the latter.

Anmadvrs.

(1.) This accepting of Christ for Lord, is as essential a part of justifying Faith, as the accepting him for Saviour; but not of Faith as justifying. Christ is our Saviour in satisfying for us, and in that respect doth Faith apprehend Christ, as it justifieth.

(2.) For Faith justifieth, as it apprehendeth Christ's Satisfaction, which is that Righteousness whereby we are justified.

Reply.

(1.) I have already answered this of *fides qua & qua*. I take your Concession for the *qua*, and stay till you either prove the *quæ* as contradicting,

or

or this distinction to have tolerable sense, when well scan'd.

(2.) I mainly differ with you in the last point, which is your ground-work in other differences. Faith justifieth not directly, as it apprehendeth Christ's Satisfaction (you should say, *Righteousness* which was merited by it: For the *Satisfaction* itself was never offered to us, but given to God for us; unless by apprehending, you mean only assenting to the truth of it:.) But Faith justifieth directly or formally, as the *Condition of the Gift*; and materially or aptitudinally, as the *receiving of Christ himself*: And then his *Righteousness* is to follow our Union or Marriage to him. Doth not Union go before Justification? Remember I distinguished before *ex parte actus & ex parte objecti*.

Aphorism.

Page 288. **T**His Accepting, which is a Moral receiving, doth not, nor possibly can make Christ ours immediately and properly, as it is a receiving: But mediately and improperly only; the formal cause of our interest, being God's Donation by the Gospel-Covenant.

Animadvers.

Accepting is properly the receiving of a thing offered: And so our Accepting, presupposeth God's offer: our receiving, supposeth his Donation: And I should rather think that it is not God's offer and Donation, but our accepting and receiving, which doth immediately make Christ ours. The Gospel-Covenant is held out to many, who yet have no interest in Christ, because they have not faith to accept and receive him, *John 1. 11, 12. Acts 13. 38, 39, 40, 41.*

Reply.

Reply.

This is a point of greater moment than to all appears: But as to your Objection, it is of most facile solution. There are two acts of God's Donation to be distinguished, which you confound: 1. One is his *making* the *conditional Covenant* or *Gift*: This was a *natural act* past long ago, and our *Acceptance* supposeth it past. 2. The second is the *moral act* of this *Covenant, Deed of Gift, or Law* once made. This *moral action* is considerable, 1. As *before* our performance of the Condition; and that is imperfect, and properly no action, as to *giving*: For it is essential to a Condition, to *suspend* the act of the Law, Grant, or other instrumental Donation. 2. But when the *Condition is performed*, then the Law or Covenant doth *truly agere* or *significare*, and *give Christ and Righteousness*. For though the Instrument were in *being before*, yet it did not *agere vel efficere*, till the Condition was performed. And this is common in moral Action or Efficiency, to delay so long, and begin on such terms: And the reason is, because all its force for Action is from the *Will* of the *Law-giver* or *Donor*: For it worketh but as *signum voluntatis ejus*. Now it is *his Will* that a conditional Grant shall not act, or be effectual till the Condition be performed, and therefore it cannot before. If a man make a *Testament*, giving so much to such a Son when he marrieth, and so much to another on such a *Condition* (as if it were but *thankful Acceptance*) this *Testament* will not give them any *actual right*, till the *Condition* be performed. So I answer you; Our *Acceptance* supposeth *God's Grant*, as made in the *Instrument*, and supposeth it *conditionally* to be ours; but as truly sup-

poseth, that *actually* it is *not ours* till *Acceptance*; the Law till then suspending its act. Indeed if it had been an *absolute Grant*, it had been otherwise: For then the receiving would have been necessary only in natural, and not moral respect; and only *ad possessionem & non ad jus*. And yet some Grants use to be made in *phrase* of *absolute ones*, which yet imply *Consent* or *Receiving* to be *conditional*, because it is seldom convenient to make over any gift upon other terms: (Yet sometimes it is.) Can you think indeed (as you seem to intend) that all God's Agency is past before we believe, and that he doth nothing after? Why then he justifieth men before Faith *ex parte sui*, as fully as after; and the Reprobate as fully as the Elect: But both these are false. Indeed God doth no natural action after (it is *ex vi Legislationis*, that the Law doth still afterward act) but the *moral act* of his Law, which is *debitum constituere, jus conferre*, is *after our Faith immediately*: and this is the act that we are chiefly to look at. You say, the Gospel-Covenant is held out to Unbelievers, and what of that? Doth it therefore *give right in Christ to Unbelievers*? Or doth Faith it self *give that right*? Or did God before give it *absolutely*, and they only lose the possession for want of a Reception merely natural? No, none of all this.

Aphorism.

Ibid. **I**F the Covenant make Christ as King, the Object of that Faith which is its Condition, * as well as Christ as a Deliverer or Priest, then may it be as fit a medium for our Justification * *viz.* Of Justification as the other.

Animadvers.

It doth not follow, because the Covenant extends to more than Justification; and Justification it self requires that Christ be received as King, yet not that Justification may be obtained, but because it is obtained.

Reply.

1. You might easily discern from what went before, that I spoke of the *Condition of Justification*.

2. I perceive now that you think the *receiving Christ as Priest, and as King*, are two distinct acts; and that the former alone justifieth us, not only without the other, as a *Condition*, but even without its *presence*, which is but to *follow* because we *are justified*. Contrary, He that receives not Christ as Christ, (that is, in all the essentials of his Mediatory Office) doth not receive him, so as to be justified by him. But he that receives him only as Priest, and not as King, doth not receive him as Christ; therefore, &c. The Scripture calleth him *Christ, the Anointed*, more fully and frequently, in respect to the Kingly part of his Office than any. A false Faith doth not justifie: But to receive Christ only as a Priest, and not as King, is a false Faith; therefore, &c. Again, He that knows not Christ to be the King of the Church by Office, and *de jure* the *Ruler* of his Soul, knows him not with a true knowledg (no more than he that knows not that a man hath a head, but only a heart, hath a true knowledg of man;) therefore so to receive him is no true receiving. And if he know him to be King, and yet receive him not as such, then it is worst of all. Lastly, To receive Christ so as he was never offered, is no true receiving: But to receive him as Priest only, is so to receive him as he was never offered; there-

therefore, &c. And therefore this receiving which you speak of doth not justify.

Aphorism.

Page 289. **I** Take it for granted, that Dr. Downam's Arguments in the place forecited, have proved Affiance to be but a fruit of the principal justifying act of Faith.

Animadvers.

I cannot examine those Arguments, not having the Book wherein they are contained. But *Affiance* being taken for a Recumbency on Christ, it seems to be a principal part of justifying Faith, as being that which the phrase of *Believing in Christ*, so frequent in Scripture doth import, and which is meant by *embracing*, Heb. 11. 13.

Reply.

I am of your mind in all this: But withal, as *Acceptance* is the most principal act, and yet is a fruit of *Assent*: So *Affiance* may be a principal act, and yet be but a fruit of *Acceptance* or *Election*. And though [*believing in Christ*] imply *Affiance*, yet first it implieth *Assent* (of which *Downam* is large:) And though [*embracing*] may include *Affiance*, yet first, and principally *Acceptance*, as is * evident.

* I should have said; that there is first *Affiance* on the Speakers Veracity in the *Assent* of Faith; and then a quieting *Affiance* in the Consent, when it is

strong; and a practical *Affiance*, in venturing on the dangers and difficulties, and hoping for the reward.

Aphorism.

Page 291. **I** Have earnestly sought the Lord's direction on my knees, before I adventured on it.

Animadvers.

That may argue the sincerity of your desire, but not the success of your endeavours.

Reply.

Concedo totum. You need not deny a Conclusion that was never inferr'd. Whether I have any better Argument for my success, I leave you to conclude upon perusal.

Aphorism.

Ibid. **I**F Faith justifie, as it is the fulfilling of the Condition of the New-Covenant, and Obedience be also part of that Condition; then Obedience must justifie in the same way as Faith.

Animadvers.

But I think it neither hath been, nor can be proved, that either Faith doth justifie, as it is the fulfilling of the Condition of the whole New-Covenant, which doth comprehend more in it than Justification; or that Obedience is part of the Condition of the New-Covenant, so far as it concerns Justification, I mean for the obtaining of it. Obedience is required indeed in the New-Covenant; but not that thereby we may be justified, but as a fruit of that Faith whereby we are justified.

Reply.

The first is yielded. You might easily know, that I spoke of the Condition of Justification: For the second, it is also granted of Justification begun: But as for Justification continued, and consummate by Sentence at Judgment, let it rest on the proofs themselves.

Aphorism.

Page 292. **T**He plain expression of *St. James should terrifie us from an Interpretation contradictory to the Text: And except apparent violence

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violence be used with his Chap. 2. 21, 24, 25. it cannot be doubted, but that a man is justified by Works, and not by Faith only.

Animadvers.

* It cannot indeed be doubted, but that St. James doth say so : But the Question is not of his words, but of his meaning. And it may seem strange, that you should so censure that Interpretation, which is generally received by Protestants, as to make it contradictory to the Text. The Papists say as much about those words, [*This is my Body* ;] and they have as much reason for what they say as you have, for any thing I can see. For the meaning of St. James, whom you think to be so clear and full for you, it's needless to shew what our Divines do say, even *Cajetan* himself upon the place saith, *Jacobus docet quod non fide sterili, sed fide fecunda operibus Justificamur*. And this indeed seems to be S. James's meaning by his whole Discourse, from ver. 14. to the end of the Chapter, where he bends himself against such as presume of Faith, though it be without Works, which Faith Protestants generally deny to be which justifieth. More especially consider, that St. James saith, *That Abraham was justified by works, when he had offered up his son upon the altar* : And that the Scripture was fulfilled, which saith, *Abraham believed God, and it was imputed to him for Righteousness*, v. 21, & 23. This clearly shews (methinks) that *Abraham* was only so justified by Works, and not by Faith only, as that he was justified, not by a barren and idle, but by a fruitful and working Faith, his Works shewed his Faith to be true justifying Faith indeed. For that [*Abraham believed God, and it was imputed unto him for Righteousness*,] was said of him long before that he offered up *Isaac*, as the story in *Genesis* doth shew ; and by those very words doth S. Paul prove that Justification is by Faith, and not by Works, *Rom. 4. 3*. Therefore when S. James saith, that by *Abraham's* offering up of *Isaac*, that Scripture was fulfilled, I know not how it can be otherwise understood, than that thereby it did appear, that it was truly said of *Abraham*, *That he believed God, &c.* His willingness to obey God in so great a work, shewed that he believed indeed, and that his Faith was such, as whereby he was justified. So when St. James saith, *That by Works Abraham's Faith was made perfect* ; the meaning is, that his Works shewed his Faith to be perfect, that is, a true justifying Faith ; even as God's strength is said to be made

212 Of St. Jame's sense of

perfect in our weakness, 2 Cor: II. 9. i.e the greatness of his power is seen in our weakness: For it is certain, that our weakness can add nothing to God's power, though it may be an occasion to draw it out, and to make it manifest.

Reply.

1. I believe when the Holy Ghost speaks plainly, he means as he speaks.

2. I would you had told me what Interpretation is so generally received. Surely I have read of divers Interpretations by Protestants, one contradicting what others maintain; and therefore they do not so generally hold to one. Some say, It speaks of Justification *coram Deo*; some say, only *coram hominibus*; some, that it speaks of the Justification of the *person*; others, only of the Justification of his *Faith*, &c.

3. To your *Hoc est Corpus meum*, I answered before. It were an odd thing, if when we bring the express words of Scripture for any proof, it should be put off by *Hoc est Corpus meum*; or, *Ego sum Vitis*.

4. The words you cite, *vers.* 21, 23. will not prove what you intend. For if it be meant of [*Justification immediately on our first believing*,] or our *Justification as begun* (which you still insist on) then how can *James* prove by Works many years after, that the Faith was fruitful, when he was first justified by it.

5. Indeed the words you cite, undeniably prove that *James* and you speak not of one and the same Justification, or of Justification in the same sense. For you speak of it as *begun*, and *James* speaks of it only as *continued* (Legal Justification I mean) upon the performance of that Obedience which is the

secondary part of the Condition; and so he includeth also the Evangelical Justification, which I before described, as being the necessary *medium* for confirmation and continuation of the Legal. It is beyond doubt that *Abraham* was justified long before he offered up his Son. And this Work could be no Condition of that Justification which was past; and therefore *James* speaks not of that. And indeed how else could *James's* Doctrine be reconciled with *Paul's*, or the truth, if it spoke of the *first*; or *begun* Justification? For that is before and without the very presence of all *external Works*: (you think, *before love to Christ*; and say, *All our Divines so hold*: and yet here you say, that Protestants generally deny that Faith which is *without Works* to justify: But so do not I; therefore I give less to Works than you think Protestants do.) Except you will say (as *Grotius* doth, and I think in this truly) that *James* by Works means, *a disposition and resolution to obey, as still necessary* (implied in the taking Christ for King,) *and actual obedience when we are called to it.* For *Abraham* did not offer his son in Sacrifice, but by *attempting* it, and cheerfully addressing himself to it, shewed his resolution to obey.

6. As for *Vers. 23.* which you urge, there is no necessity of your sense, nor is it much against what I say, if it be yielded. Either you think *James* by [*Fulfilled*] means, *quoad sensum verborum ut primo sunt enunciata*: (But that cannot be, because they were Historical, and therefore fulfilled as soon as spoken; and not Prophetical, to be fulfilled afterward:) Or else he useth the word *Fulfilled* less strictly, as referring to the Doctrine which that Historical Enunciation did contain, viz. [*That it*

was by believing God that Abraham was justified ;] which (as *Grotius* truly notes) is ordinarily in the New-Testament the meaning of that word, [*That the Scripture may be fulfilled.*] And this must be the meaning here (for the Reason forementioned.) And then the sense may be, 1. Either by way of Interpretation ; q.d. [*In this sense is this Scripture-Doctrine fulfilled, Abraham believed God, that is, He believed and obeyed also :*] Or it may be by way of Concession ; q.d. [*Yet the Scripture was fulfilled, which saith, Abraham believed, &c. For Faith did justify him, but not only Faith.*]

7. For your Interpretation of *Vers. 22.* it is only your Affirmation, and is as easily denied. Sure I am, that my Interpretation is true *quoad Doctrinam*, viz. That Faith is not only manifested perfect by Obedience, but that it is really perfected, 1. As the Tree is by bearing fruit. 2. As a Covenant or Promise is by performance (as a mans Bargain is perfected, when he hath done that which he thereby bound himself to do.) 3. As it hath *naturam medii*, viz. *Conditionis*, to the Continuation and Consummation of Justification. 4. As it is part of that necessary matter (not necessary at the first moment of believing, but necessary afterward, when he is called to it) whereby he is to be justified against the Charge of *non-performance* of the New-Covenants Condition ; even against the Accusation of being an Unbeliever or Hypocrite. It cannot be denied, but thus far *following-Obedience perfecteth Faith* : And if this be true *doctrinally*, I see yet no reason, why I should exclude all these from the meaning of the Apostle in that Text, or any of them ; when the old Rule is, to expound Scripture

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ture in the most comprehensive sense it will bear, and not to limit or restrain it without necessity.

8. Your own Interpretation and Mr. Pemble, granteth as much as I plead for, I think, if you contradict not your self again: If by [Works,] you understand [*a working-Faith,*] it shall suffice me, if you apply it as James doth; that is, not to a mere *necessitas presentie* of Works, but to that *Conducibility* to the effect, which James gives to both: Or (to speak as others) not only to Faith in it self, but to Faith as working. If [*a working Faith*] be made by God the Condition of Justification, then the *modus* or adjunct, [*Working,*] is a true, necessary, secondary part of the Condition, as the Faith it self is the substance or principal part. As when God makes [*sincere Faith*] the Condition, Sincerity is thereby made the *modus*, and so far a true part of the Condition. If you bargain to give me [*a sound, swift, travelling Horse*] on such a price: You receive your money for him as really *quatenus sound, swift, &c.* as *quatenus a Horse*. If a Woman in Marriage covenant to be [*a faithful Wife,*] (and not adulterous) she receives her interest in the Man and his Estate primarily *quatenus a Wife*, but also *quatenus faithful*; for want of which she may be divorced after. In this sense therefore I will not contend against you, if you yield, that Faith is the Condition of continued and consummate Justification; not only considered *in se* as Faith, but also as working. But still I say, I had rather stick to the Scripture-words, when I see no necessity to change them.

But now if Mr. Pemble, or you, or any, will say, [*Works justify not the Person, but the Faith,*] you

say and unsay. It is a contradiction: For if it be true in all particular causes, that *Justificatio causæ est etiam Justificatio personæ* (as Bradshaw tells you more fully, *de Justif. Edit. Lat. c. 3. §. 9, 10. p. 30.*) much more in such a Justification as this, which Everlasting Life dependeth on. If you be accused to be a final *non-performer* of the Conditions of the New-Covenant, he that justifieth your *performance*, justifieth you against *that Accusation*, and hath no other way to justify you. This Accusation is, 1. Either that you are *an open Infidel*: Against this you must be justified, by producing *your Faith it self*. 2. Or that you are a *Hypocrite*; that is, a *close Unbeliever*: And so you must be justified *coram Deo*, by pleading the *sincerity* of your Faith, and *coram hominibus conjecturaliter*, by producing *Works* as the fruits. 3. Or that you are but a *half-Believer*, or *half-Performer* of the *Conditions*; viz. One that took Christ for your own ends to save you, but not to *rule you*, (Luke 19. 27.) or that believed (in *James's* sense) but did not *obey*: Against this you must be justified by producing your *consent* to *Christ's Rule*, and your *Obedience*. (And to this *James* had respect.) Or, 4. You are accused to be an *Apostate*: And against this you must be justified, by producing your *Perseverance*. So that whatever part of the Condition you are accused to have violated, you must be justified, by proving the performance of that part. And this is *Justificatio personæ & non tantum causæ*. Nay, when you say, [*Works justify our Faith,*] you plainly grant also, that they *justify our Person*, when the case is, [*Whether we are true Believers or not?*] There is no way in this case (which will be the great case at the day of Judgment)

Judgment) to justify the *Person*, but by justifying *his Faith*. And therefore I said, that I disliked not Mr. *Pembles* sense as to what he affirmed, [*That we are justified by a working Faith* :] But as to the denial or recalling of the same again, in saying, [*We are not justified by Works* ;] or, [*They justify not the Person, but his Faith* :] For if Faith justify not, only considered as *Faith*, but also as *working*, that is plainly as much as to say, *Secondarily* we are justified by *Works*, or *Working*, as *primarily* by *Believing* ; And that *Works* justify us, by the justifying of our *Faith*. For the Apostle saying, [*We are justified by Works, and not by Faith only*,] doth as plainly as can be spoken, give *Works* more than a compresentiality, even a co-interest in the effect : For it cannot be said, [*We are justified by Works*,] because they are *present* only.

Aphorism.

Page 293. **T**He Apostle doth professedly exclude the *Works of the Law* only from *Justification*, but never at all the *Works of the Gospel*, as they are the *Conditions of the New-Covenant*.

Animadvers.

1. All *Works*, if they be *Good-works*, are *Works of the Law*, i. e. *Works* which the *Law* requireth ; the *Law* (I mean the *Moral Law*) being as to *Works* the eternal *Rule of Righteousness*, there being no sin, but that which is forbidden by the *Law*, and which is a transgression of it, 1 *John* 3.4. And therefore that in the *Ephes.* 5. 15. See that ye walk *circumspectly*, or exactly, *ακριβως*, *Beza* doth well expound, *quæ proxime ad Legis Dei præcepta*.

2. The Apostle doth simply and absolutely exclude *Works* from *Justification* : For, 1. He sheweth that *Abraham* was justified by *Faith*, and not by *Works* : Now *Abraham* did the *Works of the Gospel*, as well as of the *Law*, yet was he not justified

justified by Works, but by Faith only. 2. He sheweth, that if a man be justified by Works, of what kind soever, his Justification is not of Grace, but of Debt. 3. To prove that a man is justified by Faith, and not by Works, he alledgeth the words of *David*, *Blessed is the man whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.* Now that must be understood of Works simply considered: For who doth any Works so, but that he hath need to have his iniquities forgiven, his sins covered, and not imputed to him? *Præclare Calvinus*, (saith *B. Dav. de Just. Act. c. 30. p. 394.*) *seligat ex totâ suâ sanctum Dei servus, quod in ejus cursu maximè exitimum se parabit edidisse, deprehendit: alicuius quod carnis præcedentem sapiat.*

Reply.

1. All Works are Works of a Law, but not [*the Law*] which the Apostle speaks of. The *Moral Law* distinct from the *Sanction* really, that is, as part of neither the Old-Covenant or New, is a *non ens*, a *Chymera*.

2. To your Reasons, that the Apostle excludes all Works simply and absolutely: I answer particularly, 1. He speaks only of *Justification coram Deo Legislatore veteris Legis*; and not of Justification against the *Accusation of final Unbelief*. 2. He speaks of Justification against a *true Charge*, which is the same with *Remission of sin*; and not of Justification against a *false Accusation*. 3. He speaks of *Works*, as *Competitors with Christ*; and not as *subordinate to him*. (*James* contrarily.) For the Question that *Paul* debates is, Whether we are justified by the Works of the Law, or by the Righteousness of Christ received by Faith? Where he principally in his Question opposeth *Works* and *Christ* as in point of *Merit*; and Faith is but collaterally put in the opposition. 4. He speaks against

Works

Works justifying meritoriously, and not as *Conditions* of the continuance of a free-given Righteousness. This I could bring multitudes of our Divines that affirm, that the Apostle speaking against *Justification by Works*, means in point of *Merit*; and that this is the Controversie between us and the Papists. 5. He doth so usually add, [*The Works of the Law*,] as if he had foreseen this Controversie, and of purpose let them know, that it is not *Obedience to the Redeemer* that he excludes from justifying as a *Condition*, in subordination to Christ; but Works done in Opposition, Competition or Co-ordination with Christ. 6. He expressly speaketh only of those Works which make the *Reward to be of Debt*, and not of *Grace*, and of no other. So much in general to be premised.

Now particularly to your first Argument, I say, 1. *Abraham's Gospel-works cannot* be set in competition with *Christ's Righteousness*, that is against their nature; and therefore could not so justify: Which is all *Paul* says. But yet they might justify as *Conditions under Christ*. 2. Your Conclusion unlimited, is expressly against the words of Scripture, *James 2. 24.*

To your second I answer, 1. There is no such words as yours, [*of what kind soever*,] either expressed or intimated by *Paul*. To him that worketh, in the sense *Paul* speaks of (that is, *ut operarius*, to have the wages for the worth of the work) *the Reward is not of Grace, but of Debt*. 2. Else you fully do feign it, to contradict the whole scope of the Scripture, that promiseth the Reward to the Obedient. For the Apostle there speaketh of [*Working*,] and not only trusting in them; and he speaketh of
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the [Reward] and not only of *Justification* only. And do you think, that every man that obeyeth Christ, yea that obeyeth *premiigratia*, doth make the Reward to be not of Grace? Then fair fall Antinomians and Rebels. 3. Faith is as truly a *Work*, as *Love* or *Hope*, &c. Yet it is not by *Paul* excluded; therefore not all *Works*.

I have followed this so far with another Reverend Brother, that I will say the less of it now. The two too common Answers are, 1. That this is *Bellarmino's* Answer; which I think not worthy a Reply. 2. That Faith justifies not as a *Work*, but as an Instrument. And so I say (more truly) *Love*, *Hope*, sincere *Obedience*, justifie not as *Works*, but as the Conditions on which God hath given the Confirmation, Continuation and Consummation of *Justification*. There is a third Answer of a Learned man, that *credere* is not *agere*, but *Pati*: But I think I have confuted that sufficiently.

3. To your third I say, 1. That plainly shews that *Paul* speaks only of the *Justification* I first mentioned. 2. We have need of pardon for the imperfection of Faith, *Love*, and every *Work*; therefore we have need to be justified *coram Deo Legislatore Legis operum*, by *Remission of sins* through the *Sacrifice of Christ*: This is all your words will conclude, or *Paul* intends; and this is easily granted, and I hope should be faithfully maintained against any Adversary, if there were occasion. But, 4. We need not pardon for performing the Conditions of the New-Covenant; not for being *Believers*, loving *Christ*, obeying, &c. but only for doing it *no better*. 5. If this be your Argument, [*Whosoever Work is imperfect, and needeth pardon, cannot justifie, &c.*] I answer,

answer, By way of *Merit* it cannot : But as a *Condition* of free-given *Pardon*, an *imperfect* work may justify ; or else *Faith* could not. To *Calvin's* words and *Davenants*, I willingly subscribe.

Aphorism.

Pag. 297. **F**Or Mr. Pemble's Interpretation, that by [Works,] is meant [a working Faith.] I answer, I dare not teach the Holy Ghost to speak, nor force the Scripture, nor raise an Interpretation so far from the plain importance of the words, &c.

Mr. W. Thomas Answer to Speed, saith not amiss, that [by *Faith* we are justified, as sinners ; and by *Works* as Believers. :] Though the matter require more for its Explication.

Animadvers.

1. All this is no more than the Papists object against the Exposition of those words, *This is my Body*.

2. That all this, or any part of it, doth follow on the admitting of Mr. Pemble's Exposition (which as I have shewed, is no other than that which *Cajetan* doth imbrace) is only supposed, but not proved. We do not teach the Holy Ghost to speak, nor force Scripture, nor raise an Exposition far from the importance of the words, when we interpret Scripture by Scripture, and shew the meaning of one place by another, yea the meaning of a place by the very circumstances of it.

Reply.

It is not Mr. Pemble's *inclusion*, but *exclusion*, that, as I shewed you, I speak of. And it is an ill way to interpret Scripture, by *denying* it : When you prove your Interpretation (in the point opposed) indeed by any other Scripture, or the circumstances of this, you will do more, I think, than I have yet seen done. But it is very easie to feign or suppose an Analysis according to our own conceit, and thence to force a sense on each particular Verse.

Aphorism.

Ibid. **B**Ut when it is the very scope of a Chapter in plain and frequent Expressions, no wit dissonant from any other Scripture, I think he that may so wrest it, as to make it unsay what it saith, may as well make him a Creed of his own, let the Scripture say what it will to the contrary.

Animadvers.

Still you suppose much, but prove nothing. I have shewed before, that the scope of the Chapter is not against Mr. *Pembble's* Interpretation, but for it: And that to interpret as you do, is repugnant both to some passages in that Chapter, and also to other places of Scripture.

Reply.

1. Let your proofs prevail according to their strength: I leave it to the trial. 2. For my proofs, I know not well what to offer as such: For if I bring plain Scripture, it is easie to say, It means not as it speaks, and to feign an Analytical Reason of it. But I prove, that by [*Works*] *James* means [*Works*] indeed.

1. The unprofitableness of bare Faith, (that is, *Assent*) without *Works* (Works in a proper sense) is made the subject of his Discourse, *Vers.* 14. It is not *Faith* and *Faith* that are opposed, but *Faith* alone, and *Faith* and *Works*: Inasmuch that he concludes, *Faith* cannot save him that hath not *Works*: Which plainly intimates a necessity of more in *Works* than their bare presence.

2. His first Argument *ab inefficacia similis*, is, *Good words*, without *good deeds* cannot feed or clothe men: So belief without a *good life*, cannot please God, and save the person, but as to *this use* is dead, being alone. Here again, the opposition is not merely

merely between Faith and Faith, but between *single Faith of Assent*, and *Faith and Works together*. And still the same kind of force (I am loth to call it efficacy) is ascribed to Works, in their place, as to Faith.

3. His second Argument is, That to have Faith without Works is a hardning of those that are Unbelievers, and causeth them to think ill of the Christian Faith, and insult over it, *vers. 18. q. d.* A man (that is, an Unbeliever) may say, *Thou hast Faith*, (*i. e.* You say none are of the true Religion but you; your Faith only is right, and we are all wrong; but *shew me thy Faith by thy Works*; (*i. e.* If your belief be so good, why have you no better lives? it appears by your Works, what your Belief is:) And *I will shew thee my Faith by my Works*; *i. e.* Let our Works shew which of us hath the best Belief.

4. His third Argument is, that the *Devils* have a true Belief without Works; therefore that will not save, *vers. 19. q. d.* Thou hast no more than Devils have, if this be all.

5. His fourth Argument is *vers. 21.* and the Conclusion premised, *vers. 20. viz. Faith without Works is dead*, *viz.* As to the effect of justifying and saving (*mortuum & inutile in Lege equiparantur*;) Still here the opposite part on one side, is [*Faith and Works*;] and on the other [*Faith without Works.*] The Argument, *vers. 21.* is *Abraham* himself (that is said to be justified by Faith) was yet justified by *Works* (not only by that Faith which did work, but by *Works*) and the Work is expressed [*when he offered his son on the Altar.*]

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In *Verf.* 22. he urgeth the Application, *Seeft thou not how Faith wrought with his Works; i. e.* He both believed and obeyed, his Faith and Obedience did co-work; or (if you will, that his Faith produced Works) and [*by Works was Faith made perfect; i. e.* by those Works which it produced, or he added, Faith was made perfect for the accomplishing of its ends, to which else it was dead, as is oft said before: Perfect and Dead are opposed; Dead is insufficient to the ends.)

6. In *verf.* 23. he for preventing an Objection, [*Was not Abraham justified by Faith?*] interpreteth that saying, [*The Scripture was fulfilled which saith, &c. (q. d.* He was indeed justified by Faith, the Scripture is fulfilled in that: But when he was called to Works, it was not then by Faith alone, but by Faith and Works added (for though Faith be the Condition of Initiation, yet Faith and Obedience, of the Confirmation, Continuation and Consummation of Righteousness.)

7. In *Verf.* 24. He very solemnly calls them to observe the Question concluded from this Argument, [*You see then how that by Works a man is justified, and not by Faith only:*] Not by that Faith only which did work; but by Works (as he had oft said before) not Works necessary as signs, or as idle Concomitants, but [*by Works he was justified:*] And lest we should doubt whether he only require their presence, and not their conditional interest, he shews their interest to be of the same nature, though not of the same order and degree as Faith's interest is, by applying the word [*By*] to the several members [*By Works, and not only by Faith:*] And puts *μόνον σolum*, lest if he had put it *adjectively*, it might occasion the contrary

contrary

trary Interpretation. And he saith not, [*Faith is justified,*] but [*a man is justified.*] So that they that say he speaks of the Justification of *Faith*, must make it run thus, [*You see that by Works a mans Faith is justified, and not by Faith only.*]

8. His fifth Argument he urgeth from the example of *Rahab*. *Rahab* was justified by *Works* (still retaining and inculcating the same words of being *justified by Works*, and not only by *the Faith* which produceth them; lest if he speak it but *once*, we might think it were not his *proper meaning*: And so expresseth the *particular Work* by which the Scripture commendeth *Rahab*, as being one of those *Works* that justifie her.

9. And so he concludeth again, *Vers. 26*. That as the *Body without the Spirit*, so *Faith* (i. e. *A sound Orthodox Belief*: For so our Divines against the Papists and Commentators usually interpret it) *without works* (to second it, and joyn with it; as part of the Condition of continued Justification and Salvation) is *dead also* (i. e. is *unprofitable*.)

I have laid by all Authors, and the remembrance of their judgments, as much as I could, and looked only on the words of the Text, and charged my Conscience to speak what seemed the true unforced Analysis: And this is it that seems to me to be the naked sense. But when I had done, and reviewed the sense of Expositors, I see no reason to change it.

Now if (as I have said) *Piscator*, *Pemble*, &c. by [*working Faith*,] mean not only [*Faith it self as Faith*,] but [*Faith as working*,] i. e. *first as Faith*, and *secondarily as Working*, they say as much as I (but yet I will not accuse or refuse this oft repeated

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Scripture-

Scripture-phrafe: But if they mean by [*working Faith,*] only [*that Faith which hath Works as only quoad præsentiam necessary, and not at all ad effectum Justificationis,*] I think they utterly forsake plain Scripture-words and sense.

Aphorism.

Page 299. **T**hey think that Faith is an instrumental efficient Cause of our Justification (which that properly it is not I have proved before) when if they understood that it justifieth but as à causa sine qua non, or Condition, they would easily yield that Works do so too.

Animadvers.

1. Do you think that neither Mr. *Pemblo*, nor *Calvin*, nor any of all those eminent Divines whom you oppose, did understand the nature and use of Faith in the point of Justification?

2. Let Faith be either an Instrument, as many term it (and I have before noted the reason, as I conceive it:) or a Condition, as you will have it (and I am not against it) yet Faith doth justifie as it apprehendeth Christ's Satisfaction; by which indeed so apprehended, we are justified. Works do not concur with Faith in this act of apprehending Christ's Satisfaction; and therefore neither are they concurrent unto Justification.

Reply.

1. I confess you have me now at a disadvantage. I shall not easily rid my hands of this Platonick Argument, though the Logick of it may be well enough dealt with. If I say that *Calvin*, &c. knew not so much as I, it will seem Arrogancy: If I say they did know more in this, I seem to confess my self to err. But what if I speak freely what I think without dissembling, let it seem what it will? I think for the service *Calvin* and such others did the Church, and for the progress that Truth made by their

their endeavours, it was such, that I deserve not to be named the same day with them: I think also that *Calvin* brought in more New-Doctrines (new to those times) than I have done incomparably: I think also that he writes so moderately oft of this very point, that I think his judgment was in sense, in the main, the same with mine. Yet I think his apprehensions of the Doctrines now in dispute, and his expressions of them, were not so clear, distinct and orderly, but that some that come after may see further, and redress those oversights, which have occasioned quarrels since (when, as *Dr. Stoughton* saith, *We differ but in words about Justification by Faith, not understanding each others meaning. Form of wholesom words.*) And I will not be so ungrateful to God, for fear of seeming arrogant, as not to speak plainly, that I hope God hath shewed me somewhat further in this point, and some others, than *Calvin* hath taught or discovered. (And yet I think few of his nearer followers saw so much as he; but most depraved his Doctrines by out-going him, while they thought they did but imitate or vindicate him.) I hope when the Master-workman hath built the House, his Boy may say, without the imputation of Arrôgancy; I have driven two or three pins which my Master oversaw.

But if this free Answer will not serve, I will answer as I have learned: I also will ask of you a Question or two. And when you have answered me, I will answer you.

1. Do you think that neither *Clem. Roman. Ignatius, Justin Martyr, Irenæus, Clem. Alexand. Tatianus, Athenagoras, Tertullian, Origen, Cyprian, Lactantius, Cyril, &c.* nor any one Divine for a thousand

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years

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years after *Paul*, did understand his Doctrine, or know how Faith justified, or how far Works did concur? And you cannot but know (that are a man of reading) that they give generally as much, and mostly more to Works than ever I did, and that they teach our Justification by Faith to be as by Condition, and not as by an Instrument (whatever forced scraps some may gather out of a line, against the full scope of the whole page or Book.)

2. Do you think that *Calvin, Martyr, Chamier, &c.* with the stream of great renowned Forreign Divines (specially the first Reformers) did none of them know *what justifying Faith was*? that which we think our Children should know by their Catechism? which we think is so near the foundation? And yet did these men take justifying Faith to be either *Assurance* or *Perswasion* of the *pardon of a mans own sins in particular*; and say, He that had not this *Certainty* or *Perswasion*, had no Faith; and even lay a mighty part of Doctrinal Reformation, and difference between us and the Papists in this? And yet almost all our English Divines (except Antinomians) and most others, do now generally disclaim that Doctrine as erroneous, and place justifying Faith in *Affiance*; *Recumbency*, *Assent* or *Acceptance*, &c. confessing that *Assurance*, yea, and that *perswasion*, to be a separable fruit. Was it the former or the present Divines that knew not what justifying Faith is? Indeed if this way of arguing were good, you might save all your other Arguments through your whole Animadversions, and carry all with this one Question: [Do you think I understand not the nature and use of Faith in Justification?] For I reverence your under-

understanding as much as some of theirs at least.

2. But your next words indeed concern the heart of our Controversie; and if I mistake not, do discover the main part of your mistake, and withal do contradict themselves.

You grant that Faith is a *Condition*, and (elsewhere) that it justifieth *as a Condition*; yet you say, it justifieth, as it *apprehendeth Christ's Satisfaction*, by which indeed so apprehended, we are justified. But,

1. If by [*Apprehending*,] you mean [*Acceptance*,] and not mere *Assent* to the truth of the Gospel revealing Christ's Satisfaction, I then say, that this is a very great mistake: For it is *Christ himself*, and not his *Satisfaction*, that is the *adequate Object* of the *complete act* of justifying Faith, that is, the *Wills act*: It is *Christ himself* that is *offered to us* to be our *Head, Husband, Lord, Saviour*, and by *accepting him*, the *Covenant* is made, and we are *united to him*: And this *Union* is the first effect of *this Faith*, and then *Justification* in order of nature follows as a *benefit*: As the Honours and Dowry go with the person in Marriage. Not that there needs another act of Faith to *justify us*, after that the first hath *united us* to Christ. No: It is one act of Faith which is *uniting, justifying, adopting, &c.* they are several *relative effects* resulting from the *Covenant-grant*, upon our *first believing* (which is the *Condition*.) It is to *God* that Christ's *Satisfaction* is given, and to us *Christ himself*, and the *fruits* of it: It is too gross a conceit, that only the *apprehension* of Satisfaction it self, or *Righteousness* either, should be the *justifying Act*: As if you should say, *A Woman's apprehension* of her *Husband's Riches*, is it that

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makes her *rich*, when it is her *Consent* to have the *man*. And a dangerous Doctrine this is to be preached to our sensual people, who are contented to have *Christ's Satisfaction* (as you speak) or *Righteousness*, but not himself in the state he is offered: This turns mens thoughts from Christ himself, with whom they must first close in Marriage-Covenant, before they shall have any *Righteousness* by his Satisfaction.

2. You seem to conceive that Faith justifieth *modo Physico, & non Politico vel Morali*: That as a man that takes money in his hand, doth thereby *physically* receive it, so he that takes Christ's Satisfaction or *Righteousness*, doth *physically* receive it. Which is too gross. For, 1. The *Question* is of our obtaining *Right*, and not *Possession*: And no *physical Apprehension* as such, gives *Right*. 2. *Recipe-re est pati, sed credere est agere; ergo credere est tantum receptio imputativa*. 3. Christ's *Satisfaction* or *Righteousness* is not an Object capable of our *physical Reception*. 4. Yet a *physical Reception* of *Righteousness* there is, imperfectly called so, even as all *Relations* are received; and which is nothing but *Justificari*, *Passive Justification*: But this follows Faith. *Credere & Justificari non sunt idem: Credimus enim ad Justificationem.* •

3. The Controversie between us must lie here: Whether the *formalis vel proxima ratio* of Faith's interest in our *Justification*, be its *Apprehensive Nature*, or its *Office of Conditionality*? The *Nature* of Faith it self? or that it is the *Condition* to which the free Donor hath annexed *Justification*? For *Apprehendere Christum* I confess to be the *Nature* of Faith. Now I say (and say more confidently than ever, having tried the strength of many against it)

that

that *Apprehendere vel Acceptare Christum* being *ipsa fidei essentia*, is but the matter that hath interest, and not the *ratio formalis* of Faith's interest in our Justification. It is but the *aptitudo ad officium*, and the Conditionality (if I may so call it) is the Office it self. That Faith which doth accept Christ, doth justifie, and *materialiter* thereby: But not as it accepteth Christ. The word [*As, quatenus*] should strictly speak only the formal Reason: And so Faith justifieth only as a Condition, appointed thereto by God. But if any should extend it improperly to the *ratio aptitudinalis*, then I would yield to them, that Faith justifies as it accepteth Christ. For no other way of Participation was so fitted to the nature of the Recipient and Receptum.

1. The Nature of Faith it self (which is *acceptare Christum*) goes in order of Nature before its Conditionality: It is therefore apparent, that the act is but the *materia apta*, and the Conditionality is the superadded *formalis ratio*.

2. If Faith as Faith, justifie, that is, as *acceptatio Christi*, then *omnis acceptatio, & sola, & semper*; then the Consequence would proceed directly and necessarily *ex se* [*I have accepted Christ, therefore I am justified:*] But that it will not do. For, 1. He is ours, as given directly; that is, the efficient cause of our right to him. Had we taken him, or performed that same act which we call Apprehension without Gift, it had conveyed no right. 2. And (if you say, that, at least, *omnis apprehensio Christi dati* doth justifie *qua apprehensio*;) I must add, That if Christ had been given by an absolute Promise or Gift, our apprehension of him would not have justified; but we should have been justified before it.

or *without* it. As if a man by Testament give his Lands to his Son that is a thousand miles distant, and knows nothing of it, the right is his before his knowledg or consent, though he may afterward dispossess himself of it when he will. If a King will confer any Honour on a man absent, or an Infant, he may do it, and they partake of the Honour, without their own knowledg or consent, And when they do *know* and *consent*, that gives not the Honour or Title which they had before. If God has pleased to say, [I will give my Son and his Righteousness to such *Infants, Ideots, Indians*, though they never hear of him; or absolutely to say, [I will pardon all their sins,] they had been justified and pardoned, thereby without Faith: If the Promise were not *conditional* (expressly or implicately) no mans Faith could justify him. As it belongeth to the *Legislator per preceptum constituere Debitum officii*, and without Precept (natural or superadded) duty, would be no duty: So it belongs to the *Legislator* or *Donor*, as *Dominus præmii* (and in our case *Dominus præmiati*) to institute the *Conditions* on which it shall be obtained; and therefore it is not from the *essential nature* of the *act of Faith* it self. The benefit to be received was wholly God's before the giving; therefore it cannot be conveyed any way, but by the mere signification of God's will: What way is then to alienate a Propriety freely, or to confer right to a benefit on another, but by signifying the Donors will? that is, by giving, selling, &c. Now therefore no act of ours can confer to us the right to anothers benefits; that were to give them to our selves before we have them. All that our act can do, is to be the *Condition* of the Gift; that is, an act

act which it pleaseth the Donor so to require of us, if we will have his Gift, that he will suspend his Donation thereon; so that when we perform it, we shall have it, and not without it. Seeing therefore that the Will of the Donor as Donor, doth all in Alienation of his own, or in conveying right to his benefits; therefore no act of the Receivers as an act, or such an act directly, can do it: For from his Will must the Receivers act have its most immediate formal interest: Now the *Natura fidei apprehensiva*, is not from God as *Legislator* of the *New-Law* or *Testament*, and as *Donor of Christ* and *Justification*; but from God as *Creator* or *Producer* of that *Act in the Soul*, or by it. But the constituting the *Condition* is *God's act as Donor* of that very *Benefit*, or as *Legislator*. That which I mainly therefore insist on is this: Call Faith an Instrument, or an Apprehension, or what you will, as long as you mean but the *nature of the Act or Habit*, it doth not justify *proprie & proxime quatenus*, that is, but the *materia apta*; but the *formalis ratio* of its justifying interest, is *qua conditio fidei*: And therefore whatsoever is such a Condition of Justification doth justify.

One while the Condition was not the same as now it is, and yet it then justified. The World before Christ was not bound to believe that this Jesus was the Christ, that he was born of a Virgin, crucified, dead, buried, risen, &c. but only that Christ who should come, should do thus (and it may seem that the Disciples before Christ's Resurrection, believed not that neither:) But if we believe not that this Jesus is he, we shall die in our sins. Faith cannot therefore justify *proxime & formaliter ex natura actus*,

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actus, when it hath been so changed; and yet whatsoever was the Condition, still justified.

Besides, you contradict this your self, by acknowledging that Faith justifieth *as a Condition* of *Justification*. For then certainly it cannot justify *proxime*, as it is *apprehensio*, that is, *qua fides*. For, 1. The *Conditionality* cannot be the *matter* and the *nature* of the Act, the super-added *form*, but contrary. For the *Conditionality* supposeth the *nature* of the Act, and not, the nature of the Act supposes it to be the Condition. 2. It is not possible that both should be *proxime vel formalis rationes*: It must be but one. 3. It is impossible, if Faith be a *Condition*, but that it should justify *quâ conditio*; and it is impossible, if it justify *as a Condition*, but that should be its nearest Reason. To say, [the Sun is *causa efficiens* of Light, and yet that it produceth not Light *qua causa efficiens*, or yet that there is some nearer Reason; were not so absurd as to say, *Faith is a Condition*, and yet either justifieth not *quâ conditio*, or yet hath some more formal Reason. But I have by so many Arguments lately to another Brother, confuted this Opinion, [that Faith justifies *ex natura actus*, viz. *ut apprehensio Christi, vel ut fides, & ut conditio naturalis, & non ut conditio moralis*] that I must now thus dismiss it.

If you say, that you do not mean, that *Faith as Faith*, or *ex natura actus* justifieth, but *ex natura objecti*. I answer, 1. Our Question is not, Whether Christ justify? if that be it, we are agreed: I do not think when you say, Faith is an Apprehension of Christ, or a Condition, that you mean [Christ justifies *as an Apprehension of Christ, or a Condition*:] The Question is therefore of *Faith's* interest, and

not

not of *Christ's*. 2. The Object gives not a justifying force to the act. 3. The root still of all the mistakes lieth, in having thoughts of this moral Conveyance of Right, as if it were a physical Communication of some Substance or Quality. The receiving of fire burns my hand *ex natura objecti*, and my act of Approximation, or taking it into my hand, is *conditio naturalis* (*impropiè dicta conditio* :) But in conveying Rights (as in Marriage, Testaments, and all Contracts, &c.) the Right must be first conveyed by *moral means*, before the Object can put forth its power. Christ is not yours, because he is Christ, nor yours because you apprehend him (speaking of the nearest Reason;) but yours, because God hath *given him*; and yours upon *believing*, rather than on any other terms, because God hath given him to you, *if you believe*, rather than on other terms. If God had said, some other act should be the Condition, it should have justified, as truly Faith now doth.

And therefore for your Argument, [*Works concur not with Faith in apprehending; therefore neither in justifying.*] I deny your Consequence, having first denied your ground: For, *fides non quà fides justificat, sed quà conditio prestita*. And I argue contrarily, Repentance and Obedience to the Lord that bought us, do concur with Faith in being *Conditions* of continued and consummate Justification; therefore they concur in justifying. (Yet I had rather say, [*We are justified by Faith,*] as signifying only a Conditionality, and being a Scripture-phrase; than that [*Faith justifieth,*] as importing more a *Causality*, and being no *Scripture-phrase*.)

Aphor.

Aphorism.

Page 300. **W**Hen it is said, that we are justified by Works, the word [By] implieth more than an idle Concomitancy: If they only stood by while Faith doth all, it could not be said, that we are justified by Works.

Animadvers.

1. All this proves not, that by Works in *St. James*, is not meant [*a working Faith*.] Or that when he saith, that a man is justified by Works, and not by Faith only, his meaning is not, that a man is justified by such a Faith, as doth shew forth it self by Works, and not by a barren Faith, which hath no Works flowing from it.

2. [Faith alone (*saith Dr. Preston*) justifieth, but it is effectual and working Faith, and Works follow Faith necessarily. And there is a double Justification: One of the person, which is by Faith only, whereof *St. Paul* disputes, *Rom. 4.* the other of the Faith, which by Works must be shewed to be lively and effectual, as *St. James* disputes, *chap. 2.* Works justified *Abraham* that he was no Hypocrite (*s. e. they shew'd his Faith to be unfeigned, as the Apostle sheweth Faith must be, 1. Tim. 1. 5.*) and Faith, that he was not a sinner, because by Faith Righteousness was imputed to him.] So he.

Reply.

1. No wonder: for it is brought to another end, than to prove that by Works, is meant Works.

2. What will you take for proof? If I should find the most express words for it, I think they may have another sense put on them as fairly as these.

3. I think the proof lieth on your part (which I see not performed :) For if I shew you where the Scripture saith, [*We are justified by Works, and not by Faith only:*] If you say, by Works is not meant Works, you must prove it. Because the plain sense is not to be forsaken without cause, and therefore he that doth it, must shew good cause for it.

4. But

4. But yet I will tell you what goes with me for proof (that by Works is meant *Works*, and not only the *Faith* which *doth work*) till I hear better proof of the contrary.

1. *James* calls them by the name of [*Works*] twelve times in thirteen Verses, and never by the name of [*working Faith*,] or, [*that Faith which worketh*:] A repetition not usual in Scripture, specially on such a subject: As if he had purpose-ly done it to make men believe, that he means as he speaks; and therefore I think by [*Works*] he means [*Works*.] For obscure figurative speeches are usually but seldom, in comparison of the plain ones, and sufficiently evinced to be such by the more plain.

2. I am yet the more perswaded, that by [*Works*] is meant [*Works*,] because it is still opposed to: [*Faith without Works*,] or, [*Faith alone*,] and not to [*this or that sort of Faith*, viz. that Faith which is not of a quality to Work,] though I doubt not but that is part of the Apostle's sense, in this term [*Faith*,] yet it is but part: For it is not only [*the Faith alone, without a working disposition*,] but [*Faith alone without Works themselves*,] when there is opportunity: The word [*Alone*] excluding Works themselves, as well as the *working disposition*. So that if I will wrest the word [*Works*] twelve times together to a strange sense, I must needs use the same violence with the word [*Faith alone*] also. Should I again run over each Verse, it is easie to manifest, that the opposition is not only between [*a Faith disposed to Work*, and a *Faith not disposed*;] but between [*Faith alone*,] and [*Faith and Works themselves together*:] Though yet the *constus*
is

is the *work*, where no more is required, as in *Abraham's* case.

3. Particularly the Argument *à simili*, in v. 15, 16. proves it: For the Argument is, *As merciful words do not profit the naked and hungry without clothes and food, so a good Belief will not justify and save you, without Works.* Now it is not a disposition to feed and clothe that profiteth the hungry and naked: So neither is it a mere disposition to work, that is meant by Works.

4. The same is manifest in *Vers. 13.* where the occasion of all this discourse is begun, in the necessity of mercy, such mercy as men partake of from us.

5. I am the more confirmed, when I consider, that the death of Faith without Works here, v. 20, 14, 26, 24. is not merely the hypocrisie or seemingness of it: (He likeneth it to the real Faith of the Devils,) but the *inutility* of it as to justify and save; (for justifying and saving Faith are all one with *James*, vers. 14, 21, 24.)

6. And *Vers. 18.* by [*Works*] must needs be meant [*Works*]; else it would run thus, [*Thou hast Faith undisposed to Work, and I have a working Faith: Shew me thy non-working Faith without thy working Faith, and I will shew thee my working Faith by my working Faith.*] I had rather understand *James* plainly, than take him to speak such non-sense: And if you will take *Faith* and *Works* in the plain proper sense in this Verse, why not in the rest?

7. And in *Vers. 20.* *Works* must needs mean *Works*; else it must run thus, [*Faith without a working Faith is dead.*]

8. And

8. And so must it be *Verf. 22.* else it must run thus, [*Faith wrought with his working Faith, and by a working Faith was Faith made perfect.*] nay, [*a non-working Faith was made perfect.*]

9. So *Verf. 24.* else it must be thus; [*By a working Faith a man is justified, and not by a non-working Faith only :*] As if a *non-working Faith* did partly justify. (For I hope you will not turn *solum* to *solum.*)

10. So *Ver. 26.* according to your way it must run, [*So a non-working Faith, without a working Faith is dead also.*] Let him that can, receive this Exposition, for I cannot.

11. But my chief Argument lieth in the great necessity of Works which the Apostle asserteth, both to Justification and Salvation. Now if I meet with those that confesse by *Works* is meant *Works*, I would desire to know the reason, Why Works with Faith are so necessary? If they do but by an idle Concomitancy stand by, what means James to say, *Can Faith save him? we are justified by Works: What profit, &c.* So I would demand of you, concerning the *working* of Faith. If you understand [*working Faith,*] so as to make Faith it self the primary part of the Condition, and *working* the secondary, then you yield all I desire: If you understand it so, as to confine it to [*the Faith which worketh,*] and exclude [*the Working*] from justifying and saving (for James joyns both together) then will you open this mystery to me, and tell me, whence or what is this necessity that Faith should be working? If you say, *Working is necessary to signifie Faith to be sincere.* I reply, 1. But the Apostle makes it necessary to justify and save, and not only to signifie. The Soul

Soul doth not only *signifie* the Body to be alive.

2. God needs no signs, and it is he that judgeth.

You will say, *It is not sincere without working.*

Reply. 1. It is a *real Faith*, such as the Devils have, nay it may be more, they may really consent, that Christ shall justify and save them from Hell.

2. How comes its Sincerity to lie in its working Disposition? The sincerity of Faith as a good Work, lieth in its conformity to the Precept: But that's not the Sincerity in question. The sincerity of Faith, as *justifying* and *saving*, lieth in its being really that Faith, to which as a Condition, Justification and Salvation are promised. Now if the New-Testament make not mere Faith, but *Faith working*, to be the *Condition* of Justification or Salvation, then Faith *as* working secondarily, must justify and save. For if in any Covenant there be an *Añ* with its *Qualification* required, as the *Condition*, then the *Qualification* is part of that *Condition* as well as the *Añ*: For it hath the same *essence* herein. And to say, that working is part of the *Condition* of Justification and Salvation, and yet doth not *justify* and *save* *quà conditio*, is a contradiction directly: As much as to say, It is a Condition, and not a Condition; for the form of the Condition, is in its connexive respect to the effect. As if you should say, [Such a thing is a cause efficient, but doth not *quà causa* produce the effect.]

If not only *fides qua fides*, but *quà operans*, be necessary to Justification and Salvation, then it must be necessary either as a *cause* (but that we all deny) or as a *mere sign*; (but that it cannot be, when it is *coram Deo*: and more is expressed fully in the Text) or else as a *Condition* (which is the truth, it is past
my

my reach to find any other respect wherein its necessity should lie. Let them shew it that assert it.

As for them that say, It is but the *Declaration* of our Justification *before men*, that is here spoken of, and not *before God*; 1. I have said enough to them in that Aphorism. 2. I need not meddle with that to you, who own it not. 3. The same instances of *Abraham* and *Rahab* are produced, by which other Scriptures prove Justification by Faith before God. 4. The Justification here meant, is an Imputation of Righteousness, *vers.* 23. and that is by God, and *coram Deo*. 5. *Abraham's* sacrificing his Son, would rather have *condemned* him *before men*. 6. It is such as the Scripture about Imputation was fulfilled in: 7. It is the same Justification as that by Faith is: For the Apostle saith, [*It is by Works, and not by Faith only,*] importing, it is by Faith, but not only by Faith. Now *coram hominibus* it is not by Faith it self at all (indeed by the *profession* of Faith it may be.) 8. The Apostle makes Faith without Works unprofitable *to save*, *vers.* 14. And is it before men, or by men only, that they *are saved*? 9. Men know not when we *work* from *sincere Faith*, and when not. 10. Men be none of our *Judges*, nor doth the Apostle discourse of so small a matter as our being judged by man: And yet this is the commonest Exposition. Thus I have told you, why I think by Works is meant *Works*: and why they justify, and that *coram Deo*.

2. Now to Dr. *Prestons* saying, which I marvel that you could produce against your self so fully, and take no notice of it. Though I believe Dr. *Prestons* Notions were not so digested as they should be in the point of Justification, yet they were so clear

the nature of *justifying Faith* (above any man that I know of) that it hath maintained much soundness in his Doctrine in the point of Justification in most things (only the notion of an *Instrument* was not then questioned :) and therefore if you go once to Dr. *Preston*, I know where your cause is. It seems you could not pick one saying out of him seeming for you, but what saith almost as much against you as I do. 1. I say as he, that *Faith alone justifieth*, speaking of our first, or begun *Justification*, which makes a man *justum ex injusto* (that *Works* never do.) 2. I say *Works follow Faith* necessarily. 3. This *twofold Justification* I maintain against you, which Dr. *Preston* here maintaineth. 4. In the common sense it may be said, that one is *more fully Justificatio personæ* than the other: But then remember, 1. That both are yet most truly and properly *Justificationes personæ*, as *Bradshaw* shews in the place before-cited. 2. And that Dr. *Preston* confesseth it: For when he hath said, that one is [*of the Faith.*] he yet adds, [*Works justified Abraham that he was no Hypocrite.*] *Sin* is it that is enquired after at the Bar of *the Law*: Only one kind of *sin* is enquired after (as to *Condemnation*) at the Bar of the *New-Law*; that is, *Unbelief*, or *rejecting the Redeemer*, and recovering Grace. This *Unbelief* is either *open* (against the Accusation of this, men are justified by Faith and Profession; or *secret* (which is the Hypocritie here mentioned) and against this Accusation both *Faith* and *Works* justify: (Of which I spoke fullier before.) When *Abraham* is accused of being but a *seeming Believer*, or a *mere Believer* without *Obedience*; and so, either of *not-performing*, or but *half-performing* the Condition of the

New-

New-Covenant: Here there is no way in the World to justify him, but by his own *Faith and Works*. I shall speak more of this yet anon.

Aphorism.

Page 300. **W**hen the Apostle saith, [by Works, and not by Faith only,] he plainly makes them Concomitant in Procurement, or in that kind of Causality which they have: Specially seeing he saith, not as he is commonly interpreted, [not by Faith which is alone,] but, [not by Faith only.]

Animadvers.

The Apostle cannot make Faith and Works concomitant in Procurement of Justification, seeing that *Abraham* was justified by Faith, as the Scripture cited by the Apostle doth shew long before, that his Faith did operate and shew forth it self by that Work which the Apostle mentioneth: Therefore by Works, and not by Faith only, must needs be as much, as [not by Faith which is alone without Works:] Which is also clear enough by the whole Series of the latter part of the Chapter, and namely by that, Vers. 17. *Even so Faith, if it hath not Works is dead, being alone.*

Reply.

I will not forsake the plain sense of the Text, till other kind of Arguments than these constrain me. 1. Do not you easily see, that your necessary Consequence is against your self and the truth, more than me, and hath indeed no necessity or verity. You speak of *Abraham's first Justification*, and yet you say, it must needs be by Faith, which is not alone without Works. But *Abraham's first Justification was by Faith alone without Works*. 2. Do not you see that you argue to no purpose, that [the Apostle cannot make Faith and Works concomitant in procurement of Justification, as continued and consummate, and sentential at Judgment, because *Abraham* was justified

before ?] But was his *continued* and *sentential* Justification before? The Law doth still *moraliter agere*, and so still *Justificare*, and so doth God by his Law or Grant. So that it being *actus Legis*, the Law doth as properly justify you *to day*, as it did the *first day*. And yet it requires *more Conditions* at your hand *to day*, than the first moment. I wait therefore for some proof of your Consequence, That *Abraham's* Justification twenty years after his Conversion, cannot be by Works as part of the Condition of Continuance, because his Justification was begun without Works. 3. For your clear proof from the Series and *Vers. 17*. I see not the least shew of proof, much less clear, but against you.

Aphorism.

Ibid. **H**E therefore saith, [Faith is dead, being alone,] because it is dead as to the use and purpose of justifying — And so Works make Faith alive, as to the Attainment of its ends of Justification.

Animadvers.

1. Faith if it be alone without Works (*hoc est renuens operari*, as *Cajetan* doth well express it,) cannot justify, and so is dead as to the use and purpose of justifying. Yet do not Works therefore concur with Faith to Justification, nor are they *part* of the *Condition* required of us, that we may be justified.

2. Works do not properly *make* Faith alive, but only demonstrate it to be alive. Works are the effect of justifying Faith, and the effect cannot give life to the cause, but may evidence the life of it.

Reply.

1. You yield to my Exposition of [*Dead*;] viz. *non ut fides, sed ut medium*, that Works are part of the Condition; I doubt not to say, the Scriptures cited in the Aphorism fully prove.

2. You

More of St. James sense. 245

2. You must know that those words were miswritten, or misprinted: They should be thus, [*And without Works, Faith is not alive;*] yet the words are true as they are. For by [*Faith*] I mean not, [*fidem qua fides,*] Works do not make Faith alive in it self; but, [*fidem qua medium:*] And by [*Making alive,*] I mean not *efficienter*, but *constitutive*. And so when a man hath a *Condition* to perform which hath two parts, when the first is performed, the performance of the second part makes it to be sufficient to the end; it makes it to be the *totum*, the Condition fully performed, and so alive or sufficient *ut medium*: When without it, it would be but *pars*, and insufficient.

3. To your Argument I grant all, and what the better are you? Works are the effect of Faith, and so they neither give life to Faith as Faith, nor to Faith as the cause of Works, nor yet to Faith as the Condition of our begun-Justification (because so Faith is the whole Condition, as to external Works, though not as to the exclusion of Repentance, Knowledge or Love;) but as it is the *medium* or Condition of our *confirmed, continued, consummate Justification*. Your *Fine* is the full Condition of first possessing a leased Tenement, but your *Rent* must be added to *continue* your Interest and Possession (yet in our Case there is no *ratio pretii*.)

Aphorism.

Page 301. **W**hen the Apostle saith, That Faith did work in and with his Works, it clearly aimeth at such a working in and with us, as maketh them conjunct in the Work of justifying.

Animadvers:

1. Why you render *συνεργεῖτε* to work in and with I know not, it signifieth only to work with.

2. The meaning of those words cannot be, that Faith and Works work together unto Justification, or are conjunct (as you say) in the work of justifying; seeing the work there specified, (*viz.* *Abrahams* offering of his Son) was long after Justification, which Faith alone had procured. I see no Reason therefore to dislike *Calvin's* Exposition, *Fides dicitur co-operata fuisse operibus, quia non fuit otiosa.*

Reply.

1. I used those words not as a mere Translation, but as the Translation [working with] & the Exposition, as supposing that Faith was said to work with Works, when it produced them, and so work'd in them; and so consequently I thought they concurred to justify, according to the next words, [*By Works Faith is made perfect.*] But seeing this Exposition pleaseth not (though it makes as much for you as your own); I let it go, and will not insist on it.

2. I have shewed the invalidity of your Consequence before, that [Faith and Works cannot concur to continued and consummate Justification, because we were at first justified by Faith alone.] When will you shew a word of Reason for that Consequence?

3. For *Calvin's* Exposition: As you seem not to own it in the main, *viz.* [*That it is not Justification coram Deo, but coram Hominibus that is here meant:*] So I stick not much at this, though I think it very imperfect to say, that Faith is said to co-operate, because it is not idle. It might indeed be well said to operate, because it is not idle, or rather not to be idle, because it worketh.

Aphor.

Aphorism.

Ibid. **A**Nd when he saith, [*That Faith was made perfect by Works,*] it is not (as they and others interpret it) only a manifesting to be perfect: But as the *Habit* is perfected in its acts, because they are the end to which it tendeth; and as *Marriage* is perfected per congressum & procreationem, or any *Covenant* when the *Conditions* are performed.

Animadvers.

Piscator and *Pemble*, and others say, *It is*: You say, *It is not*: But their [*Yea,*] may stand against your [*Nay,*] for any thing I yet see. Their Exposition is for phrase agreeable to Scripture elsewhere, viz. 2 Cor. 12. 9. and for matter to the Context.

3. The habit of Faith hath no other immediate and elicited acts (that I know) besides believing; and by believing we are justified, though not as it is our act, but in respect of its Object, Christ, whom Faith apprehendeth, and by whom so apprehended we are justified. Other Works proceed from Faith as the fruits of it, but they perfect Faith no otherwise, than by manifesting the perfection of it; even as the fruit of a tree doth manifest, but not make the tree perfect. *Faith* (saith Dr. *Preston*) is made perfect by Works; namely, as an *Artist* is declared skilful by his artificial Work, or a tree by the fruit it bears; the sap is the cause of the Goodness, the fruit the sign.

3. *Marriage* is a state, which is consummated per congressum, though there never be pro creatio: But what this makes for the illustrating of Faith's being made perfect by Works, I do not see.

4. Faith is not the Covenant, but a Condition of the Covenant, and therefore your last similitude seems not quadrare.

Reply.

1. I magnifie their authority and worth: But whose Reasons have more weight, I leave to others to judge as they see cause.

2. Your self yield before, that it is *quoad usum & finem*, and not *quoad naturam*, that Faith is said to be dead; that is, *ut medium, non ut fides* (still remembering that we speak of *Assent* :) And why should it not be so in this point of the *perfecting* of Faith? *viz. Works perfect it, ut medium; non ut fides* (as before.)

3. To whom was *Abraham's* Faith manifested to be perfect? Not to *men*, that saw not his act, or at least, saw not his Faith by it, or would rather condemn him; Not to *God*, to whom all things are manifest, though by an Anthropopathy he say, *Now I know that thou fearest God, &c.*

4. To your second I say, 1. That Faith hath more acts than one: Your self before said, *Three* at least. 2. It's cloudy to say, [*Believing justifieth, but not as our act, but in respect of its Object, Christ, &c.*] For it is *neither*: But *qua conditio prestita*. Why doth not the *Object* justify without the *Act*? Is it because God *could* not so order it, or because he *would* not? Doubtless the latter: And therefore the *Donor's Will* only createth the formal interest of Faith in justifying: As the Holy Ghost giveth the *matter*. We know Christ is the *meritorious Cause*: But the *Question* is, What interest or place *Faith* hath? Either it is *causa vel conditio*: For no doubt it is *medium Morale, & non tantum naturale* (as your words would insinuate :) And I know not what *moral Medium* it can be else, but either *causa vel conditio*: I think it is no *proper Cause*, therefore a *Condition*. To say, [*It justifieth in respect to its Object,*] is to speak darkness. Will *any respect* give it that interest? Hath not *Love, Joy, &c.* respect to Christ? Have not all Gospel Ordinances respect

to him? *What respect* then is it? Either of a *Cause*, or a *Condition*, or somewhat. 3. I have shewed in how many *respects* Works do perfect Faith, besides *manifesting* it. Is mere *manifesting* a *saving means*? James saith, [*Can Faith save him?*] Yes, without *Manifestation*, if that were all: If the very *manifesting* be not part of the *Condition* of Salvation. Works perfect Faith *ut medium & ut conditio*, though not *ut fides, vel ut causa operum*. Doth fruit no otherwise perfect the tree, than by *Manifestation*? I am not of your mind in that, I think the tree is perfected, as the *totum integrale* by the accretion of a noble part, and also as a *medium* in attaining a *chief end*.

5. To your third I say, *Procreation* perfecteth Marriage *ut medium perficitur per finem*, though not in the *essence* of Marriage: And so doth *Works perfect Faith*, though *Works* be but the *nearest end*, and not the *ultimate*. This is the illustration which you could not see.

6. But my fullest Explication is in the next, where I doubt not is your greatest oversight. Faith is not *God's Covenant*, but the *Condition of it*: But Faith is *our Covenant it self*. *Faith* and *Covenanting* is the same thing (as Dr. Preston oft makes it the Marriage-Covenant :) To *Consent* (after *Assent*, that is still implied) that Christ as offered in his *Offices*, and to these *uses*, shall be *mine*, and that, I will accordingly *be his*, is *justifying Faith*, and is the *Covenant* on our *part* (as to the *heart-Covenant* :) And the profession of this Faith (if fully) is nothing but *open covenanting*. And therefore my similitude doth *quadrare*: And just as the *Marriage-Covenant* is *perfected* by after-Marriage, *Faithfulness*,

fulness, Love, Subjection; so is Faith perfected by Works; that is, not in esse conjugii, fidei, unionis inite; but as the medium, that is, the Condition of continuing the interest which Faith alone hath obtained. But then as to the Title, to the great Absolution at Judgment, and to Salvation, Works in our case go beyond Marriage-fidelity in the similitude.

Aphorism.

Ibid. *F* *Aith alone is not the entire perfect Condition of the New-Covenant, but Faith with Repentance, and sincere Obedience is.*

Animadvers.

In all points (I grant) Faith alone is not the entire Condition of the New-Covenant; but yet it is for so much as concerns Justification, because Faith alone doth apprehend Christ, by whose Righteousness we are justified. It is true, some Repentance must go before Justification; but no Repentance without Faith, will avail to Justification: And for the Reason pre-alleged, Justification is ascribed, not to Repentance; but to Faith only. As for sincere Obedience, it proceeds from Faith, and so follows Justification, and therefore is not a Condition pre-required for the obtaining of it.

Reply.

1. Your first Assertion and its Reason is already denied; and you attempt not the proof of it.

2. What if Repentance will not avail without Faith? may it not therefore avail with it?

3. Remission of sin is ordinarily ascribed to Repentance as the Condition; and therefore your Reason pre-alleged, is no Scripture-Reason, nor sound.

4. Sincere Obedience goes before that Justification which it is the Condition of, though it follow the beginning of Justification.

Aphor.

Aphorism.

Page 302. **S**O I acknowledg, that the very first point of Justification is by Faith alone, without either the Concomitancy, or Co-operation of Works; for they cannot be performed in an instant. But the continuance and accomplishment of Justification, is not without the joyns-procurement of Obedience.

Animadvers.

1. Here (methinks) you yield the whole Cause. For if we be first justified by Faith alone, then Works do not concur with Faith to procure our Justification, seeing it is procured already by Faith alone without Works.

2. And as our Justification is begun, so it is continued. It is begun by the beginning of Faith, and continued by the continuance of Faith: Though true justifying Faith can neither continue nor begin without a fitness to produce Works, and so an actual production of them in due time.

Reply.

If this Concession will make us one, I think I shall never recall it. But it is a strange yielding of the Cause.

1. Works do not concur to procure that first change, which makes us *justos ex injustis*: Doth it follow that therefore they concur not as Conditions of that continued Moral act of God by his Covenant, by which he doth truly justify us every day.

2. If that be a good Reason, then no act of Faith through our lives doth justify us, but the first act: for every after-act findeth us justified. But that this is false, I prove 1. *Ad hominem*: You confess it in the next lines, that our Justification is continued by the Continuance of Faith; and that Continuance is as truly justifying as the first. Which is fully proved. 2. In that the act of Faith, which

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252 *More of St. James sense.*

the Scripture saith was imputed to *Abraham* for Righteousness, was not his first act. Nor that of *Abel, Enoch, Noab, Moses, &c.* mentioned in *Heb. 11.* I take this for plain proof. 3. The sum of all your mistake is your Assertion, that [*As our Justification is begun, so it is continued,*] which meaning of the *Condition* is far from truth. It is continued by the same *God, Christ, Merit, Covenant*: But not by the same *condition* only. 1. Your next words contradict this: For the first act of Faith (which you say *begins* it) and the *continuance* (that is, the renewed acts; for the *same act* continueth not) is not all one. But if you mean *specifically*, though not *numerically* the same; that's not so neither. 2. I have proved out of many Scriptures, that [*forgiving others,*] *Repentance* of after-sins, *praying* for Pardon, sincere Obedience, &c. are by God made conditions of Continuance. 3. And (that it may not seem strange) it is usually so in almost all conveyance of Right by Contracts. There is more put in the Contract as the *Condition* of *continuing Right*, than of *first possessing* it. Marriage, Consent or Contract on the *Womans* part, is all the Condition of her first right to her Husband, and his Honours and Estate: But Fidelity, Love, Subjection (specially of the Church to Christ, who is also absolute Lord) is also part of the Condition of Continuance. Your Servant shall have first right to the priviledges of a Servant in your Family upon the bare Contract; but it shall not be *continued* but on his faithful serving you. A Tenant hath *first Right and Possession* on his Lease and Fine; but the *Continuance* is on Condition that he also pay his *Rent*. The Subject hath the priviledges of a Subject,

ject on his *engaging* to the Sovereign Power; but the *Continuance* is on his *fidelity* and actual obedience to the Laws. And the Reason is, because in all these Covenants, there, is besides the present *Covenanting* (which is all that's first required) somewhat promised and covenanted to be done for the future, that the benefits may be enjoyed. We covenant to do something which must be done. In what sense soever *James* saith, *Abraham was justified by Works* (supposing it *coram Deo*), I think his Justification was *begun* without them. This therefore I conceive to be the root of most of your mistakes in this point.

Aphorism.

Page 303. **F**irst, say they, *Abraham's Faith was perfected long before.* Answ. *Not as it is a fulfilling of that Condition which also requireth its acting by obedience.*

Animadvers.

But *Abraham's* Faith was perfect long before, as it is the fulfilling of that Condition which is required unto Justification: For by it long before he was justified, *Gen. 15. 6.*

Reply.

Just as a woman hath fulfilled the *Marriage-Conditions* by her actual *Marriage* (which is fulfilling enough to give her an *Interest*, but not to *continue* it :) And as you fulfil the Sovereigns Conditions of enjoying the priviledges of a Subject, by engaging to him as Sovereign: Which is enough for first Possession, but not for Continuance.

Aphorism.

Ibid. **A** *Brabam* (say they) *was justified long before Isaac was offered, therefore that could be but a manifesting of it.* Answ. *Justification is a continued act: God is still justifying, and the Gossel still justifying. Abraham's Justification was not ended before.*

Animadvers.

Though Justification be a *continued act*, yet nevertheless *Abraham* was justified long before he offered *Isaac*, as the series of the History doth clearly shew. *Abraham's Justification* (I grant) was not ended before, nor yet after: it shall never end. For Christ's Righteousness whereby we are justified, is an everlasting Righteousness. *Dan. 9. 24.* and therefore our Justification is an everlasting Justification. But if you mean, that *Abraham's Justification* was not perfect before he was but half justified, or but in part: If this be your meaning, it agrees neither with Scripture nor Reason that I can see. The Scripture saith, that he was justified, his Faith was imputed unto him for Righteousness: It no where intimateth that his Justification was incomplete, and part of it then, and another part a long time after. He was so justified, that Righteousness was imputed unto him; he was reputed of God just and righteous: And what is more required? Indeed if he had not shewed his Faith by his Works, he had shewed that his Faith was not such whereby he could be justified; and so the Scripture had not been fulfilled, which saith, *Abraham believed God, and it was counted to him for Righteousness.* Therefore all that *St. James* requires is, that we shew our Faith by our Works.

Reply.

1. I have fully told you what was wanting. His Justification in Application to *Abraham* as the subject *in presenti statu* was perfect: But that Justification would not have been perfect to him a year after, when he was to be justified from the guilt of many more sins.

2. And his Justification was to be *continued*, which could not be done by the *same means* alone that begun it. The relation will cease *cessante fundamento*: And if *Works* had not been added to Faith, the *Fundamentum*, (the *Gospel-Grant* and *Virtual-Sentence*) would have ceased for want of that performance of the Condition.

3. Sentential Justification (which is the most proper, full, noble Justification) is either not at all till Judgment, or certainly not perfect till then. You are not yet freed from all Satan's Accusations till at that Bar and Day.

4. You argue not soundly, [*Christ's Righteousness is everlasting, therefore our Justification is so*:] I believe the truth of the Conclusion, but not that it follows your premises, except you add much more to it.

Aphorism.

Page 308. **I**N Rom. 3.28. & 4. 2,3, 14,15,16. Gal. 2. 16. & 3. 21, 22. Ephes. 2. 8, 9. Phil. 3. 8, 9. *the Apostle's dispute is upon this Question, What is the Righteousness which we must plead against the Accusation of the Law, or by which we are justified as the proper Righteousness of that Law? And this he well concludeth is neither Works nor Faith, but the Righteousness which is by Faith, that is, Christ's Righteousness.*

Animadvers.

1. If we be fully freed from the accusation of the Law, we are fully justified: For what can accuse or condemn us, if not the Law? therefore if the Righteousness of Christ be that which we must plead against the Accusation of the Law, then the Righteousness of Christ is that whereby we are fully justified. What need then of a twofold Righteousness, as that by which we

must be justified, as you have said before ? Faith indeed is required, that the Righteousness of Christ may be apprehended by us, and imputed to us, that we may be justified by it : But here Faith is no distinct Righteousness by which we are justified, but only the Condition required of us, that the Righteousness of Christ may be ours to Justification. And in this respect only are we said to be justified by Faith, because it apprehendeth Christ's Righteousness whereby we are justified.

Reply.

1. That you may be fully freed from the Con-

If any had rather say, that the general Obligation to Obedience is more properly said to be our very *subjection*, and a result of God's Relation to us, than the effect of any Law, and so that it is neither the Old-Covenant nor the New that causeth this general Obligation, and so that Faith in Christ is a duty of the New-Covenant only, because it is there only commanded *in specie*, I think he will speak more properly than either Mr. C. or I have here done.

demnation of the Law, and so be fully justified, you must first perform the Condition of the New-Testament, or New-Law, and so be just *quoad prestationem conditionis*.

2. This Condition being imposed by a New-Law, backed with its Sanction, is therefore it self a Righteousness in the sense of that Law : For the fulfilling of the Conditions of a Law, is a real Righteousness in the sense of that Law, when the Question is, *de Titulo ad premium, vel de reatu pœne*.

3. As *Bradshaw* well saith, Christ satisfied not for all that we should perform to the Law, but all that we should perform, and did not ; (that is, for our sins) except this Condition of the New-Covenant. This Condition therefore (as before is shewed) is part of the Duty of the Old-Law (in the sense before opened) taken out and made a New-Law by conjunction

junction with a New-Sanction (as *Adam's* Body from the Earth) and so imposed as of indispensable necessity, and the final neglect of it excepted from pardon. And so when-ever you call it [the Condition,] and deny the performance to be a Righteousness in sense of that Law, you contradict your self. Yet as the New-Law is but *Lex Remedians*, and so a *subordinate Law*; so is *this Righteousness* but a *subordinate Righteousness*, having the nature of a *medium* to the Righteousness of the *Old-Law*: Neither of them alone, but both together, are *Justitia universalis*: But the Righteousness of the *Old-Law*, had it been performed by our selves, would have been *Justitia universalis*: And *Christ's Righteousness* imputed is nearest to it; for there is excepted out of it, only our own performance of the Condition of the New-Testament. As therefore the *medium* goes before the *end*, so we must have this *personal Righteousness prestita conditionis Novi-Testamenti*, before we can have that which freeeth us from the Law.

4. To your Question, I say, The Accuser of the Brethren can accuse you besides the Law: And the New-Law will accuse Unbelievers and Rebels against Christ, besides the *Old Law*: (*The Words that I speak shall judg you, &c.*) And you must have a Righteousness *Evangelical* of your *own performance* to plead against Satan's Accusation, that you are an Unbeliever, Hypocrite, Rebel; or else never be sententially justified.

Aphorism.

Ibid. **B**Ut now St. James's question is, *What is the Condition of our Justification by this Righteousness of Christ, Whether Faith only, or Works also?*

Animadvers.

St. James (that I see) doth not propound either expressly or implicitey any such Question, but only doth confute those that rely on such a Faith as is without Works. See James 2. 14, 15, 16, 17, 18. The different state of the Question, as handled by St. Paul in his Epistles to the *Romans* and *Galatians*, and as handled by St. James in Chap. 2. is well expressed by Beza in Jac. 2, 14. *Illic de causa questio est: hic vero de effectis: Illic à causa ad effecta descenditur; hic ab effectis ascenditur ad causam. Illic quaritur quomodo Justificemur? hic quomodo justificati fuisse intelligamur: Illic excluduntur opera tanquam Justificationis causa: hic stabiliuntur tanquam Justificationis causa: hic stabiliuntur tanquam Justificationis effecta. Illic negantur opera precedere Justificandos: hic docentur Justificatos consequi.*

Reply.

His whole Dispute is against those that rely on Faith alone without Works. But how did they rely on Faith? As their *Legal Righteousness*, instead of *Christ's Satisfaction*? I trow not, nor will you say so. It was therefore as the *Condition* of the *New-Covenant* that they relied on it; or else I pray tell me how, and under what notion? And therefore James's scope must needs be, to prove that Faith alone is not the *Condition*: [*Can Faith save him? A man is justified by Works, and not by Faith only, &c.*] I am loth to stand to open the mistakes in Beza's words. To his first difference. 1. *Paulus non loquitur de fide ut de causa Justificationis (non enim est causa) nec ut de causa operum: (hoc enim nihil*

nihil esse ad rem suam) Jacobus querit de fidei effectu, sed non quâ effecta. Ad differentiam secundam idem dicendum est. Ad tertiam, Jacobus non querit tantum quomodo Justificati fuisse intelligantur: Sed quomodo, vel quibus mediis Justificantur quoad confirmationem, continuationem & quoad sententiam, nec non quomodo salventur. Ad quartam, Ut Paulus excludit opera ut Justificationis causa, ita & ego: Stabliantur autem à Jacobo non tantum ut Justificationis effecta sed etiam ut condiciones & media: Effecti (enim) ut effecti nulla est necessitas. moralis ad finem: Sed opera hic stabliantur ut necessaria ad Justificationem, Vers. 22, 23, 24, 26. & salutem, Vers. 14. Ad quintam, Es ego opera Justificationis initium precedere pernego: Sed Jacobus non tantum dicit opera Justificationem consequi, sed ad Justificationem ulteriorem, & salutem esse necessaria.

Aphorism.

Page 309. **P**aul doth either in express words, or in the sense and scope of his speech, only exclude the Works of the Law; that is, the fulfilling the Conditions of the Law our selves: But never the fulfilling of the Gospel-Conditions, that we may have part in Christ.

Animadvers.

Paul doth absolutely exclude Works from Justification, as I proved before. Though sometimes he mentions the Works of the Law, yet not so as if by some other Works we might and should be justified. For indeed, all Works, if good, are Works of the Law, i. e. Works which the Law doth require: And to be justified by Works (of what sort soever) as Works, is to be justified by the Law. And therefore to the Righteousness which is of the Law, Paul opposeth the Righteousness which is of Faith, Rom. 10. 5, 6. even as he opposeth Working to Believing, Rom. 4. 5. So that to be justified by the Law, and to be justified by Works (any Works, whatsoever they be) is

one and the same thing, and contradistinct to being justified by Faith or Believing. Though therefore believing be working, yet we are not justified by believing, as it is working, so as to rest in that Work, as a Work for Justification: But we are justified by believing, in that thereby we are made partakers of the Righteousness of Christ, which is the only Righteousness whereby we are justified.

2. It is most sure, *Paul* doth not exclude that fulfilling of the Gospel-Conditions, that we may have part in Christ; viz. that so in Christ we may have Righteousness, and by that Righteousness may be justified; which by any Righteousness of our own, out of Christ, we cannot be. *Paul* so excludes Works, that he sets up Faith, and he so sets up Faith, that he sets up Christ, as him by whose Righteousness, through Faith imputed to us, we are justified. By him all that believe are justified. *Act* 13: 39. And so much you acknowledg presently after, saying, [*Paul* doth by the word Faith] especially direct your thoughts to Christ believed in. For to be justified by Christ, and to be justified by receiving Christ, is with him all one.

Reply.

1. All Works are not the fulfilling the *Old-Laws* Condition, nor performed with such a conceit.

2. To be justified by the *New-Law*, against the Accusation of Unbelief or Rebellion against Christ that bought us, by our Faith and Obedience, is not to be justified by the Law of Works against the Accusation of being Sinners.

3. You are fain your self to distinguish between *quod opus*, and *quâ opus*, lest Faith be shut out: and I need no more to keep in obedience to Christ. For when you should have told us what the [*qua*] is in which Faith is included, you say, [*In that thereby we are made partakers of Christ's, &c.*] But either you mean (by this dark equivocal) *quâ apprehensio*, that is, *quâ fides, vel quâ conditio naturalis* (which I have at large confuted in another Brother's Notes;) or you mean *quâ conditio* as you must, or none:)

And

More of St. James sense. 261

And so say I of Obedience: It doth continue our title to Christ as a Condition which Faith begun.

2. The rest I assent to.

Aphorism.

Ibid. **A**nd when he doth mention Faith as the Condition, he alway implieth Obedience to Christ: therefore [Believing] and [obeying the Gospel] are put for the two Summaries of the whole Condition.

Animadvers.

When he mentioneth Faith as the Condition of our Justification, he doth not imply Obedience as that which must concur with Faith to Justification, though he imply it as a fruit of that Faith whereby we are justified. They that have believed; must be careful to maintain good Works, Tit. 3. 8.

Reply.

He implieth Obedience, not as concurrent with Faith in our first Justification, but in the Continuance and Consummation. He implieth Obedience in requiring Faith as truly, as he that subjecteth himself to a Prince, doth imply future Obedience in this engagement to obey.

Aphorism.

Page 310. **T**hat we are justified by sincere Obedience to Christ, as the secondary part of the Condition of our Justification, is evident also from these following Scriptures, Matth. 12. 37. & 11. 25, 26. Luke 6. 37. Matth. 6. 12, 14, 15. & Joh. 1. 9. Acts 8. 27. & 3. 19. & 22. 16. 1 Pet. 4. 18. Rom. 6. 16. 1 Pet. 1. 22.

Animadvers.

Some of these places prove, that justifying Faith must shew it self by the fruit of sincere Obedience, as *Mat. 12. 37. Mar. 11. 25, 26. Luke 6. 37. Mat. 6. 12, 14, 15. Rom. 6. 16.* Some of them shew, that Repentance and turning to God is required as Antecedent to Justification, as *1 John 1. 19. Acts 3. 19.* But this turning to God is by Faith; and without Faith all Repentance is vain and unprofitable, as that of *Judas* was. To the same purpose is that, *Acts 8. 22.* where together with Repentance, is joynd Prayer; but it must be the prayer of Faith, *James 5. 15.* So that still it is Faith that doth all in point of Justification. That *Acts 22. 16. Arise and be baptized, and wash away thy sins, calling on the name of the Lord,* imports only (I think) thus much, that by being baptized, *Paul* was to have the washing away of his sins confirmed to him; for he was already a Believer, and so his sins through faith in *Christ's* blood were washed away: His Baptism therefore was only to confirm this to him, and to assure him more fully of it. What *1 Pet. 1. 2, 22. & 4. 18.* are to the matter in hand, I cannot see: Perhaps these places are misprinted.

Reply

1. Your word, [*must shew it self, &c.*] expresseth a necessity: What is the necessity of the addition of Obedience? Is it only *ex necessitate Præcepti*, that is, Obedience is a Duty? Then a man may be saved without it; which is not true. Is it *necessitas medii*? What kind of *medium* then is it? It is too much to say, a Cause: I know no other than to say a Condition: *Antecedens qua tale non est medium.*

2. Let's peruse some of the Texts, *Matth. 12. 37. By thy words thou shalt be justified, and by thy words thou shalt be condemned.* What expressions would you expect to satisfy you, if these be not plain enough? Is not this as plain as, [*We are justified by Faith?*] *Mark 11. 25, 26. Mat. 6. 12. 14, 15, Luke 6. 37, &c.* Are you able to invent words, wherein the nature of a Condition is expressed more plainly than

than in these, [*For if ye forgive men their trespasses, your heavenly Father will also forgive you : But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.*] Prove if you can, that Faith is a Condition, by plainer words than these! So 1 John 1. 9. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness?* Acts 3. 19. *Repent ye therefore and be converted, that your sins may be blotted out, when the time of refreshing shall come, &c.*] Is here nothing but Antecedency? Can you plainlier express *necessitatem mediis*? So Acts 8. 22. [*Repent and pray, &c.*] I never believed that Repentance and Prayer are but Antecedents of Forgiveness, and *no means*? nor ever mean to believe it. We have got an honest custom of calling Prayer a *means*, which will disadvantage you herein. Hath Prayer and Repentance no *Conducement* to the obtaining of the end? This would much cool Prayer, if throughly received. And what *means* below a Condition, can you imagine these to be, for Remission of sins? yet I call them but the *secondary part* of the Condition. And if I had but said, they are *Conditiones conditionis ut à Deo acceptande*, I had said as much as this: For as *Causa causa est causa causati*; so *Conditio acceptanda conditionis est conditio conditionati*. To that Acts 22. 16. I shall say little, having said so much in my Book of Baptism. As the solemnizing of a King's Coronation, or a Mayors or Bailiffs Instalment in his Office, by taking his Oath, is not the Confirmation of that which before was compleated, but the compleating of that which before was incompleat; so is Faith of the heart without solemn Baptismal Covenanting

(where

(where it may be done) but a *means* of *Justification*, not yet *completed*. In 1 Pet. 1. 22. there is this to the matter in hand, that *Sanctification* of the Spirit is a *means* or *cause* of *Obedience*, and *Obedience* a *means* to the *sprinkling* of *Christ's* *Blood*, and the *Soul* is *purified* by *obeying* the *Truth*, which may include *Purification* from the *guilt* of *sin*, as well as the *power*. And 1 Pet. 4. 18. the *Righteousness* and *diligence* of the *Righteous*, is a *means* to their *Salvation*, as it is opposed to the *ungodlie's* *not-standing* in *Judgment*. Many more *Texts* might be brought to this end, besides those in the *Aphorism*. Perhaps I shall add some when we come to speak of the *Conditions* of *Salvation*.

Aphorism.

Ibid. **O**ur full *Justification*, and our *everlasting* *Salvation*, have the same *Conditions* on our part: But *sincere* *Obedience* is without all doubt the *Condition* of our *Salvation*; therefore also of our *Justification*.

Animadvers.

Our *Justification* here is full, though the fulness of it doth not so tully appear as it shall hereafter. For *Christ* being received into our hearts by *Faith*, we are fully justified, even acquitted from all *sin*, and freed from all *Condemnation*, Act 13. 39. Rom. 8. 1. 33.

Reply.

This is a mistake that, methinks, it should not be hard to convince you of. You are at first believing acquitted from all *sin* that you are then *guilty* of, and all *Condemnation* which the *Law* *virtually* hath at that time against you (*Actualiter enim condemnare judicis est, non Legis.*) But you are not acquit of all or any of the *sin*s of your *whole* *life* *afterward*.

2. And you hold that same Justification, but on the performance of a further Condition than the first which begun it.

3. And *sentential* Justification is the most proper Justification and full; and that is not full (if at all) till Judgment. I laid great weight on this Thesis (seeing Scripture is so plain, that *Obedience* is a Condition of *Salvation*, that our Divines ordinarily acknowledge it) (as our Assembly fully in the *Catech.*) I expected therefore that you should either deny the *major* or *minor*, but you deny neither, if I understand you, but only take hold of the word [Full,] But I will not leave you, but desire you to tell me: 1. *Whether sentential Justification at Judgment, be properly Justification or not?* 2. *If it be, (as doubtless it is) then, Whether that Justification and our Salvation have not the same Conditions?* If you say, No: I expect some Reason of your Negation; And I undertake to prove the contrary from Scripture. 3. *Whether Obedience joyned to Faith and Perseverance in both, be not the proper Condition of our Salvation?* It is beyond doubt as much as the truth of Scripture I think.

Aphorism.

Page 311. **I** would be as derogatory to Christ's Righteousness, if we be saved by Works, as if we be justified by them.

Animadvers.

True, if we be saved by the *merit* of Good-works: Yet they are *in Regno*, though not *causa Regni*: therefore they must go before Salvation, I mean the full accomplishment of it: But not so before *Justification*. First, we must be justified, and then do good Works, *Tit. 3. 8.* but we must first do good Works, and then be saved, *Rom. 2. 6, 7.*

Reply.

Your Answer would much confirm me in my judgment, if I doubted: 1. I reasoned from the common Argument that is brought against me, as being invalid (which is, That it is an encroaching on the honour of Christ and his Righteousness, and free Grace, for a man to be justified by sincere Obedience to Christ, as the secondary part of the Condition of continued and sentential Justification) thus: If it be not derogatory to Christ's Righteousness that we be *saved* by such Works, then it is not derogatory to it that we be *justified* by them: But, &c. therefore, &c. To the *minor* only you answer, [*True if we be saved by the merits of them.*] A true and sound Answer! But why say you not so of *Justification* also, nor yet give a Reason of the difference? If we were *justified* by the *merit* of Obedience, then it would be derogatory to Christ's Righteousness: But we are not justified by the merit of it; therefore, &c. 2. I would I knew what you mean by *via Regni*. Sure *via* is more than an Antecedent. And if a *means*, you should tell us, what it is less than a *Condition*. 3. Must not Obedience go as much before Justification at Judgment, as before Salvation? Or must you indeed be first justified at Judgment before you obey? If you should insist on it, that Justification at Judgment *per sententiam judicis* is no proper *Justification*, but a *Declaration* of it, you will have all the World of Lawyers and Divines against you, and I need not say more. Indeed it is not such a *constitutive Justification* as that *per Legem*, but it is *more*, a proper and full Justification of another kind, to which this is but a means.

Aphor.

Aphorism.

Ibid. **T**hat which a man is justified by, he is saved by.

Animadvers.

He is thereby put into a state of Salvation. For whom he is justified, them he is also glorified, Rom. 8. 30. Yet are we not fully possessed of Salvation, not glorified without good Works, as we are fully justified without them. They follow Justification as fruits of that Faith whereby we are justified: But they go before Glorification, as making way for the enjoyment of it.

Reply.

1. They go as much before Justification by Sentence, and as continued, as before Glorification.

2. Our debate is about conveyance of Right. In justifying, it is the same thing to give Right to it, and to give the thing it self. In Glorification, and all real Mutations it is not so. You yield the thing that I assert.

Aphorism.

Ibid. **Y**Es here I say still, [our full Justification,] because as I have shewed, our first possession of it is upon our mere Faith and Contract with Christ.

Animadvers.

Our first possession of Justification is so full, as that there is no Condemnation belonging to us: And what can be more full, but only a more full manifestation of it.

Reply.

I have troubled you too oft already with repeating the same things. Though there be now no Condemnation to you, yet to morrow there will be, if you should not sincerely obey: For you would cease to be in Christ.

Aphorism.

Ibid. & 312. **I** Think our Glorification will be acknowledged to have the same Conditions with our first Justification at the Bar of Christ, and why not to our continued Justification on earth?

Animadvers.

Our Justification in the last Judgment is not properly a compleating of our Justification, as if it were only begun here, and left imperfect till hereafter: But it is only a publick manifestation of it: Thus your self expresses it, *Append.* v. 158. [Indeed there is a Justification by publick Declaration at the great Judgment, &c.] But Glorification being the compleatment of Salvation, whatever is requisite as Antecedent to compleat Salvation, is required as a Condition of our Glorification.

Reply.

Ad eadem sunt eadem dicenda. Justification at Judgment is not a mere constituting us Righteous, but a declaring us Righteous. But it is a declaring of a Righteousness in Question, and that by a Supreme Judg against a publick Accuser, which is requisite *ad plorum possessionem Premii per Legem justis debiti*: And so it is not only Declarare, sed statuere & jus Vindicare: And is more properly called justifying, than [making just] is: (You here confess a Condition of Glorification.)

Aphorism.

Page 312. **A**nd hath that no hand in their Justification that giveth them right to the tree of Life, &c.

Animadvers.

They that keep God's Commandments, are said [to have right to the Tree of Life,] *Rev.* 22. 14. because such have true Faith in Christ: And that it is indeed that giveth them that right. *You are all the children of God by faith in Christ Je-*

More of St. James sense. 269

ius, Gal. 3. 26. *And if Children, then heirs, heirs of God, joint-heirs with Christ*, Rom. 8. 17. We may also distinguish between *ius ad rem*, and *ius in re*. Faith in Christ alone gives the former right to the Tree of Life: but Works help to the attainment of the latter.

Reply.

1. The Text saith, [*That they may have right, and may enter in, &c.*] Doth Obedience get Faith? (surely no: not as it is here meant.) Doth it only manifest it? How then doth Obedience procure right? Will you again say here, that by [*keeping the Commandments,*] is not meant [*keeping the Commandments,*] but [*a working Faith.*] It is not only James, but multitudes of other plain Texts that must be forced, if your Opinion must stand. If this Text do not plainly make Obedience to be a means of our right to the Tree of Life, I know not how to understand sense by words.

2. Faith may give them right, and so may Obedience too. You argued thus even now [*Repentance will not serve without Faith; therefore Faith doth all:*] nego sequelam.

3. If you mean properly by [*ius in re*] right to mediate Possession, and not the Possession it self (which is no right) you grant as much as I need.

4. But the Text doth most plainly ascribe both sorts of right to Obedience. Ad rem [*right to the Tree of Life:*] Jure, [*may enter in by the gate.*]

5. Do you indeed believe, that a man can have *ius ad gloriam* by Faith, without Obedience, if he live to age.

6. Or will you debase Faith so much as to say, that it is sufficient to give only *ius ad rem*, and not *ius in re*: Indeed it is the same right that comes by both; Even *ius ad rem* & *in re*.

Aphor.

Aphorism.

Page 313. **B**esides all those Texts under Thel. 22. which prove a personal Righteousness, so called from the Conformity to the Gospel.

Animadvers.

A personal Gospel-Righteousness is acknowledged to be requisite, but not as that whereby we are justified.

Repty.

Enough of this already.

Aphorism.

Ibid. **S**EE Rom. 8. 4, 13.

Animadvers.

In Rom. 8. 4. the Righteousness of the Law is said to be fulfilled in us, who walk not after the flesh, but after the Spirit. But I see not what this makes for you, who speak of an Evangelical Righteousness, which is contradistinct to Legal Righteousness. And for the words themselves, if they speak of a perfect and exact fulfilling of the Righteousness of the Law, then it is by *Imputation*. And so Calvin expounds it, *Mor ad veniam refertur necesse est*, &c. And so one more ancient than Calvin or Luther expounds that in the Canticles; *Thou art all fair my Love, and there is no spot in thee: Sine macula deputatur, quia culpa non imputatur*. Otherwise it must be understood of an *inchoate* and imperfect fulfilling, which is not sufficient unto Justification. See *Psal. 18. 21, 22, 23. & 119. 6.* B. Davenant in answer to *Beharmino* objecting this place, makes use of both Expositions. *De Just. act. c. 52. p. 562.* That in Rom. 8. 13. *For if ye live after the flesh, ye shall dye: But if ye through the Spirit, mortifie the deeds of the flesh, ye shall live:* That, I say proves, that a continued course in sin is damnable; and that Holiness and Obedience is necessary unto Salvation: Which by the beginning of the Paragraph may seem to be all that you aimed at, and it were pity any should deny you this: But it proves not (as ye in words immediately foregoing, and so also those before-cited, you seem to intend) that a personal Righteousness is necessary unto Salvation.

Repty.

Repty.

1. An *inchoate and imperfect* Righteousness (as you call it; and truly *quoad materiam remotam*) is sufficient to justify us against the Accusation of *Not fulfilling of the Gospel-Conditions.*

2. Instead of discussing the sense of this Text, I will refer you to *Ladov. de Dieu in loc.* where also you shall find the same Doctrine that I deliver. *Rom. 8. 13.* proves fully, not only that Obedience is necessary to Salvation, *necessitate precepti*, but that it is a proper Condition of it, and necessary *necessitate medii*. I would you would have told me how it is necessary?

And here by the way, let me mind you of one thing, which I have not fully done yet: You make a great difference between the Condition of *Justification*, and the Condition of *Salvation*. Indeed both have the *same Condition*, if you speak of *rights to Salvation*, and of *justifying that Right* against all Accusers. (And as *Reatus pene* is the most full proper *Guilt*, so this contrary *Justification* is the most full proper *Justification*.) When a man is *accused* to be *Reus mortis*, the Child of Death; he that proves him to be *non-reus*, doth thereby justify him against that Accusation. Now that is proved, by proving him to have performed the *Condition* of Life, or not done that which *Death* is denounced against. This Text in hand saith, [*If ye live after the flesh ye shall die: But if ye by the Spirit do mortifie the deeds of the body, ye shall live.*] Here is a great part of the New-Law. Now if a man be accused as guilty of this *Death*, he that proveth that he lived not after the flesh, but mortified it, doth most properly *justify* him. And yet here is

no talk of Justification, or pardon of sin in the Text: What of that? The same Covenant promiseth or giveth *Justification* and *right* to Salvation on the *same Conditions*; but more frequently mentioneth *Salvation*, as containing all other benefits; But certainly he that against an Accuser proves a man's interest in a *promise of Salvation*, doth *eo nomine* justify that man, though that Promise mention not *Justification*. Our first *accepting Christ* for Lord and Saviour (supposing *our taking God* for our only God, and *chief Good*) doth give us an *immediate right* to *Justification* and *Salvation*; and if then we died, we should be saved. But our obeying Christ, and confiding in him as a Lord and Saviour (according to our Covenant) doth *continue* (as a Condition) our right to *both* Justification and Salvation. It seems to me an ungrounded fancy (such as Divines have spun many of, to perplex poor Souls and themselves, going the Schoolmens way of adding their devised conceits, even while they blame them) to make *one thing* (the single act of *Faith only*) to be the *Condition* of *Justification*; and *Obedience* to be the *Condition* of *Glorification*. And yet (to deal freely with you) I meet with none more guilty of this than you. For you discern, that the ordinary Doctrine of Faith's justifying as an *Instrument*, is not exact or proper, and therefore you affirm it to be the *sole Condition* of *Justification*. Whereas other Divines tell me, that *Faith* and *Obedience* are both *Conditions* of *Justification* (and in that are like) but *Faith* only is the *Instrument* of *Justification*: (And in that they differ.)

Aphor.

Aphorism.

Ibid. **H**E that maketh Faith and Obedience to Christ to be only the fulfilling of the Conditions of the New-Covenant, and so to be only Conditions of Justification, doth give them no part of the work of his Righteousness, seeing he came not to fulfil the Gospel, but the Law.

Anim Advers.

1. The fulfilling of the Law is that whereby we are justified, as by the transgression of the Law we are condemned. Now Christ hath fulfilled the Law for us, having made satisfaction for our breach of it, Gal. 3. 10, 12. therefore by Christ's Satisfaction we are justified. This the Gospel doth hold unto us, requiring of us Faith to receive Christ, and to apply his Satisfaction, that we may take the benefit of it, and be justified by it, Acts 13. 38, 39.

But, 2. The Gospel doth not joyn Obedience with Faith, as the Condition of our Justification, though it require Obedience as that which doth follow upon justifying Faith, and flow from it. Tit. 3. 8.

Reply.

1. The fulfilling of the Conditions of the New-Law, is that whereby we are justified against the Accusation, 1. Of non-fulfilling it: 2. And so of having no part in Christ, nor pardon by him; 3. But being guilty of the far sorer punishment: Even as for the non-fulfilling of this Condition, all the World (that hear the Gospel) are condemned. Now Christ hath not fulfilled *this Condition* for us; and therefore we are not in this justified by his Satisfaction.

2. The Gospel doth joyn Obedience with Faith as the Condition of Salvation; therefore also of justifying our right to that Salvation, which is the justifying of us.

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3. You

3. You seem to yield the *Theſis* it ſelf, that it is not any inſeeking upon the honour of Chriſt, to make Faith in him, and Obedience to him, to be only the fulfilling of the Conditions of the New-Covenant. And I know no other fault that can be charged on this Doctrine.

Aphoriſm.

Page 315. **B**Ut clearly Luke, who ſpeaketh of two Cups (which the other do not) doth apply and ſubjoyn theſe words, [I will drink no more of the fruit of, &c.] to the Cup which was before the ſacramental.

Anima. verſ.

By this Reaſon *Bellarmino* would prove that we have no more certainty from the Scripture, that Wine was in the ſacramental Cup, than that Water was in it. But *Fanſenius* doth well refute thoſe that apply thoſe words, *Matth. 26. 29. & Mark 14. 25.* to the firſt Cup which *Luke* mentioneth: *At iſtud non patitur ordo horum Evangelistarum* (ſaith he) *cum enim mul- timo alterius Calicis fecerit mentionem praterquam ſacri, quanto dicitur, ex hoc gemmine, nullus alius calix intelli- gi poteſt: ab eis demonstratus, quando huius meminerunt. Fan- ſen. Conc. cap. 131. ſub finem.* And therefore whereas *Luke* brings in thoſe words, before he ſpeaks of the Inſtitution of the Sacrament, *Auſtin* (and after him *Fanſenius*) doth well ex- pound it by an Anticipation, the words being brought in not in their due order, which *Matthew* and *Mark* obſerved. Sup- poſe *Luke* had never written his Goſpel; How could any have once imagined that the words, [I will drink no more, &c.] as related by *Matthew* and *Mark*, could be referred to any other Cup than that of the Sacrament, no other Cup beſides being mentioned by them. But though *Matthew* and *Mark* had not written, the words as they are in *Luke*, might be taken as related by Anticipation; it being no unuſual thing in Scripture, to relate things or words out of that order in which they were done or ſpoken.

Reply.

Reply.

1. As to my purpose, it is of no great moment in which sense we take: For if Christ did receive the Sacrament of his Supper, it is certain it was but that his example, joyned to his words, might be the Institution, and not to the ends that we take it; no more than he was baptiz'd for incorporation into himself, burying with himself, remission of sins, &c. which are our ends.

2. I say, as Calvin, *Facile solvitur hic nodus, quia ad rem parum interest quo-temporis momento hoc Christus dixerit. Nam huc tantum spectant Evangelistæ, almonitos fuisse discipulos tam de propinqua Magistrî sui morse, quam de nova & cælesti vitâ, &c. Yea, why not as Pareus, Nihil vero impedit, quin bis idem repetiverit de utroq; poculo: quia neutrum cum illis amplius erat bibiturus. Or, as Piscator: Sed nihil est absurdi, si statuamus eadem verba bis dicta esse, J. mel quidem de poculo paschali, deinde iterum de poculo carne novæ: vel certe verba illa alieno loci, vel à Luca vel à Matthæo esse narrata. Indeed I wholly comply with Piscator's modesty, in judging it uncertain, though men may cast in this or that conjecture. But yet I take it to be most probable, that the words belong only to the Paschal Cup, as Grotius and many more think: And that there is no Anticipation in Luke, because Luke reporting the whole more fully than the rest, and adding that of the Paschal-Cup, which the other omitted, it is more likely he should be most exact in this: Though I know not only Austin but more of the Ancients, thought Christ received the Sacrament, as Pelargus in loc. shews of some.)*

3. Your Supposition, (if Luke had never writ-

ten) might alter the matter were it true: And if *Matthew* and *Mark* had never written, if you would have taken the liberty to dislocate that of *Luke* under the pretence of a never-proved Anticipation, you would have been bolder than I durst be.

Aphorism.

Pag. 317. **T**O conclude, it is most clear in Scripture, and beyond all dispute, that our actual, most proper compleat Justification at the great Judgment, will be according to our Works, &c.

Animadvers.

1. This you oft repeat, and so must I this: That our Justification at the great Judgment, is but the full manifestation of that Justification which we have now through Faith.

2. Works shall then be enquired of but as fruits of Faith, by which Faith, and not by Works, we are now justified, and shall then fully appear to be justified.

Reply.

1. It is such a Manifestation of our Righteousness by the Judge, as is the properest Justification, *Apello totum mundum jurisconsultorum & Theologorum Reformatorum*. We maintain that the word is to be taken in *sensu forensi* against the Papists.

2. To be [a fruit of Faith] so considered, is not to be *medium ad ullum finem*. But sure Obedience is *medium ad finem*, and so enquired after. Either there is some end and reason why the fruits of Faith are enquired after, or else it is an unreasonable action. (which who dare imagine?) Will you say with the Antinomians, that the end is only to manifest Faith in signs? 1. You granted more before, that they are *via ad regnum*: And what Divine doth not grant, that Obedience is the Condition of Salvation? Why then should you not yield, that as Conditions, they are enquired after? 2. *Luke's* phrase. [Be-
cause]

cause thou hast been faithful in a very little, &c.] must signify at least a *Conditionality*, which is *causa sine qua non*; and not a mere *sign*. 3. The whole Context shews, that *Obedience* is enquired after, as the *Ratio sententiae*, and not only as *signs* of something else, which is the *sole Reason*. 4. The uses pretended for this enquiring after mere *signs*, are frivolous. The business of Judgment is to enquire of the *cause*, and to *sentence* the *person* accordingly; and the connexion of the Sentence to this Obedience, by the terms [*Therefore*] and [*Because*,] shews unquestionably, that it is *ipsa causa* that is here spoken of, and not *signa de Causa*. I take [*Cause*] in Law-sense now, and speak not *de Causa Logica*.

Aphorism.

Page 319. SEE Matth. 25. 21, 23, &c. And most plain is that from the mouth of the Judg himself, &c. Matth. 25. 34, 35. • • •

Animadvers.

What was said immediately before, doth answer what is here objected.

Reply.

And the former Reply satisfies me to that Answer. I only add my desire, that besides all the other Texts you would try, whether these following speak only of *Signs*, and not *Conditions*, Rom. 2. 5, 6, 7, 10. Acts 10. 35. 1 Tim. 4. 16. Rev. 14. 13. 1 John 3. 7. Matth. 7. 24. & 21. 22, 23. John 16. 27. [*The Father hath loved you, because ye have loved me, &c.*] 2 Cor. 5. 10. [*according to that he hath done,*] plainly significth *causam & non evidentiā*, Phil. 4. 17. Luke 11. 28. 1 Tim. 6. 18, 19. 1 Cor.

9. 24, 25, 26, 27. Matth. 11. 12. Luke 13. 34. Phil.
2. 12. John 14. 21. James 1. 12. & 2. 5. 1 Cor.
2. 9. & 16. 22. Prov. 8. 17, 21. Matth. 10. 37, 38.
Hebr. 11. 26. & 10. 35. 2 Theff. 1. 6. Matth. 5.
12, 46. & 6. 1, 2. & 5. 16. & 10. 41, 42. Luke 6. 35.
1 Cor. 3. 8, 14. 1 Cor. 9. 17. Col. 2. 18. & 3. 23, 24.
Matth. 6. 4, 6, 18. & 16. 27. Prov. 28. 13. Hebr.
5. 9. Isa. 1. 16, 17, 18, 19. Hebr. 12. 14. Psal. 91.
9, 14. 2 Chron. 34. 27. 1 John 3. 22, 23. *What-
soever we ask we receive (and so Remission) because
we keep his Commandments, &c. Gen. 22. 16, &c.*

Aphorism.

Page 320. **T**hat this is not to discover the sincerity
of their Faith, is as evident, &c.

Animadvers.

This is not so evident, but that there is need of more proof
than yet I see brought for it.

Reply.

1. I pray you well weigh the forecited Texts,
whether or no one of them prove, that Obedience
doth more to our Salvation, than signifie the truth
of our Faith.

2. I come newly from writing very many Argu-
ments to prove this to another Brother, which I
am loth to repeat.

Aphorism.

Ibid. **T**he very phrases of the Text import as much,
Matth. 25. 21, 23. Well done good, and
faithful Servant, &c. Matth. 25. 34, 35. For I was
hungry, &c. and in the rest, According to their
Works.

Anim.

Animadvers.

1. We must not so much follow the sound of words, as weigh the sense of them.

2. We must not take one place of Scripture barely by it self, but compare one place with another.

3. The Papists (you know) make use of these and the like Scriptures, to prove the *Merit* of Good works. You will say, They make nothing for Merit.

4. Neither truly do they (for ought I see) for Justification by our own personal Righteousness; or to prove that Works concur with Faith to Justification, as being part of that Condition which the Gospel doth require of us.

5. That we may be justified.

6. The Scriptures alledged only shew, how they must be qualified, who shall be admitted to the actual enjoyments of the heavenly Inheritance. *Well done good and faithful Servant, &c. enter thou into the joy of thy Lord.*

7. It is not said, By this thou art justified.

8. And for the particle [*For,*] you are not ignorant I suppose what *Amef.* doth answer *Bellarmino: Enim rationalem vim habet consequentia, sed non causalem consequentis respectu.* *Amef.* in Bell. l. 7. c. 2. ad 3. For those Scriptures that speak of rendering to men according to their Works, they make nothing for Justification by Works, no more than they make for the *Merit* of them.

9. Indeed they may seem to make more for the latter than for the former; because we must first be *justified*, before we can do Good-works; but we must first do Good-works before we can enjoy Heaven.

Reply.

1. I will weigh the sense, as signified by the words, but not forge a sense which the words import not.

2. It is many hundred Texts that perswade me, and not one only.

3. Is the word [*Merit*] in any one Text?

4. For that I will not take my Faith on the best mans judgment, seeing what wonders Prejudice can do.

5. You

5. You know the Question that now directly I was on, was only about *Works procurement* of Salvation, and Justification at Judgment thereupon.

6. Do they indeed only shew, [*How they must be qualified,*] and not [*why,*] or the tendency of those Qualifications to the *end*? Review those cited.

7. A man would think that you would be satisfied, if the Scripture did but say, [*By this thou art justified:*] And yet *James* doth say, [*We are justified by Works, and not by Faith only;*] and yet you are never the more satisfied. In *sensu forensi*, [*according to Works*] is equivalent to [*by Works.*]

8. If *Ames.* by [*causalem consequentis,*] mean a proper *cause*, I say so too: But to interpret it of a

mere *Consequentia* * *Logica*, makes it next *non-sense*. For
 • But what is the *Ratio consequentia*.
 Christ doth not speak this by

way of *Argumentation*; but by way of *Sentence*. And all Judgment is past upon the *justice* or *injustice* of the *Cause*, as the *Ratio Sententia*. There was never Judgment expressed *Rationem Sententia* in plainer terms than Christ there doth. At least, methinks, the phrase in *Luke* 19. 17, should force you to confess this: *Because thou hast been faithful in a very little, have thou authority, &c.* If no plainness of speech will serve, it is in vain to cite Scripture. See also *Vers.* 27.

9. Your seeming Argument for *Merit*, I have already overthrown, by subverting the grounds of it, here again recited.

Aphor,

Aphorism.

Ibid. **C** An any more be said of Faith, than that we are justified and judged to life, both [for] it, and according to it ?

Animadvers:

1. I do not know how so much may be said of Faith, as that we are justified [for] it, though so much may be said; (for so much the Scripture saith) that we are justified by it.

2. [For] notes the formal or the meritorious Cause. [By] notes only the Instrument or the Condition.

3. The Scripture doth not shew that we are justified [by] Works, much less [for] them.

4. Though it shew that we must be judged, and receive our reward according to them.

5. It seems strange that you should so confound *secundum* and *propter*, when-as Gregory so long ago so clearly distinguished them: *Aliud est secundum opera reddere, & aliud propter ipsa opera reddere.* Greg. in 7. poen. Psal. five in Psal. 143. 8.

Reply.

1. I do not mean or say, that we are justified *Constitutive* [for] Faith, as a Cause: nor that Faith is *Causa Regnandi*: But that God giveth this (our Faith and Obedience) as the *reason* of his absolving or justifying Sentence. And I offer you no other proof than the very express words of Scripture: [*For I was hungry;*] and, [*Because thou hast been faithful.*] And in Abraham's case in the very example that James brings to prove Justification by Works, it is said, [*Because thou hast done this, and hast not spared, &c.*] The reason why this is *Ratio judicii*, is because, *Lex est norma judicis: & quicquid Lex Conditionem præmi constituit, hoc ipsum est Ratio præmi adjudicandi.* The same thing may be *Causa sententiæ*, which is but *Conditio præmi*

adju-

adjudicati. Justitia causa est ratio Justificationis per sententiam judicis: Ideo enim hominem Justificat quia justus est: hoc est, quia causa ejus controversa justa est. Sed tamen haec causa consistere potest in nuda Conditionis praestatione, qua rei adjudicata causa proprie dicta, non est.

But indeed it is not [for] but [by] which we express a constitutive causation, whether formal or material.

2. [For] notes other causes than the formal or meritorious. In our case it noteth, *Rationem sententiae; quae est quasi causa impulsiva: Ut omnis justitia causa est causa impulsiva judicis ut rem absolvat.*

3. I marvel you say that the Scripture sheweth not that we are justified by Works; when you read Christ saying [By thy words shalt thou be justified, and by thy words shalt thou be condemned; and James 2. 24. A man is justified by Works, &c.]

4. [According to them,] is all one in sensu forensi, as [by] them.

5. I suppose by [propter] Gregory meant a meritorious propter, and so I agree with him. I never mentioned propt. r: The [For] that I speak of is [enim,] and not [propter.] It is Matthews [28.] and Luke's [ὄτι] 19. 17.

Aphorism.

Ibid. **W**orks are not then considered as a mere sign, whereby God doth discern mens Faith: For he seeth it immediately, and needs no sign.

Anim.

Animadvers.

1. By this Reason you may as well null all the judicial proceedings described.

2. Yet I grant that Works are then considered as a part of the Condition: But not the Condition requisite to Justification, though of the Condition requisite to Glorification, and complete Salvation.

Reply.

1. If you had proved that all the judicial proceeding is upon mere signs, and the *ipsa causa justitia* is not meddled with, then you might have better expected I should receive your affirmation.

2. But why do you then null them all your self, by yielding in the very next words, that Works are part of the Condition of Glorification, and so not mere signs.

3. Is it not an easie truth, that in that they are the Conditions of Glorification, they must needs be the reason of justifying that man who is accused to be *Reus pœnæ*, and to have no right to Glorification.

Aphorism.

Page 322. **I** seemeth that Christ doth call them Righteous, in reference to this personal Evangelical Righteousness mentioned in their justifying Sentence, vers. 46. [the Righteous into Life Eternal.

Animadvers.

1. I do not see why those words should be called the justifying Sentence: They rather shew how the Sentence before pronounced should be executed.

2. Be it so that they are called Righteous, in reference to a personal Evangelical Righteousness; yet it doth not follow that this personal Evangelical Righteousness is such, as that they are justified by it.

Reply.

Reply.

1. You strangely misunderstand my words, contrary to the plain sence of them, which is this, [*Christ in Vers. 46. doth call them Righteous, in reference to this personal Evangelical Righteousness mentioned in their justifying Sentence in the former Verses, viz. [I was hungry, and ye, &c.] It is not Vers. 46. which I call the Sentence.*

2. The whole scope of the Text shews, that they are justified by Love and Obedience, *ut per conditionem præstitam probatam*: The reading all that Chapter satisfies me so fully in that, that all the Arguments in the World, I think, will never make me question it.

Aphorism.

Page 324. **D**oth not the contrary Doctrine needlessly constrain men to wrest most plain and frequent expressions of Scripture?

Animadvers.

I see no expressions of Scripture that we are forced to wrest, by denying Works to justify as well as Faith: But on the other side, to assert this is (so far as I can see) very repugnant to the Scripture.

Reply.

1. Your expressions may somewhat advantage your cause, in that the sound of the words, [*Justification by Works*] is harsh to them that hear not the words explained. I do not use that phrase but rather say thus, that [*our Justification is continued and consummate by Sentence at Judgment, not only by Faith, but by Love, Hope, Repentance, sincere Obedience to the Redeemer, and God in him, as secondary parts of the Conditions of the New-Covenant.*] James and Paul took not *Works* in the same sence. Paul meant

meant by *Works*, *opera meritoria operariis*, or done with a conceit of *Merit*; such as *make the reward to be not of Grace, but of Debt*: James meant none such, but onely *Obedience to God-Redeemer*. If you demand my proof (as some have done) I give it you: The *Works* that James speaks of are necessary to Justification, or (*seipso facente*) to *Salvation*: But the *Works* that Paul speaks of, no Christian must dare to think of performing; viz. *Such as make the reward to be of Debt, and not of Grace*. Now to deny Justification by *Obedience*, in the sense explained, forceth men to wrest multitudes of plain Scripture-Texts: Review them and judg.

Aphorism.

Ibid. **D**ost it not uphold that dangerous Pillar of Antinomian Doctrine, that we must not work or perform duty for Life and Salvation, but only from Life and Salvation?

Animadvers.

It is one thing to work for *Life and Salvation*, that is, the bliss and happiness of the Life to come; another thing to work for *Justification*, or that we may be justified: The Scriptures teach us as well to deny this, as to assert the other.

Reply.

Speaking of Meritorious or Legal working, I yield that Scripture is against the conceit of it: But of working in our sense, I reply, 1. Shew me *ubi Lex ita distinguit*? 2. Did not I before attempt to prove, that Salvation and Justification at Judgment have the same Conditions? and I did not discern that you plainly denied it, else I should there have further proved it. 3. Devise if you can, any way to justify a man that is accused to be *Rous pane*,

and his title to the Reward denied, but by justifying his title, and proving that he hath fulfilled the Condition, or is pardoned for non-fulfilling. For not-fulfilling the *Conditions* of the first Law, we must plead *Pardon* or *Satisfaction* made: But for not fulfilling the *Conditions* of the second Covenant there is no pardon: It is therefore the fulfilling them it self that must so justify.

Aphorism.

Page 325. **N**ow if Good-works, or sincere Obedience to Christ our Lord, be no part of the Condition of our full Justification and Salvation, who will use them to that end?

Animadvers.

There is not the like Reason of Justification and Salvation: For Salvation is wrought by degrees; it's begun here, and perfected hereafter. We are saved by Hope, Rom. 8. 24. And we must work out our own Salvation with fear and trembling, Phil. 2. 12. It is not so in respect of Justification. It hath no degrees in it self, though it hath in the Manifestation of it. For it is a freedom from all sin, in respect of Imputation, and from all Condemnation for sin, Acts 13. 39. Rom. 8. 1. Salvation is so perfected hereafter, as that some part of it is added, and that the chief part which before was wanting: But Justification is only so perfected, as that the perfection of it is made manifest, and Satan with all other Accusers is for ever put to silence.

Reply.

1. As one good act may cause another in our selves, so there is not the same Reason between Justification, and that part of Salvation. For that is but the Condition of one, which is the Cause of the other. But as Salvation is the gift of God, so there is the same Reason of obtaining right to Justification and to Salvation. They are two distinct Dues, flowing

flowing from the same Covenant, upon our union to Christ, upon the same Condition on our part. And the immediate right of possession at Judgment is the same on the same Conditions.

2. I have said enough to this. [Freedom] is here ambiguous: Either you mean active Liberation, or passive: If the latter, either you mean a certainty, that we shall not be condemned; or you mean, non-*Condemnation* at present; or you mean *rights to Absolution per judicem*; or else *Absolution passive se*. The *Reprobate* here are *non-condemnati per sententiam judicis*, though *per Regem* they are *condemned already*. The *Elect* from the foundations of the World were sure (*certitudine objecti*) to be *absolved*; yet were not then freed perfectly. *Right to Absolution* is perfect *pro presenti in se*, as is the right of a Tenant in his house, when he hath taken his Lease; But it is not perfect *pro tempore futuro*: Because, 1. More Conditions are to be performed. 2. More sins to be pardoned. If you mean it of *actual judicial Absolution*, you are not so perfectly freed in this Life.

1. Where there is not the *active Absolution*, there is not the passive: But the *active Absolution judicial per sententiam*, either is not at all in this life, or is not perfect; therefore, &c. *Apologetical Justification* hath degrees: And *Sentential* is the most perfect kind.

2. Justification is opposite to *Condemnation*: But *Condemnation* is not perfect (if properly any at all) till the Judgment; therefore Justification is not perfect till then. *Condemnatio Legis est tantum virtualis, ut respicit iudicium.*

3. Your Doctrine is plain Antinomian, if by [freedom from all sin,] you mean all future sin, as you seem to do. Sin is not pardoned, which is no sin, that is, which is not yet committed: *Reatus qui nondum contrahitur, non dissolvitur.*

4. You suppose Justification *per sententiam judicis*, to be no Justification, but a Manifestation of it: When our Divines still say, the word is to be used *in sensu judicario*. And I have far much more ado with Mr. L. (an excellent Politician) to prove, that *constitutive Justification* is so to be called. He thinks only *Sentential Justification* is true Justification; you think it's none: But I think both *Constitutive* and *Sentential*, are truly and properly Justification. *Sententia judicis, vel Condemnationem, vel Absolutionem continet: (Et non tantum Condemnationem, vel Absolutionis Manifestationem.)* Zouch. Jurisprud. par. 5. sect. 10, &c. You'll spoil all your Law, if you confound *Jus & Judicium*. A Woman may as fully manifest a Felony or Murther, and the dueeness of punishment, as the *Judg*; and yet the man shall not for that be executed. The Civil Law saith, that *Judicis decretum requiritur etiam in manifeste prodigo*. Mynsing. in Institut. l. 1. tit. 23. pag. 115.

Aphorism.

Ibid. **W**Hether this Doctrine doth not tend to drive Obedience out of the World: For if men once believe, that it is not so much as a part of the Condition of their Justification, will it not much tend to relax their diligence?

Anim.

Animadvers.

No: If they consider as they ought to do, that though Obedience do not concur with Faith as a Joyn^t-condition of our Justification, yet it is a necessary fruit of that Faith whereby we are justified.

Reply.

Obscure still. Do you mean [*Necessary*] *necessitate Præcepti* only, or *necessitate Medii* also? If the former, we may be saved without it; or else *every sinner* must perish. If the latter, *what means* can it be lower than a *Condition*? If you should mean it, *non de necessitate morali sed naturali*, that requires not our care or diligence.

Aphorism.

Page 326. **D**oeth it not much confirm the World in their Soul-cozening Faith?

Animadvers.

It is not the Doctrine that doth it, but the abuse of the Doctrine; some being apt to turn the Grace of God into lasciviousness, Jude, v. 4. How do they confirm the World in their Soul-cozening Faith, who teach, That we are justified by receiving Christ for our Saviour: But yet teach withal, that none can have him for their Saviour, except they take him for their Lord also? The best Doctrine may be abused: The abuse is to be prevented or reformed; but the Doctrine it self is not to be deserted. See *Rom. 5. 20.* with *6. 1, 14, 15.*

Reply.

The Doctrine it self I think is guilty of it: For when you have denied [*Taking Christ for Lord*] to have the necessity of a *Condition* (or Cause) and then say, it is necessary for all that; you either con-

tradict your self, or you mean no such *Moral necessity*, but that a man may be saved without it. Nay, you say, that men are *first justified* by taking Christ as *Priest*, and *after* take him for *King*: And so a *Christ-dividing Faith*, which is *no true Faith*, should justify, and the taking him as *King* should not be necessary *ne quoad presentiam*. And when you have taught wicked men, that it justifieth them to accept of Christ as *Priest*, to justify and save them, and they are *willing of that* unfeignedly, will you make them believe they are *unjustified again*, because the accepting Christ as *King* doth not follow it? Or will you shew them *why* they are not justified, when neither *Cause* nor *Condition* is wanting? What an effect is that which will not be produced, when there is all the *Causes* and *Conditions*?

Why is it that *accepting Christ as King* must of *necessity* follow? All *necessity* hath *some Reason*. And if you would perswade either them or me, that they do *not accept* of Christ's *Satisfaction* to justify them (which you say is the *Condition*) and that they do but *dissemble*, neither they nor I can believe you. *They feel* the contrary, and *I know it*. I never knew man in my life that was *unwilling* to be pardoned and justified, or *willing* to be damned. Indeed properly it cannot be called [*Acceptance*,] because that presupposeth an *offer*: And Christ as *Priest* only, is offered to none, but a *willingness* so to have him it is.

Aphor.

Aphorism.

Page 327. Surely the easiness of the former; (viz. to expect Justification from Christ alone;) and the difficulty of the latter; (viz. to take Christ for Lord) seemeth to tell us, that it is a spiritual, excellent, necessary part of justifying Faith.

Animadvers.

Perhaps for [spiritual] should be [special:] But however, 1. It doth not appear to be so easie a thing to expect Justification from Christ alone: The Jews of old were averse from it, *Rom. 9. 31, 32.* and so are the Papists generally at this day, and others also besides them. 2. I see not how there is more difficulty in taking Christ for our Lord, if we make it a part of justifying Faith, than if we make it (as I suppose we should) a *fruct* of it.

Reply.

[Spiritual] for [special] was a misprinting; a thing very frequent in that Book. 1. You might perceive that I speak not of the difficulty of *assenting to the truth* of Christ's Priestly Office, but of the *Wills Consent* or *Acceptance*, supposing the *Assent*. It is as difficult for the *Understanding to believe* Christ's Priestly Office, as his *Kingly*: The Jews believed neither. I never met with a Papist, but would say, He trusted only in the Merits of Christ; therefore they be not generally at this day, so bad in this as they are made. *Rivet* saith (and so do many more of our Divines, citing the same passage, as *Ames. &c.*) that the Jesuites themselves admit, *Rectam esse nostram sententiam, si intelligamus nobis imputari Christi merita, quia nobis donata sunt, & possimus*

possimus ea Deo patri offerre pro nostris peccatis, quoniam Christus suscepit per se onus satisfaciendi pro nobis, nosq; Deo Patri reconciliandi. They are *Bel-larmin's* words, *Lib. 2. de Justif. c. 7.* And *Rives* adds, [*Quæ certe nostra est ex parte sententia, quamquam aliam vobis affingat de justitia Christi tanquam causa formali.* Riv. Disp. 10. de fide Justif. §. 13. p. 190. And *Vignerius* and other Papists ordinarily say, that *Man's Works* are not necessary to supply any defect in *Christ's Satisfaction* (for it is perfect) but only for the application of it to our selves. And how many of them deny *Merit*, in sense, you know: Yet I excuse none of their errors.

But that which I speak of is the compleat act of *justifying Faith in the Will*: When men believe *Christ* to be the *Mediator*, and his *Word* to be true, (which wicked men may do, seeing the *Devils* do it) it is not then so hard a matter to make them willing to take him for their, *Justifier*, as to take him for their *Ruler*. I know there is in man a natural *Pride*, by which he would be beholden to none. But when men are convinced that they are sinners, and they cannot pardon themselves, nor any save them but *Christ*; I think it is no hard matter to make them willing that *Christ* should pardon and save them. I say again, *No man can be willing to be damned or unpardoned*, that knows these. I know never a wicked man about me, but is willing to be pardoned and saved by *Christ*.

2. I am fully of your mind in your second note: but I know not to what purpose it was. I think it is less difficult to take *Christ* for our Lord, when we know it to be the *Condition of Pardon* (for then

then we have a potent *motive* to it) then when we say, *It is no such Condition* (and so lose our motive :) Yet Natures averfeness is a-like to the thing it self; but that in one respect we have God's means to overcome it, and not in the other.

If taking Christ for Lord, be but a *fruit* of justifying Faith; then, 1. We are justified *before* it, that is, before we take Christ as Christ. 2. And then it would have done well if you had shewed the *Moral necessity* of that fruit? what it is, if not a *Condition*? and why a man may not be saved without it. He that is justified, is in a state of Salvation (say you, truly;) and therefore should be saved, if he so died: But he that only taketh Christ for Priest, say you, is justified: (for the fruit followeth the Cause) therefore he should be saved, &c.

Aphorism.

Page 329. **I**S not this excluding of sincere Obedience from Justification; The great stumbling-block of Papists, and that which hath had a great hand in turning many Learned men from the Protestant Religion to Popery?

Animadvers.

So the preaching of Christ crucified, and of Justification through Faith in him, was the great stumbling-block of the Jews, 1 Cor. 1. 23. Rom. 9. 31, 32. Yet the Apostle preached and pressed this Doctrine for all that; and so must we, though the Papists be offended at it: *Melius enim est ut scandalum oriatur, quam ut veritas relinquatur.* Bernard. Epist. 34.

Reply.

The Question is, of *Scandal given* : The Answer is of *Scandal taken*. The Question is of *Scandal by Error* : The Answer is of *Scandal by the Truth*. *Paul's Doctrine* did set up the Lord *Jesus Christ* against *man's Works* ; but not *Jesus* against or without the *Lord Christ*, nor one single act of *man's (Faith)* against *other acts* ; (as *Love*) about the same Object. This was the *Jews offence*, which is far from that Question : They were not offended that one act of man was advanced above all the rest ; (for *Paul* did not that, it was none of his design to advance *Faith* above *Love*, &c.) but that *Christ* was advanced against their own supposed *Legal Righteousness*, (which was *Paul's work* : Nor did *Paul* lay all on the *Instrumentality* or *natural use* of *Faith* ; (*viz.* that it is *Apprehensio Christi, i. e. fides* :) as if it justified but in a *natural* consideration, and not in a *moral* : Nor yet did he ascribe *Justification* to *Assent* as the sole act, excluding *ab officio Assent* and *Acceptance*, nor to any one of these alone.

Aphorism.

Page 330, 331, **D**O these men think, that we are perfectly justified and saved already ?

Anima dicit.

Perfectly justified, I think, we are already, though not perfectly saved. If sin be not, and Righteousness be imputed to us, and we are freed from all Condemnation (and so it is with us if we are true Believers) then we are perfectly justified.

Reply.

Reply.

To this I have spoke oft enough. If you are so perfectly justified, then you need no more Justification. But you need more: 1. You need that the New-Law or Covenant should justify you every day. In Testaments, Laws, &c. the act as continued, is as truly an act as the first. 2. You need that Christ should justify you *per Apologiam* now. 3. And at *Judgment*. 4. And *per Sententiam* then.

Aphorism.

THis Doctrine was offensive to Melancthon, Bucer, and other moderate Divines.

Animadvers.

What Doctrine? that of Justification by Faith without Works? Where do they take offence at it? *Bellarmino* (as I have noted before) doth cite *Melancthon* among others, as teaching that Faith alone doth justify, though Faith, which justifieth, be not alone, but accompanied with good Works. And if *Bucer* had taught otherwise, *Bellarmino* would have been sure to have found it out, and to have told us of it. *B. Davenant* notes it as a calumny of the Papists, that none of our Writers, except *Bucer* and *Chemnitzius*, do acknowledge any inherent Righteousness in those that are justified. *Omnes (enim) agnoscimus* (saith he) & *clare profiteamur Deum infundere hujusmodi justitiam in ipso actu justificandi; sed negamus sententiam Dei Justificantis ad hanc respicere tanquam ad causam, per quam homo Justificatus constituitur.* *Dav. de Just. Hab. c. 22. p. 312.* If perhaps you mean that *Melancthon*, *Bucer*, and others, took offence at the Doctrine of *Illyricus*, and some others, who accounted it Here-

lie to say, that Good-works are necessary to Salvation, as you say they did, *page* 329. I answer, It is one thing to say, that Good-works are necessary to Salvation; another thing to say, that they are necessary to Justification. For Justification must go before Good-works, such as are not only good in themselves, but also good as done by us: But Good-works must go before Salvation, I mean the full and perfect accomplishment of it.

Reply.

I mean the Doctrine of them that deny Obedience to be a Condition of Salvation, or of final Justification at Judgment, and so by denying the grounds of their necessity, bring men to wicked lives. I suppose in this speech the truth of *Thesis* 78. that our full Justification, and our Glorification, have on our part the same Conditions; and therefore for all you say, it is a denying both, or granting both consequentially, to deny or grant one. I doubt *Illyricus* Doctrine was the same in sense with this: For he denied not *Good-works* to be necessary (as at large you may see in *Schlusselburgius contra Majoristas*;) but that they were necessary to Justification or Salvation, that is, he thought them (as you speak) necessary fruits of Faith; but not necessary means, (i. e. Conditions) of Salvation.

For *Bucer*, I suppose, you have read what passed between *Rivet* and *Grotius* about him. See also *Colloq. Ratisbon. p. 302, 308, 313, 567. Illud solum in questione de Mercede bonorum operum controversum est, An sit in bonis operibus reatorum aliquod meritum condignum Mercede, quam eis Deus retribuit? Nam vitam aeternam reddi fidelibus bene operantibus,*

bus, etiam Corona & Mercedis loco, nos semper dedimus.

For Melancti. vid. Apolog. pro Confess. August. in Art. 20. & in Operum Tom. 2. loc. de Bonis Oper. *Nova obedientia est necessaria, necessitate ordinis, causa, & effectus: item necessitate debiti seu mandati. Item necessitate retinende fidei — & vitandi poenas temporales & eternas.* Et in Epist. Lugd. edit. 1647. p. 453. he contends, that to speak exactly *Agnitio peccatorum* is not *causa secunda Remissionis* (that Mercy is the sole efficient nearest cause:;) But it is *causa sine qua non*; and makes that to be his usual phrase. And that's as much as I; for that's a *Condition of Remission*. Vid. & Epist. 19. p. 455. & p. 438. *Cordatus urbem, vicinas etiam Regiones, & ipsam aulam adversus me concitat, propterea quod in explicanda controversia Justificationis, dixi novam obedientiam necessariam esse ad salutem, &c.* And page 446. he adviseth to preach the praises of Goodworks rather in *Sermons of Repentance*, because he observed that many of ours would bear the *same Doctrine there*, which they would not in the point of *Justification*. See also *Camerar.* and *Melch. Adamus* in his Life.

Davenant's words cited, have nothing that I dislike (but only that Grace is said to be infused in *ipso actu Justificandi*, when the acts are of various natures: But I suppose he means, *de tempore* only. The rest is before oft replied to.

Aphor.

Aphorism.

Page 332. **W**orks (or a purpose to walk with God) saith Mr. Ball on the Covenant, page 73 do justify, as the passive Qualification of the subject capable of Justification.

Animadvers.

But you leave out the words which Mr. Ball immediately addeth to explain himself the better; viz. [*Or as the Qualification of that Faith that justifieth, or as they testify and give proof that Faith is lively: But Faith alone justifieth, as it doth reach the free promise of free forgiveness in Jesus Christ.* And in the very same page, Mr. Ball hath these words, which are as express against you as may be: [*So that we may conclude from this passage of holy Writ, that Abraham was justified by Faith alone: But this his Faith though alone in the act of Justification, no other Grace working with it, was not alone in existence, did not lie dead in him, as a dormant and idle Quality.*

Reply.

1. I left out all the rest of his Book too: But the Reader may see all at pleasure.

2. Doth that you add gain-say what I cited? If not, take it in as favourable a sense to you as the words will bear.

3. I allow also of the explicatory terms (as you judg them to be) which you add.

4. But I never undertook to shew, that Mr. Ball and I were just of a judgment in this point: But only that he gives as much as I do to Works (and more;) but more than I do to Faith. He yieldeth both

both Faith and Works to be the Condition of Justification (which is the thing that you deny;) but he affirmeth Faith to be moreover the *instrumental Cause* of Justification (which you will not own any more than I.) Lest you think I wrong him, see page 20. [*A disposition to Good-works is necessary to Justification, being the Qualification of an active and lively Faith: Good-works of all sorts are necessary to our continuance in the state of Justification, and so to our final Absolution, if God give opportunity. But they are not the cause of, but only a precedent Qualification or Condition to final forgiveness, and to eternal bliss. If then, when we speak of the Conditions of the Covenant of Grace, by [Condition] we understand whatsoever is required on our part, as precedent, concomitant, or subsequent to Justification; Repentance, Faith and Obedience are all Conditions: But if by [Condition] we understand what is required on our part as the cause of the good promised, though only instrumental; Faith or Belief in the promises of free-mercy, is the only Condition.*

So page 21. [*This walking in the Light, as he is in the Light, is that Qualification whereby we become immediately capable of Christ's Righteousness, or actual Participants of his Propitiation, which is the sole immediate cause of our Justification, taken for remission of sins, or actual approbation with God.*] This is more than I say.

Aphorism.

See Calvin on Luke 1. 6.

Anim.

Animadvers.

I can see nothing there for you; but something against you, [*Iusti ergo & irreprehensibiles censentur quoniam tota vita vestatur tot Justitia additis esse, &c. Sed quia à perfectione longe distat peccatorum studium, non potest sine venia placere Deo. Quare iustitia quæ in illis laudatur, à gratuita Dei indulgentia pendet; quæ fit, ut quod reliquum est, in ipsis iniustitia, non imputet. Sic exponere necesse est quicquid de hominum iustitia in Scripturis habetur, ut remissionem peccatorum non evortat; cui non aliter inimitur, quam suo fundamento adificium.* Here Calvin, 1. Denies personal Righteousness to be perfect, and such, as without pardoning mercy can please God. 2. He makes this personal Righteousness to follow Justification, and to rely upon it, as a building doth on its foundation: Therefore according to Calvin in this place (for his judgment in this point is otherwise well known) personal Righteousness is not that whereby we are justified.

Reply.

I own all that which you judg against me. And to your Observations, 1. So do I deny personal Righteousness to be *materially* perfect, and in divers other respects mentioned in the Aphorism. All that Calvin drives at is, that it is a *Righteousness* that stands with sin and pardon, which who dare deny? But did Calvin deny the *Metaphysical perfection of Being*, as to the *Relation* of [*Righteous,*] or yet the *Relation* of [*prestator conditionis novæ Legis,*] whereon it is grounded?

2. So do I say, that this *Righteousness* follows *Justification*, and receives much of its force from it, (that the person be reconciled :) But yet may it not go before it *quoad continuationem & sententiam iudicis*?

judicis ? Calvin maintaineth a true personal Righteousness, consisting with necessity of pardon of sin, and so do I. His main Caution is, that we feign not any Righteousness inconsistent with pardon; and that who doth not abhor? Your Conclusion therefore is merely your own.

Aphorism.

Ibid. **T**He common Assertion, that [Good-works do follow Justification, and not go before it,] must be thus understood, or it is false; viz. Actual Obedience goeth not before the first moment of Justification, &c.

Animadvers.

By this which you here grant it follows, that Justification is by Faith alone, without Works; though they also will follow in their time and order.

Reply.

True: If you mean it of external Works, and of the beginning of Justification. Do you need to tell me of a Consequence, which I so oft professedly maintain, as if it followed against my mind? But as this excludes not Repentance, Love to Christ, &c. from our first Justification; so nor outward Works from the continued and sentential Justification at Judgment, as Conditions of both.

Aphor.

Aphorism.

Ibid. **B** Ut yet it is as true, 1. That the taking Christ for our Lord, and so delivering up our selves to his Government (which is the subjection of the heart, and resolution for further Obedience, and indeed an essential part of Faith) doth in order of nature go before our first Justification.

Animadvers.

1. *Viz.* As the Qualification of that Faith which justifies, as Mr. Ball in the place before cited speaks.
2. But Christ as having satisfied for our sins, is received by us unto Justification.
3. Faith which justifieth, doth receive Christ in respect of all his Offices: But Faith justifieth as it receiveth Christ as a Priest, making satisfaction for us; by which Satisfaction laid hold on by Faith, and so imputed to us, we are justified.

Reply.

1. I yield to your first from Mr. Ball (as to those acts that are not essential;) but have proved already, that the Qualification of Faith is part of the Condition, and so it hath the necessity-moral of a Condition (as current English money in a Bond:) And not only a natural necessity (as it is necessary an entire man have two hands, &c.) The Condition is, not only that we Believe, but that we affectionately believe, &c.

2. I yet see no reason to think, Taking Christ as King to be less essential to justifying Faith, than taking him

him as Priest. Your second Proposition is true, but nothing against me.

3. And the same I say of the next, [*Faith justifieth as it receiveth Christ as Priest,*] except you add [*only.*]

4. That which mars all your discourse is, 1. The confounding two Questions, *What justifieth ex parte objecti?* and what *ex parte actus nostri?* It is Christ's Satisfaction, and not his Kingship that justifieth *meritoriously*; it is Christ as *Advocate* that justifies *Apologetically*; it is Christ as *Judg* that justifies *Sententially*: As it is Christ (and the Father in him) that *per novum fœdus*, justifieth *Constitutive-ly efficienter*. But *ex parte actus*, Faith justifieth *quatenus conditio istius fœderis*: And that Faith which is the *Condition*, is the receiving our Lord Jesus Christ the Redeemer entirely.

2. You are brought to confess, that Faith is the *Condition of Justification* (and I think that it justifies *qua conditio praestita*) and yet you seem to retain a notion in your mind, as if it justified *qua fides* in its *natural Capacity*: As if the *Ratio materialis vel Aptitudinalis*, were nearer the effect than the *Formalis*.

Aphorism.

Ibid. 2. **T**hat actual Obedience, as part of the Condition, doth in order of nature go before our Justification as continued and confirmed.

Anim.

Animadvers.

Justification is not continued nor confirmed, without actual Obedience; yet Justification is continued by the continuance of Faith, though this continuance of Faith, and so of Justification, be not without the co-existence of actual Obedience, which Obedience doth make for the confirmation of Faith, and so of our Justification, as being a proof and evidence of that Faith by which we are justified.

Reply.

Here is nothing against me: For want of the word [*Only*] after [*Continuance of Faith*:] Which if you meant, I have given my Reasons against it before, and am ready to do it much more fully, as being a point that I am confident in.

Aphorism.

Page 313. 3. **T**hat perseverance in faithful Obedience, doth both in nature and time go before our full, compleat and final Justification; and that as a part of the Condition of obtaining it: If we walk in the Light, &c. 1 John 1. 7. Isa. 1. 16, 17. Ezek. 33. 14, 15, 16. & 18. 21, 22.

Animadvers.

Our Justification (as I have often noted before) is full here, though it be not fully manifested till hereafter. The places of Scripture which you alledg, speak of Justification as it is here obtained; and they shew *who* are justified, not by *what* they are justified.

Reply.

Reply.

1. I have oft enough told you, that this is your great error: As if Justification were only *unius generis*, and *sentential* were none.

2. If those Texts speak but *de nudis signis*, any Antinomian may as well say the like of any Text you shall bring for Faith's justifying. I know they speak not of *Causes*, but they speak plainly of Conditions.

Aphorism.

In *Append.* page 120. **I**S not Faith a work or act of ours?

Animadvers.

It is not the act of Faith apprehending, but the Object or thing apprehended, *viz.* Christ's Righteousness, which doth formally justify. Only Faith or Believing is said to justify, because Christ's Righteousness, except it be apprehended by Faith, is not available to our Justification. Something before out of B. *Davenant* I have cited to this purpose, to which I add that which he saith *de Just. Hab. cap. 28. page 371.* *Nihil usitatus quam causa applicanti illud tribuere, quod proprie & immediatè pertinet ad rem applicatam. Quia igitur fides apprehendit & applicat nobis Christi justitiam, id fides ipsi tribuitur quod reapse Christo debetur.*

Reply.

1. If indeed this be your meaning, that it is not Faith by which we are justified at all, but Christ, the Dispute is vain, *How Faith justifies?* and *Whether*

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ther Faith alone? if be not Faith at all. What have we done all this while? But I cannot believe that when you say, [*Faith justifies as a Condition, or Apprehension, or (as others say) as an Instrument,*] that by [*Faith is meant [Christ,] as if he were the Condition, Apprehension and Instrument.*

2. I am not of your mind, that *Christ's Righteousness* doth formally justify; but rather, *meritoriously or materially*. Remember the place which I cited even now out of *Rivet* where he blames *Bellarmino* for fastening your conceit on us.

3. Is it not utter obscurity to say, [*Believing is said to justify, only because Christ's Righteousness, except apprehended, &c.*] Oh that you had told me here what the *moral Office or Interest* of Faith is in this work! and why *Christ's Righteousness* cannot justify without apprehension? I know but two Opinions that are worth the mentioning: Some say, [*Because Faith is an Instrument;*] or as others, that see the impropriety of this, [*Because it is conditio naturaliter necessaria, as the hands taking a Pearl;*] and not *moraliter ex constitutione donantis*. This Opinion I have by very many Arguments confuted in another place. 2. That it is of *natural convenience, and moral necessity*. It would have been inconvenient to have given Remission upon *Christ's Satisfaction* to any without Faith; yet God could have done it, had he pleased, and removed some causes of the inconveniency. But the immediate Reason of Faith's interest, is, that the Donor hath made it the Condition. This is my Judgment, which I have fullier elsewhere explained and proved. *Davenant's* words are not against me.

Anim.

Animadvers.

Manton on *James* 2. 23. [For those great Disputes about the matter of Justification, I would not intermeddle, let it suffice to note, That the general current of *Paul's* Epistles carrieth it for the Righteousness of Christ; which being imputed to us, maketh us just and acceptable before God; and this Righteousness we receive by Faith. So that Faith justifieth not in the Popish sense, as a most perfect Grace, or as a good Work done by us; but in it's relation to Christ, as it receiveth Christ's satisfactory Righteousness, And so whether you say it justifieth as an Instrument, a sole working Instrument, or as an Ordinance or Relative Action required on our part, all is to the same issue and purpose. To contend about mere words, and bare forms of speech, is to be too precise and critical.

Reply.

To Mr. *Manton* I say, 1. If it be all one whether we say, An Instrument, an Ordinance, or Relative Action required on our parts, then I much differ not from you: For I dare call it so, [*A Relative Act required on our parts.*] But,

2. I conceive that [*A Relative Act*] is a dark Expression: *What Relation* hath it to Christ? doth it justify *qua related* to Christ? then why do not many other acts related to Christ justify? For my part, I think, when the nature of *Faith*, and of *Justification*, and of a *Condition*, is well understood, it will appear that we have no proper name in use to express the *Formalem Rationem* of Faith's interest in Justification, but the term [*Condition,*] as it is used by Lawyers; or, *Causa sine qua non, & cum qua, ex necessitate morali.*

3. Do not those contend about words (and mistaking ones) that contend so much for Faith's Instrumentality in justifying? Words must be fitted to things. It is far from a mere contention about words, in the sense as I use it: Whether it be receiving Christ only as Priest that justifieth? is a material Question; and so are many more that follow.

Animadvers.

Præceptum & prohibitio ad Voluntatem præcipientem: operatio autem & permissio ad voluntatem decernentem pertinent. Trigland. de Volunt. Dei, p. 159. Præceptum (quo Deus Abrahamo præcepit, ut filium suum immolaret) erat signum, non voluntatis decernentis, quasi Deus decrevisset quid certo fieri deberet, cujus per signum est operatio Divina, & ex illa rei eventus: Sed voluntatis exigentis, & hujus verum erat & indubitatum signum: Verè enim & serio Deus ab Abrahamo exigebat, ut adeo se morigerum es exhiberet, & vel unigenito suo filio ipsius causâ non parceret. Trigland. ibid. p. 161.

Voluntas signi (as Precept, or Prohibition, or Operation, or Permission is so called) is not properly Voluntas, but only signum Voluntatis; yet there is a Voluntas of which those are signs; viz. Voluntas præcipientis, the signs whereof are Precept and Prohibition; and Voluntas decernens, the signs whereof are Operation and Permission.

Reply.

I am glad to see Triglandius speak the same as I do, and that you in your following words exactly agree with me in that point; asserting both a proper immanent Will de Debito, distinct from that de Eventu; and a signal Will de Debito, metonymically so called.

I came but even now from heaping up forty Testimonies of our Divines that speak as I, and am loth to do that work again, unless it were more useful: But I remember I promised you something of *Davenant's*, because you oft mention him: And it is not any Sentences on the by, but his judgment fully and purposely delivered in Propositions, with their proof, how far Good-works are necessary. De Justit. Habit & Act. c. 30. p. 384. [*Bona opera sunt necessaria omnibus fidelibus & Justificationis, qui habent usum rationis & per atatem operari possunt.*] *Lege sequentia.* Et cap. 31. p. 403. Concluf. 5. [*Bona quedam opera sunt necessaria ad Justificationem, ut conditiones concurrentes vel precurforia, licet non sint necessariae ut cause efficientes aut meritoriae*] *Lege probat.* Concluf. 6. p. 404. *Bona opera sunt necessaria ad Justificationis statum retinendum & conservandum; Non ut cause que per se efficiant aut mereantur hanc conservationem: Sed ut media seu conditiones, sine quibus Deus non vult Justificationis gratiam in hominibus conservare.*] *Vide probat. seq.* Concluf. 7. p. 405. *Bona opera Justificatorum sunt ad salutem necessaria necessitate ordinis, non causalitatis: Vel planius, ut via ordinata ad vitam eternam, non ut cause meritoria vite eterna.* Vid. & pag. 570, 571, 572, 633.

You may see here, if you will be of *Davenant's* mind, you must be of mine in this: He gives to Works the very same Office as I do, neither more nor less. If he do give any more than I to *Faith*, (as he doth in calling it an *Instrument*; but I think

think it is Metaphorically only that he means) that is all the difference. If undertake to manifest, that our greatest Divines ordinarily give to Works as much as I: But indeed I give not to Faith (and to man) so much as they; not daring to make man his own Justifier and Pardoner, or his *Act* to be the *Instrument* of *God's Act* of justifying, or of producing the same effect. Who can forgive sins but God only? If he have any Instruments, it is his *Gospel* properly, and his *Ministers* remotely, and less properly.

Finitur, Jun. 18. 1652.



Postscript.

TO the two Great Points in difference, let me speak this word more:

1. Those that make Faith to justify as an *Instrument*, or as *Apprehensio Christi*, do set up the $\tau\delta$ *Credere* which they cry down. For that which they call *Instrumentality*, is the *Apprehensive Act*: And *Apprehendere* and *Credere* are here all one; and therefore if the *Apprehension* of Christ justifieth *qua Apprehensio*, or *qua Acceptatio*, then the $\tau\delta$ *Credere qua talis* justifies.

2. And those that teach this Doctrine, do contradict themselves in saying, that

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Postscript.

Paul excludes all Works ; because Faith (say they) justifieth not *as a Work* : For to justify *qua Instrumentum vel qua Apprehensio Christi*, is to justify as a *Work*, or as *this Work*. For they cannot speak *de Instrumenti materia* : For, 1, Faith (the act) can be no *material Instrument*. 2, The whole formal nature of instrumental Cause, lieth in its actual Application by the principal cause : And before that Application it is only an Aptitudinal Instrument, or apt to be an Instrument ; but is not one formally and indeed. Now the Causation of Instruments is *per Operationem vel Actionem* : And therefore if Faith justify as an *Instrumental Cause*, then it must needs justify as *Opus* or *Actio*.

3. And so this Doctrine sets up Justification by Works, against which the Authors seem so zealous : (The unhappy fate of many Errours, to set up what they are the extream opposers of ;) and that in an unlawful sense : For it makes the formal reason of Faith's justifying to be *its Apprehension*, that is, that it is *such an Action* ; or its *Instrumentality*, which is *an Operation*. Whereas I only affirm (with Scripture) that Obedience

Postscript.

Obedience to Christ justifies, not *qua* Obedience, or *qua* Opus, but as the Condition to which the free Lawgiver hath been pleased to annex Justification.

2. Against yours (and the common) conceit, [That there is such a difference between *Justification* and *right to Salvation*, that Faith alone procures one, and Works concur to the other.] Besides all that I have said, let me desire you to observe, that *Paul* speaks as fully and directly of *right to Salvation*, as of *Justification*; and excludes *Works* as much (and more) from the one as from the other.

1. Rom. 3. 23, 24. *Justification freely by Grace*, is opposed to [coming short of the *Glory of God*.]

2. Rom. 4. 4. *Paul* expressly speaks of [the *Reward given of Grace*, and not of *Debt*;] and therefore excludeth those *Works*. But, 1. *Salvation* is the *Reward* as well as *Justification*; and therefore this Reason equally excludeth *Works* from *salving* as from *justifying*. 2. Yea, if their
Doctrine

Postscript.

Doctrine were true, that say it is *only Salvation*, and not *Pardon* and *Justification*, that is given *per modum premii*, as a *Reward*, then this Text would not concern *Justification* at all, but only *Salvation*. (But doubtless it doth concern *Justification* also; and therefore this is another good Argument, that Faith justifieth not *qua Instrumentum vel Apprehensio, proxime, sed qua Conditio prestita*, because *Justification* is given as a *Reward*; and *Rewards* are given on *Moral Considerations*, and not merely *Physical*.

3. Rom. 4. 13. Paul speaks of the *Inheritance*: If they which be of the *Law* be *Heirs*, then *Faith* is made void, &c.

4. Rom. 4. 16. It is of *Faith*, that it might be by *Grace*, that the *Promise* might be sure to all the *Seed*, &c. But doubtless this *Promise* is the *Promise of Salvation*.

5. So Rom. 5. 17, 18. [*Reigning in Life by Jesus Christ*,] is opposed to *Death reigning* by *Adam*: And lest there should be any room left to doubting, he expressly calleth
leth

Postscript.

leth it, [*Justification of Life.*] And ver. 21. Even so might Grace reign through Righteousness to eternal Life, through Jesus Christ our Lord.

Object. But Vers. 9, 10. the Apostle distinguishes Reconciliation and Salvation, and maketh the latter follow.

Answer. 1. But he saith not so *de statu salutis*; or of right to Salvation, but only of actual Salvation it self.

2. He still makes them both the fruits of the free Grace of Christ; and so excludes Works as much from Salvation as Justification: Nay he saith, [*Much more shall we be saved by his Life.*]

6. Rom. 6. 23. The free Gift is (not only Righteousness) but eternal Life, through Jesus Christ our Lord. And Life as free as Righteousness.

7. Rom. 8. 1, 2, 6. Freedom from the Law of Death as well as *fm*, is made equivalent to [*no Condemnation:*] And as Christ Jesus is the meritorious Cause, so that you may

Postscript.

may see that *only Faith* is not the *Condition*. *Vers. 1.* it's said, [*To be spiritually-minded is Life and Peace* :] Life as well as Righteousness. So *Vers. 13, 14, 17.*

8. *Hebr. 11.* throughout, speaks more expressly of *Salvation by Faith*, than *Justification* : And therefore the very Definition more respecteth *Salvation*, *vers. 1.* *Faith is the substance of things hoped for, the evidence of things not seen.* And *verse 13.* which you take to contain a Definition of it, saith, *These all died in Faith, not having received the Promises, but, &c.* These *Promises, i. e.* the thing promised is certainly *more in Salvation* than *Justification* (which they then had.) I could name a multitude more plain Texts, but I will add but two, wherein the Apostle of purpose extolleth *Free-Grace*, and excludeth *Works*, and expressly doth it as to our *Salvation*, equally as to our *Justification*.

9. The one is, *Tit. 3. 4, 5, 6, 7.* *But after the kindness and love of God our Saviour toward man appeared, not by Works of Righteousness which we have done, but according*
to

Postscript.

his mercy be saved us, &c. that being justified by his Grace, we should be made Heirs according to the hope of eternal Life.

10. And Ephes. 2. 4, 5, 6, 7, 8, 9. *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickned us together with Christ: By Grace ye are saved. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come, he might shew the exceeding riches of his Grace in his kindness towards us through Christ Jesus. For by Grace ye are saved through Faith; and that not of your selves, it is the gift of God: Not of Works, lest any man should boast.*

Did ever the Apostle more fully and and expressly exclude Works from *Justification*, than here he doth from *saving us*? or make *Justification* of free Grace, more than here he doth *Salvation*? I shall therefore take leave still confidently to conclude, That it is no more wrong to Christ and Free-Grace to say, That Obedience justifieth as a Condition; than to say,

Postscript.

say, It saveth as a Condition: And that as oft as Scripture makes it a Condition of Salvation, it certainly giveth us proof, that it is a Condition of final Absolution or Justification: And that it never was the mind of Paul or the Holy Ghost, to distinguish so far between the way to Justification, and the right to Salvation, as you do; or to make one more free than the other.

F I N I S.

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EXCEPTIONS
Against a
VVRRITING
O F
Mr. R. BAXTERS,
In Answer to some
ANIMADVERSIONS
Upon his
APHORISMS.

By Mr. *Chr. Cartwright* of York.

L O N D O N,

Printed for *Nevil Simmons* and *Jonath. Robinsou*, at
the Princes-Arms and Golden-Lion, in *St. Pauls*
Church-yard, 1675.

ADDITIONAL

ON THE

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*Exceptions against a Writing of Mr.
R. Baxters, in Answer to some
Animadversions upon his Apho-
risms.*



How Relations should be *inter Entia & Ni-* Page 2.
hil I cannot see; For *Nihil* is *Nomen*; & 1. 2.
inter ens & non ens non datur medium.

Eudonia is indeed for most part so taken, 4.
as to include Love and Good-will; yet it
seems to be otherwise taken *Matth. 11. 26.*

and *Luke 10. 21.* as *Dr. Twisse* observeth. And it is *Vindici*
true, *Eudonia & Beneplacitum* express one the other: yet *Lib. 1.*
if we consider the propriety of the words, both of them *Part. 2.*
may well signify the Will and Pleasure of God concern- *Sect. 20.*
ing any thing whatsoever. It is observed, that the *Lxx*
Interpreters devised the word *Eudonia* to express the He-
brew *Kaisa*, which is as much as *Velle*; though it be of-
ten used for *Benevolam esse*. The Members of that di-
stinction, [*Gratia gratum faciens, & Gratia gratum*
data] fall one into another, as well as the Members of
this, [*Voluntas Beneplaciti, & Voluntas Signi*] yet the
distinction, though not so exact, may be useful.

1. What you intended, I know not; but you seem to *Ibid.*
speak alike of all the Signs mentioned, *Aphor. p. 3.* *Ibid. 30.*
2. I find *Aquinas* express for this, that *Voluntas Signi*, *Part 1.*
is but *Signum Voluntatis*; so that according to him *Quest. 19.*
Voluntas Beneplaciti seems indeed to signify the whole *Art. 11.*
Will of God, properly so called; and *Voluntas Signi* the
whole Will of God also, so far forth as there is any signi-
fication of it. But however, I see not how you can
hence infer, [then *impletio voluntatis beneplaciti de*
aventu, non est signum voluntatis beneplaciti de puro].
This seems but a meer evasion; it sufficeth, that *Imple-*

io is *Signum Voluntatis de eventu*, as *Præceptum* is *Signum Voluntatis de Officio*.

Ibid.

1. When you say, that God doth permit, and more than permit the Wicked to amend; I suppose you mean, he doth command them: But is not this to take the word [permit] morally? Yet pag. 5. you say, That you speak all the while of Permission Natural, not of Moral Permission. 2. Permission is only made *Signum Voluntatis Dei de malo*. Thus *Aquinas*, *Permissio ad malum refertur, operatio autem ad bonum*. And *Maccovius*, *Objectum Voluntatis Permissiva Dei est peccatum. Ita quidem est. Nam bonum, quod vult, vult Voluntate effectivâ, non permissivâ*. 3. That *Permissio Mali*, is certain *signum voluntatis Dei de malo quoad eventum*, I think is not to be denied. [The *Permissive Decree* (saith Bp *Davenant*) concerning *Sinful Actions*, implyeth an infallibility of the Events so permitted].

Part 1.

Quest. 19.

Art. 12.

Thef. The-

olog. Dis-

put. 26.

Animad.

P. 162.

And he cites *Rauz*, saying, *Positâ permissione, certissima est futuritio peccati, quod permittitur & omnium circumstantiarum, quæ permittuntur in illo*. So Dr. *Twisse*, *Positâ decreto permittendi peccatum, non potuit homo à peccato abstinere: hac tamen necessitas ex hypothesi cum libertate convenit*. *Camero* makes this the reason, why God doth foreknow evil, because he doth decree to permit it; which were no reason, if the Event did not certainly follow Permission. *Stat igitur sententia mea, Deus novit peccatum fore, quia decrevit permittere peccatum*. And he speaks divers times to this purpose.

Vindict.

Lib. 1.

Part 1.

§. 3. §. 4.

Advers.

Tilen.

pag. 193.

De Provi-
dent.

Disp. 5.

Thef. The-

olog. part 1

Disp. 26.

So *Maccovius*, *Deus præscit futura peccata. Ergo decrevit permittere. Nam quæ Deus præscit fore, ea præscit fore ex eo, quia decrevit*. The same Author also gives another reason; *Permissionem necessario sequitur eventus: hoc est, quod permittit Deus, necessario evenit. Ratio etiam hoc ipsum evincit. Nam si Permissio nihil aliud est, quam gratia Dei subtractio, sive privatio, quâ posita peccatum impediretur, ut à nobis antè ostensum est, fieri non potest, ut Creatura n. m. labatur ubi Deus eam n. m. sustentat: in Deo enim Movemur, vivimus, & sumus*. And again; *Non agitur de Permissione Ethicâ, quæ nihil aliud est quàm Concessio, sed de Physicâ, hoc est, de nō non-impedire. Quid vero sit disquisitur; Nos cum Whitakero dicimus, quod sit privatio auxilii divini, quo posito peccatum impediretur*.

Part 2.

Disp. 14.

dicitur. --- *Necessario ergo sequitur Permissionem Lap-*
sus: interim tamen Permissio non est causa Lapsum, sed
antecedens solum. 4. *Austins* saying, which I cited,
 seems to hold out thus much, That as, well God's Per-
 mittere as his *Facere*, is a sure sign of his Will concern-
 ing the Event. 5. I see not, that the Opinion of the
 necessity of Physical Efficient Predetermination doth de-
 uy God's Permission, seeing that Predetermination is
de Bono, or de Actione quâ talis; but Permission is de
Malô, or de obliquitate Actionis. Dr. *Twisse* in that
 very Digression which you mention, after a tedious Di-
 spute against that Proposition, grants as much as (I
 think) *Perkins* did, or any need desire. For he grants,
Manifesto sequi peccati existentiam ex permissione ejus Vindic.
Divinâ: He adds indeed, Nequaquam sequitur ex na- Lib. 2.
turâ Permissionis in genere, quod non paucis Theologis Digr. 3.
visum est, ut in superioribus accepimus, sed ex peculiari §. 3.
modo permissionis divinâ, constante sc. negatione gra-
tia, quippe sine quâ peccatum à nemine vitari potest.
 But this is that Permission which Divines speak of, as I
 have shewed. What he further adds, *de peccato defuisse*
sumpto, viz. that a bare Permission doth not infer the
existence of it, seems little to the purpose. To his In-
 stance about Formation, I Answer: There is a Restrain-
 ing Grace as well as a Renewing; God vouchsafes the
 one to many, to whom he doth not vouchsafe the other; I
 see *Gen. 20. 6.* I grant, that besides a meer Permission, there
 must be (as he speaks) *aliqua alia rerum administratio,*
secundum quam actus aliquis naturalis pareretur, quâ
sua proxima materia talis deformitatis: and that quo-
ties juxta Permissionem Divinam res aliqua fortiter
efficitur, toties Dei permissio non est solitaria, sed ali-
quâ Divinam Providentiâ gubernationem concurren-
tem obtinet. But I suppose, that *Perkins* and others
 comprehend all under the name of Permission, that being
 it upon which Sin indefinitely considered, as *Twisse* him-
 self confesseth, doth follow, though for the specification
 of the sin something more be required. The reason is,
 because *malum* is *privatio*, and so *in alieno fundo ha-*
bitus; therefore there cannot be Permissio Malis, but
there must also be Effectivus Concursus ad id, in quo
Malum existit. But for the thing it self *Twisse* is as *Vind. lib. 2.*
 clear (I think) as any. *Nec (inquit) minus efficax* §. 2. §. 1.
esse

esse dicimus decretum Dei de Permissione Mali, quam de Effectione Boni.

5. 1. I make *Voluntas Signi*, as put for *Signum Voluntatis*, to be but metaphorically *Voluntas*; yet I hold, that there is *Voluntas proprie dicta, qua Signo indicatur*.
 2. When I say [so far forth as the *Signum* is *praeceptum*] it is only (as you might see) to shew, that *Voluntas Signi* (not *Signum Voluntatis*, but *voluntas cujus formam est Praeceptum*) is the same with that which you call [Will of Precept]. 3. If *Dr. Twisse* do not extend it to the whole Law, but only to Precept, it may be he had not occasion to extend it further. Neither do you speak so fully in your *Aphorisms* as in this Writing. You mention indeed Legislative Will, but so as to call it also *Preceptiva*, and to make the Object of it our Duty, *Aphor. pag. 4.* 4. That he doth take notice of the Immanent Will *de debito*, whereof *Praeceptum* is *Signum*, is clear by the words which I cited, *viz. Praecepta non indicant quid Deus velit esse Nostri Officii, &c.* Yea your self here say, *p. 4.* That he makes *Pracipere* & *Verba* to be the Objects of God's Will; and that this clearly implies, that he took in the Immanent Acts, of which they were the Objects. You add indeed, That he so often contradicteth it by speaking otherwise, that you doubt it fell from him *ex improviso*: but I see no cause for any such surmise.

6. 1. Those words of yours [*to bestow good upon a Man*] I know not how I omitted; perhaps because I thought there was no need of expressing them. For however they must be understood; because God's Word and Truth is esse engaged in a Threatning as well as in a Promise.
 2. You say, *Append. p. 48.* That the absolute promise of a New Heart is made to wicked Men: where you seem to speak of a Promise properly taken, as distinct from Prophecie or Prediction: Yet *Aphor. p. 9.* you say, That Absolute Promises are but meer Predictions; so that you seem not well reconciled to your self. But you best know your own meaning, only I think it meet that you express it so, as that none may have occasion to stumble at it.

Ibid.

q. *Ibid.*

I see indeed, that you call it *Legislative Will*: But, 1. you make Legislative and Preceptive both one, and make the Object of it Man's Duty, *Aphor. p. 4.* So that you

you rather seem to restrain the word [Legislative] by the word [Preceptive], than to enlarge the word [Preceptive] by the word [Legislative]. 2. When you take the word [Legislative] largely, you make Precept and Promise distinct parts of it: So that still it is strange to me that you should say; *That Promises fall under the Will of Purpose, not of Precept.* For if the Will of Precept be taken strictly and properly, it is superfluous to say, *That Promises do not fall under the Will of Precept:* Neither on the other side is it true, if the Will of Precept be taken largely and improperly, *we.* for the whole Legislative Will, which doth contain both Precept and Promise.

These two Questions (as you now make them) you comprise in one *Aphorism*, p. 15. and equally determine of both. For you say, *That the Life promised in the First Covenant, was in the judgment of most Divines (to whom you incline) only the continuance of that Estate that Adam was in in Paradise:* So that according to this Opinion, Adam was both to have continued in the same place, and also in the same Estate. I think still, he should have been changed in respect of both. *In Adamo (inquit Barlous) omnes in unum versum homines jus ad Cælum habebant, & si ipse fecisset, ipsum Cælum unusquisque habuisset; adeo ut jus ad Cælum in Adamo habuissent primavum, à Christo jus restitutum.* *Exercit. 2.* Adam's continuance in the same Estate, is most clearly expressed by those whom you seem to follow; and how then can you say, That you did not meddle with that Question? And if he were to continue in the same Estate, no question he was also to continue in the same Place; For Heaven is no place for such an Estate as Adam had in Paradise.

I shall wonder if any will be so bold as to affirm, That Adam was Created *in Patriâ*, and not *in Viâ*. How was he to be tryed by his Obedience, if he were not *Victor*, but *Comprehensor*? It seems also strange that any doubt should be made, whether Adam being Created after the Image and Likeness of God, were capable of Heavenly Blessedness. 7.

The Reasons which I alleadged, notwithstanding any thing you say against them, seem cogent. 1. By the Second Death, you might see, I meant not the same degree,

gree, yet the same kind of punishment. The Scripture seems to speak of several degrees of Hell-Torment, yet all is called the *Second Death*. And this *Second Death*, viz. Hell-Torment, *Adam* by his sin became liable unto: therefore if he had not sinned, he should have enjoyed a Life directly opposite to that Death, viz. *Celestial Glory*. The perpetual Death which *Adam* (without a Saviour) should have suffered, was not a perpetual abiding in the Estate of Death, viz. a perpetual separation of Soul and Body, or a meer privation of that Life he had before his Fall, but an enduring of eternal Torment; and so consequently the Life promised upon condition of Obedience, was not a perpetuating of his earthly Life, but the fruition of Heavenly Happiness. 2. I grant, God was able to change *Adam's* State, nor changing his Place; but it seems rather, that both should have been changed. And though we know not the Nature of the Life to come, yet we know it is not such a Life as *Adam* had in Paradise, to Eat, Drink, Marry, &c. 3. It is not in vain to say, How in an ordinary way of Providence should there have been room for Men upon Earth, if *Adam* and his Posterity, still increasing and multiplying *in infinitum*, should there have continued for ever? Your Friend and mine Mr. *Blake*, having urged this Argument, seems to enervate it when he hath done, saying, [*But a thousand of these God can expedite, when we are at a stand*]. But yet that without a Miracle it could be done, he doth not say, and he there professedly opposeth you in this Point. Whereas you add, [*Especially seeing God knew there would be no place for such difficulties*] I know not to what purpose it is. For the Opinion, which I impugn, doth suppose that upon which such difficulties do arise. 4. How should Paradise be a Type of Heaven, if Man should never have come to Heaven? If Heaven had not belonged unto him upon condition of his Obedience? Whereas you say, That you little know where or what that Paradise was; I do not well know what you mean. By [that Paradise] I suppose you understand (as I and others do) the Garden wherein *Adam* was placed: a place upon Earth for certain it was, and very pleasant; yet such a place as wherein *Adam* lived a natural Life, far beneath that happiness which he was made capable of.

Of the
Coven.
chap. 5.

Those

Those words [*Thou shalt die*] being not only meant *Ibid.* of a privation of the Life which he then enjoyed, but also of eternal torment; it follows, That the Life implicitly promised, is to be understood, not only of the continuance of that Life, but of Eternal Blessedness.

I do not say that any now are altogether as *Adam* was *Ibid.* under the Covenant of Works; but that some are so under that Covenant, that *in statu quo* they have no part in the other Covenant, nor are guilty of contemning it, being utterly ignorant of it.

To whom God doth not say, [*Believe in the Lord Jesus Christ, and thou shalt be saved*] to them in effect he doth say [*Obey perfectly and live*]; or, [*If thou sin, thou shalt die eternally*]. But there are many in the World to whom God doth not say [*Believe, &c.*] that Promise is altogether unknown unto them, they live and die without ever hearing of it, so that to them it is as if it had never been. Consider (I pray) what the Apostle saith to this purpose, *Ephes. 3. 12.* Might not the *Ephesians* have continued in that condition unto death? Do not many continue in the same Condition? I yeeld, that none are so under the Covenant of Works, but that if they repent and believe they shall have Mercy, and that by vertue of the New Covenant: but that which I stand upon is this, That the Covenant of Grace wherein Mercy is promised, being not revealed unto some, nor any way dispensed unto them, they cannot be said to be under it, nor shall be judged as transgressors of it.

.. Add, 1. Though the Covenant of Grace had never been, yet I see not but such Mercies as the *Indians* enjoy, (setting aside the possibility of partaking of the New Covenant) might have been enjoyed. Add, 2. Though the Covenant of Works vouchsafeth no pardon of sin upon Repentance, yet surely it requiring perfect Obedience, consequently it also requireth Repentance and turning unto God. Else if the Covenant of Grace had not been made, Man after his Fall, though plunging himself into sin continually more and more, yet had contracted no more Guilt, nor incurred any greater Condemnation, than he did by his first Transgression. Add, 3. Christ as Mediator shall judge even those that never heard of any Salvation to be obtained by him; and consequently he will not judge them as guilty of neglecting that Salvation.

Christ

Christ judgeth wicked Men as Rebellious Subjects ; but as rebelling (I conceive) only against the Law , not against the Gospel , they being such as never were acquainted with it. Add, 4. There are common Mercies, (which might have been though the New-Covenant had not been) the abuse whereof is sufficient to condemn ; yet the improvement of them is not sufficient to save. If such Mercies as meet *Pagans* enjoy tend to their recovery, How then are such said to be *ἀλλοτρίοι καὶ ἕτεροι* ? *Ephes. 2. 18.*

Ibid.

Rom. 2. 12. I cited to this purpose, to shew, That as they that sinned without the Law, shall perish without the Law ; even so they that sinned without the Gospel, shall perish without the Gospel. That *2 Theff. 1. 7, 8.* speaks not only of them that obey not the Gospel of our Lord Jesus Christ, but also of such as know not God. The Apostle there seemeth to divide all the Wicked into two sorts, *viz.* such as know not God ; so he describes the Gentiles, *1 Theff. 4. 5.* and such as obey not the Gospel, &c. that is, such as having had the Gospel preached unto them, would not receive it, either not at all, or not sincerely. Yet Christ (he saith) will in flaming fire take vengeance on both, as well on the former as on the latter. And here also I have Mr. *Blake* agreeing with me, and so, as that he citeth this very place to the same purpose as I do. *Infidels* (saith he) *that were never under any other Covenant than that of works, and Covenant-breaking Christians, are in the same condemnation ; there are not two Hells, but one and the same for those that know not God, and those that obey not the Gospel of Christ, 2 Theff. 1. 8.]*

Of the
Coven.
Chap. 5.
p. 23.

Ibid.

You pass by that which I alledged from *Rom. 6. ult.* *viz.* That death, which is the wages of sin, is opposed to Eternal Life, which is the happiness of the Saints in Heaven. Ergo, Death comprehends in it the misery of the Damned in Hell ; and that (you know) is it which the Scripture calls the *Second Death*. I marvel therefore that you make no more of it than to say, [*Call it the first or second Death, as you please*] ?

Ibid.

De Resur.
cap. 15.

The Argument drawn from the Bodies Co-partnership with the Soul, I take to be a good proof of its Resurrection. *Tertullian* surely thought so, or else he would not so frequently have used this Argument. *Age (inquit) scindans adversarius, nostri carnis animaque com-*

scindans

sexum primum in vita administratione, ut ita audeant scindere illud etiam in vita remuneracione. Negent operum societatem, ut merito possint etiam mercedem negare. Non sit particeps in sententia caro, si non fuerit in causa. And again, Secundum consortia laborum consortia etiam decurrant necesse est pramiorum. And again also, Non possunt separari in mercede (caro & Ibid. c. 38. anima) quas opera coniungit. And surely that of the Ibid. c. 8. Apostle, 2 Cor. 5. 10. [That every Man may receive the things done in the Body] doth imply, That as the things were done in the Body, so also the Reward must be received in the Body. As for the dissolution of the Body which you speak of, it is but such a punishment as the Godly lie under as well as the Wicked, until the Resurrection. Therefore it is not probable, that it was the only punishment intended to the Body in the First Covenant. What ever some new Philosophers may say, true Philosophy (I think) doth tell us, That it is the Body, which by the Sensitive Soul doth feel pain; even as it is the Eye, which doth see by the Visive Faculty.

You observe not (it seems) that I did but answer *Ibid.* your *Queries*, which you made *Append. p. 10.* To the second, [*When should he have risen?*] I thought, and still think it sufficient to answer, That *Adam*, and so others, should either have risen in the end of the World, as now they shall, or when God should please to raise them. It is for you to prove that it could be neither the one way nor the other.

How doth the Apostle 1 Cor. 15. seem to extend the Resurrection, which he speaks of, unto all, when he expressly limits it to those that are Christs? *vers. 23.* And when the whole discourse is about Resurrection unto Glory? *Expressè resurrectio Christi est causa resurrectio- nis eorum, qui ad vitam Eternam suscitabuntur, 1 Cor. 15. 20, 21, 22.* To the same purpose also is that 1 *Theff. 4. 14, &c.* What the other Texts you speak of be, when you shew, I may consider then. This I grant, That the Wicked shall rise by the Power of Christ as Mediator, *Joh. 5. 28, 29.* But that is not enough to prove, That had not Christ been Mediator, there should have been no Resurrection; no more than it follows, that otherwise none should have been condemned for sin, because now

9.
Maccov.
de statu
primi ho.
Disp. 5.

all

all Judgment is committed unto Christ, *John* 5. 22, 27.

Ibid.

7. 24.

I see no such difference betwixt them. For slaying before the foundation of the World, cannot be means of actual slaying, but only of fore-ordaining to be slain.

Ibid.

I mean Christ's Sufferings, as in obedience to his Father he submitted unto them. *This Commandment have I received of my Father*, said he, *John* 10. 18. Sufferings simply considered without Obedience, find no acceptance with God. No need therefore to except against the Phrase commonly used, [*Passive Obedience*] i. e. Obedience in Suffering. Christ had a Commandment to lay down his Life, it was the Will of his Father that he should do it, and in obedience thereto he did it.

Vide Ga-
taker cont.
Gomarum

p. 14, 15.

Ibid.

Ibid. 56.

The Rule (*A quatenus ad omne, &c.*) doth not here make for you, because it was not Christ's suffering merely as obedience, but as such obedience, *viz.* Obedience in suffering, that was satisfactory. So that neither Suffering without Obedience, nor Obedience without Suffering would avail. *Sed quatenus profertur singula, juncta jurant.*

Ibid.

If only such Obedience be meant *Rom.* 5. 19. as is opposed to *Adam's* disobedience, and therefore Active Obedience is meant, it will follow that only Active Obedience is meant, which you will not admit, because *Adam's* Disobedience was only Active. But Christ's Obedience in Suffering, may be opposed to *Adam's* Disobedience in Acting; and Christ's Passive Obedience (suffer me to speak so) may stand in opposition to Disobedience in general, as working a contrary effect, *viz.* Whereas Disobedience doth make Sinful, Christ's (Passive) Obedience doth make Righteous; and in that respect only doth the Apostle oppose Christ's Obedience to *Adam's* Disobedience.

10.

Ibid.

58.

1. The Apostle saying, That *Christ was made under the Law*, it seems to be without doubt, That it was the Will of God that he should observe the Law. For is it not the Will of God that his Law should be observed by such as are under it? Yet Christ might observe the Law for some ends peculiar to himself, as for those ends he was made under it. Christ according to the flesh was a Jew, therefore meet it was he should observe the Jewish Law, otherwise he had been an offence unto them.

2. As

2. As Christ was not made Man for himself, so (it is true) he was not bound to observe the Law for himself. But thus you should not limit it to some Works; for all his Works were so for us, as he was *nobis natus, nobis datum*, Isa. 9. 6. Yet being made Man, as Man he was bound (I think) to perform that Obedience which God did require of Man. You say, That he used the Legal Ceremonies to shew his subjection: So say I; and this (I think) is against you, it being meant of such subjection as the Law required of all those that were under it.

3. If Christ were *sub Lege*, as the Apostle saith he was, then it was *ex Lege* that he observed those legal rites. Yet, I grant, it was *ex vi sponsionis propria*; so all that he did, so his very being made Man was. Whereas you say, [*Else the Law would have obliged him to the act and end together*]; I Answer, The Law doth oblige, according to the Will of the Law-giver, who might oblige Christ to it otherwise than he did others. I think the Ceremonial Observances, besides the Typical Nature of them, are to be considered as Religious Rites, whereby God was honoured and worshipped; and so Christ as Man was obliged unto them, Man being bound to honour and worship God, so as God doth require of him. That which you add of the burthen of Penal Actions, seems impertinent; For Penal Actions (I think) have the nature of Sufferings, and so they concern not the Point in Controversie betwixt us, which is only concerning Actions as Pious, not as Penal.

Your Reasons drawn from the Actions of Christ, receiving their chief Dignity from his chief Nature, &c. will reach further (I think) than you intend or desire, even to make all Christ's Active Righteousness to be satisfactory for us. And so indeed you seem to hold, *Aph. p. 61.* where you say, [*The Interest of the Divine Nature in all the Works of Christ, maketh them to be infinitely meritorious and satisfactory*]. Yet here, *p. 10.* you seem to restrain it to Penal Actions, and the burthen of tedious Ceremonious Worship, as you call it. For my part, I yet think, That as the Holiness of Christ's Nature, so also the Holiness of his Life was requisite to qualifie him for suffering, and (by suffering) satisfying for us. *Him that knew no sin, God made sin for us, 2 Cor. 5. ult.* Such an High-Priest became us, whose

*Ibid. 11.
9. 59.*

holy,

Of the
Coven.

c. 12. p. 78.

*Vide Ga-
takerum
nostrum
adversus
Lucium,
Respons.
ad vindic.
Part. 2.
Sect. 7.
pag. 54. Et
contra
Gomarum
p. 4. § 22.*

holy, harmless, &c. Heb. 7. 26. Mr. Blake (whose Judgment I do much value, though I cannot force mine own further than I am convinced) in this Point, concerning the Imputation of Christ's Active Righteousness, seems to differ both from you and me; he saith, [*Christ had been innocens, though he had never come under the Law to have yeelded that obedience*]. But how Christ could have continued innocent, without yeelding obedience to the Law; or how being Man, he could be exempt from that Law, whereby the Creature is to shew his subjection to the Creator, I cannot see. He adds, [*His Person had not been as ours under the Law, unless of his own accord he had been made under the Law*]. He was not made Man (say I) but of his own accord; yet being Man, I conceive it was necessary that he should be under that Law which God imposed upon Man, and so both under the Moral Law, as the eternal Rule of Righteousness; and also under the Ceremonial Law, as the prescribed Rule of Worship. He adds further, [*Somewhat might be said for the subjection of the Humane Nature in Christ, the Manhood of Christ, which was a Creature, but the Person of Christ, God-Man; seems to be above subjection*]. This I confess seems strange to me; for the Humane Nature of Christ, though personally united to the Divine Nature, being still a Creature, must needs be in subjection to him that made it; and therefore the Person of Christ, God-Man, though not as God, but as Man, must be under subjection. He goes on saying, [*We know the mortality of the Humane Nature, yet Christ had never died, unless he had made himself obedient unto death; neither needed to have served, unless he had humbled himself, Phil. 2. to take upon him the form of a Servant*]. But Mortality is no necessary consequent of Humane Nature, as subjection unto God is; and Christ taking upon him the Nature of Man, did *eo nomine* take upon him the form of a Servant; for Man must be Servant unto God, the Creature to the Creator. He bids, [See the *Assemblies Confession of Faith*, Chap. 8. Sect. 5. and Dr. *Featlies* Speeches upon it]. These Speeches I cannot now see, but I have seen them long ago, and was not satisfied with them. The words of the Assembly are such, as that some question may be made of the meaning of them, *viz.* Whether by [Christ's

[Christ's perfect Obedience and Sacrifice of himself] be not meant one and the same thing, so that the latter words are exegetical to the former. But to return to you, who say, [The Question should be, Whether it be only *Pana Christi*, or *Obedientia* also, that satisfieth and meritoris? I think it is not simply *Pana*, or *Obedientia*, but *Pana Obedientialis*, and *Obedientia Panalis*.

1. The Creator is absolute Lord over the Creature, and so you grant no Work of the Creature can be meritorious. 2. You seem to make even the Actions of sinful men capable of being meritorious, though less properly. 3. Though Obedience be absolutely perfect, yet if absolutely due, it seems repugnant to *Luke 17. 10.* that it should be meritorious.

The interest of the Divine Nature doth certainly put an infinite excellency into all Christ's Actions: Yet I see not how Christ's good Actions (I speak of meer Actions, which have no penalty or suffering mixed with them) should properly be meritorious, they being otherwise due, supposing Man had not sinned, and so there had needed no satisfaction to be made for him. Though I am not of their mind, who think that the Son of God should have been incarnate, though Man had never sinned; yet I see no reason to doubt but so it might have been: Now *hoc supposito*, all Christ's meer Active Righteousness would have been due, but not his Passive Righteousness.

I have divers times told you, That when we speak of Christ's Sufferings as meritorious or satisfactory, we are not to consider them meerly as Penal, but as Obediential also; so that your long Section hath nothing against me.

My interpretation of these words, [The Father judgeth no Man] containeth indeed no absolute exclusion of the Father, neither can I admit any such exclusion; but an exclusion of him in some respect it doth contain. He that doth a thing, yet not immediately by himself, but by another whom he hath put in authority to do it; may be said in some respect not to do it. When the Egyptians cried to *Pharaoh* for Bread, he bad them go to *Joseph*, &c. *Gen. 41. 55. 9. d.* I meddle not with these things, *Joseph* is to do all such matters. Yet *Pharaoh* indeed did all, though not immediately, but by *Joseph*. Your Arguments, p. 13. press not me, who never intended to deny that it belongs to Christ's Mediatorship,

ship, and namely to his Kingly Office, to judge the World; only I shewed what I took to be the meaning of those Texts, *John 5. 22. & 27.* Wherein I followed *Jansenius* and *Maldonate*, no absurd Expositors, though *Papists*. And even *Calvin* and *Beza* also seem to agree with me in the exclusion of the Father, *v. 22. In Patre nihil mutatum est, &c. Est enim ipse in Filio, & in eo operatur*, saith *Calvin*. And so *Beza*, *Negat Christum à Patre administrari hunc mundum, ita, viz. ut Judæi arbitrabantur; qui Patrem à Filio separabant, cum Pater contra non nisi in personâ Filii manifestati in carne mundum regat.*

Calv. in
John 5. 22.
Beza in e-
andem loc.

14.
Ibid. 67.

You seem to make the present death of *Adam* a part of the rigorous execution of the Law, when you say, *Aphor. p. 33. [That the Sentence should have been immediately executed to the full, or that any such thing is concluded in the words of the Threat, In the day that thou eatest, &c. I do not think; for that would have prevented both the Being, the Sin, and the Suffering of his Posterity].* How would this have been prevented, if *Adam's* present Death were not included in the immediate and full execution of the Sentence, *i. e.* in the rigorous execution of it? Therefore though you argue, That the words of the Threat were not so meant, as that the Sentence should immediately be executed to the full, yet your very Argument supposeth, That if the Sentence should have been so executed, *Adam* should presently have died. Now though *Christ* had not died, yet this part of the rigorous execution of the Law might have been suspended, and supposing the propagation of Mankind must have been: against this (so far as I see) you say nothing.

Ibid.
11. 68.

I desire to be as favourable an Animadverter as Truth will permit: but how under the name of Animadversion I defend what you say, I do not see. If you had used the word [*Chastisements*], it would not have freed you from mine Animadversion. For I shew that *Chastisements* are Punishments. And whereas you speak of my great oversight, it is indeed your great mistake; for I did not take those words to express your Opinion, only you seemed therein to allow the distinction betwixt Afflictions of Love and Punishments; this is it which I thought worthy of an Animadversion.

You

You might see, that I make the Afflictions of God's Children in their Nature to be Evil, and a Curse, though not so to them, they being sanctified and working for their good. And I presume, those Divines whom you oppose, meant as both you and I do, though you interpret them otherwise. The difference here betwixt you and me is this; You allow their Expression, and dislike their meaning; I allow their Meaning, and dislike their Expression. They distinguish betwixt Chastisements and Punishments, which distinction in your *Aphorisms* you seem to allow, only disliking the Application of it. The distinction itself I dislike, though I think that some who used it, did not err in that which they intended in it. In the Contents of *Isa. 27.* there are these words, [*God's Chastisements differ from Judgments*], which words I hold incongruous. I like not that of Mr. *Kendal* against Mr. *Goodwin*, Chap. 4. p. 139. [*Punishment aimeth chiefly at the satisfaction of Justice, Correction at the amendment of the Offender*]. That is not true of all Punishments, see *Geld.* Lib. 6. cap. 14. Yet the meaning of those that used them, was not (I think) erroneous.

I would give you no cause to quarrel with me. But is *Ibid.* not this your own Argument? Do you not thus oppose the *12. 70* *Common Judgment* as you call it? [*They are ascribed to God's anger, &c.*] *Aphor. p. 70.* Do you not there oppose God's Anger to his Love? Whereas Love and Hatred, not Love and Anger are truly opposite. God may be angry with us, and yet love us; yea therefore angry with us, because he loveth us. *Rev. 3. 20.* There is *Ira Paterna* & *Castigans*, as well as *Ira Hostilis* & *Exterminans*, *Davenant in Col. 3. 6.* Where those words of yours are, which you say I almost repeat, I do not know. I expressed mine own sense in mine own words; and my scope was only to correct that Opposition which you make betwixt Love and Anger, though I see that *Aphor. p. 71.* you speak of a mixture of Love and Anger, and say, *That there is no Hatred, though there be Anger.* My chief design in those Animadversions was, That in your Second Edition, which you promised, you might have occasion, if not to confirm your Assertions, yet to clear your Expressions.

I know you oppose their sense that so distinguish, but *Ibid.* their distinction simply considered you seem to admit;

B

if

if you say that you do not, I am satisfied.

Ibid.
Ib. Ib.

Your words were of Affliction as Affliction, therefore of Affliction in general. You say, *Aphor. p. 70.* [*The very nature of Affliction is to be a loving punishment, &c.*] But you confess now, that you should have said [*Chastisement*]; and so I have my desire in this Particular, *viz.* your better expression.

Ibid.
Ib. Ib.

God is not the Father of the Unregenerate, though Elect, in respect of Actual Adoption: But you know that *Ephes. 1. 5.* [*Having predestinated us to the Adoption of Sons, &c.*] God having loved such with an everlasting Love, *viz.* *Benevolentia*, though not *Complacencia*, no marvel if he afflict them in Love before their Conversion, *viz.* in order to their Conversion. But (you know) I speak of Reprobates, and that it is written, [*Jacob have I loved, but Esau have I hated*]; Whether that import the Election of *Jacob*, and the Reprobation of *Esau*, I now dispute not; but I think it doth import God's love of the *Elect*, and his hatred of the Repro- bate. *Deus omnes homines diligit (inquit Aquinas) &*

Rom. 9. 13.

Part 1.

Quest. 23.

Art. 3:

ad 1:

etiam omnes Creaturas, in quantum omnibus vult ali- quod bonum: non tamen quodcunque bonum vult omni- bus. In quantum igitur non vult hoc bonum quod est vita aeterna, dicitur eos odio habere, & reprobare.

Ibid.

Ib. Ib.

Sanctified Suffering I hold to be *malum in se & sua natura*; and so I think do they, against whom you dis- pute in your *Aphorisms*: but though Suffering as Suffer- ing be evil, yet as Sanctified it is not evil. *It is good for me that I was afflicted, Psal. 119. 71.*

16.

Afflictions were then indeed to be loved, if they were good of their own Nature: but being only good as san- ctified; we are not simply to desire them, but a sanctified use of them, and in that respect to rejoice in them, *Jam. 1. 2, 3. Rom. 5. 3, 4, 5.* Whereas you advise me to take heed of arguing thus, [*That which worketh for our good, &c.*] Where do I argue so? Rather thus; That which is sanctified to us, doth work for our good: and so though it be evil in it self, yet it is good to us. But Af- fliction is sanctified, &c.

Ibid.

Ib. Ib.

I am apt to oversee: but neither I, nor they (I think) whom you first opposed, deny Sin to be the meritorious cause of Affliction, if that were all you aimed at in your Question.

What

What I mean by Conformity unto Christ, you might see by *Rom. 8. 17.* which I cited: I may also add *1 Per. 4. 17.* In these places the Scripture speaks of suffering for well-doing, which is acceptable with God, *1 Per. 2. 19.* Yet I grant, sin is the Root of all suffering; so it was of Christ's suffering, though not his sin, but ours. Only I thought it meet to put you in mind, that God in sending Affliction hath other ends than to punish sin, which the places alledged do shew, and so other places.

The Object of Love is not only present Good. There is a Love of Desire, as well as of Delight. The Spouse wanting Christ, was sick of Love, *Cant. 5. 8.*

I did not say, That Sanctified Suffering is not Evil, but that it is not evil as sanctified. Suffering, though sanctified, is suffering still, and so evil; but as sanctified, it is good, and not evil.

Those Arguments prove nothing against me, nor (I am perswaded) against those Divines mentioned in your *Aphorisms.* It is granted, That Death in it self is Evil, an Enemy, a Punishment, to be feared, avoided, &c. Yet as it is sanctified, it is good, a Friend, a Mercy, to be desired, embraced, &c. *2 Cor. 5. 6, 7, 8. Phil. 1. 21, 23.*

It is evil, 1. to them to whom it is not managed for their good. 2. To them also to whom it is so managed, but not as it is so managed.

Lex abrogata vim nullam habet obligandi, saith *Grosius.* Well, but we are not always so much to mind the strict propriety of words, as what they that use them do mean by them.

That which you speak of our discharge before believing, might have been omitted, the question being about Believers, and so believing presupposed.

Why the Justification and Condemnation of Believers doth not depend upon the Law, this (I think) is a sufficient reason, *Christ hath redeemed them from the Curse of the Law, &c. Gal. 3. 13. Si quid novisti rectius istis, Candidus imperti.*

The Law so concurs to the constitution of Guilt, as were there no Law, there were no Transgression. In the other two Particulars, which follow, we do accord also.

Ibid.
16. 85.

1. Neither did I mean so, as if there were no explicit threatening to Unbelievers, but only this, That pardon of all sin being promised upon condition of believing, it implies that death is only threatned in case of unbelief. And tho there be an exprefs threatening to Unbelievers, (*viz.* *Mark* 16. 16.) yet not only to Unbelievers. The threatening of death only to Unbelievers, is (I think) only implied in the promise of Life made to Believers. 2. Neither did my words hold out any other meaning of *2 Theff.* 1. 7, 8. than what you exprefs. 3. The new Law or Gospel requiring Faith, the Fruit whereof is Obedience; it will condemn the disobedient, *i. e.* it will leave them to the condemnation of the Law, while they remain in that estate, though it hold out Mercy upon condition, that they believe and bring forth Fruit meet for repentance.

Ibid.
17. 86.

Mr. *Lawson* I know for an able Scholar; but his reasons for that Position I do not know. If no Law, no sin; for *sin is a transgression of the Law*, *1 John* 3. 4.

19.
Ibid. 89.

Your saying, *Aphor.* p. 89. [*Whosoever will believe to the end, shall be justified*], may seem to imply, That though a Man believe, yet he remains unjustified, (as well as unglorified) until he go on and hold out unto the end: otherwise (I suppose) all will yeeld, That a Man must believe unto the end, that he may be justified unto the end.

Ibid.
18. 16.

1. Though you deny that which I say your words seem to imply; yet what your meaning was, or is, you do not clearly shew. 2. You seemed to make the Life promised to *Adam*, only a continuance of his present enjoyments, which were as all upon the Earth, so many of them earthly, and none comparable to the happiness of the Saints in Heaven.

Ibid.
16. 16.

1. Though there be several degrees of Damnation, yet all being the damnation of Hell, I do not think that there is such difference between one degree of Damnation and another, as there is betwixt the scratch of a Pin, and the pulling off a Man's flesh with Pincers. 2. If *Adam* had not sinned, he should have had that happiness which all those Priviledges that you mention tend unto; and by his sin he forfeited all that happiness. Besides, when I spake of the identity of Punishment for kind, though not for degree, I meant it of *Pana sensum*; and that

that (I conceived) was your meaning also.

No question but the Confirmation, Radication, and *Ibid.* further degree of Grace is comprehended in those Pro- *Ibid.* 91. mises, [*I will put my Law in their inward parts, &c.*] as a further degree of Spiritual Circumcision is promised, *Deut.* 30. 6. and a greater measure of the Spirit, *Luk.* 11. 13. But though the Circumstances of those Texts do so limit the Promises contained in them, (which yet may be questioned concerning *Deut.* 30. 6.) yet so do not (that I see) the Circumstances of that in *Jer.* 31. 33. and *Heb.* 8. 10. And therefore there is no reason to restrain these in that manner. *Amplians favores.* Besides, it is certain, Man can perform no condition required of him, except God work it in him, *2 Cor.* 3. 5. *Phil.* 2. 13.

By Relative Change you mean Justification and Adoption: Now I think it is no hard matter to prove a real change in any, in whom this relative change is, *s. e.* *Ibid.* 19. 95. That they that are justified and adopted, are also sanctified. 1. They that are justified and adopted, are Christs, *Gal.* 3. ult. Ergo, they that are justified and adopted, are sanctified. For so are they that are Christs, *Rom.* 8. 9. Take the Syllogism, if you please, thus; They that are * Christs, are sanctified: But they that are justified and adopted, are Christs. Therefore they that are justified and adopted, are sanctified. 2. They that are in a state of Salvation, are sanctified, *2 Thess.* 2. 13. *John* 3. 3, 5. But they that are justified and adopted, are in a state of Salvation, *Tit.* 3. 7. *Rom.* 8. 17. Ergo. Hear one, with whom you are acquainted, and whom I shall have occasion to cite afterward, *viz.* Wotton, *Ut regni (inquit) De' Reconcil. Part 2. cœlestis hereditatem adipiscamur, & veniã peccatorum, Lib. 2. & sanctimoniam opus est, — Quã enim ratione heres esse Cap. 22. vite aeterna intelligatur, quis immundus est?* And lest you should put this off, and say, That Sanctification indeed is requisite before any can enter into the possession of Eternal Life, but not before they can have a right unto it; he adds, *Remissione igitur sive condonatione opus est ad hereditatis jus obtinendum: Sed nequaquam in illâ sunt omnia. Etenim (ut paulò antè significari) accedat etiam oportet regeneratio, per quam sanctimoniam imbuamur. Quare Christus factus est nobis & iustitia, & sanctificatio, 1. Cor. 1. 30.* For the Arguments which you mention in Mr. Bedford's Book, if you had propounded

ded any of them, I should have considered how to answer them. Now as you only refer me to that Book for Arguments against my Opinion, so shall I refer you to another Book for answer to those Arguments, *viz.* Mr. Galtaker's lately published.

20.

Nay indeed, if Baptism be a Seal of remission of sins, then remission of sins (I think) is not the end of Baptism. For the thing must be, before it be sealed, *i. e.* confirmed. Though Baptism therefore be ordained to this end, to seal remission of sins, yet none can make this use of it, until they believe, and so have their sins remitted. Neither doth this make for *Anabaptists*, for Circumcision was of the same nature, *Rom. 4. 11.*

Of Perse-
ver. ch. 12.

Yet were Infants circumcised. [*Not all that are baptized (saith Bp. Downam) are truly justified*]. And again, [*It is not necessary, that every one baptized, should presently be regenerated, or justified: but Baptism is a Seal to him of the Righteousness of Faith, either to be applied by the Holy Ghost to the Elect dying in infancy, or to be apprehended also by Faith in them, who living to years of discretion, have grace to believe*]. Again also, [*The Papists themselves teach, That the Sacraments do not confer Graco ponenti obicem mortalis peccati; but all that come to Baptism, are guilty (if not justified before) of mortal sin, not only adulti, who to their original sin have added their own personal transgression, but Infants also, who besides their original corruption, in respect whereof they are mortally dead in sin, stand guilty of Adam's most heinous transgression*]. 2. Baptism is as well a Seal of Sanctification, as of Remission of Sins; for it seals the whole Covenant, and all the Promises contained in it. And as Circumcision signified and sealed the taking away of the Foreskin (or Superfluity of naughtiness, as St. James speaketh, *Chap. 1. 21.*) of the Heart, so doth Baptism signifie & seal the washing away of the filthiness, as well as of the guiltiness of it. Indeed Mr. Mede in one of his *Diatriba*, would have the thing signified in Baptism, to be only the sanctifying Grace of the Holy Ghost; wherein I cannot subscribe unto him. Whereas you speak of an External Covenant, as some call it; some may express themselves one way, some another, yet all mean the same thing. For my part, I do not use to speak of an External Covenant, but of an

Exter-

External Being in the Covenant, which is all that ordinarily we can be assured of in respect of others, and which is enough for admittance to the Sign and Seal of the Covenant. The People of the Jews, until by professed unbelief they fell away, were generally in the Covenant, *Rom. 9. 4.* even in that Covenant, which they that were Aliens from, had no hope, *Ephes. 2. 12.* Yet many of them were but externally in the Covenant, *Rom. 9. 6, 27, 29.* You labour in vain, when you seek to evade that Text, *Rom. 8. 9.* How should any be actually Christs, except they be united to him? And how united, but by the Spirit? *1 Cor. 6. 17.* And if you meant (as you say) only of Saving Relations, Can a Saving Relation be put upon any, and yet no Saving Work wrought in them? Neither truly is a meer profession such a real change, as I supposed you did mean, *viz.* a change of the Heart, whereby one is made a new Creature.

I think that properly there are not distinct Laws, from whose distinct condemnations we must be freed :] That the Gospel doth not condemn any, but only leave some to the Law to be condemned by it, though their Condemnation by reason of the Gospel, as of every Mercy neglected, or abused, will be the greater. *Ibid. 103. Ad. 1.*

The Father (as I have said before) doth judge, though by Christ, see *Acts 17. 31.* And however, I see not how you can conclude any thing to the purpose by this Argument. *Ibid. Ad. 2.*

If for every several Accusation there must be a several Righteousness, then there will be need of infinite Righteousnesses, seeing there may be infinite accusations. But one Righteousness, *viz.* that of Christ's Satisfaction for us, will take off all Accusations brought against us; else how doth the Apostle say, *Who shall lay any thing to the charge, &c. Rom. 3. 33, 34.* Indeed the Promise is made upon condition of believing, and therefore the not performing of the Condition, debars from benefit of the Promise. But this (I conceive) is not properly a new Accusation, but only a making good of the former accusation, we having nothing to shew why it should not stand in force against us. Your self did well distinguish *p. 22.* betwixt a Condition as a Condition, and a Condition as a Duty. Now Faith as a Condition, is required in the Gospel; but as a Duty in the Law; For the Law requires

As in all things to obey God ; that is comprehended in the first Precept, therefore it requires us to believe in Christ, God commanding it. Else not to believe, were no sin ; for sin is a transgression of the Law, 1 Joh. 3. 4. Now as Believing is a Duty, so Not-believing doth afford matter of Accusation, and cause of Condemnation : But as Believing is a Condition, so Not-believing doth only leave the Accusation otherwise made in force against us ; and for sin, whereof we are accused and found guilty, leaves us to condemnation. Thus (I think) are those Texts to be understood, *John* 3. 18. and *ult.* Whereas you say, That the Accusation may be three-fold, truly in that manner it may be manifold : But indeed the Accusation is but one and the same, *viz.* that we are *Non-credentes* :

* *Solifidians* For *Pagans* do not so much as appear, and *Hypocrites*, and *are no* and * *Solifidians* do but appear to be Believers.

Believers,

as believing is a receiving of Christ, and that is the believing by which we are justified.

Ibid.

Ad. 4.

For the several Sentences from whence you argue ; 1. You urged *Job*. 5. 22. to prove that God Creator judgeth none. 2. How are any freed from the Sentence of the first Law, but by the benefit of the New Law ? therefore I see no ground for that which you seem to insinuate, *viz.* That we must first be freed from the Sentence of one Law, and then of another. Indeed I do not see, That the Gospel hath any Sentence of Condemnation distinct from the Law ; only it doth condemn Unbelievers, in that it doth not free them from that condemnation which by the Law is due unto them.

Ibid.

Ad. 5.

That there is a sorer punishment, as of a distinct kind, than that Death threatened *Gen.* 3. you do not prove, neither (I presume) can it be proved. There are (I grant) several degrees of that Death, yet all of the same kind, *viz.* The loss of Heavenly Happiness, and the enduring of Hell-Torment. And if there must be a several Righteousness for every several degree of Punishment, there must be more Righteousnesses than you either do or can assign.

Ibid.

Ad. 6.

I say as before, I do not think this, [*Thou art an Unbeliever*] (I speak of Unbelief as a not-performing of the Gospel-Condition) to be a new Accusation, but only a

Plea

Plea why the former should stand good, viz. that we are sinners, and so to be condemned by the Law, because the benefit of the Gospel which we lay claim to, doth not belong unto us, we not performing the condition to that end required of us.

Whereas you say, [*We are devolved to the New Law before our Justification is complete*]. Are we not devolved to it for the very beginning of our Justification? So again, [*Christ's Satisfaction is imputed to us for Righteousness, &c. But the New Covenant gives the personal Interest*]. Doth not the New Covenant give Christ also, in whom we have interest? I note these Passages, because your meaning in them perhaps is such as I do not sufficiently understand.

I say still, Here is no occasion properly of a new Accusation, but only of a *removens prohibens*, a taking away of that which would hinder the force of the former Accusation. And so there is no new Righteousness of ours required unto Justification, but only a Condition, without which we cannot have interest in Christ's Righteousness, that thereby we may be justified.

In your *Aphorisms* you speak only of a Two-fold Righteousness requisite unto Justification; now you speak of a Two-fold Justification necessary to be attained. But the Scripture speaks of Justification by Christ, and Justification by Faith, as of one and the same Justification, *Acts 13. 39. Rom. 5. 1.*

The Second Cause, (as you call it) viz. [*Whether the Defendant have performed the condition of the New Covenant*] is indeed this, Whether he have any thing truly to alledge, why upon the former Accusation he should not be condemned? And so he must be justified indeed by producing his Faith, (and so his sincere Obedience to testify his Faith) yet not as a new Righteousness of his own, but only as intitling him to Christ's Righteousness, as that whereby he must be justified.

Whereas you speak of a Three-fold Guilt, viz. [*1. Reatus culpa. 2. Reatus non-præstita Conditionis. 3. Reatus pena propter non præstitam conditionem*]. 1. As *Omne malum est vel Culpa, vel Pena*, so *omnis reatus* seems to be so too. 2. The not-performing of a Condition, as a Condition, brings no new guilt of Punishment, (if it did, surely it were *Culpa*, and so the second Member

ter

but falls in with the first) but only the loss of the Remedy, or Reward promised upon the performing of that Condition; though the not performing of the Condition as a Duty, will bring a new guilt of Punishment. 3. Therefore the *Reatus pena* is not properly *ob non praeitam Conditionem*, but *ob culpam admissam*, which *Reatus* doth remain in force, because the Condition required for the removing of it, is not performed.

26.

We must take heed of straining Law-terms too far in Matters of Divinity. I see not how the firmness of my title to Christ's Righteousness for Justification, may properly be called my Righteousness, whereby I am justified, though the firmness of that title may be questioned, and must be proved; yet if it prove false, it is not that properly which doth condemn, (I speak of the Meritorious Cause of Condemnation) but sin committed against the Law, is that which doth put into a state of Condemnation, and for want of that Title, there is nothing to free from Condemnation.

Ibid.

The Obligation unto Punishment is not dissolved by Satisfaction made by Christ, as to Unbelievers, because for want of Faith, the Satisfaction of Christ is not imputed unto them.

Ibid.

1. For that far greater Punishment, which you speak of, I have said enough before. 2. Is that Non-liberation from former misery a distinct punishment from that misery? Though the former misery may be aggravated by neglect of that which would procure a liberation from it. If God had never made a New Covenant, there had certainly been a Non-liberation from that misery, which the breach of the first Covenant did bring upon us; and under that misery they must lie for ever, who neglect the Remedies provided for them; and as their neglect doth aggravate their sin, so will it increase their Condemnation.

Ibid.

The Immunity doth result from the New Covenant, the Penalty from the Old, unto which Unbelievers are left, the New Covenant affording them no Remedy by reason of their unbelief: and the Penalty of the Old Covenant is accidentally increased by the New Covenant, in that by neglect of its Remedy sin is increased.

Ibid.

I am of this opinion, That the New Covenant hath no other Penalty, but that it doth leave Unbelievers to the
Penalty

Penalty of the Old Covenant, and by accident increase the same.

If that Penalty be but the same Death, it hath no more than the former; neither can that Act of Grace be properly said to appoint a new Punishment, but only to leave to the former Punishment, as not delivering from it. You speak indeed of Double Torments appointed by that Act for such as do reject it; but so (I think) the Similitude doth not hold. For I see not, that the Covenant of Grace doth so, but only (as I have said) leave some upon their not performing the Condition required of them, to the Punishment appointed by the Covenant of Works; which Punishment will be the sorer, as Sin by neglect of Grace offered is the greater.

3. Though our Mediator do not believe, repent and obey for us, but we our selves must believe, repent and obey, yet it doth not follow that our believing, repenting and obeying, is that Righteousness by which we are justified.

4. Though we be not guilty of not performing the Condition of the New Covenant, yet this is not properly our Righteousness, by which we are justified, though without it we cannot be justified, because not partake of Christ's Righteousness. 27.

5. The rejecting of Christ may be considered; 1. As the receiving of Christ is a Duty Commanded. 2. As the receiving of Christ is the Condition of Pardon and Salvation offered. In the former respect; the rejecting of Christ is properly a sin, and so against the Law, though aggravated by the Gospel, in that Christ is rejected notwithstanding all the benefit to be obtained by him. That the Law doth not speak of Christ, is nothing; for it speaks of obeying God in all his Commands, and so implicitly it speaks of receiving Christ, when God doth command it. In the latter respect the rejecting of Christ (I think) doth not properly bring a new guilt, but only continue and aggravate the former.

6. But *recurret questio*, viz. Whether the New Law doth require the Condition as our Righteousness: it seems to me to require it only to that end, that Christ's Righteousness may be imputed unto us, and that so by that Righteousness we may be justified.

7. Faith, as a Duty, is a Conformity to the Law, though

though a partial and imperfect Conformity unto it, and so there's no being justified by it. As a Condition, it is a conformity to the Gospel, but no Righteousness by which we are justified, though a Condition upon performing of which we are justified by Christ's Righteousness.

8. I deny that there is any other condemnation of the Gospel, but only a not-freing in some case from the condemnation of the Law.

9. The Condition being considered merely as a Condition, and not as a Duty, to object that we have not performed the Condition, is not to bring a new Accusation, but only to take away the Plea, why the old Accusation should not prevail against us.

10. The performance of the Condition of the New Covenant, being designed to that use, which you mention, *viz.* [to be the sinners self-denying acknowledgment of his sin and misery, and insufficiency to deliver himself] it doth hence rather follow, that properly it is not our Righteousness, by which we are justified, though it be required of us to that end, that we may be justified by Christ's Righteousness.

11. That the Condition is not of so large extent as the Duty commanded, seems not to the purpose, the Question being of the Condition as a Condition, not as a Duty. Faith as a Duty (I grant) is part of our Personal Righteousness; but that is not it by which we are justified.

12. As the Condition is a Condition, and no more, so the performing of it is no *Justitia* at all: as it is a Duty, so indeed the performing of it is *Justitia particularis*, & *secundum quid*, as the performing of every Duty is: but such a *justitia* I dare not rely on for Justification. Whereas you say, That Christ's Righteousness is not simply our Universal Righteousness; it is true, if by [simply] you mean [absolute, & nullâ interpositâ conditione] otherwise our Universal Righteousness it is, so that we have no need of any other Righteousness for our justification, though we have need of some thing to that end, that we may partake of Christ's Righteousness, and be justified by it.

28.

13. The Gospel as distinct from the Law, doth shew us our Remedy; the Law as distinct from the Gospel, doth

doth prescribe unto us our Duty. Or if the Gospel also doth prescribe unto us our Duty, yet no other Duty, though upon other terms than the Law doth prescribe. However, though the performing of the Duty be in some sort our Righteousness, yet it is not that Righteousness by which we are justified. Still I distinguish of Believing considered as a Duty, and considered as a Condition. As a Duty, it is our Righteousness, but not that whereby we are justified; as a Condition, it is that whereby we are justified, but not our Righteousness; it is only that whereby we receive Righteousness, viz. the Righteousness of Christ, that Righteousness indeed by which we are justified. Whereas you say, [*The difference of the two Laws or Covenants, is the main ground which shews the necessity of a Two-fold Righteousness*]. The necessity of a Two-fold Righteousness is not denied, but only the necessity of a Two-fold Righteousness unto Justification.

This Two-fold Justification seems to be a new conceit. *Ibid.* I remember not that you spake any thing of it in your *Aphorisms*; neither (I think) will it easily be granted because of your Positions and Suppositions, but rather they will be rejected, as inferring that which is not to be admitted. For truly where the Gospel doth speak of more Justifications than one, (in that sense as we treat of Justification) I am yet to seek.

From a Two-fold Covenant you infer a Two-fold Justification. *Ibid.* But is there a Two-fold Covenant, by which we are or may be justified? I conceive, we are justified only by the New Covenant. For *by the Deeds of the Law (the Old Covenant) shall no flesh be justified*, Rom. 3. 20. See also *Acts* 13. 39.

1. To be accused as an Unbeliever, and a Rejecter of Christ, &c. is to be accused as a sinner, and as one that did not continue in all things written in the Law to do them. For else Unbelief and rejecting of Christ were no sin; that Christ is not spoken of in the Law, is nothing, as I have shewed before. 2. That Accusation (that a Man is an Unbeliever, and a Rejecter of Christ) if it be made good, doth leave a Man to the Law, and makes all its Accusations to be in force against him, with aggravation of his Sin for contempt of Mercy.

29. For the Authors which you cite, I can examine but few of them, because I have them not. *Bradshaw* (so *De Justif.* far as I see) makes nothing for you. He saith, *Bona c. 24. §. 21. opera quodammodo justificare dicuntur, quod fidem, et samque adeò justificationem nostram arguendu, ac comprobando, utramque ista ratione justificent.* This is but what others say, That Faith doth justify the Person, and Works justify the Faith: and that is indeed no more than what all Protestants do say, *viz.* That Works declare and manifest Faith to be such as whereby the Person is justified: and that therefore a Man is said to be justified by Works, because thereby he appears to have Faith, whereby he is justified.

Ibid.
§. 23. Again he saith, *Obedientia non minus quàm ipsa (ex quâ oritur) fides ad salutem aeternam est nobis necessaria, utpote sine quâ justitiam Christi imputatam prodesse nobis posse spes nulla existat.* This is but what Protestants generally acknowledge, That Obedience is necessary as a Fruit of Justifying Faith; so that without Obedience it is in vain to think of being justified by Christ's Righteousness: Yet is not our Obedience therefore a Righteousness, by which we are justified.

Ibid.
§. 25. Again he saith, *Cujuslibet Christiani, quicum actum Deus in gratiam redit, duplex est Justitia; Imputata una, Inherens altera.* But he doth not say, That we are justified by Inherent; as well as by Imputed Righteousness: He is as far from that as other Protestants generally are; and other Protestants generally are as ready to assert the necessity of that Two-fold Righteousness, as he is.

Ibid.
§. 26. Again he saith, *Per justitiam Christi nobis imputatam non possumus dici absolute sive omni modo justis, &c.* He means, We are not freed from future Obedience, though we be freed from the guilt of Disobedience. This (except Libertines) none, I presume, will deny. But all this, as to the Controversie betwixt us about a Two-fold Righteousness requisite unto Justification, is (that I see) just nothing. But concerning *Bradshaw*, and the places which you point at in him, I observe, that §. 21. is twice so figured, and therefore which of the two you did intend, may be a question. I before noted what is in the former; but in the latter there is something, which peradventure you intended, though I judg it as little to

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your purpose as the rest. He saith, *Nova Nostra Obedientia pro gradu suo, & mensurâ, etiam iustitia nostra dicitur, quâ & formaliter, inherenter, habitualiter, sive ex operibus iustis (pro ipsius modulo) coram Deo etiam verè dicamur, utpote cuius ratione pro iustis ex parte à Deo ipso censemur, cuiusque intuitu etiam in foro divino aliquo modo (si id opus esset) iustificari possumus.* But, 1. you see what mincing of the matter here is; [*Pro gradu suo & mensurâ: Pro ipsius modulo: ex parte: Aliquomodo: si id opus esset*]. This is not to the Point we have in hand, who speak of universal and entire Justification. 2. Here he makes against you; for he clearly makes Inherent Righteousness imperfect, [*cuius ratione pro iustis ex parte à Deo censemur*] whereas you hold all Righteousness to be perfect, or none at all. What you mean by citing *Wotton de Reconcil. part 1. lib. 2. cap. 18.* I cannot imagine, for nothing do I there see for you, but much against you, though touching other Particulars in debate betwixt us. As in the very beginning of the Chapter; *Ex efficientibus Justificationis causis reliqua est Fides, quam Instrumenti locum obtinere diximus.* And the title of the Chapter is, *Quomodo Fides Causa Instrumentalis Justificationem Nostram operetur.* And pag. 100. he cites and approves that of *Downam, Fides sola est, qua nobis ius tribuit ad omnes Dei promissiones in Evangelio consequendas, &c.* And pag. 103. that of our Church; *Nihil ex hominis parte flagitatur ad ipsius justificationem, præter veram & vivam fidem.* And immediately after he adds; *Næque tamen hæc Fides spem, dilectionem, timorem, penitentiam excludere censenda est, quasi ad eum, qui iustificandus est, non pertinerent, sed hæc omnia ab officio iustificandi (N. B.) significantur penitus excludi. Atque hoc quidem iustificandi munus soli Fidei convenire, his rationibus ostendo, &c.* The rest of the Chapter is taken up with those Reasons. Now what there is for your purpose, judg you. The next place which you refer me to, is more punctually cited, *viz. part 2. lib. 2. cap. 35. pag. 383.* but neither there do I find any thing that makes for you. He there answers *Bellarmino's Arguments*, whereby he would prove, That *Fides est solus assensus, non etiam fiducia:* But what is this *ad rhombum?* I know not whether you may lay hold on those words,

words, *Fidem Justificansem, sive quatenus Justificat, non esse unam virtutem, nec ullam quidem virtutem, sed justificare omnino, & solummodo ex officio & loco, qua Deus misericors illi sponte & liberè concessit, ut dixi parte 1. lib. 2. cap. 28.* So it is printed, but it should be *cap. 18.* for there are but nineteen Chapters of that Book. What you can gather from this (if this were it you aimed at) I cannot tell, especially he referring us to the other place before mentioned, where there is much against you, but nothing (I think) for you. And as little for your purpose do I meet with in *part. 2. lib. 1. cap. 7. pag. 144.* where he only saith, *Accedat etiam oportet, ut idonei simus, quibus aditus ad Cælum pateat, habitualis justitia sive Sanctitas, de quâ, &c. Mat. 5. 8. Denique vita etiam sanctimoniam, & bonis operibus opus est, ut Regnum Cælestè comparemus, Heb. 12. 14. Matth. 25. 34, 35.* But doth he say, That this Habitual Righteousness (which he maketh all one with Holiness, therein opposing you as I do) is requisite unto Justification? Otherwise that it is requisite, Who doth question? Whereas you next cite *part. 2. lib. 1. cap. 5. p. 127. n. 3, 4.* I doubt whether you did well observe what the Author there meaneth. He only answereth an Argument of *Hemingsius*, denying that which (he saith) *Hemingsius* supposeth, *viz. Eandem justitiam esse viam ad vitam æternam, cum in Lege, tum in Evangelio.* But of a Two-fold Righteousness he there makes no mention; not (I say) of a Two-fold Righteousness required of us at all, much less required of us, that thereby we may be justified. He saith indeed, *Quid enim si Lex Dei in decalogo sit norma illius justitiæ, quæ est via Vita Eternæ? Si præter hanc in Lege præscripta sit alia via in Evangelio constituta, quid impediet, quo minus justificetur quispiam sine Legis impletione?* He doth not mean, That the Righteousness prescribed in the Law; is one Righteousness, and the Righteousness constituted in the Gospel another Righteousness, whereby we are justified; but that we are justified only by this latter, and not at all by the other. He was far from thinking of your Legal and Evangelical Righteousness, as being both necessary unto Justification; he only asserts Evangelical Righteousness as necessary in that respect, which Righteousness he makes to consist merely in remission of sins.

sins. See *part. 1. lib. 2. cap. 2. n. 12. & cap. 3. per totum*. To the very same purpose (*i. e.* nothing at all to yours) is that *Ibid. cap. 6. p. 138. n. 2.* where he taxeth *Hemingsius* for taking it as granted, *Nullam esse justitiam, vel injustitiam, nisi in Lege praestitâ, vel non praestitâ*: And then he saith, *Nam si alia sit justitia, qua Lege non continentur, fieri potest, ut alia etiam sit via Aeterna Vita consequenda*. He doth not grant (as you seem to understand him) that *Justitia, qua in Lege continentur est una justitia, qua ad Justificationem à nobis requiritur*; for that indeed he denies, and saith, That there is another Righteousness now in the Gospel ordained for that end; and remission of sins (as I said) he makes to be that Righteousness, even the only Righteousness by which we are formally justified. Immediately after indeed he adds that which I cannot allow; *Verum nec peccatum quidem Legis in Decalogo cancellis circumscriptur*. This is not directly to the Point now in hand; yet because it may reflect upon it, and somewhat we have about it afterward; I therefore think meet to note it by the way, and say, That if it be as he saith, then (it seemeth) *St. John* did not give us a full definition of sin, when he said, *Sin is a transgression of the Law*; but of that more hereafter. *Wotton's* Argument is of small force; *Fides (inquit) in Christum crucifixum non praecipitur in Lege*: but I have before him, shewed that it is otherwise. He himself presently after cites that, *1 Joh. 3. 23.* [*This is his Commandment, That we believe, &c.*] Now the Law contained in the Decalogue, requires us to do whatsoever God commandeth; for if we do not so, we do not make him our only Lord God, as the Law requireth. That the Apostle doth oppose (as he saith) Faith to the Law, *Gal. 3. 12.* makes nothing for him. For Faith, as a Duty, is required in the Law, though as a Condition it be required only in the Gospel. Neither doth that advantage him, which he also objecteth, That the Law hath nothing to do with Christ as Mediator, *Gal. 5. 4.* For though the Gospel only hold out Christ as Mediator to be believed in; yet Christ being so held out, the Law doth require us to believe in him. For the Law doth require a belief of every Truth that God doth reveal, and a performance of every thing that God doth enjoyn. Now for *Lud. de Dieu*, If the Justification which

he speaks of, *Quâ ut sanctificari ac regenerari absolvimur à falsis Diaboli & improborum criminationibus*, be meant of some particular Acts, of which we are accused, it is but such a Justification as the Reprobates themselves may partake of, who may be accused of some things whereof they are not guilty. See *Bradshaw de Justif. cap. 25.* If it be meant of our estate in general, (as I suppose it is) then this is indeed no distinct Justification, but only a confirming of the other. For in vain do we pretend to be justified by Faith, (by which alone *de Dieu* grants we are justified) so as through Christ to be freely acquitted from the guilt of our sins, if yet we remain unregenerate and un sanctified. By the way I observe, That *de Dieu's* words are against you, [*Jacobus non agit de Justificatione, quâ partim fide, partim operibus peragatur*]. Thus much I had said in reference to this Author before I had him upon the Epistles; but now that I have him, I shall speak more fully to him, or to you of him, from that other place to which you remit me, *viz.* his Notes on *Rom. 8. 4.* There he speaks likewise of a Two-fold Righteousness, and of a Two-fold Justification, yet so as but little to patronize your Cause. Besides Imputed Righteousness, which we have in Christ, there is also (he saith, and who doth not?) an Inherent Righteousness which we have in our selves. The former Righteousness (he saith) is that, *Quâ nos Deus, etsi in nobis ipsis Legi adhuc difformes, plene tamen, ipsius etiam Legis Testimonio, justificat, eisque pro omnino conformibus habet in capite Christo: de quâ justificatione Apostolus supra, cap. 3. & 4. & 5. multis disputavit. Altera est, de quâ, Rom. 6. 13. Ephes. 4. 24. I Joh. 3. 7. Quâ nos Deus per regenerationem in nobis etiam ipsis Lege ex parte conformatos, ex parte nunc justificat, & indies justificat magis ac magis, prout incrementum capit regeneratio, ac justificabit plene, ubi perfectio advenrit, de quâ Justificatione agitur, Jac. 2. 21, 24. Apoc. 22. 11. Mat. 12. 37. I Reg. 8. 32. Hanc justificationem Opera Legis ingrediuntur; ut primam constituit sola Fides, i. e. justitia Christi fide imputata, non opera; sic alteram constituunt opera, non fides.* Here, 1. he makes Inherent Righteousness imperfect, and so also the Justification which doth arise from it. By this Righteousness we are but *Legi ex parte conformati*, &

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ex parte nunc justificati: But Imputed Righteousness, and Justification by it, he acknowledgeth to be perfect: hereby we are *plene justificati*; *tanquam Legi plene conformes in capite Christo*. 2. He makes Faith only, *i. e.* (as he explains it) the Righteousness of Christ imputed by Faith, that whereby we are fully and perfectly justified. Now you make all Righteousness, as such, perfect: for otherwise you make it to be no Righteousness if it be imperfect. And you make Faith and Works to concur unto the same Justification, though you distinguish of the Inchoation, Continuation and Consummation of it. You also make Faith properly taken to be the Righteousness (though not the only Righteousness) by which we are justified. So that *de Dieu's* Opinion and yours are much different.

Again, *Sola Fides (inquit) amplectens istam obedientiam (sc. Christi) imputatur in justitiam, Ibid. p. 104.*

And pag. 105. *Fidei imputatio est in justitiam perfectam, qualis est Obedientia Christi. Operum imputatio in imperfectam, qualia sunt ipsa Opera in hac vita.*

And pag. 109. he cites *Bucer in Colloq. Ratisb.* as agreeing with him, and saying thus, *Dixeramus nos, secuti Apostolum, & omnem Scripturam, duplicem esse Sanctorum justitiam, quã justi sunt coram Deo & hominibus. Unam Christi, perfectam, quã illis spes omnis gratia Dei, & salutis vitæque sempiternæ tota nititur. Alteram in ipsis per Spiritum Christi inchoatam, quã confidere non debent, propter quod ea imperfecta semper est, dum hæc vivunt, & Deo non nisi ex liberali & infinita ejus misericordia, & merito Christi probari non potest. Hæc justitia nemo justificatur coram Deo justificatione vitæ.----Justitiam hanc Inchoatam sentimus esse quidem veram & vivam Justitiam, Dei præclarum & eximium donum, vitamque novam in Christo hæc justitiã constare, omnesque Sanctos hac ipã quoque justitiã justos esse, & coram Deo, & coram hominibus, & propter eam Sanctos quoque à Deo justificari justificatione Operum, i. e. comprobari eos à Deo, laudari, & remunerari. Attamen quamlibet hæc justitiã sit vera ac viva, & suo etiam modo (N. B.) justificans, tamen non esse ejusmodi, non sic veram vivam & solidam, ut quisquam Sanctorum justificari ea possit justificatione vitæ,*

vita, multo minus ut sit ipsa iustitia vel iustificatio vita.

Thus then *de Dieu* in the Matter it self doth not differ from other Protestant-Writers, who generally hold, That the Righteousness of Christ imputed to us, is that by which we are fully and perfectly justified; and yet we must also have Inherent Righteousness, which will justify us in some sort, but not fully and perfectly, because it self is imperfect.

For *Placcus* I have him not; but because you alledge his words, I will say something to him. He speaks indeed of a Two-fold Accusation, and of a Two-fold Justification. But, 1. he seems to differ from me and others only *modo loquendi*. For he saith, *Ab accusatione priore (qua sc. obijcitur nos esse peccatores) sola fide iustificamur; qua Christi gratiam & iustitiam amplectimur: à posteriore, (qua obijcitur nos esse infideles) iustificamur etiam operibus, quatenus ipsa Fides (N. B.) ostenditur.* This seems to be in effect the same with that of *Macco-vius, Conciliationem hęc (inter Paulum & Jacobum) hanc ponunt Theologi, & quidem ex Scriptura, sola Fides nos iustificat apprehensivè, opera declarativè.* 2. To speak properly, they are not (I think) two distinct Accusations. For to omit this, That to be *Infideles*, is to be *Peccatores*; and so the one Accusation doth include the other: To omit this (I say) the latter Accusation is but a re-inforcing of the former. Thou art a Sinner, saith the Accuser, and therefore to be condemned. Not so, saith the Party accused, for I am a Believer, and therefore justified. Hereupon the Accuser replies, Nay, it is not so as thou pretendest, thou art indeed no Believer, therefore the guilt of thy sins is upon thee, and thou art under condemnation. All this is but one Accusation, prosecuted and confirmed against a Plea made against it. If they were distinct Accusations, then we might be freed from the one, and yet be condemned by the other: but it is here quite otherwise. For the force of the former Accusation doth depend upon the latter; neither are we freed from the former, except we be freed from the latter; whereas you seem to carry it so, as if we were first justified from the former Accusation, and then were again to be justified from the latter: this seems to be the result of your Opinion.

*De Fide
Justif.
Disp. 12.*

1. Because I grant Faith to be required of us, that so Christ's Righteousness may become ours, do I therefore make Faith it self to be our Righteousness, viz. that whereby we are fully justified. A part of Inherent Righteousness (I grant) Faith is, by which we may be justified in some measure; but that is not the justification here enquired of. 2. You should not put me to prove, That your Assertion is without Scripture; it is sufficient for me to say it, until you alledge Scripture for it. 3. Christ's Satisfaction is solely and wholly our Righteousness, whereby we are justified from all Condemnation, though except we believe in him, we cannot enjoy that benefit by him; See *2 Cor. 5. ult.* and *Acts 13. 39.* (p. 36.)

4. The New Covenant doth hold out unto us Christ's Righteousness to be made ours by Faith, that so we may be freed from the Condemnation of the Old Covenant, to which Condemnation we are left, if we believe not; and our Condemnation will be so much the sorer, by how much the sin in neglecting so great Salvation is the greater. 5. I confess indeed that there is more than Faith in the Condition of the New Covenant, but not as to Justification. For that which you add, [*James saith, We are justified by Works, and Christ by our Words*]; the question is not, Whether we be said to be justified by our Works or Words; but how and in what sense we are said to be so justified. There is a Particular Justification, and a Declarative Justification; thus we are justified by our Works and Words: but a full and formal Justification is only by Christ's Righteousness through Faith imputed unto us. 6. To say, That we are healed partly by the Medicine, and partly by the Application, I still think to be improper; neither do you bring any thing, whereby to shew the propriety of it. The Application of the Medicine is indeed requisite, yet it is the Medicine properly that doth heal, though not except there be an Application of it. Common Speech is not always Proper Speech; neither can any that are acquainted with Scripture, and know how to distinguish between Proper and Improper Speeches, think it strange that there are improper Speeches found in Scripture. What will you say of those, [*This is my Body*] [*The Rock was Christ*] and a hundred such-like? For Rules of Logick, if you had made use of any, I might have considered of them. 7. May

not a Similitude illustrate, though there be such a difference as you speak of, betwixt that from which it is fetched, and that to which it is applied? But why do you joyn Repentance and Obedience with Faith in point of Justification; I speaking only of Faith, and you as yet having said nothing for the joint interest of the other? 8. In your *Aphorisms* you plainly assert two distinct Righteousnesses, as requisite unto Justification; that there you make them subordinate, is more than I observe. But though Faith be subordinate unto Christ's Satisfaction in the matter of Justification, yet that we are justified by Faith as a distinct Righteousness, I cannot yeeld, no more than that the Application of a Medicine is a distinct Medicine by which one is healed. I am glad that you plainly disclaim a Coordination of Christ's Righteousness and Faith in the Work of Justification: But if they be but subordinate, then (me-thinks) they should not be two distinct Righteousnesses, by which we are justified. I see not how we can be justified (I speak of an Universal Justification, opposite to all condemnation, that which *Bucer* calls *Justificationem Vitæ*) both by the Righteousness of Christ imputed to us, and also by our own personal Righteousness. You say, [*A Man having a Medicine, and not applying it, may properly be said to die for want of Application*]; but to speak properly, I think, It is not the want of Application of the Medicine, but the Disease that doth kill the Man: So though a Man wanting Faith shall be condemned, yet take Faith merely as a Condition, not as a Duty, it is not properly the want of Faith, but Sin that is the cause of his Condemnation; though his want of Faith may as aggravate his Sin, so increasè his Condemnation.

*Apud.
Lud. de
Dien in
Rom. 8.4.*

*Ibid.
20. 108.*

(p. 36.)

That I speak your words, is more than I do know. How Christ's Righteousness may be called our Legal Righteousness, I shewed by *Rom. 10. 4.* viz. as serving us instead of that Righteousness which the Law required of us, and for want of which the Law otherwise would have condemned us. Neither did I blame you merely for calling Christ's Satisfaction our Legal Righteousness, but for making another Righteousness of our own, which you call our Evangelical Righteousness, necessary unto Justification. Now also you overlook that, which I alledged about Christ's Satisfaction, as being our Evangelical Righteousness.

1. Doth

1. Doth the Old Covenant prescribe Christ's Satisfaction as our Righteousness? You said a little before, [*Ibid.* 110. *do not think, that Christ's Righteousness of Satisfaction is that which the Law required*]; as if I said, That the Law did require it; whereas I meant only this, That the Law required Satisfaction, and Christ made it for us, so that Christ's Satisfaction serveth us instead of that Righteousness which the Law required of us, and so may be called our Legal Righteousness. But the New Covenant doth hold out Christ's Righteousness to be apprehended by us, and made ours by Faith, that so thereby we may be justified. Where the Scripture speaks of a Two-fold Righteousness so as you do, or how this makes for the untolding of the main Doctrine, or tends to heal our Breaches, I do not see: You affirm these things, but do not prove them. 2. What plain ground you laid down in your *Aphorisms* for that Two-fold Righteousness, I do not know: What I could observe any way Argumentative, I was willing to examine, and so am still.

1. If it imply Blasphemy, to say, That Christ repented, and believed for us; Doth it follow that Faith or Repentance is our Righteousness, by which we are justified? Can nothing be required of us, and performed by us, but it must therefore be our Righteousness, and by it as our Righteousness we must be justified? 2. The Scriptures which I alledged, (viz. *Rom. 9. 29. & 10. 6. Gal. 5. 5. and Rom. 3. 22.*) do sufficiently distinguish Faith from that Righteousness, whereby we are justified, and shew it to be only a means, whereby we partake of Christ's Righteousness, and so by that Righteousness of Christ are justified. The Argument (I think) is good, notwithstanding any thing you say unto it. Faith is only a means whereby Christ's Righteousness is imputed unto us unto Justification: Therefore it is not that Righteousness by which we are justified, *River* speaking of the Remonstrants faith, *Volunt igitur Fidem cum operibus venire in partem justitia debita, & Fidem justificare, non Relative, ut organum apprehendens objectum, sed Inberenter, &c. Hoc iniquitatum mysterium, &c.* *De Fide Justif. §. 15. & 16.*

1. You might easily know what I meant by [Simply *Ibid.* and Absolutely justified in the sight of God], if you did well consider the other Members of the distinction, viz. to be wholly freed from all Condemnation; the same

that Mr. Bradshaw meant by Universal Justification: You know sufficiently the distinction betwixt *Simpliciter* or *Absolutè*, & *secundum quid*. Bradshaw having said, *Hoc modo (sc. justificatione particulari) non Electi soli, sed & Reprobis ipsi coram Deo Justificari possunt*: Adds immediately, *Neutri vero eorum absolute hoc modo justificari possunt. --- Hoc modo justificari non est penitus à peccati reatu, sed ab hujus vel illius peccati imputatione injustà liberari.* 2. Comparative Righteousness I shewed to be but a less degree of Unrighteousness: but Ironical Righteousness is down-right Unrighteousness, whereas a less Unrighteousness in comparison of a greater, is a kind of Righteousness. *Minus malum respectu majoris habet rationem boni.* 3. I do not deny the Righteousness of Faith, though I deny Faith to be that Righteousness by which we are justified. Though our Salvation depend upon our Faith, and sincere Obedience, yet are we not therefore justified by Obedience, but *Declarativè*, as it is the fruit of Justifying Faith; nor by Faith, but *Apprehensivè*, as by it we apprehend and receive Christ's Righteousness.

Ibid.
& 32.

De Justif.
Habit.
cap. 22.

Ibid.

1. I never doubted, much less denied Faith to be a part of Inherent Righteousness. 2. It is indeed a strange Righteousness, that will not justify so far forth as it will reach: but it is not strange to Protestant-Divines, that Inherent Righteousness cannot reach so far as to justify in that sense as we speak of Justification. *Illud concedimus, (inquit Daven.) esse in omnibus justificationis justitiam quandam inherentem, quam si formalem causam statuam Justificationis, (liceat enim vocabulum procludere) non repugnabimus: sed prædicta Justificationis, quæ respondet stricto examini Cælestis Judicis, nec formalis, nec meritoria esse nullo modo potest.* And he lays down these two Positions; 1. *Christi Mediatoris, in nobis habitantis, atque per Spiritum sese nobis unientis, perfectissima Obedientia, est formalis causa justificationis Nostræ, utpote quæ ex donatione Dei, & applicatione Fidei fit nostra.* 2. *Justitia per Spiritum Christi nobis impressa & inherens, non est formalis causa, per quam stamus justificati, hoc est, per quam liberati judicamur à damnatione, & acceptati ad vitam æternam, tanquam eadem digni per hanc qualitatem nobis inherentem.* That you may not catch at the word [digni], he afterward expresseth it thus; *Atque hic ne inane de vocabulis*

Ibid.
cap. 26.

cabulis velitationem instituamus, illud promittendum nos per formalem causam Justificationis nihil aliud intelligere, quam illud, per quod stamus in conspectu Dei à damnatione liberati, innocentes, gratificati, & ad vitam æternam acceptati. And the whole Chapter is to prove that *Inherens Justitia non est formalis causa Justificationis Nostra coram Deo.* But it is a needless labour to cite Authors to this purpose. For what more common with our Divines (I speak of such as are of chief note) than to acknowledg Inherent Righteousness, and yet to deny that we are justified by it? What you mean, when you yeeld that we are not universally justified by Faith, I do not well understand. For if you mean (as you seem to do) that we are not freed by it from the Punishment of the Old Covenant, but only from the Punishment of the New Covenant; 1. I know no Punishment of the New Covenant, but a leaving to the Punishment of the Old Covenant, with an aggravation of it for contempt of Mercy offered. 2. Faith, though not as our Righteousness, yet as the means whereby we partake of Christ's Righteousness, doth free us from the Punishment of the Old Covenant, viz. Death. For *the Just shall live by Faith, Rom. 1. 17.* And in that sense Faith doth universally justify us. For *being justified by Faith, we have peace with God, through our Lord Jesus Christ, Rom. 5. 1.* Whereas you speak of justifying against the Accusation of Non-performing the Condition of the New Covenant; I must still tell you, That taking the Condition meerly as a Condition, the Accusation of non-performing it, is but a confirming a former Accusation of being guilty of the breach of the Old Covenant, and therefore to be condemned, as having no relief from the New Covenant, the Condition of it being not performed. 3. If I do ill oppose the Righteousness whereby we are justified, and the Righteousness whereby we are sanctified, as if the same thing might not be both; then waltare the Papists, who confound Justification and Sanctification. *Duraus* the Jesuite, in his *De- Duraus*
sence of Campian, saith, Nova hac, Whitakere, Theolo- Advers.
gia est, nos per gratiam infusam, vita novitatem ac Whitak.
sanctificationem adipsi, minime tamen justificari.
At qua re, obsecro, Scriptura docuit justificationem à
Sanctificatione distinguere? The same Righteousness
 that

that doth sanctifie, cannot also justifie; because that Righteousness, which doth sanctifie, doth it but in part; but that which doth justifie, must do it fully, or else it is to little purpose. For (as *Bradshaw* observes) even *the Reprobate as well as others, may have a particular Justification*. 4. The Texts which I cited, (*Luk. i. 75. Ephes. 4. 24. Psal. 147. 17. Apoc. 22. 11.*) seem to me to make the terms [*Righteousness and Holiness, Righteous and Holy*] equipollent: and that Text, *Psal. 145. 17.* speaks not of God's People, but of God himself, which (it seems) you did not observe. And why should you call it *tautologizing*, when two words are joined together as Synonima's? What is more frequent in Scripture than this? It hath more shew of tautology, when divers sentences importing the same thing, are joyned together; which yet is very usual. And as the Scriptures, so also our Divines do promiscuously use the words [*Righteousness*] and [*Holiness*]. *Davenant, Hanc ergo qualitatem iustitia, sive Sanctitatis, quam Deo imprimi hominibus renatis, negamus esse causam formalem justificationis, &c. So Ames. Non excluditur iustitia, seu Sanctitas inherens, &c.* 5. The Matter of our Righteousness, is that which is conformable to the Law: *Iustum est, quod est secundum Legem; Inustum, quod contra Legem;* and so by your own confession is the matter of our Holiness.

32.

1. They are no vulgar Divines, that say, Our Inherent Righteousness is imperfect; yea, and make this one principal Argument to prove that we are not justified by Inherent Righteousness. *Fides, & spes, & Charitas* (inquit *Whitakerus*) *nos iustos aliquo modo faciunt, sed imboatè, non absolute. Lud. de Dieu,* and in him *Bucer* were cited before. Hear now *Davenant*; *Ipsa* (inquit) *iustitia inherens, in se considerata, qualis reperitur in peccatoribus, imperfecta est, atque caret illis perfectionis gradibus, qui ad justificationem perfectam necessario requiruntur. Vide etiam Ibid. cap. 23. ad Arg. 6.* Thus also *Amesius*; *Iustitia quâ justificatur homo coram Deo, debet esse perfecta: Sed iustitia nobis inherens, non est talis. Ergo. Worton* speaks not only for himself, but also for others, even our chiefest Divines; *Lutherus, Melancthon, Calvinus, & Chemnitius, eâ potissimum causâ (N. B.) nos insusâ & inherente iustitiâ*

stis à justificari non posse contendunt, quòd illa in nobis ita imperfecta sit, ut in Dei conspectum, cum ad iudicandum accedat, prodire non audeat.

And again ; *Nihil profectò causa erat, cur Vasquez, Ibid. in 1. 2. Diss. 202. n. 26. tantopere huic argumento cap. 23. consideret, ut illo potissimum nsteretur ; Perfectio nostra iustitia (inquit Vasques) non debet probari ex quibusdam Scriptura testimoniis, in quibus commendatur perfecta & integra charitas, sed potius ex illis, in quibus docemur nobis inesse iustitiam. Nam iustitia non est, qua vera, & perfecta non est.*

And again ; *Iustitia nostra habitualis nobis à Deo infusa, non est perfecta. Ibid. Respondent nostri lib. 2. c. 16. Theologi iustitiam illam habitualemente imperfectam. & c. 19.* I will add one more, whom both you and I reverence, viz. *Of the Mr. Blake, He having spoken of some (he names none, Covenant, but you know, I suppose, whom he meaneth) who grant ch. 16. p. 10 Holiness to be imperfect, but will have Righteousness (our Personal Righteousness) by all means to be perfect ; he adds, [This and much more to assert a personal perfect Inherent Righteousness, as is said] all which, as it is here held out, to me is new, and I must confess my self in ignorance all over. I never take Imperfect Righteousness to imply any such contradiction, no more than Imperfect Holiness. Isaiah (I am sure) saith, All our Righteousnesses are as filthy Rags, &c. See more afterward.*

2. I take Righteousness to be a Conformity to the Law, which Conformity may be more or less perfect, as one may more or less come up to the Rule set before him. If I over-slipt any thing in your *Aphorisms*, you might have directed me to it ; otherwise to search for it, may prove both a tedious and a fruitless labour.

That one thing may be more or less like another, is most *Ibid.* evident, so that if all the wit in the World should conspire against it, yet one might as easily demonstrate it, *Alia alio* as he did, who to prove *dari motum*, when one had dis- *amicior,* sputed against it, rose up and walked. Is not the Simi- *& simili-* litude sometime more, sometime less, that is betwixt Pa- *or, Alted.* rents and Children, and betwixt Children of the same *Metaph.* Parents, especially Twins ? and so in other things ? To *lib. 2. c. 9.* deny this, what is it but to put out mens eyes, or to bid defiance unto common sense ? *Relata recipiunt magis & Lrg. 1. 1. c. 7.*

minus,

minus, saith *Burgerſdicius*. Yet he saith, *Recipere magis & minus non convenit omnibus Relatis*. Surely there is great difference betwixt *Similitudo* and *Aequalitas*, so that neither *Scheibler* nor any Man else must think to carry it so, as if there were *eadem utriusque ratio*; so that because *Aequalitas consistit in indivisibili*; therefore *similitudo* must do so too. Perfect Righteousness indeed is *quadam Aequalitas*, not simply all Righteousness. That an Action cannot be conform to the Precept, except it be perfectly conform, you must prove as well as assert, before I can assent. I could yet see no reason to doubt of that which Mr. *Blake* saith, [*As an Image carrying an imperfect resemblance of its Samplar, is an Image; so Conformity imperfectly answering to the Rule, is Conformity likewise*].

Of the
Coven.

c. 16. p. 111

33.

1. You do not well to confound Conformity and Equality. And though the Law require perfect Conformity, which none can perform, it doth not follow that imperfect Conformity is none at all. If a perfect Conformity to the Law could be performed by us, then we should be justified by the Law, which we cannot be: yet the Regenerate conform to the Law in some measure, and so it behoves us to do; For then shall I not be ashamed, when I have respect to all thy Commandments, Ps. 119. 6. I let pass your Second and Third. Ad 4. I do not speak of Qualification considered absolutely, but in reference to the Rule. Mr. *Blake* saith well, [*Neither do I understand how Holiness should be imperfect, taken materially, and Righteousness perfect, taken formally, in reference to a Rule. We may (for ought I know) as well make Holiness formal, and refer it to a Rule, and Righteousness material, in an absolute consideration, without reference to any Rule at all. And in such consideration I do not know how there can be perfection or imperfection either in Holiness or Righteousness; it is as they come up, or fall short of the Rule, that they have the denomination of perfection or imperfection*]. Holiness and Righteousness are opposite unto sin: therefore formally considered, they are a Conformity to the Rule, as Sin is a deviation from it. The Conformity therefore of our Actions and Dispositions to the Rule is not (as you say) the matter of our Righteousness, but (as I conceive) it is the form; and our Actions and Dispositions

Loc. cit.

ons themselves are the matter of it, viz. of our Personal and Inherent Righteousness; and so of our Holiness. The Rule of Righteousness (to which as we conform more or less, we are more or less righteous) is the Law, the sum whereof is contained in the Decalogue: therefore it is said, That Believers are under the Law as a Rule, though not under it as a Covenant. For *Pana Evangelica*, of which you speak, I have said enough of it before.

To your Queries and Objections, I answer, Ad 1. *Ibid.*
 Christ doth justify the Unrighteous, God doth justify & 34.
 the Ungodly, *Rom.* 4. 5. But how? They were un-
 righteous and ungodly before they were justified; they
 are not so when they are justified, though it is not their
 Personal Righteousness or Godliness whereby they are
 justified. *Know ye not that the Unrighteous shall not*
inherit; &c. *And such were some of you, but you are*
washed, &c. *1 Cor.* 6. 9, 10, 11. That of *Tarnovius*,
 cited by Mr. Ball, is useful here; *In Scriptura saepe res*
dicitur quod paulò ante fuit, ut ceci vident, surdi au-
diunt, claudi ambulant, &c. Ad 2. The Law doth
 not justify any but such as are perfectly righteous; there-
 fore they that are imperfectly, though truly righteous,
 cannot be justified by it. *Sumus verè justì*, (saith *Da-*
De Just.
venant) *non putativè, si respiciamus justitiam no-*
Hab. c. 23.
stram habitualem: sed hac vera justitia est adhuc im-
ad Arg. 7.
choata & imperfecta. And again, *Sanctificationem no-*
Ibid. ad
stram non putativam & fictitiam, sed veram & realem
Arg. 8.
statuimus. *Bellarmini autem Dialecticam, qui inde*
concludit nos justificari justitia inherente, putativam ar-
bitramur, & fictitiam. And why should not Imperfect
 Righteousness be acknowledged True Righteousness, as
 well as Imperfect Holiness is acknowledged True Holi-
 ness? That of the Apostle, *Ephes.* 4. 24. [*in Righteous-*
ness and true Holiness]; or, as the Original hath it, [*in*
righteousness and holiness of Truth], attributes Truth as
 well to Righteousness, (though imperfect) as to Holi-
 ness. *Genitivus Veritatis* (saith *Calvin* on the place)
loco Epitheti positus est, qui tam justitia, quam sancti-
satis convenit. Ad 3. You seem quite to mistake the
 meaning of that in *James* 2. 10. It makes nothing against
 an Imperfect Righteousness, but only shews, That re-
 spect must be had to one Precept as well as to another be-
 cause

cause though a Man should keep the whole Law, and yet offend in one point, viz. so as wholly to wave it, and to have no respect unto it, he were guilty of all, his Obedience were indeed none at all. For to obey, is to do that which is commanded, because it is commanded. Now he that doth any one thing *eo nomine* because it is commanded, will endeavour to do every thing that is commanded. *A Quatenus ad omne, &c.* That this is the meaning of the words, is clear by v. II. See *Calvin* on the place. Ad 4. The Law doth pronounce an imperfect Obeier imperfectly righteous; and therefore if he be left to the Law, to stand or fall by it, he shall not be justified for his Righteousness, but shall be condemned for his Imperfection. Ad 5. The Damned and Devils cannot be pronounced Righteous according to the Law, as the Saints may. Is there no difference betwixt Imperfect Obedience, and Perfect (if it may be called Perfect) Disobedience? The Unregenerate do something that, but nothing as the Law requireth: the Regenerate do something both that, and as, though not so perfectly as the Law requireth. *Licet molus agendi (inquit Daven.) bonus sit, quia agunt ex fide & charitate, tamen gradus in hoc modo deficit, quia non agunt ex tanta fide & charitate quanta ab ipsa Lege precipitur.* It is granted, That the best action of any upon earth is not good and just according to the rigour of the Law; for the rigour of the Law requires it to be perfectly good and just, which it is not. But it follows not, that therefore it is not good and just at all. *Nam aliud est (saith the same learned Author) actionem esse vere bonam, aliud esse pure bonam, & ab omni vitio liberam: sicut aliud est aurum verum, aliud aurum purum, ab omni fece depuratum.* That Rule therefore, *Bonum non nisi ex integra causa oritur, malum ex quolibet defectu,* must be taken *cum grano salis, viz.* so as that the *Defectus* must be either in the substance of the Act, or in some material Circumstance: And of such Actions Dr. *Twisse* (whom you cite) doth speak; *Qui dat eleemosynam vana glorie studio, &c.* There is indeed some defect in the best Actions of the best Men, *quoad gradum:* But shall we therefore deny them to be good, because they are some way defective, and so not perfectly good? And see here I pray, to what you have now brought the matter; even to make Imperfect

De Just.
Act. c. 34.
Asemb. 2.

Ibid.
Cap. 36.
ad rest. 7.

Holiness no Holiness, as well as Imperfect Righteousness no Righteousness. For is not Holiness Goodness as well as Righteousness? Therefore if every defect make Goodness no Goodness, then there is no more an Imperfect Holiness (which yet you grant) then there is an Imperfect Righteousness. Those words, [*Neque putandum est, fieri posse, ut per Legem saltem aliqua ex parte justificemur*] taken in rigore are not true. For then there were no such thing as a particular Justification; neither do they accord with that which I cited before out of *Lud. de Dieu* on *Rom. 8: 4.* to which place you did refer me. Indeed we cannot be so justified by the Law, as thereby to be freed from all condemnation; and this seems to be all that your Author here cited did mean, when he saith, *Si non es Legem transgressus, Lege justificaris: si transgressus es, condemnaris.* But this doth no more prove, That Righteousness must either be perfect, or it is none at all, (though indeed it is none as to absolute and universal Justification) than it doth prove, that there is no Holiness at all, except it be perfect. For doth not the Law require perfect Holiness as well as perfect Righteousness? And is not every transgression of the Law a privation of Holiness, as well as of Righteousness? How then can you admit an Imperfect Holiness to be Holiness, and yet deny an Imperfect Righteousness to be Righteousness? And if our Inherent Righteousness (for of that we speak) must needs be perfect, if it be any at all, must not the same be said of our Holiness, this being a conformity to the Law as well as the other?

1. You do not answer my Question, *viz.* Whether those Orthodox Writers (a multitude of whom you say you could heap up) do make our Personal Righteousness that by which we are justified. If they do not, their calling it Evangelical is to no purpose. 2. It is not preposterous to say, That Righteousness (*viz.* inherent) is required unto Sanctification; it being that whereby we are sanctified, as Imputed Righteousness is that whereby we are justified. You said before, That I did ill oppose that whereby we are justified, as if the same thing might not do both: You grant then (it seems) that Righteousness may sanctify; I think it must, and so is required unto Sanctification. How you can make Inherent Righteousness *ita se habere ad sanctificationem, ut se habet*

Albedo

34.

Albedo ad Parietem, to me seems very strange: rather (I think) *ut se habet Albedo ad Dealbationem*. 3. If you had spoken absolutely without any qualification, [He that affirmeth a Man Righteous, (viz. by Inherent Righteousness) and yet denieth him to be justified, viz. by that Righteousness, contradictheth himself] you had condemned all our famous Divines (I think) of self-contradiction. But your speech being so qualified, as it is, [so far as he is Righteous] I know not at whom it striketh. But though none by the Law of Works can be pronounced perfectly righteous, and therefore if they be tryed by it, all will be found unrighteous, yet doth it not therefore follow, that there is no such thing as an Imperfect Righteousness.

Ibid.

You seem not to dislike what I say, neither do I what you now say. I grant, that the New Covenant is to the wicked an unspeakable mercy, in that by it they may be freed from the condemnation of the Old Covenant: yet until they embrace the New Covenant, they remain under the Old, even under the condemnation of it.

35.

1. Concerning Christ's Satisfaction, how it may be called both our Legal and our Evangelical Righteousness, I have spoken before. Legal Righteousness may either signifie the Righteousness of the Law, *τὸ νόμου*, or the Righteousness which is of or from the Law, *ἐκ τοῦ νόμου*. There is great difference between these two, for the former is asserted, but the latter is exploded, *Rom.* 8. 4. & 10. 5. *Phil.* 3. 9. Christ's Satisfaction may be called our Legal Righteousness in the former sense, not the latter. But in both respects it is our Evangelical Righteousness, as being the Righteousness of the Gospel, *τὸ εὐαγγέλιον*, i. e. the Righteousness which the Gospel doth hold out unto us, and the Righteousness which is of or from the Gospel, *ἐκ τοῦ εὐαγγέλιου*, i. e. the Righteousness which by the Gospel we are made partakers of through Faith. And therefore it is called the Righteousness which is of Faith, *ἐκ πίστεως*, and by Faith, *διὰ πίστεως*, *Rom.* 9. 30. & 10. 6. *Phil.* 3. 9. 2. In that Faith is the Condition, or Instrument (or what any please to call it) whereby Christ's Righteousness is made ours unto Justification, it rather follows, that Faith it self is not properly our Righteousness, by which we are justified,

Some-

Something out of *Rivet* I have cited before to this purpose; hear also what another faith, viz. *Vignerus*, whose Disputation *Rivet* much commends, and thought meet to annex it to his own, *Quidam in fide nostrâ gloriamur, si ex fide justificatio est, ut opéra Evangelico, fact. Christi appositâ fœderis conditione, contra Apostolum, qui ex-fisi inter o-closam esse dicit per Legem fidei gloriationem? Rom. pera Rive-3. 26. -- An possibils est, ut sit fidei instrumentum ac-ti, Diss. 13* *capienda justitia, & simul sit ipsa, quam querimus, §. 61. justitia? Utut sanè gloriesur homo, solus tamen Chri-stus est nostra justitia, nec aliud agit Fides, quam quòd Christum apprehendit, & nostram facit illius justitiam, ut in eo inveniamur, non nostram habentes justitiam, qua ex Legè est, sed illam, qua est per fidem Christi, justiti-am, qua est ex Deo per fidem, Phil. 3. 9.*

1. I see nothing in the place cited (*viz. Aphor. p. 127, Ibid. 128.*) but a Similitude, which proves nothing; and I gave some touch of it in the *Animadversions*. Whereas you now say, [*In respect of the condition of our personal performance to make Christ's Satisfaction ours, Faith is imputed unto us instead of our personal performance of Perfect Obedience*], it seems to imply as if personal performance of Perfect Obedience might be required as a Condition to make Christ's Satisfaction ours, which were very strange. For if Perfect Obedience could be performed by us, what need were there of Christ's Satisfaction to be imputed to us, except for sin committed or contracted before this personal performance of perfect Obedience? *If Righteousness come by the Law, Christ died in vain, Gal. 2. ult.* But how-ever, such Obedience cannot be performed by any, there being *not a Just man upon Earth, that doth good, and sinneth not, Eccles. 7. 20.* That Faith is as effectual or sufficient a Condition under the New Covenant, as perfect personal Obedience, if performed, would have been under the Old Covenant: if this were all that you meant, though I like not your expression, yet I allow the thing; only this I think meet to observe, That perfect personal Obedience was so the Condition of the Old Covenant, that it was also the Righteousness required in it: But Faith is so the Condition of the New Covenant, as that it is not properly the Righteousness it self, but only a means to partake of Christ's Satisfaction, which is the Righteousness that the

New Covenant doth offer and afford to a Believer, instead of Perfect Obedience personally to be performed by the Old Covenant. For that which you add about the paying of a Pepper-Corn, &c. I do not think that we can be said truly and properly to pay any thing our selves as a price, whereby to purchase the benefits of the New Covenant; see *Isa. 55. 1.* and *Apoc. 22. 17.* When we preach and press Holiness and Good Works, we use to distinguish betwixt *Via Regni & Causa regnandi*; and we make them requisite unto Glorification, but not unto Justification. *Dicimus (inquit Rivetus) homo opera necessaria esse, tanquam adiunctum consequens justificationem, tanquam effectum acquisita salutis, quatenus salus accipitur pro justificatione; & tanquam antecedens ad salutem, quatenus accipitur pro glorificatione; non autem tanquam causam, qua salutem efficiat.*

Colleg.
Controvers.
Disp. 36.

2. The acceptance of a Gift, being a means to enjoy it, is a means whereby the Gift doth enrich; and so Faith is a means whereby Christ's Righteousness doth justify us, as being a means whereby it is imputed unto us, and made ours. But properly it is the Gift that doth enrich, though not without the acceptance of it; and so it is the Righteousness of Christ that doth justify, though not without Faith. The Tryal of a Man's Title in Law to a Gift, depends on the Tryal, and Proof of his Acceptance of it, because otherwise except he accept of the Gift, it is none of his: Yet for all this, it is the Gift that doth enrich, though it must be accepted, that it may do it. And so it is Christ's Righteousness that we are justified by, though Faith be required of us, that it may be made ours, and so we may be justified by it.

36.

That my words are contradictory one to another, you say, but the Reason which you add for proof of it, is of little force. I deny it to be as proper to say, [*We are justified by Faith as a Condition*] as to say, [*We are justified by Christ's Satisfaction, as the Meritorious Cause*]; yea and as the Righteousness by which we are justified. What inconvenience doth arise from it, if *Paul* and the Scriptures do oftner speak improperly than properly in this Point? May not improper Speeches, concerning some Point, be more frequent in Scripture, than proper? Sacramental Speeches, wherein the Sign is called by the name of the Thing signified, are improper: Yet are they

more

more frequent in Scripture, than those which in that kind are more proper.

1. You not clearing the Question, either there or any where else (that I know) in your *Aphorisms*, seemed to leave it doubtful; and so I thought meet to note it, that you might prevent any ones stumbling at it.

2. What you now add upon review, doth less please; For the Holiness that is in us, is from God, the imperfection of it is from our selves; this therefore may be sinful, though God's Work be good.

1. Relation when it is founded in Quality, may (for any thing I see) be intended and remitted; as the Quality is wherein it is founded. I like not *Scheblers* joining Similitude and Equality together, as if there were the same reason of both. One thing cannot be more or less equal, though it may be nearer to, or further from Equality than another; but one thing may be more or less like, when yet there is a true and proper likeness in both.

2. That no Man ever performeth one act fully and exactly conform to the Law of Works, is the same that I say: But why do you put in these terms [*fully and exactly*] if there can be no conformity but that which is full and exact?

3. That our Inherent Righteousness (for I must still mind you that we are speaking of it) is *Non-reatum parma*, I deny; and all that you add there in that Page is impertinent, as being nothing to Inherent Righteousness, about which now is all the Dispute. *Pag. 37.* You seem to come up to what I say, when you grant, that our Gospel-Righteousness considered *in esse officii*, as related to, or measured by the Precept, so our Faith and Holiness admit of degrees. Here by Faith and Holiness, you mean the same with that which immediately before you called Gospel-Righteousness, which must needs be meant of Inherent Righteousness. As for those words which you insert, [and that only *quoad materiam preceptam*] I know not well what they mean. For how can *officium*, as related to, and measured by the Precept, be considered but *quoad materiam preceptam*?

1. If I take Holiness (as you say) as opposite to Sin. How do I make all the Actions of the Heathens Holy? Do I make them not sinful? I have ever approved of those Sayings of the Ancients.

Prosp. de *Sine cultu veri Dei, etiam quod virtus videtur esse,*
 Vocat. *peccatum est. And, Omnis infidelium vita, peccatum*
 Gent. lib. 1. *est, & nihil est bonum sine summo bono. Ubi enim de-*
 cap. 7. *est agnitio aeterna & incommutabilis veritatis, falsa vir-*
 Idem in *tus est, etiam in optimis moribus. And, Quisquis boni*
 Sentent. ex *fit ab homine, & non propter hoc fit, propter quod fieri*
 Aug. Sent. *debet vera sapientia praecipit, & se officio videatur be-*
 106. *num, ipso non recto sine peccatum est. Scripture also*
 Aug. con- *doth carry me that way, namely these places, Rom. 8.*
 tra Julian. *8, 9. and Heb. II. 6. I wave that place Rom. 14. ult.*
 lib. 4. c. 3. *because it seems to look another way; though Prosper de*
Vita Contempl. lib. 3. cap. 1. doth urge it to this purpose.
 There is not then the same reason of the Actions of Hea-
 thens, as of the Actions of Believers: these are imper-
 fectly holy, the other are altogether unholy.

2. You grant that Holiness is the same with Righte-
 ousness, which is opposed to *Reatus Culpa*: And truly I
 should think, that Inherent Righteousness is rather *Non-*
reatus Culpa, than *Non-reatus Pena*. For your Paren-
 thesis, [*If any were found, that had any such Righte-*
ousness according to the Law of Works] it is ever gran-
 ted, That such a perfect Righteousness is not found in
 any upon Earth; but still it is denied, that because it is
 not perfect, therefore it is none at all.

Ad Ctesi- *Fusti appellantur* (saith Hierom, speaking of *Zacha-*
 phont. *ry, Elizabeth, Job, &c.*) *non quod omni virtute careant,*
 contra Pe- *sed quod majori parte virtutum commendantur.* You
 lagian. grant, that Holiness may be denominated from its congru-
 ency to the Precept as a Precept. Now this you must
 grant, may *recipere magis & minus*: for so you grant
 that Holiness may. And if Congruency, why not Con-
 formity? For Congruency and Conformity, though di-
 vers words, yet import (for any thing I see) one and
 the same thing. I take Faith to be in part our Inherent
 Righteousness, as it is *Officium*, not as it is *Condicio*
praeiudicanda.

3. Whether Habitual Faith, or Actual, be properly
 the Condition of the Covenant, is little to our purpose.
 And for the thing it self, as I shall grant, that we must
 not content our selves with a habit of Faith, but must al-
 so act Faith: So (I think) you will not deny, that we
 are *Fructus*, and so justified, even when we sleep, though
 no act of Faith be performed by us.

You

You say nothing to that which I answered concerning *ibid.* our Divines, of whom you spake, *viz.* That they hold, That the Righteousness whereby we are justified, is not our Personal Righteousness; and therefore though they say, (as you alledge) That our Justification is perfect, and therefore (as you infer) our Righteousness, *viz.* whereby we are justified, must be perfect also; yet all this is little to your purpose.

2. To what you say, I have said enough before, *viz.* That Faith which is the Condition of the New Covenant, as to Justification, is not our Righteousness whereby we are justified, but only a means to partake of Christ's Satisfaction, the only Righteousness by which we are justified. And for being *rei pame Nova Legis* for non-performance of its Condition; I say still, I know no punishment of the New Law for want of Faith as its Condition, but only a leaving to the punishment of the Old Law; which punishment yet (I grant) will be so much the more grievous, as the sin, which an Unbeliever, both as an Unbeliever, and otherwise, is guilty of by Gospel-Aggravations, is the more hainous.

1. I as little doubt but that sincerity of Righteousness doth consist with imperfection of Righteousness, *viz.* Inherent Righteousness, which is really the same with Holiness, how-ever in this or that respect we may distinguish the one from the other. 38.

2. How Hypocisie can be taken for a seeming or appearing better than we are, yet without affectation or dissimulation, I do not understand. It without any affectation or dissimulation of ours; we seem better than we are, it is another's error, not our fault; neither can we therefore be called Hypocrites. Your manifold distinctions of Sincerity do serve rather to confound the Reader, than to unfold the matter. I take sincerity to be no distinct Grace, but the *Modus* of other Graces: but why that *Modus* may not admit of degrees, I confess I do not see. I conceive Zeal to be of like nature, yet one may be more or less zealous, and so also more or less sincere. You say here, [There is no *Medius inter Ens & non Ens*] of which I make no doubt but *pag. 2.* you think Relations to be *inter Ens & Nihil*; and what difference between *Nihil & non Ens*? You say, That you have over and over shewed, That Confor-

mony to the Rule of the Condition, doth consist in *indivisi-
bilis*. Indeed you have divers times affirmed, That all
Conformity is of that nature, but I could never yet see
it proved. But why do you now speak of Conformity to
the Rule of the Condition? I take Conformity to the
Rule of the Precept to be our Personal Righteousness,
and the Sincerity of that Conformity to be the Sincerity
of this Righteousness. And this Righteousness, though
it be sincere, I hold to be imperfect, because the Confor-
mity to the Rule is imperfect. [*Sincerity* (saith Ma-
ster Blake) *is said to be the New Rule, or the Rule of
the New Covenant. But this is no Rule, but our Duty,
taking the Abstract for the Concrete; Sincerity for sin-
cere walking, and this according to the Rule of the Law,
not to reach it, but in all parts to aim at it, and have
respect unto it.* Then shall I not be ashamed, when I
have respect to all thy Commandments, *Psal. 119. 6.
And this is our Inherent Righteousness, which in refer-
ence to its Rule (N. B.) labours under many imper-
fections*]. And a little before he saith thus, [*I know no
other Rule but the Old Rule, the Rule of the Moral
Law: that is with me a Rule, a perfect Rule, the only
Rule*].

3. It seems very incongruous to grant, that *Apo. 11.
11.* [*Be holy still*] doth import an increase of Holi-
ness; and yet to deny, that [*Be righteous still*] doth
import an increase of Righteousness. For any thing I
know, some on the contrary may as well say, That the
latter words import an increase of Righteousness, and
yet the other no increase of Holiness. Whereas you
speak of varying the sense according to the variety of
Subjects, you take it for granted, That here the Subjects
are various; whereas both by this, and divers other pla-
ces before cited, it seems clear to me, that the Subjects,
viz. Righteousness and Holiness are really the same one
with the other. For the *Formale* of Righteousness, what
is it but Conformity to the Law, the only Rule of Right-
eousness? And why such Conformity may not be more
or less, I am yet to learn. That place indeed, as many
other, speaks of a true Personal Righteousness in the
Saints, but yet not of a Perfect Righteousness in them; and
consequently not of such a Righteousness, as whereby
they are justified, except it be only in some sort, and in
some

Of the
Coven.
chap. 16.
pag. 111.

some measure, which is not the Justification about which we contend. This Imperfect Righteousness is measured by the Law of Works, as a Rule, though it be accepted only by the gracious condescension of the Gospel.

To *Ephes. 4. 24.* you give many Answers, but they seem but so many Evasions.

39.

1. I think there is no Question, but the Apostle speaks by way of Precept and Exhortation *9. 1.* If you have indeed learned Christ, and have been taught by him, you have learned to do so and so; therefore have a care to do so. Surely the Apostles words import a duty required, and so implicitly contain a Precept or Exhortation.

2. That he speaks as well to Believers, True Believers, as mere Professors, is as little to be doubted. For he speaks unto them upon a supposition, that they had learned Christ, and had been taught by him; which though it may belong to mere Professors, yet to true Believers much rather.

3. If the New Man, which is created in Righteousness and Holiness, may increase, as you grant, then surely Righteousness and Holiness, in which the New Man is created, and without which the New Man is nothing, must increase also. To say, That the New Man may increase in Holiness, but not in Righteousness, is for one that would say any thing, so that he may but *deus ex machina*. As well might it be said, That the New Man is created in Holiness, but not in Righteousness.

4. The Form of Righteousness is Conformity to the Law, to which we must labour to conform still more and more, not only *extensive*, but also *intensive*.

5. The very conjunction of the words here, as in other places, shews that they are used as *condicionaria*. Besides, how we should give unto God the things that are God's, and to Men the things that are Mens, and not conform to the Law, which doth prescribe our Duty towards God, and towards Men, I cannot see: and surely Conformity to the Law, is the Righteousness now in question.

1. If we be justified from the Accusation of *Reatus Ibid. pana prima Legis propter peccatum*; What need is there of any other justification? [Upon the Laws Convicted. Of the ones (saith Mr. Blake) there may follow Gospel Aggravations; but Conviction is the Work of the Law]. *H. c. 14. p. 95.*

Conviction, then surely Condemnation. If the Law do not condemn, what can? And what can the Law condemn for, but for sin? It is the Law which is the Ministration of Condemnation, 2 Cor. 3. 9. *By the Law is the knowledge of sin*, Rom. 3. 20.

2. For the accusation of *Reatus pœna Nova Legis* is not *non præstitam Conditionem*, it is no new Accusation, but a making good of a former Accusation; and so *Reatus pœna Nova Legis*, is but to be left in *reatus pœna Veteris Legis*; save that *aggravatâ ex Evangelio culpâ ipsa etiam pœna aggravatur*.

3. I confess, I was not before acquainted with these two Justifications which you speak of: I did not find them in your *Aphorisms*, but only two sorts of Righteousness as requisite to one and the same Justification, so I understood it. But truly now that you lay open your conception more than before, I can see no solidity in it. We are justified by the Righteousness of Christ participated by Faith; but not by Faith, as being it self our Righteousness. Faith is indeed required unto Justification, yet not as our Righteousness, but as a Condition, Instrument, or Means (for I would not strive about words) whereby we partake of Christ's Righteousness. I see not, that the Scripture doth speak of such a Two-fold Justification, one by Christ and his Righteousness, another by Faith as our Righteousness; but only of one Justification of Christ through Faith. *By him all that believe are justified*, Acts 13. 39.

Ibid.

(p. 47.)

Non-reatus pœna is not Inherent Righteousness, of which I expressly spake. I take it to be really the same with Holiness. What you cite therefore out of *Gataker* and *Placam*, is nothing against me, I speaking of Righteousness in one sense, and they in another. Besides, you seem to mistake the meaning of Mr. *Gataker's* words: for *Sons* is as much as *rem culpa*, and *insons* as much as *non-rem culpa*; whereas you seem to take *Sons* for *Rem pœna*, and *Insons* for *Non-rem pœna*; how-ever his words are not to our purpose.

Ibid.

1. I see not how either here or elsewhere you infringe that, which I said about the Materiality and Formality, as well of Holiness as of Righteousness.

2. As Holiness (you grant) is a Conformity to the Law, as it doth *constituere debitum officii*, so I conceive

is Righteousness, (Inherent I still mean) and not a Conformity to the Rule, as it constituteth, *Conditionem* (p. 48.) *promissu obtinendi, & pena vitanda, si nimirum seclusa omni consideratione officii, Conditio tantum ut Conditio consideretur.*

1. Acceptance as taken for Accepting* as Righteous, or Accounting just, is (I think) as much as Justifying.

2. I did not (nor I suppose those other Divines by you mentioned) speak so generally, but to presuppose Faith, whereby our Persons are accepted in Christ, and then our Actions. By Faith Abel offered a more excellent Sacrifice, &c. Heb. 11. 4.

At length, after many words, which touch not me, in your 6th, you grant as much as I did, or do desire, viz. That our Persons must be justified and reconciled, before our external Obedience can be accepted. Whereas you there add, That it was not as they were an imperfect Conformity to the Law of Works, that Abel's Works were accepted: I answer, It was not indeed by the Law of Works; yet as they were a sincere, though imperfect Conformity to that Law, as a Rule, so they were accepted by the New Covenant. The Law of Works directs, the Covenant of Grace accepts, though we come short of what the Law requires.

[The Law (as Mr. Blake saith) still commands us, Of the though the Covenant in Christ, through the abundant Coven. Grace of it, upon the terms that it requires and accepts, ch. 16. p. 9, frees us from the Sentence of it]. And again, [A perfection of Sufficiency to attain the end I willingly grant, Ibid. p. 111 God descending through rich Grace to crown weak 112. Obedience: In this sense our Imperfection hath its perfectness; otherwise I must say, That our Inherent Righteousness is an Imperfect Righteousness, in an imperfect Conformity to the Rule of Righteousness, &c.] He means the Law of Works, which (as before noted) he saith is, a Rule, a perfect Rule, the only Rule.

1. I shall not deny, but that our Faith and Obedience 40, & 41. may be said to be justified from the accusation of unsoundness: Yet I think, That this is but a making good of our Justification against the Accusation of being Sinners. For besides that the unsoundness of Faith (and so

Ibid. & 40.

* Justification is by the consent of all men (I mean Protestants) a remission of our sins, and accepting of us as Righteous, Mr. Kendall against Mr. Goodwin, cap. 4. p. 138.

of Obedience) is sin; besides this (I say) if our Faith be not found, it is in vain, we are yet in our sins, we lie under the Curse and Condemnation of the Law, there being no freedom for us without Faith.

2. I know none that say, Our Actions are justified through Christ's Merit by the Law of Works. For my part I should say, We and our Actions are justified from the Law of Works, i. e. from the condemnation of it, God for Christ's sake accepting us and our Actions, notwithstanding our imperfection, for which the Law, if we should be sentenced by it, would condemn us. But here by the way, let me observe this, That your retraction of what you said in your *Aphorisms*, doth seem to manifest thus much, That when you composed those *Aphorisms*, you either knew not, or liked not that Two-fold Justification, which now you so often speak of, and somewhere say, That my ignorance in this Point is it, that doth mainly darken all my Discourse. That common saying is not always true, *Avulgentis operibus equum mentis*.

For my words; 1. I see not why those, [*Acquitting us from all sin*] should offend you. For you might see by what I there said, That I meant the not-imputing of any sin unto us. And so the Phrases used in Scripture, of God, *not remembering our sins, his covering them, casting them behind his back, into the bottom of the Sea*, &c. they all import such an acquitting of us from sin, as I intended; not as if God did account us to be without sin, which were false, but that God doth not charge sin upon us, viz. so as to exact satisfaction for sin from us. I meant the very same with Mr. Gataker in the words which you cited p. 30. *Non hoc dicitur, Deum apud se iudicare, illos pro quorum peccatis universis Christus satisfecit, nihil mali unquam commississe, aut boni debiti omisuisse; sed eodem habere loco quoad mortis reatum, & ius ad vitam aeternam, ac si nihil vel mali admisissent, vel boni debiti omisissent*. Thus Christ speaks to the Church, *Cant. 4. 7. Thou art all fair, my Love, and there is no spot in thee*. What? may some say, Is there no spot in the Church? No, none in her, so as to be imputed to her. *Sine macula deputatur, quia culpa non imputatur*, as one doth no less truly than elegantly expresses it. You your self yeeld as much as I desire, or as my words import, viz. That God acquitteth

Gilber. ad
Loc.

quitteth us from all sin, so as it induceth an obligation to punishment.

2. When you say, That to acquit us from the Obligation of the Old Law, is one Justification, and to justify us against the accusation of being so obliged, is another Justification; I confess (*Davus sum, non Oedipus*) I do not well understand what you mean, for to my apprehension these are one and the same. Me thinks it must needs be, That what doth acquit us from the Obligation of the Old Law, doth also *eo nomine* justify us against the Accusation of being so obliged. For how are we acquitted from the Obligation, if not justified against the Accusation of being obliged?

3. I marvel why you should trouble your self with speaking of the sin against the Holy Ghost, and of final unbelief, when as you could not but know, that I spake of all sin, from which we may be justified. Why might not one as well quarrel with those words of the Apostle, Acts 13. 39. *By him all that believe are justified from all things, &c.*

4. I grant the New Covenant not to be violated but by final unbelief, yet (as I expressly added in that very place which you take hold on) so that this be rightly understood. For the right understanding of it, I said something before; and for further explication, I refer you to Mr. Blake of the Covenant, Chap. 33.

5. But in the next you do most strangely, even without any cause that I can see, *παραλογίζεσθαι*, and (as they say) *fluctus in simpulo excitare*. That [first our Persons, and then our Duties and Actions may properly be said to be justified, that is, accepted as just, and acquitted from all accusation brought against them, though in themselves they be not such, but that sin doth cleave unto them] why should this seem such horrid Doctrine, as that your Heart should detest it?

1. I speak of good Actions: For it is absurd to say, That evil Actions are accepted as just, though we may be so accepted notwithstanding our evil Actions.

2. I plainly say, That sin doth cleave to our good Actions; yet (I say) God doth accept them as just, notwithstanding the imperfection of them, and the sin that doth cleave unto them. If this be offensive to you, as well (I think) may you be offended at that *Nebem*.

13. 22. Remember me, O Lord, concerning this, and spare me according to the greatness of thy Mercy. And so at that 1 Pet. 2. 5. You also as lively stones are built up a Spiritual House, an Holy Priesthood, to offer up Spiritual Sacrifices, acceptable unto God through Jesus Christ. Neither is there any reason why those words [acquitted from all accusation brought against them] should distaste you. For what though an Accusation be true, if yet in some other respect it be of no force? May not they be properly said to be acquitted from all Accusation, who notwithstanding the Accusation, are freed from condemnation? What matter is it how we are accused, so long as we are sure not to be condemned? Therefore the Apostle useth these Expressions as equipollent, [Who shall lay any thing to the charge of God's Elect?] and [Who is he that condemneth?] Rom. 8. 33, 34. Might you not as vehemently fall upon those words of the Apostle, [Who shall lay any thing to the charge, &c.] as you do upon mine? Might you not say, Why? I will lay this, and that, and that, and ten thousand things besides to their charge? Yea, but when you have done all you can, to what purpose is it? For who is he that condemneth them, notwithstanding all the Accusations brought against them? These very words of the Apostle doth *Amesius* alledg in the former of those Sections which you cite. And if (as you say) all may be there fully seen in *Amesius*, that you would say in this, then I see not that you would say any thing against me, as indeed you do say nothing. But what do you mean by those words, [and that as to the Law of Works] which by a Parenthesis you thrust in among mine? As if I meant, that as well our Actions as our Persons are accepted as just, and acquitted from all condemnation by the Law of Works. Truly I think *eam quædam*, as well the one as the other, that is indeed neither the one nor the other. The Law doth convince of sin, and (as much as in it lies) condemn for sin, both us and our Actions, even the best of them: But by the New Covenant, Through Faith in Christ we are accepted as just, though guilty of manifold sins; and our Actions are accepted also, though full of imperfection. When you say, That the *Reatus Culpe* cannot possibly be removed, or remitted, though I think it is but a striving about words, which I do not love, yet

Medull.
lib. I. c. 27:
S. 20.

I cannot assent unto it. For I think it is truly and properly said to be remitted or pardoned; neither doth that seem proper or pertinent, which you add by way of Explication, [that is, *The Man cannot be, or justly esteemed to be a Man that hath not sinned*]. *Quid tum postea?* Cannot therefore the guilt of sin be remitted? Yea, how should sin be remitted, if it were not committed? I think it is as proper to say, *Remittere culpam*, as *Remittere poenam*. Surely if I may argue from the frequent use of Phrases, and hence infer the propriety of them, as you did, there is nothing more usual in Scripture, (and so in other Writings, and in common Speech) then to say, that Sins, Faults, Offences are remitted. *Grotius* saith, That ἀποινα, which in Latin is *Remittere*, is as much as *missum facere*; and that the Greek Scholastic usually expound it by ἀμνησιν, i. e. to neglect, not to regard, to pass over, (as *Prov. 19. 11. to pass over a transgression*) and that therefore ἀμαρτήματα ἀποινα, is *peccata missa facere*, which the Scripture (he saith) following the Metaphor further, calls *peccata in mare projicere*, *Mich. 7. 19.* It is true, Sin is said to be remitted in reference unto Punishment: *Remittere*, or *missa facere peccata*, (as *Grotius* saith) is as much as *punire nolle*. Yet this hinders not but that sin, or the guilt of sin is properly said to be remitted or pardoned; yea (I think) it doth confirm it. For if it be proper to say, That God will not punish sin, and this is as much as to remit or pardon sin; then it is proper to say, That God doth remit or pardon sin. In a word therefore, my words, about which you make so much ado, are such as that I see not why any should stumble at them. They do not import, that our Actions, even the best of them, if strictly examined, are not sinful; or that God doth not see any sin in them; but only that God doth pardon and pass by the sinfulness of them, and accept them in Christ, (who is the High-Priest, that doth bear, and so take away the Iniquity of our holy things, *Exod. 28. 38.*) as if they had no sin in them. Neither do I see why you should detest this justifying of our Actions, and yet grant the justifying of our Persons. Your Reasons seem to make as much against the one as against the other. For are not our Persons sinful as well as our Actions? Surely if the Action be sinful, the Person whose Action it is must

De Satisf.
pag. 52.

Ibid.
p. 53.

must needs be so too. And though you pass over the next, because you reverse your former Assertion, yet in that which I there said, you might have seen enough to vindicate me from all that you have here said against me.

42.

1. You grant what I say.

2. I have said before, That though (in mine Opinion) sin may properly be said to be remitted, yet this is in reference unto punishment.

3. You had no reason to imagine, that I should think, that my Actions, or the Actions of the best upon Earth, can be justified against all Accusations, as if they were absolutely good and perfect; when in that very place I spake of the imperfection and iniquity that is in our best Actions, and how it is through Christ covered, and not imputed unto us. Yea, and immediately I cited divers places of Scripture (viz. Eccles. 7. 20. James 3. 2. 1 John 1. 8, 9. Job 9. 4. Exod. 28. 38.) to prove, that neither our Persons, nor our Actions are so righteous, but that we may be accused of, and condemned for sin in them, and so without the mercy of God in Christ must be. It is strange how you should pass by all this, it being directly before your eyes, and should raise a suspicion, as if I should mean quite contrary.

Ibid.

1. It will not follow that our Persons being once justified by Christ, afterward they may be justified by our Works, when once our Works themselves are all justified in that sense as I explained it, viz. That first It is meant only of good Works; and then that God doth not justify those good Works for their own sake, as if they were fully and perfectly Righteous, but for Christ's sake pardoning and passing by the imperfection that is in them.

De Just.

Act. c. 33.

Memb. 2.

Illud semper retineatur, (inquit Davenantius) hanc acceptationem operum pendere ex praviâ acceptatione persone in Christo; Cum enim ipsi renati carnem peccatricem adhuc gestent, & opera illorum omnia carnis vitium redolant, Deus neque ipsos, neque eorum opera grata habet, nisi & hos & illa in Christo magis quam in seipsis amplectatur. What you say of Chamier and others, as being against the meritoriousness of Works merited by Christ, might well have been spared, as being nothing at all against me, who am far from making our Works meritorious, when I make even the best of them

whom imperfect, and to need pardon. 2. It is evident by this very Section, to which you now reply, that I spake only of good Actions. For how absurd and senseless were it to say, that our Sins are not fully and perfectly righteous, as I there say that our Works are not? The two former Sections also clearly shew of what Works I spake; so that here you do but *wodem in scirpo quarere*.

1. Asserting may well enough be called Confessing, *Ibid.* though it be that, and somewhat more.

43, & 44

2. I cannot tell what Judgment some others may be of, I speak for my self.

3. I take all sin to be against the Law, as it is distinguished from the Gospel, though some sins may be aggravated by the Gospel. Of that Law I suppose St. John spake, saying, *Sin is a transgression of the Law*, 1 Joh.

3. 4. And St. Paul, *By the Law is the knowledge of sin*, Rom. 3. 20. And again, *I had not known sin but by the Law: for I had not know lust*, (or as the Margent hath it, *concupiscence*, viz. to be sin) *except the Law had said, Thou shalt not cover*, Rom. 7. 7. I think it is the common judgment of Divines, that every sin is against some of the Ten Commandments.

4. It is no hard matter to conceive how unbelief, and neglect of the Sacraments, &c. are sins against the Precepts of the Decalogue. The first precept requires us to have the Lord, and him only, for our God; and so to believe whatsoever he doth reveal unto us, and to perform whatsoever he doth require of us. The second Precept requires us to Worship God as he himself doth prescribe; and consequently not to neglect any of God's Ordinances; See Mr. *Cowdrey* and Mr. *Palmer* of the Sabbath, *Part. 2. Chap. 4. §. 21, 22, 23*. What you add after, makes all for me in this particular, only some things seem meet to be observed.

1. This (I confess) to me is strange Philosophy, That the Earth, of which Man's Body was made, ceased not to be Earth still, when it was made Man. As well may you say, That *Adam's rib*, of which *Eve* was formed, ceased not to be a Rib still; and so that all the Elements retain their several Natures in all mixt Bodies.

2. *The Precept and Threatning (you say) are parts of the New Law, though they be common with the Old.*

Here

Here you seem to grant, That nothing is commanded, or threatned in the New Law, which is not commanded or threatned in the Old. Me-thinks then you should not make a Two-fold Righteousness, and a Two-fold Justification: one in respect of the Old Law, another in respect of the New. The Precept [*believe*] belongs to the Old Law; but as it is not only a Precept, but also a Condition, upon performance of which Salvation is promised, [*Believe, and thou shalt be saved*] so it belongs to the New Law. So this Threatning [*if thou dost not believe, thou shalt perish*] belongs to the Old Law, as threatning death for every sin, and consequently for unbelief, which is a sin: and it belongs to the New Law, as leaving an Unbeliever under the condemnation of the Old Law both for that sin of unbelief, and also for all other sins, from the guilt of which he cannot be freed, because he doth not perform the Condition, which the New Law to that end doth require of him. And (as we have before noted) the Condemnation of an Unbeliever is now increased, as his Sin is, by neglecting Salvation offered upon condition of believing.

3. You say, That *the promissory part of the Law of Works doth not oblige*. But your Reason seems invalid, *Quia cessat materia, vel capacitas subiecti*. You mean, no Man can perform the Condition; and so no Man is capable of the Promise made upon that Condition. But why may it not be said, That as the Precept, which is also the Condition, ceaseth not, though none be able to obey it; so the Promise doth remain, though none can enjoy the benefit of it? It may seem unreasonable, that the Threatning should still be in force, and the Promise be quite taken away.

4. You say again, That *the Earth, of which Man's Body was made, doth still retain the form of Earth*; which surely doth need further Explication, or Confirmation, or both.

5. *The threatning of the New Law (you say) hath something proper to the New Law*: But for any thing I see, the New Law doth threaten nothing, which the Old Law doth not threaten; though as by the New Law there is an aggravation of sin, so there will be an increase of condemnation.

6. Whereas

6. Whereas you say, that the right stating and clear apprehension of this part, (*viz.* of the difference between the Law and the Gospel, and how far the Law of Works is abrogated) is of greater moment and difficulty by far than my Animadversions take notice of, or than any thing (as to difficulty) that I deal with; truly my desire was, and so is, only to give you some hints for the further clearing of things in the Second Edition of your *Aphorisms*. But if you think, that here in this Section, which is somewhat long, you have sufficiently explicated those Points, I am not of your mind.

1. All that you here say is nothing to my *Animadversion*; only you strive a little about the acceptance of those words [*the Moral Law*].

44

2. Neither do I make the Moral Law as taken for the Precept conjunct with the Threatning, a true part of the New Law: yet the Moral Law so taken, being not dissolved or abrogated by the New Law, as you grant, Unbelievers, while they remain such, both for their unbelief, and for their other sins; are under condemnation, as belonging unto them by the Old Law, there being no Remedy provided for them by the New Law; which hath no other threatning, (I think) but that it leaves Unbelievers to the Old Law, and the condemnation of it.

1. I do not dislike your Thesis, [*That Christ died not *Ibid.* to satisfy for the violation of the Covenant of Grace*] & 45. as you understand it, *viz.* for final unbelief. Yet I hold, That such as profess the Gospel, and live in those sins, which are not consistent with true and sincere Faith, do for the time violate the Covenant of Grace; and for such violation of that Covenant Christ died, or else all such are left without Remedy. I am in this fully of Mr. Blakes mind, [*As a wife (saith he) by adultery, so they by sin forsake the Covenant, by which they stand betrothed; and by consequence it must needs follow, that Christ died for breach of the Covenant of Grace, as well as for breach of the Covenant of Works; unless we will say, That all Men by name Christians, and found in any of these sins, are in a lost and unrecoverable condition, joyning with those that have said, That there is no Grace or Pardon for those that fall into sin after Baptism. That he died not for their sins, that live and die in final impenitency and unbelief, may be easily gran-*

Of the
Coven.
chap. 33.

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164:

red: and that rises to no more, than that he died not for those, that finally and unrecoverably break Covenant with him].

2. Whereas you confess, That for unbelief and impenitency, though it be not final, Men remain *obligati ad penam per Legem Naturæ*, but deny it as to the proper Obligation of the New Law; I conceive that the New Law providing no Remedy for them, while they remain such; in this respect they are as well by the New Law *obligati ad penam* for the time, as final Unbelievers and Impenitents are for ever. You grant the Gospel doth *non-liberare*, while Men continue in Unbelief; yet you conceive, That it doth not *obligare ad penam propriam, viz. ad non-liberationem, & ad penam majorem*. Now I conceive that while it doth *non-liberare*, it may be said, *obligare ad non-liberationem*; though I should rather like to say, That it doth *relinquere in statu non-liberationis*, and so *majoris pena ob contemptum gratiæ, & misericordiæ oblata*. In your Similitude, The Malefactor, while he refuses to 'come in, and submit to the Terms upon which Pardon is offered, remains in a state of Condemnation, though the sentence be not executed upon him, except he continue in his refusal of the offer unto the term prefixed. But you profess your self willing to acknowledg, That this *non-liberatio* may in some sort be called *Pena*; and truly I think, that *Pena Nova Legis non alia est, quàm non-liberatio à penâ veteris Legis; hoc tamen semper addido, penam veteris Legis, ob neglectum liberationis in Lege Novâ oblata, graviores reddit.*

45.

I mean [*Actually in the state of Damnation*] and you grant as much as I desire, *viz.* That they are obliged even for that sin unto death, *per Legem Naturæ, & non liberati per Legem Gratiæ*. Why then should you deny, that they are actually obliged to Damnation? Will you put a difference between Death and Damnation? Or be-twixt obliged, and actually obliged? *He that believeth not, is condemned already, John 3. 18.* therefore he is actually under condemnation, and so remains, as long as he remains in unbelief; *The Wrath of God abideth on him, John 3. 36.* That the Sentence is not yet executed, but upon believing he may be freed from the execution of it, is another thing.

The

The Parenthesis, which you say, is wanting in your *Ibid.* Aphorisms, might help to make the words more clear; as they stand, they seem obscure: which is all that I would have observed.

Neither am I willing to fall upon either Logical or *Ibid.* Philosophical Disputes; yet I am also unwilling to recede from received Opinions, except I see urgent cause for it. Now that an Accident must have a Subject to exist in, as it is generally held, so I am perswaded it is true. *Burgersdicius* (whose authority I may well enough oppose to *Scheiblers*) saith, *Accidens est Ens substantia inhaerens*. Indeed he saith, *Relationes non tam inhaerent alicui subjecto, quam adhaerent*: but he doth not deny that they do inhaerere. For he saith, *Relatio ejusmodi accidens est, quod non tantum (N. B.) in aliquo est, ut in subjecto, sed refertur etiam ad aliud*. It is usually one Argument which our Divines have against Transubstantiation, that thereby Accidents are made to exist without a Subject. *Scheibler* grants, that an Accident hath not existence by it self, that it is not *αὐτὸν ὄντων*, (so it should be, not *αὐτὸν ὄντων*). Now every thing that hath Existence, must (I think) either exist by it self, or in some other thing.

2. *Adjunctum* & *Subjectum*, and *Effectum* & *Causa*, are not so contradictorily, but that the same thing may be *Adjunctum* & *Effectum*, and so the same thing *Subjectum* & *Causa*.

3. Whereas *Scheibler* saith, *Actio transiens nullum habet subjectum, ne quidem ipsum Patiens, ut visum est*; See Mr. I say, *Ego illud nondum vidi, nec vel verum, vel veri simile mihi videtur*. I think, *Omnis Actio subjectatur in Patiente*: and this I hold to be true even of Immanent Actions, which though they have the Agent for the Subject, yet it is because the Agent is there also the Patient; and it is not *quod Agens*, but *quod Patiens*, that it is the Subject of the Action. Kendal 2-
gainst Mr.
Goodwin,
chap. 4-
p. 135.

4. He argues thus, *Actio ut sic non dicit nisi egressum à virtute activâ alicujus Agentis. Egressus autem opponitur ut esse in. Resp. 1. Actio ut sic necessario infert Passionem. Fieri enim non potest, ut aliquid agat, nisi etiam aliquid patiatur. Ergo Actio non tantum dicit egressum à virtute activâ, verum etiam infert receptionem in Patiente.*

motus; sed Actio vocatur quatenus ab Agente procedit, Passio autem quatenus in Passiente recipitur. Etiam si igitur Actio & Passio formaliter differant, cum tamen realiter idem sint, si Passio est in subiecto, Actionem etiam in subiecto esse necesse est.

5. Whereas you doubt whether *Scotus* be not right in holding that Immanent Acts are in the Predicament of Quality, that (as divers other Passages) doth shew that you are much inclined to that which doth cross the common Opinion; which surely is in it self very dangerous, though (I know) you are prudent and sober-minded, so that there is little cause of fear this way in respect of you. Yet wanton Wits, and unstable Spirits, may extend your Notions further than you intended them; and therefore, especially considering the times into which we are fallen, you have need to be wary: but *dictum sapientis sat est.*

46. Though we cannot know God to Perfection, yet we may and must know him so, as to remove from him all Imperfection, and consequently all composition. The more simple any thing is, *ceteris paribus*, the more perfect it is: Therefore God being most Perfect, he is most Simple.

See Mr. *Kendal* against Mr. *Goodwin*, chap. 4. p. 130, 131. *Ibid.*

This contains only a Logical Dispute about the Predicaments and Relations. Now for the Predicaments, though I do not say that they all note real Beings distinct one from another, so Action and Passion do not; yet I think they all note real Beings, *i. e.* Beings which are not merely rational or imaginary. And how you should question this, especially of Substance, Quantity and Quality, (which are more than two) I cannot conceive. And for Relations, hear *Aquinas*, whose judgment (besides that he giveth reason for what he saith) with me is of far more weight than of your late Authors. *Quidam posuerunt Relationem non esse rem naturam, sed rationis tantum. Quod quidem apparet esse falsum ex hoc, quod ipse res naturalem ordinem & habitudinem habent ad invicem.* Yet as there are *Entia Rationis*, so there are *Relationes Rationis*. Yea, *Aquinas* shews, that *Quaedam Relationes sunt quantum ad utrumque extremum res natura, &c. Quandoque vero in uno extremo est res natura, & in altero extremo est res rationis tantum, nempe cum duo extrema non sunt ejusdem ordinis,*

Part. 1.
Quest. 13.
Art. 7.
in Corp.

Ibid.

Et Vide.
ibid. ad 2.
& ad 4.

ditis, &c. And of this latter ~~but~~ he notes the Relations are, which are betwixt God and the Creatures. *Cum igitur (inquit) Deus sit extra totum ordinem creaturæ, & omnes creaturæ ordinentur ad ipsum, & non e converso, manifestum est, quod creatura realiter referuntur ad Deum, sed in Deo non est aliqua realis relatio ad creaturas, sed secundum rationem tantum, in quantum creaturæ referuntur ad ipsum. Et sic nihil prohibet huiusmodi nomina importantia relationem ad creaturam, predicari de Deo ex tempore, non propter mutationem aliquam ipsius, sed propter creaturæ mutationem, sicut columna fit dextra animalis, nulla mutatione circa ipsam existente, sed animalis translato.* And again, *Creatio (inquit) activè considerata significat actionem divinam, qua est ejus essentia cum relatione ad creaturam. Sed relatio in Deo ad creaturam non est realis, sed secundum rationem tantum: relatio verò creaturæ ad Deum est realis, &c.*

Aquini.
Part I.
Quæst. 45.
Art. 3.
Ad 1.

Heereboord, p. 179. saith, Pater non significat aliquid, quod humana natura propriè & per se insit, sed quomodo ille, qui sic dicitur, se habeat ad filium. Resp. Pater est Relatum, nempe Substantia cum Relatione ad aliud: Paternitas est Relatio, & inest subjecto, nempe homini, qui est Pater. Quod p. 184. dicit Relationem esse medium inter Ens reale & Nihil, id tantum dicit, non probat.

You say, That however you are confident, that Relation is not *verè Ens*; yet you will not say, that it is *Nihil* or *Non Ens*; and you said before, (as I noted, and it is most sure) *Inter Ens & non Ens non datur medium.* The distinction of *Medium Participationis*, & *Medium Negationis* will not here serve. For certainly *Contradictoria non admittunt medium Negationis. Aut Homo, aut non Homo: aut Ens, aut non Ens: non datur medium.* The Authors to which you refer me, I have not, save only Dr. Twiss; but he is of another Edition, *viz. in Folio*, so that I cannot find the place, as you cite it.

1. He that is justified, is so freed from all condemnation, that he is liable to no condemnation, *Rom. 8. 1, 48, 49, 33, 34.* And he that is so freed, is perfectly freed, and consequently perfectly justified, though the freedom from condemnation, and so the justification be not so fully and

perfectly made manifest as it shall be. The freedom from condemnation *per sententiam Judicis*, of which you speak, doth not add to the freedom it self, but only to the manifestation of it. The Sentence is indeed past already, *John 3. 18.* though it be not so solemnly pronounced, as it shall be.

2. He that is freed from all Condemnation, is certainly freed from all Accusation, so as that no Accusation can be prejudicial to him; though he may be accused, yet it matters not, seeing he cannot be condemned. Else the Apostle had triumphed before the Victor, saying, *Who shall lay any thing to the charge, &c. Who is he that condemneth?* Rom. 8. 33, 34.

3. The Apostle doth not only say, *There is no condemnation to them that are in Christ Jesus*, Rom. 8. 1. but also, *Who shall lay any thing to the charge of God's Elect?* v. 33. viz. when they are in Christ, and so justified. Which in effect is as much, as if it were said, There shall be no condemnation to such. But you grant, That other Texts speak as much, and that such neither now are, nor ever shall be under condemnation. Yet you say, That they would be to morrow condemned, if no more were done than is done. You mean (I suppose) if they did not renew the Act of Faith; but (I say, and you grant it) they who are once justified, though they sin daily, yea, and may lie long in sin, as *David* did, yet they shall renew the Act of Faith, and have the joy of God's Salvation restored unto them, as he prayed, *Psal. 51. 12.* Neither is there any intercession of Justification, though there may be a privation of the joy and comfort of it.

To your Objections, I answer, *Ad 1.* He that is once justified, can contract no guilt so as to fall from his Justification. Besides, when I spake of Justification being perfect, I only mean, That a Justified Person is justified, not in part only, but fully, i. e. from all sins which at present he is guilty of: not but that his Justification hath need to be renewed in respect of new sins; and so his Justification may be said to increase *extensive*, as extending to more and more sins, as they are increased more and more. But that in this respect we shall be more fully justified at the last Judgment, than we are now, is but

but by accident, and not from the Nature or Essence of Justification.

Ad 2. Justification per Sententiam Judicis; & Sententiam magis publicam, makes (as I said) but for the more full and perfect manifestation of it. In the iudicium (inquit Macrobius) Christus non tam iustificaturus (N. B.) est credentes, quam declaraturus est ex operibus eorum; eos credidisse in hac vita; & iustificatos fuisse. Thus undoubtedly is that to be understood in Acts 3. 19. For without question no sins shall then (at the last Judgment) be blotted out, which were not blotted out before: but the blotting of them out shall then more fully appear than before. In resurrectione à mortuis, (inquit Rainoldus nosse) Christus, qui venit iudicatum vivos & mortuos, quemadmodum ipse pronuntiat, ex qua ligaverunt ipsius ministri, ligatum ut in caelis, ita quae prius in terra remissa fuerint, confirmabit ipse sua sententia, ut remissa & debita in aeternum, omnia nimirum fidelium & sanctorum peccata. Quare quaecunque, & quoracunque peccata remissa fuerint in hoc seculo, etiam in futuro seculo remittentur, quoniam autem peccata non fuerint remissa in hoc seculo, non remittentur in futuro, nempe peccata hominum incredulorum & impiorum. Petrus, Acti 3. hoc locupletissime confitebitur. — Resipiscite (inquit) ut deleantur peccata vestra, postquam venerint tempora refrigerationis, &c. — Nostri tam affirmant peccata non remitti in futuro seculo, sed in isto tantum; negant id quod asserunt Pontificii, peccata remissum iri in futuro seculo, quae in presenti non remittebantur. Nam Christus confirmabit sententiam suam, quam prius tulit, cum foret sententiam illam novissimam in ultimo iudicio. Itaque peccata nulla tum remittentur, nisi qua quisque testimonio confessionis sua hinc percipit remissa esse in presenti seculo. — Sed ipse (Bellarminus) agnovit, vel agnoscere potest è verbis Calvinii quae erant, nos hoc iudicio esse, praesertim in eo ipso loco Calvinii quem citat, ubi ait Calvinus, Christum (Mat. 12. 32.) hanc particulae usum esse, quae iudicium complexus est, quod sentit in hac vita unuscuiusque conscientia, & postremum illud, quod palam (N. B.) in resurrectione feretur. For peccata futura, which you also here speak of, I have said enough in answer to the former Objection. And you

*De Justif.
Disp. 7.*

*De Libr.
Apocryph.
Prelect.
171.*

** Instit.
lib. 3. c. 1.
§. 7.*

may see much more to this purpose in the Account given to the Parliament by the Ministers which they sent to Oxford, p. 7, 8, 9.

Ad 3. Castigatory Punishment is no part of that Condemnation, from which we are freed by Justification, but a means to preserve us from falling into Condemnation, see I Cor. II. 32.

Ad 4. Though the continuance of our Justification here be conditional, viz. upon condition of the continuance of our Faith, yet the continuance of the Condition being certain, so also is the continuance of our Justification. There is not the like reason of Predetermination, which is only a decreeing of what God will do for us; but God justifieth (as you say) *pro presenti*; and whom he once justifieth, he will always justify; else the Apostle would not say, *Whom he justified, them he also glorified*, Rom. 8. 30. Though Means must be used, and Conditions performed for the continuation and consummation of our Justification; yet it being certain that the Means shall be used, and the Conditions performed, it is also certain that our Justification shall be continued and consummated.

Here perhaps you may take hold of what I say, and object, It shall be consummated; therefore as yet it is not consummated.

Ans. It is not (I grant) in respect of the full enjoyment of the Benefits belonging to Justified Persons: but it is already consummated; * so that they have a full right to the enjoyment of those Benefits. Therefore the Apostle speaks as of a thing already done, *Whom he justified, them he also glorified*: see also Rom. 5. 1, 2.

* *Justificatio nullum locū relinquit condemnationi.* Joh. 5. 24. *Et vitam aeternam certo & immediate adjudicat.* Ames. Medul. lib. 1. cap. 27. §. 23.

Ad 5. If by this, [*the solemnizing of all is wanting*] you mean, That yet there wants the manifestation of our Justification, it hinders not but that our Justification is already perfect, though it be not so perfectly made manifest as hereafter it shall be. So if by [*Marriage not solemnized*] you mean a Marriage not publicly celebrated, I see not but that a Marriage privately celebrated may be in itself as perfect as the other. But it seems strange, that you should think, that we should scarce be called Justified

ed now, but in reference to Justification at the last Judgment; when-as both Scripture and Divines usually speak of Justification as a thing that we are here actually partakers of. What you say of Mr. *Lawson*, as if he held, That Justification here is but a right to Justification hereafter, I much wonder at: His Reasons I know not, but if that be his Opinion, the whole current of Scripture, and the general consent of Divines (I think) is against him. Whereas you call the solemn pronouncing of Sentence at the last day, Sentential Justification, I should rather call it, Publick Sentential Justification, or a publick manifestation of the Sentence of Justification. For surely our Justification here is * Sentential. God doth now pronounce and sentence Believers Just and Righteous, though not in that clear and evident manner as he will at the Last Judgment. Neither do I think that our Divines commonly using the word [*Justification*] for Justification (as you say) by Sentence, do understand it of the Sentence at the last Day, but of the Sentence whereby God doth now justify those that believe.

* See the
Oxford ac-
count, p. 7.
and Ames.
Med. lib. 1.
cap. 27.

Perhaps you will say, Where is that Sentence?

Answer. It is in the Scripture. But (you may say) The Scripture speaks only in general. Well, but if God in the Scripture say, That *all that believe are justified*, as *Acts 13. 39* then consequently he saith, That you and I believing, are justified. And this Sentence God by his Spirit doth bring home to Believers in particular; though it is true, they have not that clear evidence and full assurance, as they shall have hereafter. So for Condemnation at the last day, I think it to be but a more solemn and publick pronouncing of the Sentence, together with the immediate and full execution of it. For otherwise the Sentence is past already, *He that believeth not, is condemned already*, *John 3. 18*. I do not deny, that Declarative Justification at the last Judgment, is properly Justification; only I think it is the same Justification which Believers here have, though it shall then be more fully manifested than now it is. That which you speak of Justification being more full at death than before, only shews that it is more full *Extensivè*, as freeing from the guilt of more sins: but that is only *per accidens*; Justification in it self considered, was as perfect before: for it freed from all sin, and from all Condemnation, and the other doth no more.

What

50.

What the meaning of your Question was, [*If we be not one real Person with Christ, then one what?*] I could not tell: but the words did seem to imply, That we must either be one real Person with Christ, or else we could not any way be one with him; whereas the Scripture is clear, that Believers are one with Christ, though that they are one real Person with him, is not to be admitted. Therefore I thought meet to answer as I did, *viz.* That we are one Spirit, as the Apostle expresseth it, 1 Cor. 6. 17. that is, spiritually one with Christ, as being partakers of one and the same Spirit with him: No doubt but further Queries may still be made: and who is able to clear all Difficulties that do occur in matters of this nature? Yet I see not why we should not content our selves with those Similitudes and Resemblances, which the Scripture doth use to illustrate this Mystery, as of the *Vine and Branches*, Joh. 15. and of the *Flood and Members*, Ephes. 5.

Ibid.

To your next Section I need say no more than this, *Non oportet litigare de verbis, cum de re constat.*

Ibid.
& 51.

I have shewed my meaning all along, *viz.* That Christ's Satisfaction, and not Faith, is properly that by which we are justified. Whereas you say, [*We are justified by Faith in self, as the Condition, and not so by Christ.*] I can admit it only thus, That Faith is the Condition required of us, that so we may be justified by Christ. Otherwise I cannot yield, that the performing of the Condition required of us unto Justification, is properly that by which we are justified; but of that enough before. For the Habit and Act of Faith, I little doubt but that Habits and Acts are of a different nature. For Habits may be in us when we sleep, or otherwise do not act and exercise those Habits. I think also, that though acquired Habits follow Acts, yet infused Habits (such as Faith is) go before.

2. The Act of Faith being the receiving of Christ, I see not how any can make the Act of Faith, but the Habit to be the Instrument of receiving Christ. And if any of our Divines say, That it is not the Habit of Faith, but the Act that doth justify; I think they mean, that Faith doth justify as acting, *i.e.* receiving Christ. So that they do not deny the Habit of Faith to justify, yea, they make it the instrumental cause of Justification; only they make

make the Act of Faith requisite unto Justification. The Similitude betwixt the Hand and Faith is to the purpose, though they differ as you say. No Similitude is to be set on the Rack: if it seem to illustrate that for which it is used, it is sufficient. But except you speak of the supernatural perfection of the Soul, I see not how Faith is the perfection of it. For the Soul hath its natural perfection without Faith, or any other Habit. Whereas you labour much to prove, that the Habit of Faith is not properly an Instrument, I think you trouble your self to no purpose, though (I know) you have some end in it. But what if it be not an Instrument properly, if yet it may not unfitly be so termed? And for any thing I see, it may, even as generally Divines do so term it.

Fides (faith) est velut organum, & manus Dis. de anima, quæ beneficia oblata acceptantur. And again, Fide Just. Videndum est quomodo sit unita organum hanc remissionem apprehendens — Id. fidei exclusivè tribuendum, &c. §: 17, 18.

So Trelocatus Jun. *Ex parte hominis, Justificationis passiva causa efficiens est ac dicitur reductivè, tota est Instrumentalis, & Fides est, &c. Instit. lib. 2. de Justif.*

Thus also Calvin, *Fides Instrumentum est dicitur percipiendæ justitiæ. In lib. 3. cap. 11. §. 74*

And Wotton, *Ex efficiendis Justificationis causis reliqua est Fides, quam Instrumenti locum obtinere diximus. And again, Nec illud quidem cujusquam est momenti, quod Instrumenti nomine nusquam in Scripturis (Fides) insigniatur. Nam nec Causa esse dicitur, cujus tamen rationem obtinere, Theologi omnes consentunt. De Recon. p. 1. l. 2. c. 18. Ibid. p. 2. l. 2. c. 6.*

And Bellarmine saying, that Luther makes Faith *Formaliam causam Justificationis; Davenant answers, In Habit. Instrumentalem semper agnoscit, non autem formaliam, &c. De Just. cap. 22.*

Pemle faith, [Faith doth justify Relatively and Instrumentally]. Of Justif. §. 2 chap. 1. p. 27.

So Mr. Ball of Faith, chap. 10. pag. 135. [It is a cause only Instrumental, &c.]

And of the Covenant, chap. 3. p. 19. [Faith is a necessary and lively Instrument of Justification, &c. If it be demanded whose Instrument it is? It is the Instrument of the Soul, &c.] See He- mingius as here cited, p. 95.

Of the Coven. c. 12. p. 80. Mr. *Blake's* words (I think) do more nearly concern you. [*And these things considered, I am truly sorry, that Faith should now be denied to have the office and place of an Instrument in our Justification; nay, scarce be allowed to be called the Instrument of receiving Christ that justifies us, &c.*] And having cited *Acts 18. 26.* *Ibid.* pag. 81. *Ephes. 3. 17.* & *Gal. 3. 14.* he saith, [*These Scriptures speak of Faith as the Souls Instrument to receive Christ Jesus, &c.*] See there much more to this purpose.

Of Justification c. 7. p. 90. I will add to these one more, *viz. J. Goodwin*, who though in divers things he be cross and contrary to our Divines, yet in this, at least in words, he doth comply with them, professing to hold, That *Faith, doth justifie instrumentally.*

If the propriety of Words must always be strictly examined, we shall scarce know how to speak: It is well if we can find words, whereby to express our selves so as that others may understand (if they please) what we mean. All that our Divines mean, when they speak of Faith justifying Instrumentally, or as an Instrument, I suppose, is this, and so much also they usually express, That Faith doth not justifie absolutely, or in respect of it self, but Relatively in respect of its Object, Christ and his Righteousness laid hold on and received by Faith. Neither should you (me-thinks) strive about the word [*Receiving*] how it should be the Act of Faith. It sufficeth, That the Scripture makes Believing in Christ, and Receiving of Christ, one and the same, *John 1. 12.* That which you say of our most famous Writers ordinarily laying the main stress of the Reformed Cause and Doctrine on a plain Error, did deserve to have been either further manifested, or quite concealed; to me it seems very injurious both to our most famous Writers, and also to the Reformed Cause and Doctrine:

52. My meaning is, That Faith justifieth, as it apprehendeth and receiveth Christ, whom the Gospel doth give for Righteousness to such as receive him, *s. e.* believe in him. And thus our Divines frequently express themselves.

Luther, *Fides justificat, quia apprehendit, & possidet illum thesaurum, scil. Christum presentem. Loc. Com. Class. 2. loc. 19. ex rom. 4.* And again, *Fides non solumquam opus justificat, sed idem justificat, quia apprehendit*

miseri cordiam in Christo exhibitam. Ibid. ex tom. I. in Gen.

So Calvin, *Quod objicit (nempe Osiander) vim ju- Inst. lib. 3.
stificandi non inesse fidei ex seipsa, sed quatenus Chri- cap. II. §. 7.
stum recipit, libenter admittit. — Fides instrumentum est
duntaxat percipienda justitia.*

Thus also Hemingius, *Justificamur autem fide, non De Justif.
quod fides ea res sit, qua justis sumus, sed quia est In- pag. mihi
strumentum, quo Christum apprehendimus, & complecti- 141.
mur.*

Davenant, *Hoc necessario intelligendum est, quatenus De Justif.
suum objectum apprehendit, & credentis applicat, nempe Hab. cap.
Christum cum salutifera ejus justitia. And again, Qui 28. Arg.
igitur Fides apprehendit, & applicat nobis Christi justiti- & Ibid.
am ? id fidei ipsi tribuitur, quod reapse Christo debet-
ur.*

Arnel. *Dolor ac detestatio peccati non potest esse causa Contra
justificans, quia non habet (N. B.) vim applicandi Bell. Tom.
nobis justitiam Christi. And again, Apprehensio justifi- 4. lib. 5. c. 4
cationis per veram fiduciam, non est simpliciter per §. 5.
modum objecti, sed per modum objecti (N. B.) nobis do- Ibid. §. 11.
nati. Quod enim Deus donaverit fidelibus Christum, &
omnia cum eo, Scriptura disertis verbis testatur, Rom.
8. 32. Hic tamen observandum est, accurate loquendo,
apprehensionem Christi & justitia ejus, esse fidem justifi-
cantem, quia justificatio nostra exurgit ex apprehensione
Christi, & apprehensio justificationis, ut possessionis nostra
presens, fructus est, & effectum apprehensionis prio-
ri.*

Pemble, [*We deny that Faith justifies us as it is a Of Justif.
Work, &c. It justifies us only as the Condition requi- §. 2. ch. 3.
red of us, and an Instrument of embracing Christ's. pag. 61.
Righteousness; nor can the contrary be proved.*]

Mr. Ball, [*When Justification and Life is said to be Of the
by Faith, it is manifestly signified, That Faith recei- Coven.
ving the Promise, doth receive Righteousness and Life chap. 3.
freely promised.*] pag. 19.

Mr. Blake, [*Faith as an Instrument receives Righte-
ousness unto Justification.*] Of the Coven. chap. 12.
pag. 82.

If you agree with me (as you say) in this particu-
lar, you will agree also with these whom I have cited, for
I agree with them; their meaning and mine (as far as I

can discern) is the same. See also Mr. *Bull* of Faith, Part 1. chap. 10. pag. 135.

Ibid.

For the Twofold Righteousness, which you make necessary unto Justification, I think also I have said enough before. But seeing that in the place, on which I made the *Animadversion*, you mention it as a Reason why Faith must justify in a proper sense, and not Christ's Righteousness only, I cannot but observe how that acute and learned Man Mr. *Pemle* doth argue the quite contrary way, viz. That Faith doth not justify, as taken properly, because then we should be justified by a Two-fold Righteousness. [*We are not justified (saith he) by two*

Of Justif.
S. 2. cap. 2.
pag. 39.

Righteousnesses existing in two divers Subjects; But if we be justified by the Work of Faith, we shall be justified partly by that Righteousness which is in us, viz. of Faith, and partly by the Righteousness of Christ without us]. And again, [*We cannot be properly justified by both, for our own Faith, and Christ's obedience too. For if we be perfectly just in God's sight for our own Faith, what needs the imputation of Christ's Obedience to make us just? If for Christ's Righteousness we be perfectly justified, How can God account us perfectly just for our Faith?*]

Ibid.
pag. 40.

Ibid.
& 53.

1. If you do not oppose the Literal sense of Scripture to Figurative, I do not oppose you, but grant that Faith doth justify figuratively, viz. as apprehending Christ by whom we are justified.

Ubi supra.

[*In these places (saith Pemle) where it is said, Faith is imputed for Righteousness, the Phrase is to be expounded Metonymicè, i. e. Christ's Righteousness believed on by Faith, is imputed to the Believer for Righteousness*].

A figurative sense may be a plain sense, yet it is not a proper sense; for surely Figurative and Proper are opposite one to the other.

In Gem.
Excr. 73.

Distinguendum est (inquit Rivetus) inter has phrasas, qua etsi in unum sensum conveniunt, differunt nobis minus in eo, quòd una est figurata, altera prop. is. Figurata est, Fides imputatur ad justitiam. Propria est, Justitia imputatur credenti. Tum enim justitia nomen ponitur directè pro eà justitià, cujus institu Deus erga nos placatus est, & pro justis habet. In primo autem Fidei tribuitur, quod ejus non est propriè sumpta. Ne-

enim

enim est *justitia*, nec *justitia* loco habetur, sed *objectum* eius est *justitia* vera, qua per *fidem* nobis imputatur, ut pro nostra habeatur, quam credendo *complexi sumus*. Hac si capere nolint aut *veteratores Romani*, aut *Novatores Sociniani*, sufficiat nobis *Apostolos* auctores habere, qui operibus nostris, ergo *fidei* qua opus, omnem *justitia* laudam detrahunt, eamque in *justitia*, qua sine operibus nobis imputatur, constituunt. That the sense by me and others put on Scripture is forced, you affirm, but prove not.

2. I acknowledge but one Righteousness by which we are justified, viz. the Righteousness of Christ through Faith imputed unto us; see *Rom. 5. 18*. Your Similitude makes against you. For our Hands and Teeth are but Instruments whereby we are fed: so our Faith is but an Instrument whereby we are justified. And mark here, how you can use the Comparison your self, which yet you dislike when others use it. But doth the Scripture nowhere say, That Christ or his Righteousness is imputed unto us for Righteousness? Doth not the Scripture call Christ our Righteousness? *Jer. 23. 6*. Doth it not say, That Christ is the end of the Law for Righteousness to every one that believeth? *Rom. 10. 4*. Is not this as much as if it were said, That Christ or his Righteousness is imputed unto us for Righteousness? See also *Rom. 5. 18, 19*. and *2 Cor. 5. ult.*

What Mr. Gataker saith concerning this Point, not having the Book which I suppose you mean, (his *Defence of Wotton*) I cannot tell: What *Wotton* and *J. Goodwin* say, I see, but am not satisfied with it. *Maccarius de Justif.* in divers Disputations doth professedly oppose *Wotton*, and answers his Objections. If you had urged any of his, or the others Arguments, I should have taken them into consideration; but seeing you do not, it is enough (I think) to oppose their authority, with the Authority of others no way inferiour unto them.

Davenant, Scriptura, qua afferunt ipsam fidem nobis De Justif. imputari ad justitiam, aperte indicans Christi justitiam Habit. credentibus imputari. Nam fides, qualitas in se const. cap. 28. de vera, non potest magis imputari ad justitiam, quam Arg. 8. alia qualitates ab eodem Spiritu infusa: sed hoc necessario intelligendum est, quatenus suum objectum apprehendat, & credentis applicat, nempe Christum cum saluifera
ejus

eius justitiâ. Among other Scriptures which he cites to this purpose, that is one, which you stand so much upon, [Abraham believed God, and it was imputed to him for Righteousness]. *Ex hisce (inquit) nos colligimus, imputari credentibus Christi justitiam, quando illam verè fide apprehendunt.*

And Bellarmine objecting, *Ipsa fides imputatur ad justitiam: fides autem non est imputata Christi justitia, sed qualitas in nobis inhaerens.* He answers, *Errvola est Objectio: nam nihil usitatus, quàm causa applicans illud tribuere, quod propriè & immediatè pertinet ad rem applicatam. Quia igitur fides apprehendit & applicat nobis justitiam Christi; id fidei ipsi tribuitur, quod reapse Christo debetur.*

Contra
Bellar.
Tom. 4.
Lib. 6.
cap. 1.

So Ames. answering the very same words of Bellarmine, saith, *Fides imputatur ad justitiam, Rom. 4. 5. idem est cum eo quod dicitur, v. 6. Deus imputat justitiam absque operibus; & remittit peccata, v. 7. Fides autem ipsa absolutè considerata, neque est justitia sine opere, neque remissio peccatorum: necesse est igitur, ut fides imputata relativè involvat suum objectum, id est, Christum fide apprehensum.*

Loc. com.
de Justif.
Loc. 31.
Quaest. 35.

Bucan. *Quomodo igitur fides dicitur in justitiam imputari? Non absolutè, sed relativè, &c.* And having cited Rom. 3. 22, 25. he saith, *Quibus locis Fidei vocatus (metonymia continentis pro re contentâ) Christus crucifixus intelligitur sed fide apprehensus. Hoc sensu fides Abrahamæ imputata est ei ad justitiam, seu pro justitiâ, Rom. 4. 9. Et fides cuilibet credenti imputatur ad justitiam, i. e. Christus crucifixus apprehensus fide censeatur nostra justitiâ; censeatur, inquam, à Deo è tribunale suo sententiam justitiæ pronunciantem. Quemadmodum igitur manus, qua recipit thesaurum donatum, non dicitur, sed thesaurus: sic nec fidei opus, vel actio nos justificat, sed ipse Christus, quem fide apprehendimus. Et hoc est, quod Theologi Orthodoxi dicunt, nos justificari fide correlativè, & ratione Objecti fidem imputari in justitiam. Qua assertio inde manifesta est, quod apud Paulum, Rom. 3. 27, 28. opponitur hac enumeratio, Fide sumus justis, propositioni huic, Justificamur ex operibus, tanquam contradictoria. Quare ex natura contradictionis perspicuum est, non justificari quemquam Fide in quan-*

nam est opus sive nostrum, sive Dei in nobis, sed in quantum Christi meritum includit.

Rivet; *Fides excludit scipsam, quod opus est. Unum In Gen[er] enim opus non justificat, nec quidem potest justificare. Exer. 73. Redundum ergo ad Controversia statum, quo Fides statuitur justificare, non quatenus est opus, sive per se, sed relative, quatenus significat applicationem iustitia Christi, i. e. non nostra, sed aliena. The same Author also saith thus, Apostolus non distinguit inter Opera Legis, & Opera Fidei, sed in hoc negotio Fidem semper quibuslibet operibus opponit. Unde etiam sequitur fidem non justificare, quatenus est opus iustitia, sed quatenus apprehendit iustitiam Christi.*

Disput. De Fide Justif. S. 19:

That we are justified by Faith, is without controversie, the Scripture being exprefs for it: but when you say, That Faith properly taken doth justifie, which the Scripture saith not, in this I dissent from you. And also because you make Faith one Righteousness, by which we are justified, as indeed you must, if properly we be justified by it.

Davenant urgeth from *Rom. 5. 18.* That there is *Ubi supra unum tantum dignum, quod ad justificationem vita Arg. II. potest valere, nempe unus Christi obedientia.* Whence he infers, *Justificatio igitur vita non redundat in nos ab ulla qualitate in nobismet ipsis inherente, sed ab hac iustitia completa Mediatoris nobis donata & imputata. Nostra iustitia inherens non habet in se dignum, hoc est, perfectionem iustitia completam, & absolutam. Ergo non potest producere in nobis dignum quod, &c.*

You mistake my Argument, and do not mind the Text which I alledged, *viz. Acts 13. 39. By him all that believe are justified, &c.* Therefore not only all that believe in Christ are justified, but it is by him that they are justified, *i. e.* by his Obedience, as it is expressed *Rom. 5. 19.* So that Christ's Obedience is that which is properly imputed for Righteousness, though it be so imputed only to those that believe; Faith to apprehend it, is required of us, that it may be imputed to us; and in that respect Faith is said to be imputed for Righteousness.

1. The first Note seems to shew thus much, That some may make Faith an Instrument of Justification, and yet deny that we are properly justified by it as by an Instru-

F. m:nt ;

* *Non est
justitia,
nec justitia
loco
habetur,
Ec. Arret
before cited.*

ment: Though if this be granted, I see not what you gain by it. For (as I said in the *Animadversion*) they that make Faith an Instrument of Justification, when they deny that we are properly justified by Faith; they mean, That Faith is not the * Righteousness by which we are justified; and that we are therefore only said to be justified by Faith, because by Faith we receive the Righteousness of Christ, by which Righteousness properly we are justified. That this is the meaning of our Divines, appears by that which I have before alledged.

* See *Bucan* before cited.

2. Therefore who those be, of whom you speak, I do not know: However, I do not see that your Objections are of force. For Faith is not wholly excluded as to the Text, though it be so interpreted, as that by [Faith imputed] is meant Christ and his Righteousness, viz. * as apprehended by Faith; and I presume that they whom you tax, did so understand it. And this doth not exclude Faith, but include it. Your Question therefore seems captious, [*If by Faith be meant Christ's Righteousness, then what word doth signifie Faith?*] For by Faith is not simply meant Christ's Righteousness, but as it is apprehended by Faith.

3. *Davenant's* words, which I cited, are clearly to the purpose to which I cited them; neither do I see any thing in them, which argue him to have been of another mind than I am of. Whereas you add, [*It seems he discerned the mistake of them, that affirm Christ's *Altra* Righteousness as such to be our Righteousness*]. I think your Scribe did mistake, and it should be, [*he discerned not*]. For therein indeed, in that Chapter, but not in the words which I cited, he differs both from you and me: But I was willing to let that pass, both because it is nothing to our present purpose; and also I like not to shew my dissent from any eminent Writer, except I be forced to it.

4. What you say you will alledge out of *Davenant* against me, is to be considered when it is alledged. But here you profess your self far from approving what he saith, viz. That Christ's Righteousness *est formalis causa justificationis ex communi nostrorum sententia*; You should say, Christ's Righteousness imputed to us: for so *Davenant* hath it in the words which I cited. And you should also consider how immediately before those

words.

words he explained himself about the *formalis causa justificationis*.

For Bellarmine objecting, That though *Christi obedientia sit meritoria causa justificationis nostra*, propter quam Deus nos justificat, yet *Justitia inherens potest esse formalis, per quam justificati constituimur*; and taxing Chemnitzius for stating the question thus, *Quid sit id, propter quod Deus hominem in gratiam recipiat, &c.* He answers, *Sed immemorem se hic probet Jesuita, qui eodem modo & ipse loquitur de Just. lib. 2. cap. 1. [De Causâ formali, propter quam homo dicitur justus coram Deo, differendum est]. Atque reverâ in Justificatione talis causa formalis ponenda est, qua simul & meritoria esse possit. Nisi enim illam contineat dignitatem in se, propter quam homo visè justificatus reputetur, nunquam erit formalis causa, per quam justificatus existat in conspectu Dei.* De Just. Habl. cap. 22.

And again, *Ut itaque seponamus Philosophicas Speculationes de naturâ causa formalis, quando formalem causam quarimus justificationis nostra, quarimus propter quod peccator in gratiam Dei recipitur, per quod immediate Deo gratus, & ad vitam aeternam acceptus fiat, cujus beneficio damnatoriam Legis sententiam evadere, denique quò intè possit, & debeat ad celestis Judicii favorem & approbationem consequendam.* Ibid.

And again, *Quod igitur dicit Bellarminus, impossibile esse, ut per justitiam Christi imputatam formaliter justissimi, si per formaliter intelligat inherenter, nugari ad se agit, &c. Si autem per formalem causam intelligat illud ipsum, quod Deus intuetur quando quemvis peccatorem justificat, &c. dico hoc non esse inherens illam qualitatem, sed Christi obedientiam & justitiam credentibus gratuita Dei misericordia donatam atque imputatam. Impossibile quidem est, ut hac justitia, qua in Christo inheret, sit etiam nostra per modum inhesionis; sed quando tanquam membra unimur Christo capiti, non est impossibile, ut nostra fiat per modum donationis, & satisfæra participationis: atque hic modus sufficit, ut in Justificatione formalis causa rationem, efficaciam, & similitudinem obtineat.*

Me-thinks all this should suffice to satisfy any ingenuous Man, and to cut off all occasion of quarrelling about the

the term, when there is so full and frequent explication of the meaning of it.

Contra
Bellar.
som. 4. l. 6.
c. 1. §. 1.

So also *Amesius* having out of *Contarenius* distinguished of Righteousness, and stated the Question about the formal cause of Justification, he saith, *Hoc sensu nos negamus formalem causam absolutam (N. B.) nostram justificationis esse justitiam in nobis inherentem.*

Ibid.
§. 22.

And again, *Non aliâ ratione formaliter nos justas nominari, & esse dicimus imputatâ Christi justitiâ, quam quâ is cujus debitum ab altero solvitur nominatur & est ab illo debito liber & immunis; & quâ is cui procuratus est alterius favor aut gratia, nominatur & est alteri gratus.* For that which you cite out of his *Med. l. 1. c. 27. §. 12.* I find there only these words, *Christi igitur justitiâ in justificatione fidelibus imputatur, Phil. 3. 9.* Those which you add are not in my Edition, *viz. Quatenus ejus merito justî coram Deo reputamur.*

Edit. 3.
per Rob.
Allotium
Londini,
1629.]

However they are not repugnant to what I have cited, both from him and *Davenant*, because (as *Davenant* expressly notes) *Causa formalis hic etiam est meritoria.* *Alsted's* words, as you cite them, [*Christus est justitiâ nostrâ in sensu causali, non in sensu formali*] carry no good sense, at least are not so accurate. For surely if *Formalis Causa*, then *Sensus Formalis* is also *Sensus Causalis*.

Colledg.
Controversy
Disp. 34.

You add, [*So River Disp. de Fide.*] but you should also have noted the Section. Indeed §. 13. he saith, That *Bellarmino* doth *affingere nobis sententiam de justitiâ Christi, tanquam causâ formali.* And elsewhere he saith, *Forma justificationis consistit in justitiâ Christi imputatione, propter quam nobis remittuntur peccata.*

Instit.
lib. 2.

So *Trelcatius*, *Forma justificationis, Actus sumptus, est Actualis Justitiâ Christi gratuita imputatio, quâ meritum & obedientia Christi nobis applicantur, vi communionis arctissima, quâ ille in nobis, & nos in illo.*

Of Justi-
fying Faith
Sect. 2.
chap. 18.

Dr. Jackson saith, That to demand what is the formal cause of Justification, is as if one should ask what is the Latin for Manus: and that it is the folly or knavery of our Adversaries to demand a formal Cause of their Justification, who deny themselves to be formally just in the sight of God. [*He alone (saith he) is formally just, who hath that form inherent in himself, by which he*

he is denominated just, and so accepted of God: as Philosophers deny the Sun to be formally hot, because it hath no form of heat inherent in it, but only produceth heat in other Bodies].

Thus there is difference among our Divines about the term, but they agree in the thing. Some would have no formal Cause of Justification at all; some would have such a Cause, but would not have Christ's Righteousness imputed, but the imputation of Christ's Righteousness to be it: yet both the one and the other do indeed hold the Righteousness of Christ to be the formal Cause of Justification, in that sense as *Davenant* and *Ames* do explain it.

1. As Faith alone is the Condition of our Justification, so also Faith alone as continued (though it is not continued alone) is the Condition of our Continued Justification.

Neque utiam (saith Calvin) sic putamus commendatam post gratiam justificationem opera, ut & ipsa in locum justificando hominis postea succedant, aut eiusmodi officium cum Fide (N. B.) partiantur. Nisi enim perpetuo maneat solida Fidei justificatio, illorum immundities detegetur. Nihil autem absolum est, sic Fide hominum justificari, ut non ipse modo iustus sit, sed opera quoque eius supra dignitatem iusta consulantur.

So Mr. Ball, [Faith doth not begin to apprehend Life, and then leave it to works, that we might attain the accomplishment by them, but it doth ever rest upon the Promise until we come to enjoy it].

2. I know no accusation but of the Law of Works, though in case of unbelief and impenitency that Accusation be aggravated by the Law of Grace.

Though Calvin thinks not that *Joh. 5. 45.* [Do not think that I will accuse you to my Father; there is one that accuseth you, even Moses, &c.] to be to this purpose, as some do; yet he grants, That it is *Legis proprie reos peragere infidelas.*

To question whether he spake of the Law of Works, were to question whether the Sun shineth at noon-day. When any is accused to be an Infidel, or finally impenitent, or a sinner against the Holy Ghost, as it is a sin that he is accused of, so the Accusation is from the Law: but as Unbelief or Impenitency (for why you bring in the sin against the Holy Ghost, I do not know) doth import

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Justit.

lib. 3.

cap. 17.

§ 9.

Of Faith,
Part 2.

Chap. 4.
p. 252, 253

Calvin in
Joh. 5. 45.

a want of the Condition required in the Gospel, so (as I have said before) it is no new accusation, but only a re-inforcing of a former accusation ; and so the refelling of this Accusation, by shewing the fruits of Faith and Repentance, is not properly a justifying of our selves by any thing in our selves, but only a proving and manifesting that we are indeed justified by the Righteousness of Christ imputed to us.

3. The imperfection of our Faith and Obedience doth prove that it is no Righteousness by which we can be justified ; consider always, that I speak of absolute and universal Justification.

Instit. *lib. 3. c. 11.* *§. 7.* *Si per se (saith Calvin) vel intrinsicâ, ut loquuntur, virtutia justificata fides, ut est semper debilis & imperfecta, non efficitur hoc nisi ex parte ; sic manca esset iustitia, qua fructulum salutis nobis conferret.*

De Instit. Habitu. *cap. 26.* *Arg. 3.* *Ibid.* *So Davenant, ad justificationem efficiendam non sufficit iustitia suo quodam modo perfecta, & aliquo modo imperfecta ; sed necesse est eam esse legali modo perfectam ; & omnibus suis numeris absolutam. And again, Nulla iustitia coram Deo justificat, sed qua ad amissionem*

Arg. 4. *Legis perfecta est : sed nostra inharens non est talis, &c.*
De Justif. Disp. II. *Thus also Maccovius, Quod nobis imputatur ad iustitiam, (nempe propriè & per se, seu respectu sui) id debet esse perfectissimum, ut consistere possit cum iudicio Dei, Rom. 2. 2. At Fides non est perfectissima, 1 Cor. 13. 9.*

Ibid. To me it seems not hard to be certain of the meaning of that place, *Luke 7. 47.* [*Many sins are forgiven her, for she loved much*]. It appears (as I noted) plainly enough by the Context, what the meaning is, *viz.* not that her love was the cause of the forgiveness of her sins, but the forgiveness of her sins the cause of her love : And you see how sharply *Calvin* (whose words I cited) censures those that interpret it otherwise.

In Luc. 7. 42. The Parable going before those words are so clear, That *Maldonate* is forced to say, *Videtur ex hac parabola non fuisse colligendum, quod Christus colligit, multa peccata illi mulieri remitti, quia multum dilexisset, sed contra propterea eam multum dilexisse, quod multa illi peccata remissa essent. — Qua res speciosam Calvino, & ceteris hæreticis, errandi occasionem præbuit, negantibus huic mulieri propter præcedentia charitatis opera remissa peccata ;*

peccata; illa verò verba, quoniam dilexit multum, sic interpretantibus, ut dictio illa quoniam, non causam, sed effectum, & consequentiam significet: quod unquam nemo Catholicorum secutus esset.

And see how poorly and piteously he comes off, viz. either thus, *Ut Christum inversâ parabolâ usum fuisse deceremus. q. d. Sicut ille dilexit multum, quia multum illi remissum fuerat; ita huic mulieri è contrario, quia dilexit multum, remissa sunt peccata multa.* Or, which he rather inclines unto, thus, *Quod Christus hoc loco rogat, Quis ergo eum plus diligit nisi futurum tempus est, tamen ex consuetudine loquendi vim præteriti habere puto. q. d. Quem tu iudicas, ex effectu conjecturam faciens, plus antè Dominum suum delexisse? Utrum illi magis amicum fuisse, cum amicitia causâ fanerator debitum utrique remisit? What straits was this acute Man driven to, because he was resolved to hold the Conclusion, and yet saw how ill it did suit with the Premises?*

1. What others, of whom you speak do, I know not; they may answer for themselves.

2. I take affiance (which is a Believing in, or Relying on) to be an Act of Faith it self, the Act of Faith being as well *Credere in*, as *simpliciter Credere*. But internal Obedience or Love, (for these you make both one, though indeed Believing it self is inward Obedience as well as Love, the one being commanded as well as the other) is not the Act of Faith, though caused by Faith; not *actus elicitus*, though *actus imperatus*: therefore this is not so immediate a product of Faith as the other.

3. I conceive Affiance to be a part of Justifying-Faith, and not only a Fruit of it. *To believe in Christ*, which is as much as to rely on him, and to have affiance in him, is requisite unto Justification. *He that believeth on him is not condemned*, John 3. 18.

1. As Justification is begun upon sole Believing, so is it also continued and consummated. The Scripture (so far as I see) makes Justification simply and absolutely to depend on Faith, and not only in respect of the beginning of it: yet (it is true) Justification is neither begun, nor continued, nor consummated upon such a Believing as is not attended with other Duties. That this is the Uniform Doctrine of the prime Protestants, I

shewed by the confession of our greatest Adversary, to which you oppose nothing.

Multa ad justificationem requiruntur que non justificans 2. Though some other things besides Faith must go before Justification, yet do they not therefore justify as well as Faith, it being only Faith that doth apprehend Christ, by whom so apprehended we are justified.

Amel. contra Bellar. tom. 4. l. 5. cap. 1. §. 1. De Recon. cil. part 1. lib. 2. c. 18. *Neque tamen hac fides (saith Wotton) spes, dilectionem, timorem, penitentiam excludere censenda est, quasi ad eum, qui justificatus est, non pertinerent; sed hac omnia ab officio justificandi (N. B.) significantur penitus excludi. Atque hoc quidem justificandi munus soli Fidei convenire, his rationibus ostendo. Quia sola Fidei restat in Christum tendimus, ut per eum justificemur, & promissiones Dei de justificatione amplectimur. 2. Ubi cumque Spiritus Sanctus disertis verbis loquitur de justificatione impiis, ejusque causas ex hominis parte assignat, nullam ejusmodi causam assignat nisi fidem.*

Loc. Com. Class. 2. Loc. 19. de Justif. ex Tom. 2. in Gen. But hear also Luther, who doth both thunder and lighten in this particular: *Cur insane Sophista, afferis dilectionem, spem, & alias virtutes? Scio has esse insignia Dei dona, divinitus mandata, per Spiritum Sanctum in nostris cordibus excitari & als. Scio fidem sine his donis non existere; sed nunc nobis questio est, quid cuiusque proprium sit. Tenes manu varia semina, non autem quero ego, qua cum quibus conjuncta sint, sed qua cuiusque propria virtus. Hic aperte dic quid faciat Sola Fides, non cum quibus virtutibus conjuncta sit. Sola autem Fides apprehendit promissionem, credis promittenti Deo, Deo porrigenti aliquid admoveas manum, & id accipit. Hoc proprium solius Fides est; Caritas, Spes, Patientia habent alias materias, circa quas versantur; habent alios limites, intra quos consistunt. Non enim amplectuntur promissionem, sed mandata exequuntur; audiunt Deum mandantem, non audiunt Deum promittentem, ut Fides facit.*

In the next Section we are agreed.

55.
Ibid.

To this long Section I need not say much. For now that you explain your self, there seems to be but little difference betwixt us. All that I aim at, is this, That Christ simply considered, is not the Object of Justifying Faith, but Christ as promised in the Gospel: so that to believe in Christ, doth imply a believing of the Promise, and that not only so as to assent unto it, but so also as to apply

apply it: And therefore we often find in Scripture, That the Axiome or Proposition concerning Christ, is made the Object of Justifying and Saving Faith, see *Rom. 10. 9. 1 Joh. 5. 1. Acts 8. 37. Joh. 6. 69.* And thus our Divines often speak of Faith justifying as apprehending the Promises.

Sola Fides (saith Luther) apprehendit Promissionem. Locis paulo ante citatis.

So *Wotton; Solá Fide Promissiones Dei de justificatione amplectimur.*

And *Mr. Ball, [For Faith only doth behold and receive the Promises of Life and Mercy, &c. When therefore Justification and Life is said to be by Faith, it is manifestly signified, That Faith receiving the Promise, doth receive Righteousness and Life freely promised].* Of the Coven. ch. 3. p. 19.

But I willingly grant, That the Axiome, Proposition or Promise doth but serve to convey Christ unto us, and the apprehending and receiving of him, is the Faith by which we are justified. Only I say, it is Christ in the Promise, or Christ promised, who must be apprehended and received unto Justification.

Fidei objectum quod (saith Ames.) vel materiale; Medul. l. 2. est quicquid á Deo revelatur ac proponitur credendum, &c. — Hoc objectum est immediate semper aliud, quod axioma vel enunciatio sub ratione veri; sed illud, in quo principaliter terminatur Fides, de quo, & propter quod assensus prabetur illi axiomatici per fidem, est Ens incomplexum sub ratione boni, Rom. 4. 21. Heb. 11. 13. Actus enim credentis non terminatur ad axioma, sed ad rem, sententibus Scholasticorum clarissimis. Ratio est, quia non formamus axiomatica, nisi ut per ea de rebus cognitionem habeamus. Principalis igitur terminus, in quem tendit actus credentis, est res ipsa, qua in axiomatico precipue spectatur. c. 5. §. 21. Ibid. §. 23. 24.

All this I like well enough, save that he seems to make the Act of Faith exercised about an Axiome or Enunciation to be only Assent, as to that which is true; whereas sometimes it is also Apprehension and Receiving as of that which is good, though (it's true) this Act of Faith is principally terminated in the thing, which the Axiome or Enunciation doth contain in it.

1. I do not say, That the receiving of Christ as King is *Fides qua justificat*, though I grant it is *Actus fides qua justificat.* 56, & 57. 2. I

2. I refer [*quæ*] to [*Justificat*] *q. d.* [Faith which justifieth, doth receive Christ as King; yet this is not the Act of Faith, whereby it justifieth]. Or if you will, thus; Christ as King is the object of Faith, which justifieth; but not of Faith as it justifieth. Indeed Faith, which justifieth hath respect to the whole Word of God, yet only to the Word of Promise concerning Christ, and the Mercy of God in Christ, as it justifieth.

Contra Bellar. Tom. 4. Lib. 9. c. 1. §. 192. Ibid. cap. 2. §. 1. Ibid. §. 8. *Non tam queritur (inquit Ames.) qua aut quid sit Fides, qua justificat, quam qua sit ratio quâ proprie dicitur justificare.* And presently after follow the words, which I cited in the Animadversions. Again, *Una & eadem (inquit) Fides est, quâ placemus Deo ad reconciliationem, & jam reconciliati dirigimur & sustentamur ad placendum ipsi in Obedientiâ novâ.* And again, *Fidem illam, qua justificat, præsupponere, involvere, & inferre concedimus fidem Historiæ, atque etiam (in quibusdam olim) miraculorum; sed historiæ ac miraculorum fidem sæpè à justificatione separari palam est. Quamvis multa sint exercitia & objecta Fides, non tamen justificans est, nisi prout respicit misericordiam Dei in Christo. Hinc omnes illi, quorum fides in eo capite (Heb. II.) laudatur, collimabant ad promissionem illam misericordiam in Christo.*

3. Where do I say, That the receiving of Christ as King doth justify, that you ask me in what sense it doth so? I say, Justifying Faith doth receive Christ as King, but not as justifying; or that Faith in that respect doth not justify.

4. Faith as the Condition of Justification is the receiving of Christ as satisfying for us.

5. If Christ's Satisfaction only be our Righteousness, by which we are justified; and Christ as Priest only made Satisfaction for us, then by receiving Christ as Priest only we are justified. This you might perceive was the meaning of the Argument, though I left out the word [only].

And here also I have Mr. *Blake* agreeing with me, as (I think) in every point, wherein we differ, if he have occasion to treat of it. ' [It is true (*saieth he*) that ' Faith accepts Christ as Lord as well as Saviour: but it ' is the acception of him as Saviour, not as Lord, that ' justifies. Christ rules his People as a King, teacheth ' them as a Prophet, but makes atonement for them as a ' Priest,

Of the
Coven.

c. 12. p. 79

Priest, by giving himself in Sacrifice, his Blood for re-
 mission of Sins. These must be distinguished, but not
 divided: Faith hath an eye at all, the Blood of Christ,
 the Command of Christ, the Doctrine of Christ: but
 as it ties and fastens on his Blood, so it justifies. *He is*
set out a propitiation through Faith in his Blood, Rom.
3. 24. not through Faith in his Command. It is the
 Blood of Christ that cleanseth from all sin, and not the
 Sovereignty of Christ. These confusions of the dis-
 tinct parts of Christ's Mediatorship, and the several
 offices of Faith may not be suffered. Scripture assigns
 each its particular Place and Work. Sovereignty doth
 not cleanse, nor Blood command us: Faith in his
 Blood, not Faith yeelding to his Sovereignty, doth justi-
 fie us. There are several acts of Justifying-Faith,
Heb. 11. but those are not acts of Justification. It is
 not *Abraham's* Obedience, *Moses* Self-denial, *Gideon*
 or *Sampson's* Valour, that was their Justification, but
 his Blood, who did enable them in these things by his
 Spirit.

Your Similitude is not suitable; for a Woman receiv-
 ing a Man for her Husband, may be enriched or digni-
 fied by him, though she never look at him as rich or ho-
 nourable, but only as her Husband. But we must look
 at Christ as a Priest, and as making Satisfaction for us,
 that so we may be justified by him. For the Scripture
 doth set forth Christ unto us in that respect for our Justifi-
 cation; see *Apoc. 1. 5.* *Heb. 9. 26.* *2 Cor. 5. ult.* *Rom.*
8. 34. where those words [*It is Christ that died*]. shew
 how Christ doth justify us, and free us from condemna-
 tion, viz. by dying, and so satisfying for our sins. That
 which follows of Christ's Resurrection, &c. seems (as
 to our Justification) but for our more full assurance of
 the benefit of Christ's Death, and for the effectual ap-
 plication of his Satisfaction, which he made for us by his
 Death, that so we may be justified by him.

6. You grant, that Christ, not as King, but as Priest,
 doth justify us meritoriously and satisfactorily; and that
 is it which I urge, That Christ's Satisfaction, which as
 Priest he made for us, is that whereby, or for which we
 are justified. Now we speak of receiving Christ unto
 Justification, therefore we must consider him as satisfy-
 ing for us, and so receive him as to that purpose, viz.

our

our Justification; though (I grant) whole Christ, or Christ in respect of all his Offices must be received; neither may we think to have him as a Priest to satisfy for us, except we also have him as a Prophet to instruct us, and as a King to govern us. So I usually Preach and Teach.

59.
(p. 69.)

1. When you say, That I leave the Error in his Language, but not in his Sense, your words are ambiguous. For they may import, That I leave, *i. e.* relinquish and desert the Error the one way, but not the other. Or that I leave, *i. e.* let the Error abide and remain in his Language, but not in his Sense. This I take to be your meaning, for else you could not say (except ironically, which I do not suspect) that it is a fair Exposition, and that you like it. I have no reason to strive about another's words, especially not knowing how they are brought in: but I think meet to interpret words in the best sense that they will bear: neither do I yet see but those words which you tax as foully erroneous, may admit that fair interpretation which I made of them.

2. Where *Ames* hath those words, you do not shew: But surely he there speaks *de Fide Justificante quæ talis*. For otherwise he should neither agree with the Truth, nor with himself in saying, *Christus est objectum adequatum Fidei justificantis*. The whole Word of God is the Object of Justifying-Faith, though not of Faith as Justifying; and so much is acknowledged by *Amesius*, as appears by his words before cited. Neither again doth he speak of Christ in all respects, but as Christ is the Propitiation for our sins, as is clear by that very place which you now take into consideration.

Medul.

lib. 1. c. 27.

§. 17.

Besides, I find *Amesius* to have such words as you mention, but withall to add such, as plainly to express what I say. *Christus (inquit) est adequatum objectum Fidei, quatenus (N. B.) Fides Justificat. Fides etiam non aliâ ratione justificat, nisi quatenus apprehendit illam justitiam, (N. B.) propter quam justificamur.*

Ibid.

& 58.

(p. 70.)

1. The Text (1 *John* 4. 19.) cannot (I think) be rightly understood but as I interpreted it. For v. 10, 11. the Apostle speaketh of God's great love manifested unto us, in giving his Son for us. And v. 19. he shews whence it is that we love God, *viz.* from hence, that God loved us first, *i. e.* we apprehending the Love of God to

us, answer his love with love again. *Amat non immerito, qui amatum sine merito*, as Bernard speaketh, Yet we must first find and feel the love of God towards us, before we can love him for what he hath done for us.

2. There is more than a bare assenting Act of Faith going before the Love, of which I speak.

3. Embracing, which from *Heb. 11. 13.* I note to be the compleating Act of Justifying-Faith, doth include or presuppose *amorem desiderii*; we can never sincerely embrace Christ, if we do not desire him: but *amor delectationis*, or *complacensia* doth follow after embracing, viz. when the thing desired is enjoyed. All that you add, holds only in respect of the former kind, not in respect of the latter.

1. There are divers kinds of Love, but I speak of that Love which differs from Desire; and so did you seem to understand it, as I noted from your words, *Aphorism*, p. 267.

2. Whereas you say, [*There is no need of Faith to make it present, before it can be accepted and loved*]; you cannot by Faith mean Assent, for that, you grant, doth go before Love and Acceptance. And if by Faith you mean Acceptance, surely there must be Acceptance, before a thing can be accepted, though in time these go together. But perhaps you only mean, That though Faith as an Assent, must go before in time, and as an Acceptance must go before in Nature, yet not so as to make a thing present. For you add, That God's Offer doth make it present. But though the Offer be present, yet the thing offered is not present, so as the Object of the Love of Complacency must be: for it must be present by way of Enjoyment, but the offer of a thing can only make it to be hoped for; so that the thing, though it be offered, yet until it be accepted, it is absent, because it is not enjoyed. The thing offered must be desirously, and in that respect lovingly accepted; but it must first be accepted, and then loved, so as to joy and delight in it.

3. We look at Christ as enjoyed, when we love him with the Love of Complacency and Delight, of which Love I speak.

58.

Theolog.
Natur.
Tit. 95.

Gaudium oritur ex hoc, (saith Raymondus de Sebunda) quod aliqua res scit se habere id, quod habet, & non ex hoc dumtaxat, quod habet.

There must both be the Having of a thing, and also the Knowing that we have it, that we may rejoyce in it.

4. As Assent must go before Acceptance, so must Acceptance go before that Love, of which I speak.

Ibid.

1. I did not say, or think, that you thought so of all Love, *viz.* that it considereth its Object as present or enjoyed; for there is no distinguishing here of these, as I have shewed before; the Object is not present, except it be enjoyed. You grant that *Amor Complacencia* doth so consider its Object; and I thought you had meant that kind of Love, because you did distinguish Love from Desire. Therefore I said, [Love as you take it, considereth its Object as present and enjoyed] *viz.* Love as distinguished from Desire. I know not (I confess) what to make of Love, but either a Desire, if the Object be absent, or a Delight, if the Object be present.

2. That which you say concerning Acceptance, Election, and Consent, is nothing to me, who do not enquire whether they be divers acts or no, but only shew that they go before Enjoyment, and so differ from Love, as I take it, *viz.* Love of Complacency, which doth follow Enjoyment.

59.

I take the Love of Desire to go before Acceptance, and the Love of Complacency to follow after it. Although *Amare & velle bonum* be one and the same, yet this *velle bonum vel est cum desiderio, si objectum absit, vel cum Complacencia, si adsit.*

Part 1.

Quest. 20.

Art. 1.

* *Nempe
primo tempore,
non naturali.*

Aquinas doth not satisfie me, when he saith, *Nullus desiderat aliquid nisi bonum amatum neque aliquis gaudet nisi de bono amato*; if he mean, that a thing is *amatum primum* * *quam desideratum*. The very *Desiderare* (I think) is *Amare*, and so is *Gaudere* also; but the one is *Amare quod absit*, the other *Amare quod adsit*. So you in the next Section say, [*Desire is Love, and Complacency is Love*].

Ibid.

1. I did not doubt, much less deny that there is *Amor Desiderii*, as well as *Amor Complacencia*; only I shewed, that your words there must be meant of the former, in which sense I did not oppose you, but as it is taken in the other

other sense ; and so you seemed to take it before, because you did expressly distinguish it from Desire.

Neither is your second any thing against me.

3. The Scripture is not so much to be interpreted according to the most comprehensive sense, as according to the most proper sense, *viz.* that which doth best agree with the Context and other places of Scripture.

Your fourth containeth nothing but a *Sarcasm* very unworthily used of such a worthy Man as *Calvin* was,

1. The places, which you alledg (*John* 16. 27. and *Ibid.* 14. 21.) do not prove, that Love, *viz.* our Love is an antecedent Condition of God's Love, and Christ's Love to us, so that we must first love God and Christ, before we can be reconciled unto God in Christ. For because we are reconciled unto God in Christ, therefore we love God and Christ, 1 *John* 4. 19. The meaning of those other places (as *Calvin* notes) is this, That they that love God, *insculptum habent in cordibus Paterni ejus amoris testimonium* : To which may be added, That God will still manifest his Love to them more and more.

2. Not only Love, but Obedience also must go before Glorification ; but it doth not therefore follow, That they must go before Justification, as your self hold that Obedience doth not as we are at first justified. Thus there is any other Condition of Justification at last than at first, is more than I can find in Scripture.

1. What some have answered, and what you have read *Ibid.* in others I know not ; you cite none whose Works are extant, but only *Mr. Ball*, and him at large, [*On the Covenant*] but where in that Book you do not shew. I find there that he doth use the words [*Instrument*] and [*Condition*] promiscuously.

[*The Covenant of Grace* (saith he) *exalteth no other Of the thing inherent in us, as a Cause (viz. instrumental) of Coven. Justification, or a Condition (N.B.) in respect of which p. 65. we are justified, but Faith alone*]. This is point-blank against that which you say of him. And again, [*It is Ibid.* (saith he) *the sole Instrumental or Condition. al (N.B.) Cause required on our part to Justification*].

As I shewed before in the *Animadversions, ad pag. 243.* our Divines say, *Fides sola justificat, sed Fides qua justificat, non est sola* : but they mean that Love and Obedience follow as the fruits and effects of Faith.

Thus

Thus Stapleton somewhere (I cannot now cite the place) testifyeth of them, saying, *Omnnes ad unum Prostantes docent Fidem justificantem esse vivam, & operantem per charitatem, atque alia bona opera.*

2. I grant, That *Amor Concupiscentia* is prerequisite; if you will call it so, as I see not but you may, though *Amor Concupiscentia* is usually opposed to *Amor Amicitia*, and so you speak of it, p. 58. And if you speak not of *Amor Complacencia*, then neither do I speak against you. For of that do I speak, and had reason (I think) to understand you as speaking of it, because you spake of Love as distinct from Desire. Perhaps you speak of it only in respect of its Generical Nature, abstracting from the consideration of either Desire or Complacency, which are the Species of it: but surely these two taking up the whole nature of Love, that Love which is not the one of these, must needs be the other. We accept or chuse a thing, because we first Love, *i. e.* desire it, or (as we use to say) have a mind to it: and having accepted and chosen it, we further love it, so as to delight in it, except our Love turn into Hatred, as *Amnon's* unchast Love did: but the very Accepting or Choosing of a thing is not (that I see) properly a Loving of it.

3. I grant, that all Love doth not presuppose Acceptance, Consent, &c. the Love of Desire doth not; but the Love of Complacency doth. This is all that I have desired, and so much you have yielded.

Ibid.

1. The distinction of *Fides qua*, and *Fides quæ*, as it is frequently used by our Learned Writers, so it doth hold good notwithstanding any thing you have said, or (I suppose) can say against it.

Disp. de Fide Just. S. 16.

Quamvis hanc controversiam elevent, (saith River, speaking of the Remonstrants) nec ciccum (ut loquuntur) interdunt, an Fides qua est viva, an Fides quæ est viva, ad justificationem requiratur, & Logicam tantum pugnam esse velint, Logica tamen hac pugna realem continet magni momenti. Siquis enim dicat, Christus qui homo est infinitus, & Christus quæ homo est infinitus, nemo sanus existimabit nihil differre has enuntiationes.

I grant you more than you require, That not only Christ as Lord, but even the whole Word of God is the Object of Justifying Faith; but not therefore of Faith as Justifying. The Hand may receive both Meat and Money,

yet

yet it doth not enrich, as it receiveth Meate, nor feed as it receiveth Mony.

2. If Christ's Satisfaction be our Righteousness, (which I think you have ever affirmed, though you would also have another Righteousness of our own, and that unto Justification;) then I see not but that I may speak of Faith laying hold on and apprehending Christ's Satisfaction. For though the Satisfaction was made unto God, yet it was made for us; and in that respect we are to lay hold on it, and receive it, and not only to assent to the truth of it.

You somewhere cite *Bellarmino* yeelding unto us thus much, *Imputari nobis Christi merita, quia nobis donata sunt, & possumus ea Deo Patri offerre pro peccatis nostris, quoniam Christus suscepit super se onus satisfaciendi pro nobis, nosque Deo Patri reconciliandi.*

Which words also *Amesius* doth cite, and interpret to *Contra* be as much as if he did say, *Christi merita sunt nobis, a Bellar. Deo donata, ut possimus ea pro nobis Deo offerre tan-* Tom. 4. l. 6.
quam Satisfactionem pro peccatis nostris, c. 1. §. 22.

It is *Satisfactio Christi*, though by Faith it becomes *Nostra*, which we mult *offerre Deo*: but first we mult by (p. 72.) Faith receive it, before we can have any interest in it, to make such use of it. Faith justifieth (I grant) as a Condition, because it is required of us, that we may be partakers of Christ's Righteousness; but it is not Faith properly, but the Righteousness of Christ by which we are justified.

Recte Contratenus (saith *Ames.*) in *Tract. de Justif. Ubi supra*
Fide justificamur, non formaliter, sicut Albedo efficit lib. 5. c. 4.
parietem album, aut Sanitas hominem sanum; sed ef- §. 12.
ficienter, sicut Lintio efficit parietem album, & Medi-
catio efficit sanum: sic, vel non dissimili ratione, Fides
efficit hominem iustum, & justificat.

I like your Explication which you now make, and I *Ibid. & 60.* think my labour well bestowed, as being the occasion of it. I perceive all that you mean is this, That the Covenant wherein God doth give Christ, is not of force to make Christ ours until we believe. This who can question, Christ being given to be ours only upon condition of believing? Yet Christ being so conditionally given in the Covenant, upon our believing he is made ours by vertue (p. 73.) of the Covenant: so that still I see not but that our be-
G lying

believing doth immediately make Christ ours, there being nothing more to that end required of us, but to believe. But how will it follow, that God doth justifie Men before they believe, when by his Covenant he doth not justifie but upon condition of Believing? The Grant of a thing being Conditional, it cannot be actually obtained until the Condition be performed, though upon the performance of the Condition by vertue of the Grant there be actual enjoyment.

6.

(F. 73.)

Whether the receiving of Christ as Priest, and the receiving of him as King be two distinct acts, doth little concern our purpose; yet I think the Acts may be distinct, though I deny not but Christ may be received at once in both respects: yet if he be, it is the receiving of him as Priest, not as King, that doth justifie. I grant that the receiving of Christ in respect of any one Office doth virtually include the receiving of him in respect of all his Offices: and he that doth not so receive Christ in respect of his Priestly Office, as to be ready to receive him also in respect of his Kingly Office, when Christ shall so be set forth unto him, doth not at all receive him: such a Faith is a false Faith, and cannot justifie. Yet may there be a receiving of Christ as Priest without an express and direct receiving of him as King, though implicitly and by consequence he be received as such. Neither is it a false Knowledge, though it be an imperfect Knowledge to know Christ as a Priest, and not to know him as a King. And that Christ is sometimes propounded only as a Priest, *i. e.* with express mention only of his Priestly Office, seems clear and undeniable by divers places of Scripture; see *John* 1. 29, 36. and 3. 14, 15. and so other places which speak of Christ as suffering for us, not mentioning his Sovereignty over us, though that is there implied and expressed in other places. And though he be (as sometimes he is) expressly set forth at once both as Priest and King, and so must expressly be received at once in both respects; yet it hinders not, but that the receiving of Christ as Priest, and not the receiving of him as King, is that which justifieth. One may at once receive divers things, and yet those things not all serve for one and the same use, but one thing may serve for one use, and another thing for another use, all being, though in several respects, useful and necessary to be received.

You

You say that you are of my mind in all this, yet you *Ibid.* seem to differ from me, in that you make Affiance a Fruit of Acceptance, which you make the very Act of Faith by (74.) which we are justified; whereas I taking Affiance for Recumbency, and for that which is meant by Believing in Christ, and Embracing him, make it to be the very Justifying Act of Faith. That Believing in Christ doth principally import Assent I cannot see: to Believe indeed doth seem principally to import Assent; but to Believe in, seems principally to import Affiance.

Credere in Christum (as *Ferus* saith well) est *verità, In Joh. 6. firmã, & stabili fiducia Christum, omniaque ejus bona* 29. *complecti, eisque toto corde, totã animã, totisque viribus inhaerere.*

So *Wotton*; *Quid est in Christum credere? An id so- De Recon-* *lummodo; credere vera esse, qua Christus loquitur? At cil. part 1.* *quid opus erat Spiritui Sancto tam novum & insolens ver-* *bum usurpare, presertim obscurum etiam, & à vulgi in-* *teligentia remotum? Quod rectè & clarè dici potuit,* *Χριστὸν μυστικῶς, id Spiritus Sanctus novo more discendi,* *et Χριστὸν μυστικῶς, voluit obscurare? Nam hic certè lo-* *quendi modus, eis Χριστὸν μυστικῶς, totus est à Spiritu* *Sancto illi proprius, nec ullum è Gracii autorem agnos-* *cit, ne illos quidem LXX Interpretes, qui Hebraea Biblia* *Gracii reddiderunt, à quibus Apostoli & Evangelista mul-* *ta in scriptis suis, quod ipsum loquendi modum attinet,* *crebrò mutuuntur. Quamobrem plus quàm verisimile* *videtur Spiritum Sanctum quum novo loquendi more ut-* *atur, quem fiduciam significare perspicuum est, aliud* *quoddam præter communem vocis significationem propo-* *nere voluisse.*

I find that *Seneca* doth use the Latin Phrase, *Hunc In Ludo de* *(inquit) Deum quis colet? quis credet in eum?* Where *morre* *[Credet. in eum]* is as much as *[fiduciam in eo colloca-* *Claudivii* *bit]*. And so the Phrase of *[Believing in]* used in the *Cæsar.* *New Testament,* seems to import as much as the Phrases of *[Trusting in]* and *[staying on]* used in the Old Testament, as namely, *Isa. 50. 10.* See *Mr. Ball* of *Faith, part 1. chap. 3. p. 24, &c.*

So far as I can judg, your success is not answerable to 61. your desire. But if you did not intend to infer such a conclusion from your earnest seeking the Lord's Direction on (74.) your Knees, I know not to what purpose you did speak

of it. For if it were only to shew the sincerity of your desire, What is your Cause advantaged, though that be granted, as I know not why any should question it?

ibid.

What is that which you say is yeilded? That Faith doth not justifie, as it is the fulfilling of the Condition of the whole Covenant? Yet you make Justifying-Faith, as such, to be the Condition of the whole Covenant: For you make it to include Obedience: and what doth the Covenant require more than Faith and Obedience?

2. Of Justification begun, and Justification continued and consummated by sentence at Judgment; I have spoken before, nor is there need here to say any more of it.

ibid.

1. No doubt the Holy Ghost means as he speaks: But what of that? Doth he speak so as you interpret him?

2. Though our Divines in expounding the words of St. James, expresse themselves diversly, yet they agree in the Matter, viz. That Works do not concur with Faith unto Justification.

Of the
Coven.
p. 64.

Mr. Ball speaking of those words, [Faith is imputed unto Righteousness] saith, [*This Passage is diversly interpreted by Orthodox Divines, all aiming at the same Truth, and meeting in the Main, being rather several Expressions of the same Truth, than different Interpretations*].

Then he shews three several ways whereby those words are interpreted, which differ as much as these Interpretations which you mention. They that say, That the Apostle speaketh of Justification *coram Deo*, by Works, understand a Working-Faith: They that expound it of Justification *coram Hominibus*, take the meaning to be, That by Works a Man doth appear to be justified. They that understand it of the Justification of the Person, make the sense the same with those first mentioned: and they that say it is meant of the Justification of a Man's Faith, agree with those in the second place, making Works to prove the sincerity of Faith, and so to manifest a Man's Justification.

3. Are not those words [*Hoc est Corpus meum*] as expresse words of Scripture, as those which you alleage? Though words be never so expresse, yet not only *re pol.* but also *re dicitur* is to be considered.

4. James might well and solidly prove by Works done many

many years after, that the Faith of *Abraham*, whereby he was justified, was a Working-Faith, of a Working Nature, a Faith fruitful in good Works, his Faith bringing forth such fruit in due season, and so shewing it self by Works, when occasion did require. *Abraham* (no doubt) had many other Works, whereby his Faith did appear; yet the Apostle thought meet to instance in that Work, which was most remarkable; and by which his Faith did manifest it self in a more especial manner.

Hoc facimus (saith *Chrysostome*) *tanto praestantius* In 2 Cor. 1
erat ceteris omnibus, ut illa cum hoc collata nihil esse vi- Hom. 3.
derentur.

What your Parenthesis doth mean (*Legal Justification I mean*) I do not well understand. But how doth *James* speak of Justification as Continued, and not as Begun? Is his meaning this, That a Man is indeed at first justified by Faith only, but both Faith and Works together do continue his Justification? So you understand it: but surely *James* doth neither speak, nor mean so. For by Faith alone without Works, in his sense, a Man never was, never can be justified. This is clear by his whole Discourse, for he calls him a vain Man that relies on such a Faith, and calls it a *dead Faith*, &c. So that when a Man is first justified, it is by a Working Faith: not that Faith must necessarily produce Works at the first, but it is (as I said) of a Working Nature, of such a Nature as to produce Works when they are required; which is the same with what you say out of *Grotius*: and this doth answer all that you object against the Interpretation which I stand for. Who can doubt but *Abraham* was justified long before he offered up *Isaac*, the Scripture being express for it? But how then? Therefore this Work could be no Condition of that Justification which was past.

Ans. No indeed, that Work was not, nor could be; but Faith apt to shew it self by that Work, or any other, when required, and consequently a Working Faith might be, and was the Condition of that Justification. *Grotius*, whom you cite, giving you such a hint of it, I wonder that you could not observe this. *James* and *Paul* may well enough be reconciled, though both of them speak of Justification as Begun. For *James* doth not require Works otherwise than as Fruits of Faith, to be

brought forth in time convenient : and *Paul* doth not exclude Works in that sense.

Of Justifying-Faith, §. 2. chap. 17.

[Every observant Reader (saith Dr. Jackson) may furnish himself with plenty of Arguments all demonstrative, that Works taken as *St. James* meant, not for the Act or Operation only, but either for the Act, or promptitude to it, are necessary to Justification, &c.]

Ibid.

And again, [Faith virtually includes the same mind in us that was in *Christ*, a readiness to do Works of every kind, which notwithstanding are not Associates of Faith in the business of Justification].

Ibid.

And thus he reconcileth the two Apostles, who in this Point seem to differ, [*St. James* affirming we are justified by Works, and not by Faith only, 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, *St. Paul* speaks of the Application of the Sentence, or of the ground of the Plea for Absolution : the one (by his Doctrine) must be conceived, and the other sought for, only by Faith. The immediate and only cause of both, he still contends not to be in us, but without us : and for this reason, when he affirms that we are justified by Faith alone, he considers not Faith as it is a part of our qualification inherent, or the foundation of other Graces, but as it includes the Correlative Term, or Immediate Cause of Justification, whereunto it alone hath peculiar reference, and continual aspect. This is that which in other terms some have de-

* Not that livered, Fides justificat relative, non * effective, aut for-Faith hath maliter, &c.]

no efficien-
cy at all in Justifying, but that it is not the Meritorious Cause of Justification.

Take a few words more from this Author, (*Ibid.*) [The Apostle levels his whole Discourse to this Point maintained by us, That seeing Righteousness was imputed to Abraham by Faith, and not through Works, none after him should in this life at any time, (N. B.) whether before or after the infusion of Grace, or Inherent Righteousness, presume to seek or hope for like approbation from God otherwise than only by Faith].

How I exclude Love, I have shewed; even as you do; *viz.* Love of Complacency, which you grant doth follow Acceptance, that Act of Faith by which we are justified. And when I say that Protestants generally deny Faith, which is without Works to justify, I mean Faith which is without works when God doth call for them. You might easily have perceived this to be my meaning by what I said out of *Cajetan de fide non sterili, sed fecunda operibus*: A Tree is not said to be barren, except it doth not bring forth Fruit when the Season doth require.

5. I shewed you what I take to be meant *Jam. 2. 23.* when it is said, [*And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for Righteousness*]; *viz.* That by *Abraham's* readiness to obey God in offering up *Isaac*, the truth of that Scripture did clearly appear, it was then most manifest, That *Abraham* believed God indeed, and that his Faith was a true Justifying-Faith, it being operative, and shewing forth it self so evidently by Works of Obedience, when they were required of him; so that the Scripture did well and truly say of him, That he believed God, and it was accounted to him for Righteousness.

Cajetan doth explicate it (we-thinks) very well. *In Loc. Adverte* (saith he) *prudens Lector, quod Jacobus non sentit fidem absque operibus mortuam esse, &c. Sed sentit fidem sine operibus, id est, venientem operari, esse mortuam, esse vanam, & non justificantem. Et recte sentit, quoniam, quæ non est parata operari, mortua est. Suapte enim naturâ operatur per dilectionem, ut Paulus dicit. Quod ergo Jacobus affert verba, Gen. 15. [Credidit Abraham Deo, &c.] ad hoc affert, quod credidit paratus operari. Et propterea dicit, quod in opere oblationis filii impleta est Scriptura loquens de fide Abrahamæ parati operari. Impleta, inquam, est quoniam executionem maximi operis, ad quod paratus erit fides Abrahamæ.*

And though you make light of this interpretation, of *James*, as it is were nothing against you; yet *Culvina In Loc.* doubted not to say, *Nada insolubili constructio teneo, quicumque justitiam Abrahamæ coram Deo imputatam fingunt, quia immolavit filium Isaac, qui non dum natus erat, quam Spiritus Sanctus pronunciat justum fuisse Abraham. Itaque necessario testat, ut aliquid posterius no-*

rari discamus. Quomodo igitur Jacobus id fuisse impletum dicit? Nempe ostendere vult, quod illa fuerit fides, qua justificavit Abraham, non otiosa scilicet, aut evanida, sed qua illum Deo reddidit obsequentem; sicut etiam Heb. 11. 8. habetur.

* He is expressed against it. *Calvin (it seems) never dreamed of being justified one way at first, * and another way afterwards. I would not have you put him off with a taunt, as you did before. Instit. l. 3. c. 17. §. 9. Parcus ista tamen, &c.*

Of the Coven. *But let Mr. Blake also be heard speak, [James indeed (saith he) saith that Abraham was justified by Works, when he had offered Isaac his Son on the Altar, Jam. 2. 21. But either there we must understand a Working-Faith with Piscator, Pareus, Pemble, &c. and confess that Paul and James handle two distinct Questions, the one, Whether Faith alone justifies without Works? which he concludes in the Affirmative. The other, What Faith justifies, whether a Working-Faith only, and not a Faith that is dead & idle? Or else I know not how to make sense of the Apostle, who straight infers from Abraham's Justification by the offer of his Son; And the Scripture was fulfilled, that saith, Abraham believed God, and it was accounted to him for Righteousness. How otherwise do these accord? He was justified by Works; and the Scripture was fulfilled, that saith, He was justified by Faith? Neither can I reconcile what he saith, if that be denied, with the whole current of the Gospel].*

And he adds a little after, [*All Works before or after Conversion, are inherent in us, or wrought by us, are excluded from Justification].*

Your Interpretations, viz. [*Abraham believed, i. e. believed and obeyed*]. Or, [*Yet the Scripture was fulfilled, &c. For Faith did justify him, but not only Faith*]. are so uncouth and incongruous, that I wonder how you could persuade your self, much more think to persuade others to embrace them. Paul cites those words to prove that Abraham was justified only by Believing; and that Justification is by Faith only: And shall we admit of such an interpretation, [*Faith doth justify, but not only?*] Or [*Abraham was justified by Believing and Obeying?*] What is this else but to make the Scripture a nose of wax, and to wrest it which way we please? Yea; What is it else but to make the Scripture plainly to contradict it

scilicet

self? And yet (forsooth) you pretend to stand upon the *to p̄m*, and the plain words of Scripture. But Paul (you say) speaks of Justification as Begun; and that (you grant) is by Faith only > Well, and for proof of his Doctrine (say I) he alledgeth the words of Moses concerning Abraham. Must not those words then be understood of the same Justification? Will you say with Bellarmine, that Paul speaking of the first Justification, doth fetch a proof from the second > As on the other side, he saith, that James, speaking of the second Justification, doth fetch a proof from the first? This is *Celum Terra miscere, & Mare Cælo*.

6. For my interpretation of *Jam. 2. 22*. I did not only affirm it to be so, but also shewed where the same phrase is so used, *viz. 2 Cor. 12. 9*. And I find that Orthodox Writers do parallel those places, and interpret the one by the other.

Thus Camero; *Fides (inquit) dicitur perfici operibus, quia Fides, dum producit opera, ostendit quàm sit ad Fac. perfecta: ut 2 Cor. 12. 9. Virtus Christi dicitur perfici in infirmitatibus, quia tum scilicet se maximè exercit, & prodit.* *Myroth. 2. 22.*

And so Maccovius; *Fides fuit perfecta ex operibus, quomodo virtus Christi perficitur in infirmitate, 2 Cor. 12. 9. quia in ea se exercit: consimili ratione Fides perfici per opera dicitur, quia per ea se prodit.* *De Justif. Diss. 10.*

Generally I find the words thus expounded by those that either comment upon them, or have occasion to treat of them.

Dicitur ex operibus (saith Calvin) fuisse perfecta, In Loc. non quòd inde suam perfectionem accipiat, sed quòd vera esse inde comprobetur.

So Beza; *Hoc igitur (inquit) ad declarationem quoque pertinet. Fides enim eo perfectior dicitur, quo plenius perspecta est, ac cognita, & quo efficacius vires suas exercit quæ primo non ita apparebant.* *In Loc. Perfecta, i. e. perfectius cognita.*

Fulke doth cite Beda thus expounding it; [*His Faith was perfected by his Deeds, that is, by perfect execution of Works it was proved to be in his Heart*]. *Tremell. ad Loc.*

Thus also Lud. de Dieu, *Quatenus bona opera vitam fidei, ejusque vim, efficaciam, sinceritatem produunt, adeoque eam illustrant & exornant, rectè dicuntur perfectio Fidei.* *In Loc.*

And

Symphon. Cathol. Cap. 36. Thesi 2. And so *Rodanus*; *Fides justificans perficitur ex bonis operibus; non quoad volam seu essentiam & constitutionem suam, sed quatenus per ea firmatur, manifestatur, comprobatur; sicut res aliqua tum fieri dicitur, quam patet.*

Fides dici- And he cites the Interlineary Gloss upon *Jam. 2.* *Per tur perfici* opera fides est augmentata & comprobata.

per opera, And *Lyra*; *Et ex operibus fides consummata est. Habitus enim firmatur & manifestatur per opera. Et similiter magnitudo fidei Abrahamæ apparuit ex ejus obedientia offerendo filium, propter quod dictum fuit sibi à*

Rivet. *Domino; Nunc cognovi, &c.*

Disp. de Fide Jus- Thus also *Mr. Ball*, [*Faith is perfected by Works,* not that the Nature of Faith receiveth complements or perfection from Works, but because it doth declare and manifest it self by Love and good Works, and is esteemed c. 4. p. 44. so much the more perfect, as the Works produced are the more excellent].

Animad. pag. 54. To illustrate this, I used also the Similitude of a Tree, the goodness of whole Fruit doth but manifest the goodness of it; and so the power of Faith doth but appear by its fruits, viz. Works. You say that Faith is really perfected by Works, as a Tree is by bearing fruit. But (as our Saviour saith) *a Tree is known by his Fruit.* The Fruit doth not make the Tree good, but only shew it to be so. And this very Similitude have Learned Divines used to this purpose.

Where I also cited Dr Preston thus expounding it, and using this similitude to illustrate it. *Beza* immediately after the words before cited adds, *Ut si dicatur alicujus arboris bonitas tum fuisse perfecta, quum optimum aliquem fructum ediderit. Nam quia de causa judicamus ex effectu, videtur quodammodo causa vis vel minui, vel augeri ex effectuum proportione. Sed hoc ex effectis intelligitur quidem, & estimatur, non autem emanat.*

Ubi supra. So *Mr. Ball*, [*How then saith the Apostle that Faith is perfected by Works? As we judge of the Cause by the Effects, and by the proportion of the Effects the efficacy and force of the Cause may seem to be increased or diminished. Every thing is acknowledged to be perfect, when it worketh, and is esteemed so much the more perfect, by how much the more it worketh: As we say the goodness of a Tree is perfect, when it hath brought forth some excellent good Fruit. Thus Philosophers teach, That the*

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Form is not perfect, when it is considered as the first Act, but when it is taken as the second Act; for by working it putteth forth its force, and declarerh it self. And so Faith is perfected by Works, &c.] as before cited.

You say also, That Faith is really perfected by Works, as a Covenant or Promise is by Performance. But the Performance doth only manifest the perfection of a Covenant or Promise. It is a perfect Covenant or Promise, as soon as it is made, if it be made sincerely and without guile, though it appears more fully to be so when it is performed. Again you say, That Faith is really perfected by Works, as it hath *naturam medii*, viz. Conditionis, to the Continuation and Consummation of Justification. But you have not yet proved, That there is any other Condition of Justification as Continued and Consummated, than of Justification as Begun.

Apprehensio illa fidei habet fluxum suum continu- In Gen. 15 um, &c. (saith Rivet) Quod continuum beneficium Exercit. fide apprehensum, si secundum Justificationem appellare 73. velint adversarii, imò tertiam, quartam, quintam, & millesimam, non repugnamus, dummodo constet nullà alià ratione (N. B.) nos justificari à peccatis sequentibus, quàm eà, quã semel justificati fuimus à precedentibus.

St. James doth not speak of Works perfecting Faith more to the continuing and consummating of Justification, than to the beginning of it. For (which must ever be remembred) he speaks of Faith as *aperta opera*: and such a Faith is requisite, that we may be justified as well at first as afterward. Otherwise Works neither at first nor afterward do concur with Faith to our Justification.

[*A preparation or promptitude of Heart (saith Of Faith, Mr. Ball) to good Works, is an effect of Faith as immediate as Justification*]. Part 1.

And again, [*Faith doth not begin to apprehend Life, and leave the accomplishment to Works, but doth rest upon the Promise of Life until we come to enjoy it*]. c. 4. p. 57. 16. Part 2. c. 4. p. 253.

Yet again you say, That Faith is really perfected by Works, as Works are a part of that necessary Matter (not necessary at the first moment of Believing, but necessary afterward, when we are called to it) whereby we are justified

justified against the Charge of non-performance of the New-Covenants Condition, even against the Charge of being an Unbeliever or an Hypocrite. But all this proves not that Works give any perfection to Faith, but only that they shew the perfection, *i. e.* the sincerity, force, and efficacy of it. Works may manifest a Man to be no Unbeliever or Hypocrite: but it is his Faith, which being unfained, doth indeed make him to be no Unbeliever or Hypocrite. All therefore that you have said, makes nothing against my interpretation of those words, *Jam. 2. 22.* [And by Works was Faith made perfect].

7. Your self deny *necessitatem presentiae operum* in respect of our being justified at first. And for the Conducibility of Works to the effect of Justification, *James* speaketh not of it, but only shews, that Justifying Faith is not without Works, *viz.* when God doth call for them. He shews that Justifying-Faith is a Working-Faith, a Faith ready to Work when occasion doth require: But that Works do therefore conduce unto Justification as well as Faith, he doth not shew, neither doth this any way follow upon the other. A Working-Faith is the Condition of Justification, *i. e.* Faith which is of such a nature as to bring forth the Fruit of good Works in due season; yet are we not therefore justified by Works as well as by Faith. For we are justified by Faith only apprehending Christ and his Righteousness; though the same Faith that doth this, will also produce good Works, as *Abraham's* Faith did. That Works do justify the Faith, but not the Person, though I use not to speak so, yet I think may be said without any implication of Contradiction. It is true, *Justificatio causa est etiam Justificatio per instrumentum, & sola*: but they that use that distinction mean (I think) only this, that Works shew Faith to be sound and good, yet it is Faith and not Works, by which a Man is simply and absolutely justified. Do not (I pray) here lay hold on the word [*absolutely*]; it is referred to the word [*justified*] not to the word [*Faith*]. I do not say, That Faith absolutely considered doth justify: no, it doth justify as it is considered relatively; Faith, *i. e.* Christ apprehended by Faith, is that whereby we are absolutely justified. Though Works may justify against the Accusation of being a final non-performer of the Condition

Fides sola justificat, quia ipsa est unicum instrumentum, & unica causa, in nobis qua recipimus justitiam, Christi.
Bucan.
Loc. 31. ad quest. 37.

(so I would say, not Conditions, in respect of the Justification of which we speak) of the New Covenant; yet do they not therefore simply and absolutely justify, but only against that Accusation, shewing that a Man did perform the Condition, viz. believe, and so is simply and absolutely justified, not by Works (which do but only declare him to be so) but by Faith, as the Condition or Instrument (for I will use the terms promiscuously as others do) of Justification. Faith doth not justify as Working, i. e. as bringing forth the Fruit of good Works; your self deny this in respect of our Justification at first: yet Faith doth not justify, except it be of a Working-Nature, viz. of such a Nature as to work when God calls for it; More than this cannot be inferred from *Jam.* 24. as is clear by the Context.

1. All Works, if good, are Works of the Law, viz. the Moral Law, which (as I said in the *Animadversions*) is the eternal Rule of Righteousness. And of that Law the Apostle speaks, when he excludes Works from Justification, as appears by his Reasons which he useth for proof of his Assertion, *Rom.* 3. 20. *Gal.* 3. 10.

Evangelii (inquit Maccovius) nulla sunt opera bona distincta à Lege formaliter. Adversarius cum arguitur, ex operibus legis non justificari hominem, admittunt hoc, & dicunt, ita quidem esse, sed non proinde non justificari operibus Evangelii. Hinc distinguunt inter opera Legis & Evangelii. Sed si obtineat hac distinctio, sum utique dabuntur etiam peccata, qua committuntur in Doctrinam Evangelii: Non ergo erit adequata definitio peccati, quam dat Spiritus Sanctus, 1 Joh. 3. 4. quod peccatum sit Legis transgressio. — At Evangelium distinguitur à Lege. Certè; interim Evangelii Doctrina præcipitur Lege. Nam Deus postulat, ut Evangelio credamus, &c.

63.
Theolog.
Part 1.
Disp. 16.

* Nempe
Solam, &
non etiam
in Doctrinam
nam Le-
gis.

So Pemble, [Nor yet (saith he) hath this Distinction (viz. Works of the Law, and Works of the Gospel) any ground in Scripture, or in Reason. For both tell us, That the Works commanded in the Law, and Works commanded in the Gospel, are one and the same for the substance of them. What Work can be named, that is enjoyned us in the New Testament, which is not commanded us in that summary Precept of the Moral Law, Thou shalt love the Lord thy God with all thy Heart,

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§. 2.

Heart, and with all thy Soul, &c. *What is there against the Gospel, which is not a transgression of the Law?— You will say, It doth not command Faith in Christ. I answer, Yea, it doth. For that which commands us in general to believe what-ever God shall propose unto us, commands us also to believe in Christ, as soon as God shall make known that it is his Will we should believe in him. The Gospel discovers to us the Object, the Law commands us the obedience of believing it }.*

Ad Loc.

The Moral Law may be said to be a part of the New Covenant, as it requireth that they which have believed, be careful to maintain good works, *Tit. 3. 8, 14.* and to walk circumspectly (*ακριβῶς accuratè, i. e. quam proximè ad Legis Dei præcepta*, as *Beza* doth well expound it), *Ephes. 5. 15.* But this is far, and very far too from proving Works to have a co-interest with Faith in the effect of justifying. For your Reasons why the Apostle doth not exclude all Works absolutely from Justification, I see no strength in them; and therefore I answer;

Ad 1. That which you call Justification against the Accusation of final Unbelief, is indeed *Justification* against the Accusation of Transgressing the whole Law. For that Accusation being only made void by Faith, where there is final Unbelief, there that Accusation hath its full force. Besides, though the Accusation of final Unbelief may be proved to be false by Works, yet Works upon this account do no otherwise justify, than by manifesting a Man's Faith, by which Faith indeed, and not by Works he is justified.

Ad 2. So also that Justification which *James* speaketh of, is against a true Charge, and the same with Remission of sins, as well as that which *Paul* doth speak of. For can they that have but a dead Faith, be justified against a true Charge and have their sins remitted? Surely it must be a Living and a Working Faith, such as *James* doth require, can work that Effect. Justification against a false Accusation, is but such a Justification as the wort of Men and the Devils themselves are capable of.

De Justif. c. 3. S. II. *Nemo enim iniquus adeò, (as Bradshaw speaketh) aut injustus dari potest, qui falso accusari, & constanter etiam eatenus merito justificari non possit.*

Indeed Justification against the Accusation of final Unbelief, is by consequence a Justification against all Accu-

Accusations, because *Faith* is the Condition and Instrument of Universal Justification. But hence it follows that we are justified universally by *Faith*, and not by *Works*, which are only an Argument à *posteriori* of *Faith*, and so of Justification.

Ad 3. All Works that have a co-interest with *Faith* in Justification, are Competitors with Christ, or Copartners with him; so that Justification must be partly by the Righteousness of Christ through *Faith*, and partly by *Works*.

Ad 4. As the Righteousness of Christ is freely given or imputed at first upon condition of *Faith*, so is the free gift and imputation of it still continued upon the same condition of *Faith*; which *Faith* both when Justification is first begun, and when it is continued, must be a *Working-Faith*, i. e. ready to work as occasion doth require. If our Divines affirm, That the Apostle speaking against Justification by Works, means in point of merit, (as you say you could bring multitudes of them to this purpose) surely it is, because they know no other Justification by Works, but that which doth presuppose Works to be meritorious.

Hear one whom I (and so I presume you also) take for a good Divine, viz. Mr. Blake, [*This Justification* Of the (saith he) wrought freely by Grace through *Faith*, Rom. Coven. 3. 24. is no way consistent with Justification by Works. c. 12. p. 80. And what the Apostle speaks of Election, we may well apply to Justification: the same medium equally proves the truth of both; If by Grace, then it is no more of Works, otherwise Grace were no more Grace: But if it be of Works, then it is no more of Grace, otherwise Works were no more Works, Rom. 11. 6.]

Calvin also useth this Argument to confute those who would have Works to concur with *Faith* unto Justification, that then we should have somewhat to boast of, which is not to be admitted. *Sed quoniam (inquit) bona* Instit. l. 3. *pars hominum justitiam ex fide & operibus compositam* c. 11. §. 13. *imaginatur, pramonstramus id quoque, sic inter se differre fidei operumque justitiam, ut altera stante necessario altera evertatur. Dicit Apostolus se omnia pro stercorebus reputasse, ut Christum lucrificeret, &c. (Phil. 3. 8, 9.) Vides & contrariorum esse hinc comparationem, & indicari propriam justitiam oportere pro delicto haberi*

haberi ab eo, qui velit Christi iustitiam obtinere.—Id ipsum quoque ostendit, cum negat per Legem excludi glorificationem nostram, sed per fidem. Unde sequitur, quantumvis manet quantumvis operum iustitia, manere nobis nonnullam gloriansi materiam. Nam si fides omnem gloriansi excludit, cum iustitia fides sociari nullo pacto iustitia operum potest. In hunc sensum tam clarè loquitur quarto cap. ad Rom. ut nullum cavillis aut tergiversationibus locum relinquat. Si operibus, inquit, iustificatus est Abraham, habet gloriam. Subiungit, atque non habet gloriam apud Deum. Consequens ergo est, non iustificatum esse operibus. Ponit deinde alterum argumentum à contrariis. Quam rependitur operibus merces, id fit ex debito, non ex gratia. Fidei autem tribuitur iustitia secundum gratiam. Ergo id non est ex meritis operum. Valeat igitur eorum somnium, (N.B.) qui iustitiam ex fide & operibus conflatam comminiscuntur.

Who those multitudes of Divines be of whom you speak, I cannot tell, because you name none; but I think that few or none of them will be found of your mind, viz. That Paul doth only exclude Works from Justification in point of merit; as if Justification might be by Works in some other respect, so as that no merit thereby is presupposed. So far as I observe, our Divines note this as one main Argument, whereby the Apostle doth wholly exclude Works from Justification, because otherwise the merit of Works could not be denied, which yet is to be exploded.

Cens. 1.
lib. 2. c. 4.
Col. 257.
Arg. 26.

Thus the *Censurists* among many other Arguments, whereby the Apostles (they say) prove Justification to be by Faith alone, note this for one; *Non est gloriansi in nobis, sed in Domino. Ergo non ex operibus, sed gratis iustificamur, ne quis gloriatur*, Ephes. 2. 1 Cor. 1.

Ad 5. All good Works (as I have shewed before) and consequently those whereby we perform obedience to the Redeemer, are works of the Law, it being the Rule to which they must be conformed. But it is Faith in the Redeemer, not Obedience to the Redeemer, by which we are justified, though *Justifying-Faith* must, and will shew it self by Obedience.

Ad 6. All Works that have an agency in Justification, are meritorious, and so make the Reward to be of Debt,
and

and not of Grace. Now to your Answer to my Arguments in *oppositum* I reply; And for the first thus; If *Abraham's* Gospel-Works did justify him otherwise than by evidencing his Faith, whereby he was justified, if they be made to have a co-interest with Faith in his Justification, then they are set in Competition or Copartnership with *Christ's* Righteousness.

That no Work of the Gospel doth justify; *Mr. Pemble* Of Justif.
 proveth by this, That every Work of the Gospel, is a §. 2. ch. 2.
 Work of the Law also; and therefore the Apostle deny- §. 2.
 ing that a Man is justified by the Works of the Law, doth See *Rives*
 consequently deny that he is justified by the Works of the as cited
 Gospel. That Works do justify as Conditions under pag. 149.
Christ, is repugnant to what your self hold in respect of
 Justification as begun: and I see not, that the Scripture
 shews us any other Condition of Justification afterward
 than at first.

2. My Conclusion, That *Abraham* was not justified by Works, but by Faith, is not against *Jam. 2. 21.* no more than *Paul's* Doctrine *Rom. 3. & 4.* is. For I mean, as *Paul* doth, That *Abraham's* Works did not concur with his Faith to his Justification: but *James* meant only, That *Abraham's* Faith was not such as some presume of a dead idle Faith; but a living working Faith; and that his Works did manifest his Faith to be such as where- by he was justified.

*Cum obtulisset (inquit Bucanus) Abraham Isaac Loc. Com.
 filium suum super altare, ex operibus justificatus est, Loc. 31.
 hoc est, compertus est fuisse justificatus per fidem; id ad quast.
 que ex operibus tanquam testimonio Justificationis. Et 39.
 sic homo operibus justificatur; id est, comprobatur esse
 illa persona, qua Christi obedientia justificatur, ex ista
 sanctificatione qua tanquam effectus illam sequitur, &
 de illa testatur. Quomodo etiam Deus dicitur in extre-
 mo illo die justificaturus electos suos ex ipsorum operibus.
 Nam sunt duo principia, unum existentia, alterum cog-
 nitionis. Ita fides principium existentia facit, ut simus
 justis. Opera autem ut principium cognitionis faciunt,
 ut cognoscatur justis. Ideo Dominus in extremo die pro-
 ponet principium cognitionis justitia fidei, quod succurret
 in oculos omnium creaturarum, Mat. 29. Venite bine-
 dicti, &c.*

H

For

For the second; 1. The Apostle *Rom. 4. 4.* speaketh without any distinction, *To him that worketh, &c.* Now (as you know) *non est distinguendum, ubi lex non distinguit.*

2. If Works justify, then they must be meritorious. The Apostle doth not simply deny a Reward to belong of Grace to him that worketh, but to him that worketh so as to be justified by his Works. Such an one having no need of remission of sins, because his Works do justify him, (which they cannot do if they be imperfect, and so he need pardon) he is said to receive the Reward, not of Grace, but of Debt.

* *Fides non justificat quatenus est opus justitia, sed quatenus apprehendit justitiam Christi.* Rivet. *Disput. de Fide Justif. Sect. 19.*

3. Faith as a * Work is excluded from Justification, only it justifieth as an Instrument or Hand receiving Christ and his Righteousness. Or (which is to the same effect) Faith doth not justify, as it is a Duty, which if we perform not we sin; but as a Condition upon which the

Righteousness of Christ is imputed unto us for our Justification. You are not to be blamed for making use of *Bellarmino's* Argument, (for so indeed it is, not his Answer) but for not taking notice how our Divines do answer it. See *Ames. contra. Bellar. tom. 4. lib. 5. cap.*

Fides sola 4. *ad 6.* Love, Hope, and Obedience are not Instruments of receiving Christ, as Faith is; neither doth the Scripture make them Conditions of Justification, as it doth Faith.

instrumen-
tum, & unica facultas in nobis, qua recipimus justitiam Christi.
Bucan. Loc. 31. ad quest. 37.

For the Third; 1. Neither doth *James* speak of any other Justification.

2. The imperfection of *Faith* proves that none are justified by it, as a Work or Duty, but only as apprehending Christ and his Righteousness; See *Calv. Instit. lib. 3. cap. 11. §. 7.* And *Pemble of Justif. Sect. 2. chap. 2. pag. 38.*

3. No more do the greatest Transgressors need pardon for that wherein they do not transgress.

4. Work

4. Works as Works either justify by way of merit, or not at all: But *Faith* doth not justify as a Work or Duty required of us, but as an Instrument receiving Christ, or (if you will) a Condition whereby we are made partakers of Christ's Righteousness, by which we are justified; See *Pemble of Justif. §. 2. chap. 1. pag. 24.*

The Exclusion (*viz.* of VWorks from being concurrent with Faith unto Justification) is not only Mr. *Pemble's*, but generally all Protestants, and indeed *Paul's* and the Scriptures: and to take in VWorks (in that sense) is as Mr. *Blake* before cited truly saith, against the whole current of the Gospel.

1. To deny the Scripture to mean as you interpret it, is not to deny it to mean as it speaketh. Whether the Reasons which I alledged against your interpretation of *St. James* be forced, let others judg. *Ibid. & 65.*

2. It avails your cause nothing to prove, That *James* by working doth mean VWorks indeed. I presume Mr. *Pemble* would not deny that, but his meaning (I conceive) was, That VWorks are only spoken of as Fruits of Justifying *Faith*, and are only said to justify, because they are (as Dr. *Jackson* speaketh) a passive qualification in the Subject or Party to be justified.

[Hence (saith he also) is the seeming inconvenience of Justifying *St. James* his Causal form of Speech (*ἡ ἐργασία δικαιοσύνη*) easily answered. For the immediate and principal cause proposed, it is usual to attribute a kind of causality to the qualification of the Subject, though only requisite as a mere passive disposition, without which the principal or sole Agent shall want his efficacy]. *ing Faith, §. 2. ch. 17. §. 7.*

All that *St. James* intended is this, That Justifying *Faith* is of a VWorking-Nature, and not such a *Faith* as some rely on, *viz.* barren and without VWorks. Now for your Reasons, I answer, *Ad 1.* You speak of the unprofitableness of bare *Faith*, i. e. (say you) Assent; But *quorsum hoc?* You know that Protestants make *Faith* to justify, not as it is a bare Assent, but as it is a Receiving of Christ, and a Recumbency on him.

Fides hac justificans (saith *Armes.*) non est illa generalis, quâ in intellectu assensum præbemus veritati in lib. 1. c. 27. Sacris literis revelata, &c. *Fides* igitur illa proprie dicitur justificans, quâ incumbimus in Christum ad remissionem

peccatorum, & salutem. And this Faith they hold is not barren, but fruitful in good VVorks; though not VVorks, but Faith it self (apprehending and applying Christ) be it, whereby we are justified.

Disp. de
Fide Just.
§. 18, 19,
20, 21, 22.

Id fidei exclusivè tribuendum ex eo constat, quod sola est fides, qua Deo promittenti credit, qua sola acquiescit in gratuita promissione Dei in Christo, & remissionem peccatorum apprehendit, &c. Unde etiam sequitur, Fidem non justificare, quatenus est opus justitiæ, sed quatenus apprehendit justitiæ Christi, &c. Nec Jacobus dissentit à Paulo, quamvis alio modo loquendi utatur, ut redarguat eos, qui seipos fallebant inani fidei justificationem tribuentes, quam probat non esse veram ab exemplo Charitatis, qua nullam vim habet, si tota sit in verbis, c. 2. 16. Operibus autem justificari apud Jacobum, idem est, quod apud Paulum, 1 Tim. 3. 16. justificari spiritu, s. e. Vi spiritus dare sui experimentum, quomodo experimentum dedit Abraham fides sua, offerens filium suum: & homo probatus fit, Sionu & tentatione, Jac. 1. 12. qua probatio non facit ut res sit, sed per experientiam docet rem esse. Unde etiam fides dicitur perfici per opera, quia per ea se prodit. Ergo cum Paulo vult Jacobus, hominem justificari fide, sed uterque eâ, qua sui experimentum dat per opera: etsi neuter vult opera esse justificationis causus, aut ad justitiæ coram Deo acceptari, quorum primum volunt Pontificis, alterum Sociniani & Remonstrantes. Concludimus cum Apostolo, & colligimus, fide justificari hominem absque operibus Legis, Rom. 3. 28. sub quibus comprehendimus qualibet opera, qua secundum Legem fiunt, etiam à sanctis & fidelibus. Cum enim inter Legem factorum sive operum, & Legem fidei distinguat Apostolus, ibid. v. 27. si ex operibus justificemur, Legis operum & fidei distinctio erit vana, & Argumentum ex eâ deductum pro fidei justificatione nutabit; quod absurdum ut vitemus, scientes non justificari hominem ex operibus Legis, sed tantum per fidem Jesu Christi; etiam nos in Jesum Christum credimus, ut justificemur ex fide Jesu Christi, non ex operibus Legis; Gal. 2. 22. Sed cum eodem Apostolo fidum esse hunc sermonem affirmamus studendum esse ut, qui crediderunt Deo, ut bona opera tueantur, Tit. 3. 8. ut purificemus nos ab omni inquinamento, &c. 2 Cor. 7. 1. quod cum fiat de die in diem, 2 Cor. 4. 16. quam-

si caro concupiscit adversus Spiritum, &c. Gal. 5. 17. in eo non possumus coram Deo justificari. Nam in justificando partialem justitiam Deus non respicit, sed perfectam & plenam, quia Lex maledicit omnibus, qui non permanent in omnibus qua precipit, Deut. 27. 26. Gal. 3. 10.

I have been the larger in citing this Author, both because he is eminent, and also doth speak so fully to the Point, and doth meet with many of your Opinions.

But to proceed, It is *Faith* and *Faith*, i. e. several kinds of *Faith*, which St. *James* opposeth one to the other, *viz.* *Faith* which is a bare Assent, and without Works, such a *Faith* as the Devils have, and *Faith* which is moreover an embracing of Christ, and the mercy of God in Christ, and is attended with VWorks as the Fruits and Effects of it, as the *Faith* of *Abraham* and *Rahab* was. Though therefore he concludes, That *Faith* cannot save him that hath not VWorks, yet it follows not that VWorks concur with *Faith* unto Justification, but only that a Justifying *Faith* will shew it self by VWorks.

Ad 2. It is granted, That *Faith* which is no more than a bare Assent, is neither Justifying nor Saving: But what of this? Is there no other *Faith* than Assent? Do not you your self make Acceptance, which is more than Assent, the compleating Act of Justifying *Faith*? And how can you say, That there is the same force ascribed to VWorks as to *Faith*, when you make Justification at first to be by *Faith* without VWorks? Indeed VWorks are requisite in their place, but not as having the like force with *Faith* unto Justification, (shew any Orthodox VWriter that doth hold so) though as necessary Fruits of that *Faith*, by which we are justified. Say not that you speak of Justification as continued, for VWorks, as St. *James* doth speak of them, are as necessary unto Justification at first as afterward, *viz.* a promptitude and readiness to do good VWorks: if this be wanting, it is no Justifying *Faith*, but (as St. *James* calls it) a *dead Faith*, altogether vain and unprofitable.

Ad 3. That *Faith* without VWorks is a hardening of Unbelievers, I grant: *sed quid tum postea?* Do therefore VWorks justify as well as *Faith*? But I do not think that St. *James* brings in (chap. 2. 18.) an Unbeliever so speaking. For how should an Unbeliever (a professed

fed Unbeliever, we mean ; for you use to distinguish betwixt an Unbeliever and an Hypocrite) speak of his *Faith*, saying, [*And I will shew thee my Faith ?*]

In Loc.

Calvin doth far better interpret it, saying, *Jacobus dicit, promptum fore piis sanctè viventibus, excusere hypocrisis talem jactantiam, quàm inflati sunt.*

Ad 4. The Devils have a true Belief, *s. e.* a true Assent ; but there is more than Assent in Justifying *Faith*, even that *Faith* whereby we are justified at first, as your self do hold. And you confess also that *Faith* doth justify at first without VWorks ; yet (say I) not except it be of a VWorking-Nature, *s. e.* ready to VWork, when VWorks are required : and otherwise than as Fruits of Justifying *Faith* VWorks do not justify neither at first nor afterward.

In Jac. 2.

Ad 5. Faith without VWorks is dead, as to the effect of Justification, even altogether unprofitable, *s. e.* Faith *renuens operari*, or which is not *parata operari*, as *Cajetan* doth well express it. But this is nothing to prove a Co-interest of VWorks with *Faith* in point of Justification ; it only proves, That Justifying *Faith* is of a working Nature. VWhereas you add, [*Still here the opposite part on one side is Faith and Works, and on the other side Faith without Works*] ; this doth nothing hinder, but that the opposition is (as I said) betwixt *Faith* and *Faith*, *s. e.* several kinds of *Faith*, whereof the one is accompanied with VWorks, and the other not ; the one is operative and fruitful, the other idle & barren. That *Abraham* was justified not only by that *Faith* that did work, but also by VWorks, is more than *St. James* doth say, and is directly contradictory to what *St. Paul* saith. Indeed it is more than you can say, without your distinction of Justification Begun and Continued ; which distinction *St. James* never thought of. For surely Justification cannot be at first by a dead and unprofitable Faith, as he affirms that to be, which is without VWorks. That in *Jam. 2. 22.* cannot be meant that Faith by VWorks is made perfect, as accomplishing its ends, but only as thereby declared and manifested to be perfect. The end of Faith is to justify ; and your self say, That Faith at first doth justify without Works : so that in your Opinion Faith without VWorks is perfect, accomplishing its end in justifying at first. But in *St. James* his sense Faith doth not, cannot

at all justify without VWorks, *i. e.* if it be not ready to work: and in that respect VWorks do perfect Faith, *i. e.* they make the perfection of Faith to appear: but of that enough before.

Ad 6. And so of that also in *Jam. 2. 23.* enough hath been said already. That Faith alone is the Condition of the Initiation; but Faith and Obedience of the Confirmation, Continuation, and Consummation of Justification, you often say, but never prove. Sure I am *James* doth exclude Faith, which is without VWorks, *viz.* when God doth call for them, from the very Initiation of Justification. For he makes such a Faith as unprofitable as the Faith of Devils, who surely are so far from Justification, that they have not so much as the initiation of it.

Ad 7. You can never make more of that Conclusion *Jam. 2. 24.* than that a Man is justified by a VWorking Faith, or by a Faith which produceth VWorks, and so by his VWorks appears to be justified. The words if taken without any qualification, are against your self, who will have a Man justified at first by Faith without VWorks. If you will distinguish of Justification as at first, and as afterward, to make the Apostle agree with your meaning, though indeed it will not serve: Shall not others have leave to explain the Apostle so, as to make him agree not only with them, but also with himself, and the whole current of the Gospel? The word *μῶνός* there imports no more than if it had been *μόνος*, as appears by the whole series of the Discourse, and more particularly by *v. 19.* where *καθ' ἑαυτῶν* is as much as *μόνος*, [*by it self*] *i. e.* alone without the concomitancy of VWorks, as the Fruits of it. *Beza* renders it *per se*; *Tremellius* out of the *Syrack Sola*: the Vulgar Latin hath *in semetipsa*, which *Cajetan* corrects, saying, *pro per se*, and that he expounds, *hoc est sola*. VWherein I suppose he followed *Erasmus*, whose Annotation on the place is, *καθ' ἑαυτῶν*, *i. e.* *per se, hoc est, sola*.

Ad 8. *Rahab* was justified by VWorks so as *Abraham* was, and all must be, even when they are first justified, *viz.* by a Faith prompt and ready to work when occasion doth require.

Ad 9. Our Divines by Faith understand a Sound and Orthodox Belief, *i. e.* Assent; and such is the Faith of the Devils spoken of *Jam. 2. 19.* such a Faith may be without

without VWorks, and so is dead, *i. e.* unprofitable ; but that is not the Justifying Faith which our Divines do speak of, (as I have shewed before) who hold that Faith alone doth justifie without VWorks, though withal they hold that Faith which doth justifie is not alone without VWorks, *viz.* when God doth call for them ; and this is all that St. James urgeth. Your own *Analysis* doth evince no more than this, save that now and then you put a wrong gloss upon the Text, and ever and anon come in with your distinction betwixt the Initiation and the Continuation of Justification, quite besides, yea and against St. James. his meaning, as (I think) I have sufficiently demonstrated.

In Jac. 2. *Oecumenius* a Greek Scholiast doth expound St. James, and reconcile him with St. Paul, after the same manner as I and others do ; *'Ουκ ἀνθρώποις (faith &c) πνεύματι καθαρίω Παύλω, κατὰ τοῦ σημασιολογίου τῆς πίστεως ἰουδαίου φερμένου.* Sometimes (he saith) Faith is taken for a bare Assent, *ἐπι τῆ ἀπλῆς συγκατάθεσιως*, and so the Devils believe : Sometimes it notes also a disposition joyned with assent, *τῷ ἰουδαίῳ ἰσχυροῦσθαι μετὰ βιβλικῆς συγκατάθεσιως.* St. James (he saith) considereth Faith in the former sense, St. Paul in the latter. *Ἐκ τούτου μὴ τῷ ἀπλῶ φεσι συγκατάθεσιν νεκρῶν εἶναι πίστιν, &c. Παύλω δὲ τῷ ἰουδαίῳ λέγει, ἥπερ ἐκ ἰσχυρίας ἔργων μέλιται.*

To conclude, It is not Faith as working that doth justifie, but Faith as apprehending Christ and his Righteousness : Yet that Faith which doth apprehend Christ and his Righteousness, and so doth justifie, is a Working Faith. Your self grant that VWorks are not necessary *quoad presentiam*, in respect of Justification as begun : and that they are necessary *quoad effectum justificationis*, in respect of Justification as continued, is more (I presume) than ever will be proved.

65, &c. 1. I let pass those things which you speak of *Calvin*, because I see nothing but bare words. As for *Clement Rom. Ignatius, Justin Martyr*, and the rest, who for 1000 years after *Paul* (you say) give as much to Works as you ever did, or more, and make Faith to justifie as a Condition, and * not as an Instrument, what-ever forced scraps some may gather out of a Live against the

* To make Faith to be a Condition, is not to deny it to be an Instrument : Our Divines sometimes term it the one way, sometimes the other, as I have before shewed.

the full scope of the whole Page or Book; I wish you had cited some Books, or Pages, or but Scraps, as you call them, whereby to make good what you say, I am not of such Reading, much less of such Memory, as to give an account of so many Authors. Some of them either wholly or in part I have read, but I do not remember where they do *ex professo* treat of Justification, and therefore I do not marvel if they do not speak so accurately of it.

But for the Opinion of the Ancient VVriters in this Point, I shall refer you unto some who were much better versed in them than I am, viz. *Fulk* on *Jam. 2. 4.* *Davenant de Justit. Habit. cap. 25.* where he answereth *Bellarmines* Allegations, and *cap. 29.* where he produceth his own.

And *Eckhard Compend. Theolog. Lib. 2. cap. 3.* who alledgeth *Chrysostome, Ambrose, Basil, Cyril, Austine* and *Bernard*, as holding Christ's Righteousness to be imputed unto us for our Justification. And he alledgeth *Ambrose, Hierome, Athanasius, Clemens Alex. Origen, Nazanzan, Chrysostome, Basil, Theodoret, Hesychius, Primasius, Epiphanius, Philastrus, Austin, Sedulius, Maxentius, Theodulus, Fortunatus, Victor Mar. and Bernard*, as testifying that we are justified by Faith alone without VVorks; and yet he saith he doth but *aliquot ex vetustâ antiquitate testimonia, quod ad hanc rem spectat, delibare.*

Beda, omitted by *Eckhard*, is cited by *B. Usher* as *De Statu* writing on *Psal. 77.* thus, *Per justitiam factorum nul- & Success.*
lus salvabitur, sed per solam justitiam fidei. *Ec. cap. 2.*

To your other Query concerning *Calvin, P. Martyr, &c. pag. 46.* I answer in the words of *Amesius, Fides specialis misericordia duplici ratione sic vocatur. 1. Quâ Christum Bell. tom. 4.*
apprehendit, vel innititur ipsi ad specialem misericordi- lib. 5. c. 2.
am per ipsum apprehendendam. 2. Quâ misericordia S. 22.
specialem jam donatam apprehendit: priore sensu justifi- cationem antecedit, posteriore sensu sequitur justifi- cationem. Sed quia una & eadem est fides, qua misericordiam Dei in Christo specialiter applicat apprehendendo, & applicationem illam jam factam certam reddet, & perfectio vel consolatio ejus in hac certitudine apparet, quam etiam hostes gratia precipue impugnant, idcirco per istam certitudinem (qua tamen quoad sensum à fide

fide potest ad tempus separari) fides justificans solit à multis describi.

Medul. l. 1. c. 27. §. 19. And again, *Fides ista justificans suâ naturâ præcitat, atque a leô conjunctam secum habet specialem ac certam persuasionem de gratiâ ac misericordiâ Dei in Christo. Unde etiam per istam persuasionem fides justificans non malè sæpè describitur ab Orthodoxis, præsertim cum impugnant generalem illam fidem, cui omnia tribuunt Pontificiis. Sed 1. ista persuasio quoad sensum ipsius non semper adest. — 2. Varii sunt gradus hujus persuasionis, &c.*

2. By Apprehending, I do not mean bare Assent, but Embracing, or Receiving, or Applying.

Contra Bellar. loco proxime citato. Amesius cites and approves these words of Constantinus; *Accipimus justificationem per fidem. Hanc acceptationem Thomas in 3. appellat applicationem, iniquis passionem Christi esse veluti Medicinam communem, quam quisque sibi applicat per fidem & Sacramenta. Protestantes appellant apprehensionem, non eâ significatione, qua pertinet ad cognitionem intellectus, sed qua illud dicimur apprehendere, quo pervenimus, & quod post motum nostrum attingimus.*

I think that although Justifying-Faith doth receive Christ intirely, yet as Justifying it receiveth him only in respect of his Satisfaction, which is the Righteousness by which we are justified. There is no danger in this Doctrine, so long as People are taught withal, that they must not look to have Christ as a Priest satisfying for them, except they also have him as a King reigning over them. Neither doth it seem to me any gross conceit, That apprehending or applying of Christ's Satisfaction, or of Christ as satisfying for us, is that act of Faith whereby we are justified. Your Similitude doth not suit; because a Husband cannot be offered to a Woman in several respects, as Christ may be unto a Sinner. I do not conceive Faith to justify *modo Physico*, or merely because it is of that nature to apprehend Christ and his Righteousness: If it were not for the Promise of the Gospel, this Act of Faith would not avail. As suppose the Devils should apprehend the Righteousness of Christ, yet should they not be justified, because the Promise of the Gospel doth not belong unto them. Yet this apprehending of Christ and his Righteousness being the Physical

Act

Act of Faith, and withal made the Condition of Justification, in that the Gospel doth promise Justification unto those that apprehend Christ and his Righteousness; I see not but I may well say, That Faith doth justify us, apprehending Christ and his Righteousness, this being it which the Gospel doth require unto Justification. Faith as apprehending Christ being the Condition of Justification, it is all one to say, Faith doth justify as apprehending Christ, and Faith doth justify as the Condition required unto Justification. Whereas therefore you prove, That Faith or Acceptance of Christ simply considered in it self doth not justify; It is nothing to me, who do not ascribe any thing to Faith in order to Justification as it is considered simply in it self, but as it being of such a nature is in that respect required of us, to that end that we may be justified. And thus (I think) do others mean, when they say, That Faith doth justify as apprehending Christ, and his Righteousness: they do not (I suppose) exclude, but include the requiring of Faith in this respect as a Condition of Justification.

Pemble having said, [*We are justified by Faith, i. e. by the Righteousness of Christ, the benefit whereof unto our justification we are made partakers of by Faith, as the only Grace which accepts of the Promise, and gives us assurance of the Performance*]. He adds a little after, [*He that looked on Christ believing in him, may truly be said to be saved and justified by Faith, not for the worth, and by the efficacy of that Act of his, but as it is the Condition of the Promise of Grace, that must necessarily go before the Performance of it unto us; upon our obedience whereunto, God is pleased of his free Grace to justify us*].

But still notwithstanding all you say, my Argument remains good; [*Works concur not with Faith in apprehending Christ, therefore they concur not with it in justifying*]. The Consequence is good, because Faith as apprehending Christ is made the Condition of Justification. For this is that which Believing in, or on Christ, doth import, which is put as equivalent to the receiving of Christ, *Joh. 1. 12.* That Repentance and Obedience do concur with Faith in being Conditions of Continued and Consummate Justification, you only affirm, but do not prove. Indeed Repentance as taken for an

Of Justif.
S. 2. c. 1.
P. 27.

acknowledgment of, and sorrow for sin, is requisite unto Justification at first. For how should we ever look unto Christ as suffering for our sins, except we be sensible of them, and humbled for them. Yet it is Faith apprehending Christ, which in the Covenant is made the Condition of our Justification, as that whereby we are made partakers of Christ's Righteousness, by which we are justified. It is neither Repentance, nor Obedience, though Repentance (in the sence before-mentioned) must go before this Justifying-Faith, and so before Justification; and obedience must follow after.

Contra
Bellar.
Tom. 4.
l. 5. c. 4.
§. 5.

Penitentia (saith Ames.) *quatenus est legalis humilitatio antecedit quidem justificationem, ut dispositio ex ordine praequisita, sed non ut causa. Resipiscentia Evangelica vel notat conversionem totam, cuius primaria pars est fides, ut Act. 11. & Ezech. 18. vel est ipsa fides justificans, atque adeo ipsius justificationis effectum, qualis fuit penitentia illa ad salutem, 2 Cor. 7. 10. Quocumque modo accipitur, dolor ac desectatio peccati non potest esse causa justificans, quia (N. B.) non habet vim applicandi nobis iustitiam Christi. Acquisitio talis boni non consistit in aversatione mali. Resipiscentia & fides differentia hac indigitatur, Act. 20. 21. Resipiscentia in Deum, & fides in Dominum Nostrum Iesum Christum. See also Mr. Ball of the Coven. c. 3. p. 18, 19.*

69, &c.

1. You need not trouble your self to prove, That by VWorks are meant VWorks. For surely a working Faith, or a Faith bringing forth the Fruit of VWorks, doth imply VWorks. But the Question is, VWhether VWorks concur with Faith in justifying, or only are inseparable Attendans, and necessary Fruits of that Faith which justifieth. You hold the former, yet only in respect of continued and consummate Justification: I hold the latter in respect of Justification begun, continued, and consummate. VWhether of us hath more ground from Scripture, let it be judged by what hath been said about it.

But 1. whereas you say, That VWorks are still opposed to Faith without VWorks, or Faith alone, and not to this or that sort of Faith: I have shewed before from *Occumencius* (not to speak of our late V Writers) that there is one sort of Faith that is with VWorks, or of a working Disposition, and such is Faith truly apprehending Christ:

and

and another sort of Faith, that is without VWorks, viz: a bare Assent: and that St. James doth oppose these two sorts of Faith one to the other, reaching that we are justified by the former, not by the latter.

2. You say, [*It is not only Faith alone without a working disposition, but Faith alone without Works themselves when there is opportunity*]; yet your self deny not only the efficacy, but even the presence of VWorks to be requisite, when we are at first justified: and St. James denies Faith alone (so as he doth speak of it) to have any force at all to justify, as being dead and unprofitable. Therefore you must needs grant, That it is Faith alone, without a working Disposition of which St. James speaketh. Besides, if there be a working Disposition, there will be VWorks themselves when there is opportunity. But all this doth only prove, That Justifying Faith is of a working Disposition, and produceth VWorks themselves when opportunity is offered: That VWorks do at any time concur with Faith unto Justification, it no way proveth.

3. Surely a disposition to feed the hungry, is accepted of God, when there is no opportunity to do the thing it self. And so a Disposition to work may be enough to prove Faith to be of a right stamp, though VWorks themselves be requisite when there is opportunity: and still I must put you in mind, that your self requires no more than a disposition to work, when we are first justified.

4. What you can infer from *Jam. 2. 13.* I do not see. He that expects mercy from God, must shew mercy to his Neighbour. Doth it therefore follow, that VWorks of Mercy justify as well as Faith? No, but that Justifying Faith must and will shew it self by VWorks of Mercy.

5. A real Faith being but a bare Assent, as in the Devils, cannot justify or save. Who opposeth this? Or whom doth it oppose? So, that the same Faith is justifying and saving, I think all will yeeld: yet is there more required unto Salvation, as taken for the accomplishment of it, than unto Justification.

6. VWho makes *James v. 18.* to speak such non-sence as you tell of? Do they, who say his meaning is, That Faith is pretended in vain, if it do not shew it self by VWorks, as occasion doth require? And what more can any gather from *v. 20, 22, 24, 26*? You might save your labour

labour of proving, That by VWorks are meant VWorks: you should prove that Works are spoken of as concurring with Faith, and as having a co-interest with it in the effect of justifying, and not only as Fruits of that Faith by which we are justified. This is that which they mean, who say that *James* doth speak of a working Faith, i. e. a Faith ready to work, and so actually working, when God doth require it, not as if instead of [Works] it were good sense always to put [a working Faith]. Such sophistry doth not become us.

7. That *James* doth assert the necessity of Works, as fruits of Justifying Faith, is ever granted: that he doth assert the necessity of them as concurrent with Faith unto Justification, is never proved. Works are therefore necessary to prove Faith to be such as God requires unto Justification.

Against this first you say, *James* doth make VWorks or Working necessary to justify; I say, he doth not, but only drives at this, That none must think to be justified by Faith, except it be a working Faith, as *Abraham's* and *Rahab's* was. You say, [*The Soul doth not truly signifie the Body to be alive*]. But the word *Jam. 2. 26.* is $\pi\nu\upsilon\mu\alpha$, Breath, which is but an effect of Life, and not a cause of it

Of Grace and Faith, *[Thus (saith Pemble) the comparison is exact; As the Body without Breath is dead, so is Faith without Works].*
pag. 240.

Appendix to the Doctrine of the Certainty of Salvation. So *Downam*; [*Neither doth St. James compare Works to the Soul, but to the Breath, as the word $\pi\nu\upsilon\mu\alpha$ (derived of $\pi\nu\omega$ to Breath) doth properly signifie, &c. So that the meaning of St. James is, As the Body without Breath is dead, even so Faith without Works (which are as it were the breathing of a lively Faith) is dead].*

But if by $\pi\nu\upsilon\mu\alpha$ there be meant the Soul, as *1 Cor. 6. ult.* I hope you will not so understand it, as to compare Faith to the Body, and Works to the Soul, as if Works were the Soul of Faith, and so did give Life unto it: whereas indeed Faith doth produce Works, and Works do but evidence Faith, and the lively power of it.

On *Jam. 2. ult.* [*The Apostle (saith Fulk) in this Similitude doth not make Faith the Body, and Works the Soul; but Works the Argument of the Life and Soul of Faith, which is trust in God, &c.]*

2. God (you say) needs no Signs. Well, but God (say I) requiring such a Faith, whereof Works are Signs, as Fruits and Effects of it, we must look to the signs of our Faith, to find it such as God requires of us to our Justification. *Maccovius* (it seems) met with the Objection; *At Deo non est opus experimento.* Resp. *Hoc sane verum est: at non proinde sequitur homines non præbere sui experimentum Deo.* *De Justif. Diss. 10. ubi plura*

3. Faith may be real, and yet not justifying. A real Assent, yea and Consent, if limited, so as to exclude Christ's dominion over us, is not that Faith which your Opposers plead for. *in hanc rem videtur licet.*

4. The New Testament doth make a working Faith, yet not Faith as working the Condition of Justification. I wonder how you can stumble at this, when as you constantly hold, That we are justified at first by Faith without Works: yet surely that Faith whereby we are justified at first, is a working Faith, *i. e.* of a working Nature, and will, when there is opportunity, shew it self by Works. That working therefore is together with Faith the Condition of Justification, is more than your own Principles will admit, without that distinction of Justification Inchoated, and Justification Continued, of which though you make much use, yet I see little ground for it. Now for Dr. *Preston's* words, which I cited, I think they are clear enough against you.

For first he saith, That Faith alone justifieth and maketh Works only Concomitants or Fruits of that Faith by which we are justified. You limit it to Justification as begun, but he speaks of Justification simply considered, and not as begun only.

2. He speaks indeed of a double Justification, but not as you do, nor to that intent to bring in a double Righteousness as requisite unto Justification. All that he intends is this, That we are justified only by Faith, according to *Paul's* Doctrine; yet (as *James* teacheth) our Faith must appear to be a true Justifying Faith by Works, otherwise it is but a false and feigned Faith, as it pretendeth to be Justifying, and he that pretendeth it, is a Hypocrite. His words without doing violence unto them, can have no other sense put upon them. When any one is accused of being but a seeming Believer, or a mere Believer without Obedience, take Believing merely as it

is the Condition of Justification by the Covenant, it is but (as I have often said) the making good this Accusation, That he is a Transgressor of the Law, and to be condemned by the Law for the transgression of it, and so much the more in that he neglected the benefit offered in the New Covenant. So that in this case to justify a Man by his Faith and VVorks, is but indeed to plead that he is justified by the Righteousness of Christ imputed unto him through Faith, which Faith is proved to be sound and good by his VVorks.

1. I see you are very tenacious of your Opinion: but if you will not forsake your Opinion till you see better Arguments to draw you from it, marvel not if others will not embrace your Opinion till they see better Arguments to draw them to it. But to the Matter; Me thinks you might easily see the meaning of this, that *Abraham's* first Justification could not be by Faith, which was without VVorks, *i. e.* by Faith, which was not of a working Nature.

Thus in that very page (52.) I explained my self, saying, [Faith if it be alone without VVorks, *i. e.* *re-nuens operari*, &c. cannot justify].

2. Do not you see that your Answer is to no purpose in limiting the words of the Apostle to Continued and Consummate Justification, whereas he doth utterly exclude Faith, which is without VVorks, or which is not of a working Disposition, from being able to justify; as being a Faith that is dead and unprofitable?

In Jac. 2.
23.

That which you so slight, as if it were *indignum vindice modum*, Calvin (a Man as likely to see into the Apostle's meaning as another) calls *nodum insolubilem*, as I have before noted. That more Conditions are required unto Justification afterward than at first, is more than I can find, and more (I am perswaded) than will ever be proved. Did *Paul* when he speaketh so much of Justification by Faith without VVorks, *viz.* as concurring with Faith unto Justification, mean that we are so justified indeed to day, but not so to morrow, or some time after? All his Arguments shew the contrary. Yea, doth he not prove from *Gen. 15. 6.* that *Abraham* was justified only by Believing, when as yet that was not the beginning of his Justification? So when *James* saith, That we are not justified by Faith, which is without VVorks, such a Faith being

being dead, and no better than the Faith of Devils ; was his meaning this, That hereafter indeed we cannot be so justified, but yet at present we may ? If you be of this mind, *Non equidem in video, mirror magis.*

3. Of the sense of *James* his Discourse enough before. And for v. 17. I think it might easily let you see that he speaketh not (as you suppose) only of Continued and Consummate Justification, but of Inchoated also, and consequently that he cannot be interpreted otherwise than thus, That Faith which doth not shew it self by VWorks, is dead, ineffectual, and of no force to justify, either at first or afterward, as not being that Faith which is required unto Justification, *viz.* a working Faith; or Faith which is of a working Nature. I have noted before what *Occumenius* (one that was long before either *Calvin* or *Luther*) saith upon that very Verse, as also how in the judgment of the *Syriack Interpreter*, and other Learned Men *ܡܘܕܝܢܐ ܕܝܘܪܝܢܐ* there is to be understood.

1. Though Faith may be true and real without Works, *Ibid.* yet a living Faith it is not; for a living Faith is operative, so that, a working Faith, and a non-working Faith are of different Natures, this being but a bare and naked Assent, but the other an apprehending of Christ, and a receiving of him. I little doubt but the Faith of Devils, and the Faith of Men who are justified (even at first, when you say VWorks are not requisite in respect of their presence with Faith, though that Faith (say I) is of a working Disposition), differ much in their very Nature.

2. If you will be true to your own Principles, you cannot say, That VWorks make Faith alive, or that Faith is not alive without VWorks as actually present, though you consider Faith merely as a Condition of Justification, seeing you hold Faith to be alive in that respect, when we are first justified, though there be no VWorks present with it. And though, as there must be a promptitude to VWorks at first, so there must be VWorks themselves in due season; yet that VWorks do afterward concur with Faith unto Justification, is more than yet I see, or (I presume) ever shall see proved.

3. Therefore my Argument stands good against you, until you can make it appear, That Faith alone without the Copartnership of VWorks, is the Condition of Justification

fication at first, but Faith and VWorks together of Justification afterward. I have shewed some Reasons against it, but I can see none for it. Your Similitude of a Fine, &c. is no proof. Similitudes may illustrate something, but they prove nothing.

Ibid.

1. You said, [*The Apostle saith, That Faith did Work in and with his Works*]; whereas the Apostle using the word *συνεργειν* did not speak of working in, but only of working with.

2. Of what validity that distinction is (of Justification Inchoated, and Justification Continued and Consummated) you have not yet shewed.

3. VVhat Calvin's Opinion otherwise was, is not to the purpose. I only alledged his Exposition of those words, *Fides cooperata est operibus suis* ; and I think his Exposition is genuine.

On *Jam.*

2. 22.

So also Mr. *Manton* ; [*That sense which I prefer, (saith he) is, That his Faith rested not in a naked bare Profession, but was operative, it had its efficacy and influence upon his Works, co-working with all other Graces : it doth not only exert, and put forth it self in acts of Believing, but also in working*].

Bez. renders it, *Administra fuit operum suum*, and expounds it, *Efficax & fecunda bonorum operum*.

Ibid. & 73.

1. I shewed before how not only *Piscator* and *Pemble*, but many others both before and after them, interpret those words, [*By Works his Faith was made perfect*]; *i. e.* By VWorks his Faith did appear perfect, *i. e.* sound and good. This Exposition is such that as yet I see no reason to dislike it.

2. I grant that Faith without VWorks (*viz.* when God doth require them) is dead as to the effect of Justifying ; Yea, and it is also dead in it self, being but a dead Assent, having no life, no operative vertue in it.

3. *Abraham's* Faith was, is, and shall be manifested to be perfect, *i. e.* sincere by his VWorks, to all that were, are, and shall be able to discern the true nature of Justifying Faith. Although there were none then that could discern this, (which yet is not to be supposed, *Isaac* was then of age to discern it, and so others of *Abraham's* Family to whom the thing was known) yet to after-Ages the perfection of *Abraham's* Faith is made manifest by his VWorks, especially his offering his Son upon the Altar.

And

And if God did say, [*Now I know that thou fearest me, &c.*] why may it not be said, speaking of God, *αὐτοπροσώπως*, that thereby Abraham's Faith and its Perfection appeared to God himself? Certain it is, that the VVork spoken of did proceed from Faith, *Heb. 11. 7.* And therefore as the Effect doth shew the Cause to be perfect, so did Abraham's VVorks (especially that of offering up Isaac) shew his Faith to be perfect. To the Second:

1. Though Justifying Faith include in it three Acts, mentioned *Heb. 11. 13.* yet there are but two of them properly and peculiarly Acts of Faith. For Seeing, or Knowing, the first there mentioned, is but presupposed unto Faith.

Bellarmino in this faith truly, (though it was little to *De Justif. his purpose*); *Cognitio apprehensiva praeexistitur quidem lib. 1. c. 15. ad fidem, sed non est ipsa proprie fides.*

The other two Acts, *viz.* Perswasion and Embracing, though distinct, yet are both comprehended in Believing.

2. I see no cloudiness in this, [*Believing justifieth, not as it is our Act, but in respect of its Object*]; neither is this to speak darkness, except to a dark Understanding, which (I know) yours is not. But you know what is said of some, *Faciunt nimium intelligendo, ut nihil intelligant.* VVhat is more vulgar with Divines (and those no vulgar ones neither) than to say, That Faith doth not justify as it is a VVork of ours, but in respect of its Object, Christ, whom it apprehendeth, and by whom so apprehended, we are justified?

Hujus satisfactionis apprehendenda medium (faith *Vigner. de* one whom *Rivet* much commends) *fides est. Deo sic Satisfact. ordinante, ut non alii illius participes sint, quam qui Christi in eam sincerâ fide amplectuntur, non ita tamen ut ipsa se opera fides ratione sui nos Deo gratos faciat & acceptos, sed Rivet. ratione objecti, quod apprehendit, & cujus meritum nobis Disp. 13. applicat, & perfectam obedientiam.*

So *Rivet* himself saith; *Fides non justificat, quatenus De Fide est opus justitia, sed quatenus apprehendit justitiam Justif. Christi. Disp. 10.*

Divers others to this purpose have been cited before. Your Question [*Why doth not the Object justify without the Act?*] is soon answered; Because the Act (Be-

lieving) is required on our part, *Deo sic ordinante*, (as the Author before-cited saith) That so the Object (Christ's Righteousness) may become ours unto Justification: yet still it is in respect of the Object (Christ's Righteousness) that the Act (Believing) doth justify. You darken my words, when you transform them thus, [*It justifieth in respect to its Object*]; I say, [in respect of its Object], and so you first cited it. My meaning is this, It is the Object of Faith, viz. Christ's Righteousness, though as apprehended by Faith, whereby we are justified.

Medul. l. i. c. 27. §. 14. *Est autem hac justificatio propter Christum (saith Amesius) non absolute consideratum, quo sensu Christus etiam est causa ipsius vocationis, sed propter Christum fide apprehensum.*

This is clear by that *Acts 13. 39.* [*By him all that believe are justified*].

I will add Mr. Ball's words, which in sense are the same with mine, and there is little difference (as to clearness or cloudiness) in the Expression; [*The Third Exposition is, That when Faith is imputed for Righteousness, it is not understood materially, as though the Dignity, Worth, and Perfection of Faith made us just; but relatively and in respect of its Object: that is, to us believing, Righteousness, sc. of Christ, is freely imputed, and by Faith we freely receive Righteousness, and remission of sins freely given of God. And therefore to say, Faith justifieth, and Faith is imputed for Righteousness, are phrases equivalent. For Faith justifieth not by its merit or dignity, but as an Instrument, and correlatively, that is, the merit of Christ apprehended and received by Faith, justifieth, not Faith, whereby it is apprehended and received, unless it be by an improper speech, whereby the Act of the Object, by reason of the near and strict connexion betwixt them, is given to the Instrument*].

3. What you have said before about Works perfecting Faith, hath been considered. Though Faith may save without manifestation, yet not except it be of that nature, as to manifest it self by Works, when God doth call for them.

You say, [*Works do perfect Faith, ut Medium & Conditio*]; you mean of Justification: but that Works are *Medium & Conditio Justificationis*, you do not prove.

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c. 6. p. 65.

The Tree and its Fruit are considered as distinct; *ut Causa & Effectum, non ut Totum & Pars*; and so the perfection of the Tree is only manifested by its Fruit. It is not therefore a good Tree, because it beareth good Fruit; but it therefore beareth good Fruit, because it is a good Tree.

For the Third: If Procreation (as you grant) do not perfect Marriage in its Essence, then it adds only an accidental perfection unto it.

4. Your Explication is indeed now more full, so that I can better see your meaning, yet still I am unsatisfied. For I do not conceive that Faith properly is our Covenant, but that whereby we embrace God's Covenant. Though a Covenant differ from a Promise, yet it doth include a Promise. Now a Promise is *de futuro*; so that our reciprocal Promise, both of Faith and Obedience, I take to be our Covenant. Faith is in part the matter of the Covenant, but not properly the Covenant it self, and perhaps when you call it our Covenant, you only mean, that it is the matter of our Covenant.

I being there the Respondent, it was sufficient for me to deny, the proof did lie upon you. Yet nevertheless the Assertion (*viz.* Faith alone is the Condition of the Covenant, for so much as concerns Justification) is sufficiently proved by those places, where we are said to be justified by Faith, and that without Works, *viz.* as concurring with Faith unto Justification. And for the reason of the Assertion, (*viz.* because Faith alone doth apprehend Christ's Righteousness) much hath been said of it before. What do our Divines more inculcate than this?

73.

Wotton saith, that only Faith doth justifie; *Quia sola fide rectè in Christum tendimus, & promissiones Dei de justificatione amplectimur. De Reconcil. Part 1. lib. 2. cap. 18.*

Ameius saith; *Dolor ac desertio peccati non potest esse causa justificans, quia non habet vim applicandas nobis justitiam Christi. Contra Bellar. tom. 4. lib. 5. cap. 4. Sect. 5.*

So Bucanus; *Fides (inquit) sola justificat, quia ipsa est unicum instrumentum, & unica facultas in nobis, qua recipimus justitiam Christi. L. c. 31. ad Quest.*

37.

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chap. 3.
p. 18, 19.

Thus also Mr. Ball; [*By Repentance we know our selves, we feel our selves, we hunger and thirst after Grace; but the hand which we stretch forth to receive it, is Faith alone, &c.*] And a little after; [*When therefore Justification and Life is said to be by Faith, it is manifestly signified, That Faith receiving the Promise, doth receive Righteousness and Life freely promised*].

You your self do sometimes say, That Faith hath in it an aptitude to justify in this respect; only you deny, that this aptitude of Faith is sufficient, and say that therefore it doth justify, because God in his Covenant hath made it the Condition of Justification. Now I also grant, That if Faith were not ordained to that end of God, its bare aptitude, or its being that whereby we apprehend Christ, would not justify. Yet (I say) it appears by Scripture, That because Faith alone hath this aptitude to justify, *viz.* by apprehending Christ, therefore God hath made it alone the Condition of Justification. This appears in that we are said to be justified by Believing in, or on Christ, which imports an apprehending and receiving of him, *Joh. 1. 12.* -

2. Repentance doth avail with Faith, yet are we justified only by Faith, and not by Repentance, and that for the reason even now alledged, *viz.* because not Repentance, but Faith is the Hand by which Christ is received.

3. Though Remission of Sins be ordinarily ascribed to Repentance, yet it is no where said, That Repentance is imputed unto us for Righteousness, as it is said of Faith. Repentance in some sense is precedaneous to Justification, Justifying Faith doth presuppose Repentance; yet Faith and not Repentance is made the Condition and Instrument of Justification, as being that which doth apprehend the Righteousness of Christ, by which we are justified.

4. That though Faith only be the Condition of Justification at first, yet Obedience also is a Condition afterward, is often said, but never proved. I take Justification both at first and afterward to be by the Righteousness of Christ imputed to us; therefore not by Obedience, but by Faith, by which alone we apprehend the Righteousness of Christ, that so it may be ours unto Justification. Certainly that was not the beginning of *straw's*

ham's Justification, which is mentioned *Gen. 15. 6.* Yet by that doth the Apostle prove that *Abraham* was, and all must be, justified, not by Obedience, but by Faith only.

1. Faith apt to produce good Works, is necessary to *16. & 74.* procure that first change, which makes us (in God's account) *Iustos ex Injustis.* For if it be not such a Faith, it is dead, and of no force.

2. I hope you will not deny, but that being justified by Believing, every after Act of Faith doth find us justified; for you are against the Amission and Intercession of Justification. Yet I confess, That the continuance of Faith is necessary to the continuance of Justification. So it must needs be, seeing we are justified by Faith; therefore every Act of Faith may be said to justify, as well as the first Act, because by after-Acts of Faith we continue justified.

Nihil erit absurdi, (inquit Rivetus) si dicamus, in In Gen. 15. quolibet vera fidei actu imputari justitiam credenti. Et si Extr. 83. enim justificatio sit actus momentaneus, cujus nunquam planè amittitur effectus in piis, qui semel justificati sunt, indigent nihilominus renovatione sensus justificationis suæ, qui sensus fit per fidem, & tunc dicitur etiam fides imputari ad justitiam. Nam apprehensio illa fides habet fluxum suum continuum secundam plus & minus, præsertim cum fidelis, & si justificatus, subinde in peccata incidat, propter quæ opus etiam habet remissionis peccatorum. Quod continuum beneficium fide apprehensum, si secundam justificationem appellare velint adversarii, imò tertiam, quartam, quintam, & millesimam, non repugnabimus, dummodo constet, nullâ aliâ ratione nos justificari à peccatis sequentibus, quàm eâ, quâ semel justificati fuimus à præcedentibus.

Works therefore do not concur with Faith unto Justification no more afterward than at first.

3. Your reasons whereby you endeavour to confute this Assertion, [*As our Justification is begun, so it is continued, viz. by Faith only, and not by Works as concurrent with Faith unto Justification afterward, though not at first*] seem to be of no force.

I answer therefore, *Ad 1.* How do I contradict it by saying, [*As it is begun, so it is continued by Faith?*] What though there be divers Acts of Faith, yet still it is

Faith, and Faith without the concurrence of Works, by which we are justified as well afterward as at first, which is all that I assert? Because a continued Act of Faith is requisite to the Continuation of Justification, doth it therefore follow that Works have a co-interest with Faith in the effect of Justifying?

* *Hqw Repentance is requisite unto Justification, and yet doth not justify, was shewed before.*

74.

Ad 2. Do you think * Repentance only requisite to the Continuation of Justification, and not also to the Inchoation of it?

Ad 3. We are not to measure God's Covenant by Humane Covenants. God's Covenant doth reach further than to Justification; and more may be requisite for the enjoyment of those benefits which belong unto Justified Persons, than is requisite unto Justification.

Your Similitudes are no Proofs; and you still suppose that there is one Condition of Justification at first, and another Condition thereof afterwards; that though at first we are justified only by Faith, yet afterward by Faith and Works. But though Works are required of Justified Persons, as Fruits of that Faith whereby they are justified; yet they do not therefore concur with Faith unto Justification, which as it is begun by Faith only, so is it also continued. Your self observe, That *Abraham's* Believing, mentioned *Gen. 15.* was not his first Act of Faith. So then he was justified before by Faith, and so was he also afterward, even by Faith only, as the Apostle from that very place doth prove *Rom. 4.* Therefore by Faith without Works (*viz.* as having a co-partnership with Faith in Justifying), *Abraham* was justified both at first and afterward.

Ibid.

1. Do you think that *Abraham* was justified from the guilt of those many sins, which he committed after his first Justification by his Works? *Credet Judam*: for my part I cannot but detest such Doctrine. I know no way whereby he could be justified from those sins, but by Faith in Christ, even as he was at first justified. Besides (as I noted before, and that as acknowledged by your self), *Abraham* was justified before he produced that Act of Faith spoken of *Gen. 15.* and in the *interim* no doubt he committed some sins, yet still by Faith, and not by Works (as *Paul* sheweth) * he was justified.

* *Vide Calvin. Instr. l. 3. c. 14. §. 11.*

2. You do but still affirm, without any proof at all, That *Abraham's* Justification could not be continued by the

the same means (viz. by Faith alone) works not concurring with it unto Justification) as it was begun.

3. For Sentential Justification at the Last Judgment, I have said enough before.

Bucan having said, that *Abraham* was Justified *operibus, tanquam testimonii Justificationis*; Adds, *Quo- modo etiam Deus dicitur in extremo illo die justificaturus electos suos ex ipsorum operibus.* Loc. 31. ad Qu. 39.

And again; *Fides principium existentia, facit ut simus justis*; *Opera autem ut principium cognitionis faciunt, ut cognoscatur justis. Ideo Deus in extremo die proponet principium cognitionis. iustitia fidei, quod incurres in oculos omnium creaturarum.*

4. I think the Argument is good and sound, [Christ's Righteousness, whereby we are justified, is an everlasting Righteousness; therefore our Justification is an everlasting Justification]. This alwayes presupposed, That this Righteousness of Christ be apprehended by Faith; for otherwise there is no being justified at all by it.

1. To be just *quoad prastationem Conditionis*, is but *Ibid. & 75.* to be just in some respect; and in some respect just even the most unjust may be. Yet it is true, This *prastatio Conditionis* will be of force to procure Universal Justification: not that it is it self the Righteousness by which we are justified, but only the Means whereby we are made Partakers of the Righteousness of Christ, and so by his Righteousness are universally justified. And though this performing of the Condition be required unto Justification, yet nevertheless that remains good which I said in the *Animadversions*, [*If we be fully freed from the accusation of the Law, we are fully justified*]. For can we be fully freed from the Accusation of the Law, except we perform the Condition required in the Gospel? And if we be fully freed from the Accusation of the Law, will the Gospel accuse us? *It is the Law that worketh Wrath, Rom. 4. 15.* The Gospel doth free from Wrath, though not without performing the Condition; for then it suffereth the Law to have its force, and to inflict Wrath; and that so much the more, in that so great a benefit was neglected.

2. The performing of a Condition, as the Condition is a Duty, is a Righteousness, but such as cannot justify,

as we now speak of Justification. But as the Condition is merely a Condition, the performing of it is not properly Righteousness, though by it we partake of Righteousness, viz. the Righteousness of Christ, by which we are justified.

3. Therefore this is no contradiction, to grant Faith to be the Condition of Justification, and yet to deny it to be the Righteousness by which we are justified.

De Satisfact. christi. That which you think to be most clear, *Vigneri* (before cited) thought most absurd. *An possibile est (in-isti, inter quit) ut sit Fides Instrumentum accipiendae iustitiae, Opera Ri- (scu Condicio ad obtinendam iustitiam requisita, si ita veti Disp. loqui libeat) & simul sit ipsa, quam quarimus, iustitia?* 13. §. 61.

Indeed you seem but to strive about words; for here immediately you confess, That it is but a Subordinate Righteousness, meaning (I think) that which all acknowledge, that it is but a means whereby to partake of Christ's Righteousness. And you that charge others with Self-Contradiction, seem not to agree with your self. For here presently after you say, [*This Personal Righteousness praestitae conditionis N. T. must be had, before we can have that which frees us from the Law*]; yet elsewhere your Expressions are such, as if being first justified from the Accusation of the Law, by the Righteousness of Christ, we should after be justified from the Accusation of the Gospel by Personal Righteousness. However (as I have said before) this latter Accusation is but a further prosecution and confirmation of the former, by taking away the Plea that some might make why the Accusation of the Law should not stand good, and be of force to condemn them.

4. Of what force is Satans Accusation against any, if he cannot make good his Accusation, so as to procure his Condemnation? And are not Unbelievers and Rebels against Christ condemned by the Law? Is it not for sin that they are condemned? And is there any sin which is not against the Law? The Gospel indeed may aggravate Sin, and increase Condemnation: and so those words which you cite [*The words which I speak shall judge you, &c.*] may be understood; as those are more clearly to the purpose *Joh. 15. 22. If I had not come and spoken unto them, they had not had sin, (viz. in so high degree*

degree as it follows) *but now they have no cloak for their sin.* But still it is by the Law that all sinners are convicted and condemned. As for Righteousness, whereby one is justified from a false Accusation, it is but such as the Devil himself may have, as hath been noted before, though Faith be of force to take off all Satan's Accusations whatsoever. And when Satan doth accuse any of not performing the Condition of the Gospel, he doth but only shew that such stand guilty by the Law, and so are to be condemned, as having no benefit of the Gospel, because they have not performed the Condition of it: So that still it is the Law, by which Satan doth accuse and bring to condemnation.

But by the way I observe, That in this place of your *Aphor.* (p. 308.) you say, That *Rom.* 3. 28. and 4. 2, 3, 14, 15, 16. *Paul* concludeth, that neither Faith, nor Works, is the Righteousness which we must plead against the Accusation of the Law, but the Righteousness which is by Faith, *i. e.* Christ's Righteousness: Yet before in this Writing you stand upon the very Letter of the Text, and will have it to prove, That Faith it self properly taken is our Righteousness. If you say that you mean our Evangelical Righteousness, yet so you agree not with your self in your *Aphorisms*, where you make *Paul* in those Texts to speak of our Legal Righteousness.

75.

1. They against whom *James* disputed, relied on Faith as the Condition of the New Covenant; but it was not such a Faith as the New Covenant doth require, it was a Faith *renuens operari*; upon that account *James* confuted them, not as if Faith alone without Works (though yet a Faith ready to shew it self by Works) were not the Condition of Justification.

2. I am sorry that *Beza's* words, which I cited, and which to me seem very excellent, should be so censured by you, as if there were I know not how many mistakes in them; but truly I think the mistakes will be found to be in your censure.

To your Exceptions I answer; 1. *Quis vel ex nostris, vel ex Transmarinis Theologis, Fidem pro Causa (nempe Instrumentali) Justificationis non habet?*

2. *Beza ait, tu negas; Utri potius assentientium? Quid dico Beza? Quis enim istud non dicit? Sed hominum auctoritate nolo te obtrudere, rationes antè allata expendantur.*

3. *Affir-*

3. *Affirmas tantum, non probas, Opera à Jacobo stabiliri ut Justificationis Conditiones & Medsa. Effectus ut effecti potest esse necessitas ad veritatem causa comprobendam, nec alia ratione operum necessitas à Jacobo stabilitur; neque enim ad justificationem procurandam, sed ad eam duntaxat comprobendam, tanquam Justificantis Fides fructus, Opera ut necessaria stabiluntur, ut antea ex: sã Apostoli Argumentatione ostensum est.*

4. *Nec Beza, nec alius quisquam (quod sciam) distinctionem istam de Justificatione Inchoatã, & Justificatione Continuata, quasi sc. alia hujus, alia illius esset conditio, perspectam habuit. - Hujus inventionis gloriam ego equidem tibi non invideo.*

Ibid.

1. Certain it is, All Works are not the fulfilling of the Old Law's Condition: but all Works whereby we are justified, are the fulfilling of it; and therefore (as I said in the *Ansiadversions*) to be justified by Works, and to be justified by the Law, are with *Paul* one and the same; See *River, Diss. de Fide Justif. §. 21.* the words are before cited.

2. We are justified by the New Law, against the Accusation of the Old Law. Certainly if we be accused of Unbelief and Rebellion against Christ, we are accused of being Sinners. For are Unbelief and Rebellion against Christ no sins?

3. Who doth not so distinguish of *in Credere*, except some few whom I have no mind to follow? But how will this Distinction, *inter quod opus, & quã opus*, serve to keep in Obedience, as having a joint interest with Faith in Justification? What dark Equivocal (I pray) is this, That Faith doth justify as that whereby we are made Partakers of Christ's Righteousness? Your self acknowledges an aptitude in Faith to justify in this respect; and in this respect (I say) Faith is appointed to be the Condition of Justification.

Ibid.

I take what you grant, *viz.* That *Paul* doth not imply Obedience as concurrent with Faith in our first Justification: that he doth imply it as concurrent in our Justification afterward, you should prove, and not content your self with the bare affirming of it. Doth not *Paul* by that *Gen. 15.* [*Abraham believed God, &c.*] prove that *Abraham* was justified by Faith without the concurrence of Obedience? Ye: that was not the first time
that

that *Abraham* either believed, or was justified. The truth therefore is, *Paul* implieth Obedience as the Fruit of that Faith which justifieth both at first and last, but not as concurring with Faith unto Justification either at first or last.

1. There is a necessity of Faith shewing it self by *Ibid. & 76.* Works, that so it may appear to be such a Faith whereby Christ is truly apprehended and received. But are Works therefore Copartners with Faith in justifying; because only such a Faith doth justify as doth also produce Works? You exclude Works from having any thing to do in our Justification at first, yet surely Works must follow as Fruits of that Faith whereby we are at first justified.

2. For the Texts alledged, that *Mat. 12. 37.* [*By thy words thou shalt be justified, &c.*] is as plain you say as [*We are justified by Faith*]. But if it be so plain, it may seem wonderful, that *Bellarmino* should never make use of it, when he labours to prove, That Faith alone doth not justify; which (so far as I observe) he doth not. Nor do the *Rhemists* on the place take any notice of those words, who yet are ready to catch at every thing that may but seem to make for them. Yet it seems some of our *Romish* Adversaries have laid hold on those words.

But hear how *Calvin* doth censure them for it; *Quod Ad Mat. autem Papisia ad enervandam fidei justitiam hoc arguent, puerile est.* 12. 37.

Certainly all good that we do, may justify *quodante-mus*, so far as it is good: But can we therefore be simply and absolutely, or (if you like those terms better) fully and perfectly justified, either by our Words or Works? Those places that require forgiving of others, that so God may forgive us, shew indeed, that it is no true Justifying Faith which doth not, as occasion requires, manifest it self in that kind: but we are not therefore justified as well by forgiving others, as by believing; nor doth the forgiving of others concur with Faith unto Justification. That in *1 John 1. 9.* and *Acts 3. 19.* shews that Repentance must go before Justification, and is required unto Justification, but not so as Faith is required.

Repen-

Multa re- Repentance is required, that we may be justified, but
quiruntur? not that we may be justified by it, as we are by Faith,
ad Justifi- though Instrumentally and Relatively, as it apprehendeth
ficationem Christ's Righteousness by which we are justified. For
qua non Prayer, it is a Fruit of Faith, and therefore called, *The*
justificans *Prayer of Faith*, Jam. 5. 15.

Amel. loco [*Repentance* (saith Mr. Ball Of the Coven. c. 3. p. 18.)
 ante cita- is the Condition of Faith, and the Qualification of a
 to. Person capable of Salvation: but Faith alone is the
 Cause of Justification and Salvation on our part re-
 quired].

And immediately after he adds ; [*It is a penitent and
 positioning Faith, whereby we receive the promises of
 Mercy ; but we are not justified, partly by Prayer, partly
 by Repentance, but by that Faith which stirreth up
 Godly sorrow for sin, and enforceth us to pray for Par-
 don and Salvation*].

And again ; [*Prayer is nothing else but the Stream or
 River of Faith, and an issue of the desire of that which
 joyfully we believe*]. Of Faith, Part 1. Chap. 8. pag.
 105.

For that place, *Acts* 22. 16. the Exposition which I
 gave of it in the *Animadversions*, is confirmed by this,
 That the nature of a Sacrament is to signify and seal, as
 the Apostle shews, *Rom.* 4. 11.

*Quatenus ergò fidem nostram adiuvat Baptismus, (in-
 quit Calvinus) ut remissionem peccatorum percipias ex
 solo Christi sanguine, Lavacrum anima vocatur. Ita
 abluitur, cuius meminit Lucas, non causam designat ;
 sed ad sensum Pauli refertur, qui (symbolo accepto, pec-
 cata sua esse expiata (N. B.) melius cognovit. — Cum
 testimonium haberet Paulus gratia Dei, iam illi remissa
 erant peccata. Non igitur Baptismo demum abluitus
 est, sed novam gratia, quam adeptus eras, confirmati-
 onem accepit.*

That Paul's sins were but incompletely washed away
 by Faith until he was baptized, your Similitudes (which
 are too often your only proofs) do not prove. Yea, 2
 Kings Coronation, (of which you speak) when the
 Kingdom is hereditary, is (I think) but a confirmation
 of what was done before.

The purifying of the Heart spoken of, 1 *Per.* 1. 22. is
 (I conceive) to be understood as *Jam.* 4. 8: & *Jer.* 4. 14.

viz. of purifying from the filth of sin by Sanctification! And for 1 *Pet.* 4. 18. who denies the diligence of the Righteous to be a means of their Salvation! But what is that to prove Works to concur with Faith unto Justification?

1. I take what you grant, That at first believing a Man is justified so fully, as that he is acquitted from the guilt of all Sin, and from all Condemnation. And surely at the last one can have no fuller Justification than this is. That afterwards he is acquitted from the guilt of more sins, is not to the purpose, seeing he is acquitted from all at first, and but from all at last, though this [all] be more at last than at first. Otherwise the Justification of one who hath fewer sins, should not be so full as the Justification of him, whose sins are more in number.

2. That there is a further Condition of Justification afterward than at first, hath been said often, but was never yet proved.

3. That which you call Sentential Justification, (*viz.* at the Last Judgment) I hold to be only the manifestation of that Justification which was before. That because Obedience is a Condition of Salvation, heretofore it is also a Condition of Justification, I deny (as you see) all along in the *Animadversions*, and therefore I thought it enough here to touch that, which you say of full Justification, especially seeing your self hold Obedience to be no Condition of Justification at first. You lay the weight of your 78th Thesis upon the word [full] which therefore was enough for me to take hold of.

For your Queries therefore about Sentential Justification at Judgment, I have told you my mind before, and you might sufficiently understand it by the *Animadversions*.

When you prove, 1. that Justification at Judgment is a Justification distinct from Justification here, and not only a manifestation of it.

2. That Justification at Judgment hath the same Conditions with Salvation, as taken for the accomplishment of it, *viz.* Glorification.

And, 3. That consequently Obedience is a Condition of Justification at Judgment. When you shall prove (I say) these things, I shall see more than yet I do.

In the mean while, besides what hath been said before,
hear

Loc. 31. hear what *Bucan* saith to this purpose; *An perficitur in-
quast. 46. Justificatio nostra in hac vita? In Justificatione quemad-
modum judicamur, & re:ntamur à Deo justì, ita etiam*

*Non impediunt vitis o-
riginalis residui macula
illa, quin etiam in hac
vita perfecta sit justifi-
catio. Qua reverà nec
intenditur, nec remitti-
tur, rem ipsam quod at-
tinet. Garaker. contra
Gomarum. p. 26, 27.*

*adjudicamur vita aeterna. Ratione i-
gatur decreti divini, & sententia istius
de vita aeterna prolata à Deo judice;
item ratione justitiae, quam imputat nobis
Judex Coelestis, jam perfecta est ju-
stificatio nostra in hac vita, nisi quòd in
altera magis patefacienda (N. B.) sic
ac revelanda eadem illa justitia impu-
tata, & actus etiam nobis applicanda.
Ea tamen tota perficitur in hac vita, in
quà potest homo dici plene perfecteque
justificatus. Filiis Dei sumus (ergo justificati) sed
non dum patefactum est quid erimus, 1 John 3. 2. At
si executionem respicias, & rationem habeas vite, & glo-
ria, qua nobis adjudicatur, & qua nobis inhabita est,
quia in nobis non perficitur in hac vita, imperfecta etiam
Justificatio in hac vita censeri potest.*

1. I think there is not the like right of Salvation and Justification, but that although we must be saved by Works, though not by the Merit of them, yet we cannot be justified by Works, except it be by the merit of them. My reason is, Because that whereby we are justified, must fully satisfy the Law; for it must fully acquit us from all Condemnation, which otherwise by the Law will fall upon us. This Works cannot do, except they be fully conform to the Law, and so be meritorious, as far forth as the Creature can merit of the Creator. But being justified by Faith, *i. e.* by the Righteousness of Christ through Faith imputed to us, and so put into a state of Salvation, we must yet shew our Faith by our Works; which though they be imperfect, and so not meritorious, yet make way for the full enjoyment of Salvation. And me-thinks the Scripture is so frequent and clear in distinguishing betwixt Justification and Salvation, as to the full enjoyment of it, that it may seem strange that you should so confound them as you do, and argue as if there were the same reason of the one as of the other.

2. You might easily see, that by [*Via Regni*] as opposed to [*Causa Regnandi*]; I meant only to exclude the Merit of Works, not to deny Works to be a Means and

and a Condition required of us for the obtaining of compleat Salvation. Salvation is a Chain consisting of many Links, but so is not Justification; it is but one Link of that Chain.

3. If all the World of Divines be against this, That Justification at Judgment is but a Declaration of our Justification here; I have hitherto (it seems) been in some other World. For truly (so far as I observe) both Scripture and Divines usually speak of Justification, as we here partake of it. As for Justification at Judgment, it is but rarely touched, either in Scripture or in other Writings: Neither (so far as I can see) will it consist with either, to make Justification at Judgment a completing of our Justification, as if before we were but imperfectly justified: but rather they shew, that our Justification is then fully declared and made manifest, and that then we come to the full enjoyment of that benefit; which we have right unto by our Justification, viz. Glorification. For whom he justified, them he also glorified, Rom. 8. 30. I have spoken enough of this before; but you do so continually repeat the same things, that I am forced also to repeat things oftner than I would.

1. That Justification by Sentence, viz. at the Last Judgment, and Continued Justification, are several kinds of Justification distinct from Justification begun, and have several Conditions, you continually affirm, or suppose, but never prove.

2. My debate with you was about those words, [*That which we are justified by, we are saved by*]; and [*the full possession or enjoyment of Salvation*]. What your reply is to the purpose, I cannot see. And besides, you had need to clear those words, [*In justifying it is the same thing to give a right to a thing, and to give the thing it self*]. For if you mean, That as soon as a right to a thing is given by Justification, the thing it self also is actually given; it appears to me far otherwise. For I think that Justification presently gives a right to Glorification; For what doth debar from that right, but sin? Now the guilt of sin is done away by Justification; therefore there is a present right too to Glorification, yet no present enjoyment of it. How I do yeeld your Assertion, you do not shew.

K

Your

Ibid.

Your Repetitions indeed have been troublesome unto me. I grant here more than you desire, *viz.* That not only to-morrow there will be Condemnation to him that shall not sincerely obey, but even to day there is condemnation to him; his Faith being not prompt and ready to bring forth the Fruit of Obedience, is not such as doth justify him at all. But though Faith, whereby we are justified, must and will shew it self by Works, yet we are not therefore justified by Works as well as by Faith. *Paul* doth exclude Works, as well from Justification afterward as at first, *viz.* as concurring with Faith unto the Effect of Justifying; for he shews that *Abraham* was justified, not only at first, but also afterward, by Faith and not by Works, *Rom. 4. 2. 5.* And *James* doth require Works as well to Justification at first as afterward, *viz.* as Fruits of that Faith whereby we are justified. For otherwise he saith it is a dead Faith, ineffectual and unprofitable. Though Works do not presently appear upon our first believing, yet if they do not appear in due season, that Faith doth not justify: Such a Believer doth not cease to be, but indeed never was in Christ, *viz.* as a justified Person is in him.

Ibid.

How is Justification at Judgment a declaring of a Righteousness in question? The Word of God (the truth whereof is unquestionable) assures us that all true Believers are justified. And that such and such were true Believers, God by his Word and Spirit did evidence unto them before, though then he will make it more fully evident unto all! That Satan shall publicly accuse at the Last Judgment, is more than I see either Scripture or Reason for. He shall then be judged himself, and that in some sort by the Saints, *1 Cor. 6. 3.* He shall then have little courage to accuse the Saints, though now he doth it.

Yet I question also whether Satan do at any time directly put up unto God any Accusations against the Saints. He seems to be called *the Accuser of the Brethren*, *Apoc. 12. 10.* because by his Instruments he is ever traducing and slandering them. He is said to accuse them, *ᾠμῶν τῶ Θεῷ*, before God, or in the sight of God; not *τῷ Θεῷ*, unto God, as the unjust Steward was accused to his Master, *διβλῆσθαι αὐτοῦ*, *Luk. 16. 1.* This

* See Mr. Mede on the place.

in

in *Job* 1. & 2. seems to be parabolically expressed. Satan knows his Accusations against the Saints to be false: Therefore he knows it is to little purpose to accuse them unto God. Especially at the Last Judgment, by the very separating of the Elect from the Reprobate, he will see that it is in vain to bring any Accusation against the Elect: and therefore how there should then be any such publick Accuser, or any question of the Righteousness of the Saints, I do not see: besides, that excepting those who will be found alive at Christ's coming, all have received their doom before, though not so openly as then they shall. That Obedience is a Condition of Glorification, not of right unto it, but of possession and enjoyment of it, I here and every-where confess.

1. What mean you by those words, [*Doth Obedience get Faith?*] Doth any such thing follow, upon that which I say? But you say, [*If Obedience only manifest Faith, how then doth it procure Right?*]

Ans. It is not said, That Obedience doth procure right, but only thus much is signified, That none can have right without Obedience, as the Fruit of that Faith by which right is procured. As I said before of Works, so I say now of keeping the Commandments, (which doth comprehend in it all good Works) it is spoken of only as a Fruit of Faith, which Faith indeed doth (Instrumentally and Relatively) procure Right.

For the words of *James* I have said enough before; I have neither list nor leisure to repeat the same things continually upon every occasion. What your multitude of other Texts is, I do not know; but if they be not more forced, than by my Opinion the words of *James* are, there will be little cause to complain of the forcing of them.

2. That Faith without Obedience doth give right at first, you grant: The same right (I hold) is still continued only by Faith; though Faith, if not of such a Nature as to produce Obedience, can neither give right at first, nor afterward continue it. Though Repentance must go before Justification, yet Faith alone may justify, and so give right; which though it be not the same with Justifying, yet it is necessarily joined with it.

3. *Fus in re*, I take to be such a Right, as from which the Possession it self is not, nor can be separated.

4. The Text doth not ascribe *Fus ad rem* to Obedience, but only *Declarative*: as a Fruit of Faith it maketh it appear, that there is such a Right which Faith hath procured.

5. I do indeed believe, That a Man may have, and hath *Fus ad Gloriam* without Obedience, even as he is justified without Obedience. For certainly as soon as a Man is justified, he hath *Fus ad Gloriam*. For what doth hinder but sin, the guilt of which by Justification is done away? Yet still I say, Faith which doth justify, and so gives right to Glory, will shew it self by Obedience. Those words [*If he live to Age*] are needless: for we speak continually of the Justification of such as are of Age. But how can you seriously ask me this Question, when your self put it out of all question, holding that a Man (that is of Age, I presume) is at first justified, and consequently (as I think you will not deny) hath *Fus ad Gloriam*, by Faith without Obedience?

6. It is no debasing of Faith to say, That after it, as a Fruit of it, Obedience is required to give *Fus in re*, i. e. to bring into the actual possession of Glory. How can you pretend this to be a debasing of Faith, who debase it much more in making it insufficient to give *Fus ad rem*, except there be Obedience concurrent with it? Though yet herein you do not keep fair correspondence with your self, without a distinction of *Fus Inchoatum*, and *Fus Continuum*; which distinction how it will hold good, I do not see.

If any shall think that you have said enough to prove, That we are justified by a Personal Righteousness, I shall think that such are soon satisfied.

1. When we speak of Justification, we speak of it as taking off all Accusation, and as opposed to all Condemnation. And what Righteousness is sufficient for this, but that which is perfect?

2. That *Lud. de Dieu* hath not the same Doctrine on *Rom. 8. 4.* as you deliver, I have sufficiently shewed before: And if he had, I take the Authority of *Calvin* and *Darwin* (whom I cited, and to whom many others might be added) to be of more force against it, than *de*

Deus

78.

Ibid.

Dieu's could be for it. That Holiness and Obedience is necessary unto Salvation, so that no Salvation is to be expected without it, it were pittie (as I said in the *Animadversions*) any should deny: but to argue from Salvation to Justification, Dr. *Fulk* told the *Rhemists*, is Pelting Sophistry: Yet you seem to wonder that I make a great difference between the Condition of Justification, and the Condition of Salvation. As for Right to Salvation that's another thing: as Faith alone doth justify, so it alone gives Right to Salvation: Yet because this Faith is of a working Nature, therefore before the actual Enjoyment of Salvation, Faith, as occasion doth require, will shew it self by Obedience; and that is all which the Apostle teacheth *Rom. 8. 13.*

Verum est quidem (saith Calvin) nos solâ Dei misericordiâ justificari in Christo: sed aquè & istud verum ac certum, omnes qui justificantur vocari à Domino, ut dignè suâ vocatione vivant. On Jam. 2. 24. Ad Loc.

It is true, He that proved a Man lived not after the flesh, but mortified it, doth justify him from that Accusation, That he is worthy of Death: but that is only, because a Man's not living after the flesh, but mortifying it, proves the truth of his Faith, whereby he hath interest in Christ, and so is freed from all Condemnation, as the Apostle clearly sheweth *Rom. 8. 1.* If that be a *Reatus* to make Faith only the Condition of Justification, yet Obedience also a Condition of Glorification. I say with the Oratour, *Quod maximè accusatori optandum est, habes confitentem reum:* But what *Reatus* there is in this, I do not see, nor could our choicest Divines (it seems) see any in it.

River saith, that *Opera sequuntur Justificationem, sed precedunt Glorificationem;* the words were cited more at large before. Colleg. Controvers. Disp. 36.

So *Amesius;* *Nos non negamus bona opera ullam relationem ad salutem habere: habent enim relationem adjuncti consequentis, & effecti ad salutem (ut loquuntur) adeptam, & adjuncti antecedentis ac disponentis ad salutem adipiscendam.* Contra Bellar. tom. 4. l. 6. c. 6. in initio.

Thus also *Davenant,* (*De Justit. Actual. cap. 32. sub initio;*) *Verum est, nos negare bona opera requiri, ut Conditiones Salutis nostræ, si per bona opera intelliga-*

nam exactè bona, & qua Legis rigori respondeant: si etiam per Conditiones salutis intelligamus Conditiones fœderis, quibus recipimus in favorem Dei, & ad jam (N.B.) æterna vita. Hac enim pendens ex solâ conditione fidei Christum Mediatorem apprehendens. At falsum est, nos negare bona opera requiri, ut Conditiones salutaris, s; per bona opera intelligamus illos fructus imbecata justitia, qua sequuntur justificationem, & (N.B.) præcedunt glorificationem, ut via ordinat: ad eandem.

What some Divines in their private Contests with you may do I know not; I shew what eminent Divines in their publick Writings do deliver, even the same that I maintain, *viz.* That Faith alone is the Condition of Justification, and of right to Salvation and Glory: and yet that Works are also requisite as the Fruits of that Faith, and as making way for the actual enjoyment of Glory.

For the term [*Instrument*], I was not willing to wrangle about it, neither am I willing to strive about words. Yet I told you, I thought it might well enough be used as our Divines do use it. And I always let you know, That tho' perhaps Faith may more fitly be called a Condition, yet not so as to make it to be merely *Causa sine quâ non*, but so as to ascribe some Causality and Efficiency unto it in respect of Justification, *viz.* in that it apprehendeth and receiveth Christ's Righteousness; by which through Faith imputed unto us we are justified.

Of the
Coven.
c. 6. f. 70.

[*Faith (saith Mr. Ball) is not a bare Condition, without which the thing cannot be, (for that is no cause at all) but an Instrumental Cause, &c.*]

This (as you might see by many Passages) is the very reason why (I think) the Scripture doth attribute Justification to Faith alone, and not to Works, nor any other Grace besides Faith; because only Faith doth embrace Christ and his Righteousness. Though therefore I neither was, nor am willing *λογωμαχεϊν*, yet I neither did, nor do disclaim the word [*Instrument*] as unmeet to be used.

And indeed seeing Faith hath some Causality in Justifying, what Cause it should be rather than Instrumental, I do not know,

Hear

Hear Mr. Ball again, if you please, [If when we Of the speak of the Conditions of the Covenant of Grace, by Coven. Condition we understand whatsoever is required on our c. 3. p. 20. part, as precedent, concomitant, and subsequent to Justification, Repentance, Faith and Obedience are all Conditions: but if by Condition we understand what is on our part required as the Cause of the good promised, though only Instrumental, Faith or Belief in the Promise is the only Condition].

And again; [Faith is a necessary and lively Instru- Ibid. p. 19. ment of Justification, which is among the number of true Causes, not being a Cause without which the thing is not done, but a Cause whereby it is done. The Cause without which a thing is not done, is only present in the action, and doth nothing therein; but as the Eye is an active Instrument for Seeing, and the Ear for Hearing; so is Faith also for Justifying. If it be demanded whose Instrument it is? It is the Instrument of the Soul, wrought therein by the Holy Ghost, and is the free Gift of God].

So Amesius when Bellarmine objected; *Sacramenta Contra promissiones applicant, & nostras faciunt! non ergo per Bell. rom. 4. modum instrumenti applicantis fides sola justificat. lib. 5. c. 4.*

He answers; *Sola tamen ex iis, qua sunt in nobis, ad II. vel à nobis erga Deum: sola fides accipiendo: quia Sacramenta sunt à Deo erga nos, & Promissionem applicant, ut instrumenta dandi, non accipiendi.*

Thus then is Faith taken for an Instrument of Justification, in that by Faith we receive the Promise, or Christ promised, by whom we are justified.

Bellarmino again objecting; *Hoc non multum refert: nam utrumque est instrumentum Dei.*

He answers; *Plurimum refert, quia sicut Sacramenta quamvis aliquo sensu possint dici instrumenta nostra, quatenus per illa tanquam per media assequimur finem nostrum, proprie tamen sunt instrumenta Dei: sic etiam Fides, quamvis potest vocari instrumentum Dei, quia Deus justificat nos ex fide & per fidem, Rom. 3. 20. proprie tamen est instrumentum nostrum. Deus nos baptizat, & pascit, non nosmetipsi; nos credimus in Christum, non Deus.*

If you desire more to this purpose, besides what hath been said before, I refer you to Mr. Blae of the Cove-

nant, *chap. 12.* and Mr. *Kendal* against Mr. *Goodwin*, chap. 4.

79.

1. The non-fulfilling of the Condition of the New-Covenant doth condemn, yet it is by the Law, and for the transgressing of it that any are condemned; there being no freedom from Condemnation, but by the New-Covenant, nor any by it without fulfilling the Condition of it. Such as do not embrace the New-Covenant, and that on the terms upon which it is made, are left to the Condemnation of the Old-Covenant, which will be so much the sorer, as the Sin in despising the Mercy offered is the greater. So that still (as I said in the *Animadversions*) the fulfilling of the Law, *viz.* Christ's fulfilling it for us, is that by which we are justified, though Faith be required of us, that Christ's fulfilling of the Law may be imputed unto us, and so we may be justified by it.

The Accusations which you speak of, *viz.* 1. Of not fulfilling the Condition of the New-Covenant. 2. Of having therefore no part in Christ. 3. Of being guilty moreover of far sorer punishment.

All these Accusations (as I have often said) are but a re-inforcing of that Accusation, That we are guilty of transgressing the Law, and so to be condemned; and therefore the more guilty, and the more to be condemned, because freedom from that Guilt and Condemnation might have been obtained, and was neglected; see *Act. 13. 38, 41. Heb. 2. 3.*

2. The Gospel doth not joyn Obedience with Faith as the Condition of our right unto Salvation, though it require Obedience as a Fruit of that Faith, whereby we obtain that Right, and so as the way or means whereby to enter into the actual enjoyment of Salvation.

3. You might see that I do not yeeld the Thesis, wherein you make Faith and Obedience so to be Conditions of the New-Covenant, as withal to be Conditions of Justification: This both now and every-where I deny.

16th.

1. If it be not much (as you say) to your purpose; Why do you alledge it? That Christ did not receive either of the Sacraments for that end as we receive them, who can question?

2. If you judg it uncertain, whether *Luke 0: Mar- shen*

shew did relate those words, [*I will not drink hence-forth, &c.*] out of due place, why are you so peremptory in your *Aphorisms* as to say, [*Luke doth clearly speak of two Cups, and doth subjoin these words to the first, which was before the Sacramental*] ?

3. Why do you call that Supposition, [*If Luke had not written*] a merry one ? Is it ridiculous to suppose such a thing ?

Let us suppose (says Mr. *Cawdrey* and Mr. *Palmer*) Of the
that *Question* had not been put to our *Saviour*, and that
the *Apostle* had not written his *Epistle* to the *Ephesi-*
ans, &c.] Part 2.
c. 6. p. 227.

May not one as well sport with this Supposition of theirs, as you with that of mine ? *Luke* himself shews, That he wrote his Gospel after others, *Luk.* 1. 1. Probable it is, that he wrote after *Matthew* and *Mark* : And how should any reading only these, imagine that those words [*I will not drink, &c.*] were meant of any other than the *Sacramental Cup*, they not making mention (no not in appearance) of any other ?

Apud Matthæum (inquit *Ames.*) 26. 29. pronomen Contra
istud demonstrativum, [*ex hoc fructu vitis*] necessario Bellar.
refertur ad illud, quod precedentibus verbis fuit eodem Tom. 3.
pronome demonstratum, [*Hoc est sanguis meus*]. l. 4. c. 1.

Though *Matthew* and *Mark* had not written, yet it S. 48.
had been no such boldness to suppose *Luke* to relate some words out of that order wherein they were spoken, such Anticipations (as I said, and you do not gain-say it) being usual in the Scripture.

Thus again *Amesius* ; *Ex ipso Luca* (quamvis ibi Ib d.
transponantur verba) contra colligitur aperte, illa ver-
ba pertinere ad Calicem Mysticum & Sacramentalem
Cæna Domini. Nam cap. 22. 17. dicitur Dominus gra-
tias egisse super illud poculum, in quo dicit fructum vi-
tis postea mansisse, eodem modo quo v. 19. gratias egit
super panem. Hac autem gratiarum actione intelligi
benedictionem & Consecrationem Sacramentalem conce-
dit *Bellarminus*, cap. 10. &c.

5. It is such a Justification, as the *Apostle* where he *Ibid.* & 80.
doth professedly treat of that Subject, doth scarce ever
mention : nor yet do Divines use to speak of it. There-
fore your [*totus Mundus Theologorum Reformatorum*],
is

is *Vox, pratercà nihil*. Why do you alledge none of them? *Juris consultos enim in hac causa minus moror*. But and if we maintain the word [*Justification*] is taken in *sensu forensi*; What of that? May it not yet nevertheless be as I suppose it is, *viz.* That Justification at the Last Judgment is only a full manifestation of that Justification which we have here, and not (as you affirm) our actual, most proper and compleat Justification, as if here our Justification were but potential, less proper and incomplete?

Medul. 9
lib. 7. c. 27.
 §. 7. *Amesius* handling this Point, saith, *Justificatio est Sententia pronuntiatio, & non physicam aliquam aut realem commutationem denotat in S. literis, sed forensam aut moralem illam, qua in Sententia pronuntiatione & reputatione consistit.*

Yet he hath nothing at all (that I see) of Justification at the Great Judgment; much less that it is the actual, most proper and compleat Justification.

Ibid. § 9
 He saith moreover; *Sententia hac fuit; 1. in mente Dei quasi concepta per modum decreti justificandi. 2. Fuit in Christo capite nostro à mortuis jam resurgente pronuntiata. 3. Virtualiter pronuntiatur ex primâ illa relatione, qua ex fide ingeneratâ exurgit. 4. Expresse pronuntiatur per S. ritum Dei resurgentem Spiritibus nostris reconciliationem nostram cum Deo. — In hoc testimonio Spiritus non tam propriè ipsa justificatio consistit, quàm actualis amicitia concessa perceptio, per actum fides quasi reflexum.*

But as for the pronouncing of this Sentence at the Last Judgment, he doth not so much as make any mention of it. Neither doth *Calvin* (that I find) in his Institutions, though he treat at large of Justification, and that in *sensu forensi*, speak any thing of Justification at the Last Judgment; nor indeed any that I meet with, except it be on the by, as *Bucanus* and *Maccovius*, who agree with me, as I have shewed before.

2. If the Fruits of Faith be inquired after, That Faith may appear true and genuine, such as doth indeed receive Christ, and so justify; Is not this a sufficient reason why they are inquired after? But in that which follows about *via ad Regnum, &c.* you are quite *extra viam*. You forget that we are now about Justification;

or

or at least that I do not make the Condition of Justification and of Salvation every way the same as you sometimes do. This may suffice for your two first Objections.

To the Third and Fourth, I answer in the words of that Reverend and Learned *Davenant*; *Particula* [*E. De Justificatione*] *non semper rei causam denotat, sed illationis consequentiam, sive à causa, sive ab effecto, sive à signo, cap. 32. ad seu undecunq[ue] petitam*; — *Sic quando Christus dicat Object. 9. electis, Venite benedicti, &c. Esurivienim, &c. particula illa non cum causa salutaris, sed cum signo causa connectitur. Nam illa bona opera, que ibi recensentur, sunt signa vera fidei, adoptionis, insertionis in Christum, predestinationis ac favoris divini, qua sunt vera causa sanctis.*

Maccovius de Justificatione
Disp. 10. Justificatur
quis ex operibus apud Deum non justificatione causa, sed justificatione effecti & signi.

You are therefore too free and forward in saying, That the Utes pretended for this enquiring after mere Signs are frivolous. What though the business at Judgment be to enquire of the Cause, and to sentence accordingly? May not the Cause (take it in the Law-sense) be made to appear by Signs, even as the Cause (in the Logical-sense) doth appear by the Effect, and the Tree by the Fruit? That Obedience is *ipsa Causa, de qua quaritur*, the terms [*Therefore*] and [*Because*] do not prove, no more than the term [*For*]. And here I may with better reason say than you did, *Appello totum Mundum Theologorum Reformatorum.*

But here I must mind you of one thing, which (it seems) you do not observe, *viz.* That those terms which you build upon, [*Because*] and [*Therefore*] are neither in the Original, nor any Translation (tha. I know) except the Vulgar Latin, which hath *Quia*.

Bellarmino urging these Particles, *Amesius* answers, *Mat. 25. 21, 23. Nulla particula reperitur nisi in Versione non probanda. Contra Bellar. Tom. 4. lib. 7. cap. 2. ad 3.*

1. You cite abundance of Texts, but to what purpose? You would have me try whether they speak only of Signs, or of Conditions. Conditions of what do you mean? Of Justification? That you are to prove: but how

how it can be proved by any of those Texts, I cannot see. They speak of the necessity of Obedience unto Salvation, of God's rendering unto Men according to their Deeds, of the reward of good Works, &c. But doth it therefore follow, that Obedience and good Works are Conditions of Justification? I am loth to be so plain with you, as sometimes you are with me, otherwise I could say, I have seldom seen so many places of Scripture alledged to so little purpose. Some of those places you seem to lay more weight upon, as *John* 16. 27. and *2 Cor.* 5. 10. and *1 John* 3. 22, 23. For here you do not only note the places, but you also cite the words, as if they were more especially to be observed.

Now for that *Joh. 16. 27.* [*The Father hath loved you, because you have loved me*]; What do you infer from thence? That Works justify as part of the Condition of Justification? If this be a good Consequence, I may say, *Reddat mihi minam qui me docuit Dialecticam.*

1. Works and Love differ as well as Works, though Works flow both from Love and Faith.

In Loc.

Calvin makes those words [*because you have loved me*], to denote an unfeign'd Faith, which proceedeth from a sincere Affection, here called Love. And I grant that such a Love, *viz.* of Desire doth go before Justifying Faith.

3. God doth love those that love him, and that love Christ, *amore amicitia*; yet *amore benevolentia*, he loves us before we love him, *1 Joh. 4. 10, 19.*

Ibid.

Secundum hanc rationem (inquit Calvinus) hic dicimur amari à Deo, dum Christum diligimus, quia pignus habemus paternae ejus dilectionis, &c.

That in *2 Cor. 5. 10.* [*according so, &c.*] avails your Cause nothing. For may not Works be considered at the Last Judgment, so as that we shall receive according to them, and yet be no part of the Condition of Justification, but only Fruits of that Faith whereby we are justified? So for that in *Joh. 3. 22.* [*because we keep his Commandments, &c.*]

In Loc.

I say with *Calvin*; *Non intelligit fundatam esse in operibus nostris orandi fiduciam; sed in hoc tantum insistit, non posse à fide disjungi pietatem, & sinceram Devotionem.*

cultum. Nec absurdum videri debet, quod particulam Causalem (N. B.) usurpet, utcumque de causa non disputetur. Nam accidens inseparabile interdum Causa loco poni solet. Quemadmodum siquis dicat, Quia Sol Meridie supra nos lucet, plus tunc esse caloris. Neque enim sequitur ex luce oriri calorem.

1. You shall confound Justification and Salvation, be- *Ibid.*
twixt which (you know) I make a great difference.

2. I see not that any of the Texts alledged do prove Obedience to be concurrent with Faith unto Justification, or to Right to Salvation. Obedience is an Argument *à posteriore* of our Right unto Salvation, and *à priori* a means of our enjoyment of it. More than this by any Text of Scripture (I presume) will not be proved.

Your First and Second have nothing but mere Words. *Ibid.*

Ad 3. I answer, No more is the word [*Justification*] in any of the Texts which you cited.

Ad 4. What trick do you mean ? Or what prejudice ? Do you so wonder at this, That I cannot be perswaded by any of your Allegations, that we are justified by our personal Righteousness ? Or that Works concur with Faith unto Justification, as being part of the Condition that the Gospel doth require, that thereby we may be justified ? Then all Protestant Divines are Men to be wondred at, or at least never considered the Texts, which you alledg ; and surely that were a great wonder.

Ad 5. For Justification at Judgment, I will say no more until I see more proof of your Opinion about it.

Ad 6. The Qualifications spoken of tend to that end, That we may enjoy Salvation, but not that we may have right to Salvation : They only manifest that Right, which by Faith in Christ we do obtain.

Ad 7. Of *James* his words enough already.

Ad 8. I wish you were more Argumentative, and less Censorious, or at least more wary in expressing your censure. To say [*It is next to non-sense*] is over-broad ; If you had said, That you could see no good sense in it, this had not been so much, as truly I cannot in your words. For may not a thing be spoken by way of Sentence, and yet by way of Argumentation too ? I think, Yes, when a reason is given of the Sentence. But what should

should that in *Luke* 19. 17. force me to confess? That Works are more than Fruits of Faith, by which we are justified?

Why do you stand so much upon the word [*Because*], when-as you acknowledg that Works are no proper cause? May it not be said, [This is a good Tree, because it bringeth forth good Fruit?] and yet the goodnes of the Tree is before the goodnes of its Fruit; and this is but only a manifestation of the other. So what should I see in *Luk.* 19. 27? That none should be saved by Christ, but such as are obedient unto him, that I see; but not that Obedience is that whereby we are (at least in part) justified. Yea, I think it worthy your consideration, That the Texts which you alledg and build upon, speaking only of Works and Obedience, and not of Faith at all, either must be interpreted, That Obedience and Works are necessary fruits of Justifying Faith, or else they will reach further than you would have them, even to make Obedience and Works the only Condition of Justification at Judgment.

Ad 9. Where you performed that, I know not: But however your Work was not to overthrow any Arguments for Merits, (for which I am far from urging) but to answer my reason, which I urged, why those Scriptures which you alledged, might rather seem to make Works meritorious of Salvation, than to concur with Faith unto Justification, *viz.* because they follow Justification, but go before Salvation. I know you will say, That they go before Justification as Continued and Consummate at Judgment: but for the overthrowing of that, I need say no more till you say more in defence of it.

81.

The Texts which you alledg speak only of Obedience: and so if you will think to prove by them, That Obedience is the Condition of our justification; you may as well say, That it is the only Condition, and so quite exclude Faith, which is not mentioned in those Texts. If you say, It is in other Texts; so (say I) do other Texts shew that Faith is the only Condition, and that Obedience is not concurrent with Faith unto Justification, though it necessarily flow from that Faith by which we are justified. That may be alledged as the reason of the Justifying Sentence, which yet is but the Fruit and Effect

of Justifying Faith. If *Sententia* be *Premii Adjudicatio*, then (I think) *Causa Sententia* must be also *Causa Premii adjudicati*. The word [*For*], when we say [*Justified for Faith*], must note either the formal, or the meritorious Cause: the *ratio Sententia* may be drawn from that, which is neither the formal nor the meritorious Cause of Justification, nor yet a Condition or Instrument of it, but only a Fruit and Effect of that which is so.

3. The Scripture doth not say, That Works do justify us in that sense as you take it, *viz.* as joint Conditions with Faith of Justification.

4. I think it not so proper to say, [We must be judged, and receive our Reward by our Works] as [according to our Works]. And however, to be judged by our Works, is not as much as to be justified by them, otherwise than as they are Fruits and Effects of Faith, and so manifest our Interest in Christ, by whom all that believe are justified, *Acts* 13. 39.

5. Your [*For*] must needs be the same with [*Propter*]. When you say, [*We are justified for Faith*] surely in Latin it must be *propter Fidem*. Here [*enim*] will not be suitable.

1. That which I intimated is this, That in respect of *Ibid.* God, such an outward judicial Proceeding needed not, no more than God doth need a Sign. Whether the Judicial Proceeding be all upon mere Signs, and the *Ipsa Causa Justitia* not meddled with, is not to the purpose. Though why may not that which is in some respect *Justitia Causa*, and so *Justitia Persona quoad istam Causam*, be *Signum Fidei*, & *per consequens Justitia Christi nobis per Fidem imputata, qua simpliciter & absolute iustificamur*?

2. and 3. That which is the Condition of Glorification, is not therefore the Condition of Justification, or of right to Glorification, which doth immediately flow from Justification, or at least is inseparably joined with it. No Man can be accused to be *Reus Pœna*, and so to have no right to Glorification; but he that is accused to be *Reus Culpa*: and from that Accusation we are justified by Faith, which is made manifest by our Works.

1. I perceive I did mistake your meaning, the contexture

ture of your words being such, that one might easily mistake the meaning of them.

2. Your Affirmation is no Proof; and as well may you say, That because in other places of Scripture the Righteous are usually spoken of in respect of Personal Righteousness, in opposition to the wicked and ungodly, therefore all those places prove, That Personal Righteousness is that whereby we are justified. Because we must have a Righteousness inherent in us, as well as a Righteousness imputed to us; are we therefore justified as well by the one as the other? *Appello Evangelium pariter ac totum Mundum Theologorum Reformatorem.*

Ibid. & 82.

1. Your *Aphorisms* tend to prove Justification by Works, to which end you press the words of St. James, and reject the Interpretation which our Divines give of them.

2. *Paul* indeed and *James* did not consider Works in the same sense. For *Paul* considered them as concurring with Faith unto Justification, and so rejected them: but *James* looked at them as Fruits of Justifying-Faith, and so asserted the necessity of them. You do not rightly understand *Paul's* words, *Rom. 4. 4.* of which I have spoken before. He doth not speak absolutely; for so he should quite abolish Works, which in other places he doth maintain and plead for, as without which we must not think to be saved: but he speaks in reference to Justification, and so he excludes Works even for this very reason, because they cannot justify, except they be meritorious, and such as that the reward of them is of debt, and not of Grace, *viz.* pardoning Grace; for otherwise whatever reward the Creator doth bestow upon the Creature, it is of Grace. Yet it doth not therefore follow that Faith is meritorious, because we are justified by Faith. For Faith doth justify Relatively, in respect of Christ's Righteousness, which it apprehendeth, and by which so apprehended we are justified: but so Works cannot justify; they must either justify

for their own worth, or not at all, save only *Declarative*, by manifesting our Faith, and so our Justification. See Mr. Ball of the Coven. c. 3. p. 19. & c. 6. p. 69, 70.

1. The

Ubi (inquit) Sunt opera, illis debentur premium expenditur quod datur fidei, gratuitum est. Calvin. Instit. lib. 3. c. 11. §. 18. vide ibid. plura.

1. The Scriptures do plainly so distinguish, as to deny Working, that thereby we may be justified, *Rom.* 3. 28. and 4. 5. Yet to asser, Working, that thereby we may be saved, *Phil.* 2. 12. You will say, That the former places speak of Meritorious and Legal Working.

But, 1. All Working which is good, is Legal, as I have shewed before, *s. e.* according to the Rule and Pre-script of the Law, even Gospel-Obedience is in that respect Legal. And when the Apostle doth exclude the Deeds of the Law from Justification, he doth not mean (as some take it) Deeds done by the Power of the Law, without Grace, but Deeds which the Law doth prescribe however done. For he denies that *Abraham* was justified by his Works; yet doubtless they were not done without Grace.

The Apostle taketh it as granted, That all Works whereby we are justified, are meritorious: for if there be no meritoriousness in them, he supposeth there is no being justified by them. For indeed how can Working justify, if there be any defect and failing in it? Therefore Faith it self doth not justify in respect of it self, but in respect of Christ whom it apprehendeth. See *Calvin Inst. lib. 3. cap. 11. §. 7.* the words were before-cited.

To your Second; I have always denied that there is the same reason of Salvation (*viz.* compleat) and Justification; and have always held, That Justification at Judgment is but a manifestation of our present Justification.

To your Third; None is *Reus Pœna*, except he be *Reus Culpa*; and there is no *Reatus Culpa*, but by transgressing the Law, though it may be aggravated, and so the other, by the Gospel. But properly the net-fulfilling of the Condition of the Gospel, taking it merely as a Condition, and not as a Duty, doth not bring a new Guilt, but only leaves a Man in the old Guilt, with an aggravation of it, he having no benefit of the Gospel to free him from his Guilt, and being the more deeply guilty, in that he neglected the Mercy which he might have obtained.

L

I. SCINE

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1. Some of your words (I confess) I do not understand, nor can I see what reference they have to mine in the *Animadversions*. But when you speak of Right to Justification and Salvation, you seem to mean Sentential Justification at Judgment. For else we have here Justification it self, and not only a right unto it, though we have only a right to Salvation, and not Salvation it self; I mean in respect of the fulness and perfection of it. And though Justification and Salvation flow from the same Covenant, yet there is more required unto Salvation, than unto Justification by that Covenant : and so you also held in respect of your first Justification.

2. You trouble your self more than needs with your Distinctions, which (as you do use them) do but involve the Matter in more obscurity. Surely my words of themselves, [Freedom from all sin in respect of imputation, and from all condemnation for sin] are far more perspicuous, than when you so multiply Distinctions to find out (forsooth) the meaning of them. For, 1. Is not [Freedom] more plain than [Liberation ?] though they both signifie the same thing. 2. Can there be an Active Liberation without a Passive, or a Passive without an Active ? If God free us, are we not freed ? And if we be freed, doth not God free us ? What need then to distinguish in that manner ? If freedom relate to God, it is Active ; if to us, it is Passive. And what difference betwixt Liberation, or Freedom, (viz. from the Imputation of Sin, and Condemnation for Sin) and Absolution ?

3. The Reprobate are *Condemnati per sententiam Judicis*, Joh. 3. 18. *etiamsi sententia publica prelati, ejusque plena executio in ultimum usque diem sit adlata.*

4. Not only right to Absolution, but Absolution it self is perfect to a Believer through Christ, *Rom. 8. 1.* Neither are there any more Conditions of Justification at any time than Faith : though more sins be every day committed, and so more are to be pardoned, yet still Faith as well afterward as at first doth procure the pardon of them, without Works, as therein concurrent with it.

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Non aliam Iustitiam (saith Calvin) *ad finem usque Instit.* l. 3. *vita habent fideles, quam qua illic* (nempe Rom. 4. & c. 14. S. 11, 2 Cor. 5.) *describitur.*

5. Actual Absolution, and Judicial *per sententiam Judicis*, is in this life, and that perfect, though there be not a perfect declaration of it till the Last Judgment.

6. When you say, [*Condemnation is not perfect, if any at all, till the Last Judgment*], you do in effect question whether there be any Justification till then. For if no Condemnation, then no Justification. But Condemnation * (I say) is perfect here, though the Sentence be not publicly pronounced, and fully executed till hereafter.

* I speak of the Reprobate, who neither do, nor ever shall believe.

7. I do not speak of freedom from all sin as the Antinomians do, as if God did see no sin in his Children, and they had no sin to be humbled for : but I say, That God doth not impute sin unto them, so as to condemn them for it. And so much surely the Scripture doth say, if I understand it, 2 Cor. 5. 19. Rom. 8. 1. For freedom from future sins, I have said enough before.

8. The word [Justification] may be used *in sensu Judicario*, (as I have shewed before) and yet Justification at Judgment be but a manifestation of our present Justification. Your Quotations out of the *Cyriilians* are not against me, for I say, *Sententia Judicis jam lata est, etiamsi in extremo demum die plenè publicèque sit revelanda.* I speak also of an Authoritative Manifestation ; and therefore your Instance of a Woman manifesting a Felony, &c. is not to the purpose.

Obedience as a Fruit of Faith is necessary, both *necessitate precepti*, so that it is sin to omit it ; and also *necessitate mediis*, so that we cannot be saved without it. But if it be a Means, (say you) then it is a Condition. Well, but a Means and a Condition (say I) of what? Of Salvation? It is granted. Of Justification? It is denied, neither doth this follow upon the other.

83.

Taking Christ for Lord is virtually included in taking him for Priest ; see Rom. 14. 9. and 2 Cor. 5. 15. They cannot be divided, though they be distinguished. That Faith *Ibid.*

Faith which receiveth Christ as Priest, doth also receive him as Lord, either expressly, if Christ be propounded as Lord, or at least implicitly: yet Faith only, as receiving Christ as Priest, doth justifie, for the reason alledged before, to which I see nothing that you have said of force to refel it. Wicked Men cannot unfeignedly receive Christ as Priest, whiles they retain a Heart standing out in rebellion against Christ as Lord. Can they indeed embrace Christ as satisfying for them, and yet not yeeld up themselves in obedience unto him?

The Apostle (it seems) was of another mind; [*The love of Christ (saith he) constraineth me. For we thus judg, That if one died for all, then were all dead: And that he died for all, that they which live, should not henceforth live unto themselves, but unto him that died for them, and rose again*]. 2 Cor. 5. 14, 15.

And again, [*I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live, I live by Faith in the Son of God, who loved me, and gave himself for me*], Gal. 2. 20.

This is the nature of that Faith which doth receive Christ as a Reconciler, to work through Love, Gal. 5. 6. May I not retort upon you, and say, When you have taught wicked Men, that Faith alone doth justifie at first, and they are willing to believe, will you perswade them that they are unjustified again, because Works do not follow after? For my part, I know no unjustifying of those who are once justified. You speak sometimes of being justified to day by Faith without Works, and of being unjustified to morrow, or the day after, except Works come in and help to justifie. But I say, Faith without a promptitude to Works doth not justifie at first; such as do not receive Christ as Lord, and do good Works, when there is opportunity, were never justified at all, they never had a true Justifying-Faith, which is never without Works, as the seasonable Fruits and Effects of it: Yet Faith both at first and last doth justifie without Works, as concurrent with it unto Justification. What you say of a willingness to receive Christ, is nothing. For I speak of a true actual receiving, which I say cannot be of Christ as Priest, except it be (either expressly or implicitly) of Christ as Lord also: and yet we are justified by receiving
him

him in the one respect, and not in the other. None can have that Faith which justifieth, but they shall have also other Graces and VVorks of Obedience in their season; Yet do not other Graces therefore, or VVorks justifie as well as Faith.

Bellarmino objecting; *Fides vera patet res: sã à dile-
ctione separari.* Contra
Bellar.

Amesius answers; *Aliqua fides potest; talis est Pon-
tificia: sed illa fides, cuius nos tribusman justificandi vir-
tutem, cum unionem faciat nostri cum Christo, à Christi
Spiritu vivificante, & Sanctificante non potest sepa-
rari.* Tom. 4.
lib. 5. c. 4.
ad 8.

Yet he saith; *Fides non justificat, ut respicit præcepta
operum faciendorum, sed solummodo ut respicit promif-
sionem gratia.* Ibid. cap. 3.
S. 6.

So *Dr. Prideaux*; *Fides sola justificat, non ratione
existentia, absque spe & charitate, sed numeris. Lect. 5.
de Justif. S. 7.*

And *Mr. Ball* of the Coven. c. 6. p. 73. [*Abraham
was justified by Faith alone; but this Faith, though alone
in the Act of Justification, no other Grace co-working
with it, was not alone in existence, did not lie dead in
him, as a dormant and idle quality. — * Works then
(or a purpose to walk with God) justify as the passive
qualification of the Subject, capable of Justification, or
as the qualification of that Faith which justifieth; or as
they testify or give proof that Faith is lively: but they
Faith alone justifieth, as it embraceth the promise of free
forgiveness in Jesus Christ*]. * Those
words you
alleged af-
terwards,
but they
are little
to you.

Here by the way observe how *Amesius* and *Mr. Ball* *jur. ose.*
speak of Faith apprehending and embracing the Promise;
which manner of speech may also be observed in other
eminent Divines, yet you somewhere censure *Mr. Cos-
son* somewhat sharply for speaking in that manner.

1. If it be as difficult for the Understanding to believe, *Ibid. & 84.*
(i. e. assent unto) Christ's Priestly Office, as is his King-
ly, then it seems also as hard for the VVill to consent to,
or accept of the one as the other. If the VVill be in-
clined to a thing, it will move the Understanding to as-
sent unto it. *Quod valde volumus, facile credimus.*
That the Jews believed neither Christ's Kingly nor his
Priestly

Priestly Office, was the perverseness of their Will, as well as the error of their Understanding. What the Papists, with whom you have met, do say, matters little; we see what their great Rabbies say and maintain in their Disputations. Yet it is no strange thing, if even they also now and then let fall something, wherein they give testimony to the Truth, though in the whole current of their Discourses they oppose it.

Contra
Bellar.
Tom. 4.
lib 6. c. 1.
ad 22.

Amesius sheweth, That *Bellarmino* in that very place which you cite, doth contradict himself, whiles he is overearnest to contradict Protestants; *Bellarminus* hic im-
plicat seipsum contradictione, ut nobis possit contradicere.

Whereas you cite *Rivet* disclaiming that which *Bellarmino* maketh to be the Opinion of Protestants, viz. That Christ's Righteousness is the formal Cause of Justification, I have said enough about it before, viz. That some understanding the Term one way, some another, our Divines express themselves variously; yet all agree in the thing it self, viz. That Christ's Righteousness, through Faith imputed unto us, is that by which we are justified; See *Davenant de Justit. Habit. cap. 24. ad 5.* where he answers this very Argument of *Bellarmino*, though he contract his words, and leave out those which you cite; but however, both there, and in other places which I cited before, he hath enough to this purpose, concerning the formal Cause of Justification, and how the Righteousness of Christ imputed to us may be so termed.

Leff. 5.
De Justif.
§. 11.

Dr. Prideaux also (I see) is offended at *Bellarmino* for saying, *Sed ita imputari nobis Christi justitiam, ut per eam formaliter justii nominemur, & simus, id nos cum recta ratione pugnare contendimus*; as if this were the Opinion of Protestants.

At quis unquam è nostris (saith the Doctor) *nos per justitiam Christi imputatam, formaliter justificari asseruit?*

But see how and in what sense he doth disclaim that Opinion; *Annon formam quamlibet inharentem, quod formaliter justii denominemur, semper explosimus?*

In this sense also *Davenant* doth reject it; *Quod dicit Bellarminus, impossibile esse, ut, per justitiam Christi imputatam formaliter justii simus, si per formaliter im-*
scelligat

telligat inhærenter, nugæ agit, atque tribuit illam itæ
sam sententiam Protestantibus, quam oppugnant. De
Justit. Habit. cap. 24. ad 5. Yet in another sense he
holds that Christ's Righteousness imputed to us, is the
formal Cause of our Justification; the words were before
cited.

And as others, so Dr. Prideaux speaks the very same *Ubi supra*
thing, saying, *Justificamur per justitiam Christi non
persona, quæ ipse est vestitus, sed meritis, quæ suos ve-
stit, nobis imputatam.*

But for the principal thing intended in this Section of
yours, Though wicked Men may be more ready to re-
ceive Christ as their Justifier, than as their Ruler, (so
you express it); yet it follows not, that the receiving of
Christ as a Ruler, is that Act of Faith which doth justi-
fie. For the difficulty of a thing is no good Argument
to prove the necessity of it, either at all, or to such a
purpose.

2. My second Note was to this purpose, quite to take
away the force of your Argument, and so (I think) it
doth notwithstanding your Reply. For have we not
God's means to overcome that averiness of nature, if the
receiving of Christ as Lord do necessarily follow Pardon,
as well as if it be a Condition of Pardon? When I make it
a Fruit of Justifying-Faith to take Christ for Lord, I do
not say but that Christ may at once be received both as
Priest and as Lord, and so must, if he be so propounded;
I speak of express propounding and receiving: But my
meaning is, That though we be justified by receiving
Christ as Priest, perhaps not yet hearing of him (ex-
pressly) as Lord, yet that Justifying-Faith will also put
forth it self to take Christ for Lord, when he is so set
forth unto us. To be justified before we take Christ as
Lord; is not to be justified before we take Christ as
Christ. For Christ is Christ as Priest, though not only
as Priest. Indeed to receive Christ in respect of one Of-
fice, so as to refuse him in respect of another, were not
to receive Christ as Christ: but that is not the Case as
I do put it. And for the moral necessity of taking Christ
as Lord, which you ask what it is, if it be not a Condi-
tion: I suppose it may be morally necessary as a thing com-
manded, and yet be no Condition of Justification. For

can nothing be commanded, and so be morally necessary, but it must be commanded and be necessary to that end, that thereby we may be justified? Works are commanded, and so necessary, yet you hold them to be no Condition of our Justification at first, neither indeed are they afterward, as that of *Gen. 15. 6.* with *Rom. 4. 2, 3.* doth irrefragably prove.

Your Argument I thus retort, [He that is justified, is in a State of Salvation, and should be saved, if he so died. But he that hath Faith without Works, is justified; Ergo, he is in a State of Salvation, and if he so die, shall be saved]. Answer for your self as you please: for my part I say, The same Faith which receiveth Christ as Priest, and so justifieth, is ready also to receive Christ as Lord, when he is so propounded; even as that Faith, which justifieth, is ready to produce Works, when they are required.

14.

1. You should not only suppose, but prove, that the excluding of Obedience from Justification (as co-partner with Faith in justifying) is a Scandal given, and an Error.

2. If it were not *Paul's* design to advance Faith above Love, &c. in point of Justification, what then means his so frequent asserting Faith to be that whereby we are justified, and his never-mentioning Love, &c. to that purpose?

3. Your self acknowledg an aptitude in Faith to justify as apprehending Christ, and I acknowledg, that besides this God hath appointed Faith for that purpose, in respect of its aptitude, making choice of it rather than of any other Grace.

ibid.

I have also oft enough considered what you have said. *Justificatio* (saith *Davenant*) *purgat, & abluit à reatu & penâ peccati, idque uno momento, & perficâ.* *De Justit. Habitu. cap. 23. ad Arg. 4.*

Though Justification be perfect, as freeing from all Condemnation; yet so long as there may be Accusation, there is need of Justification. Whereas you speak of the Law justifying, &c. *It is God that justifieth,* *Rom. 8. 33.* though according to the Gospel or New-Covenant,

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(for that, I presume, you mean by the Law) and by the imputation of Christ's Righteousness. Christ as our Advocate doth plead our Cause, and procure our Justification ; and at the Last Judgment, as God's Vicegerent, he will publickly pronounce Sentence.

I see nothing against me, but that still you run upon this Supposition, That there is the same Condition of Salvation, and of Justification at Judgment, whereas I suppose that VWorks are a Condition of Salvation, as full and compleat, but not so of Justification at Judgment, that being but a manifestation of our present Justification, and so VWorks looked at but as Fruits and Evidences of Faith, whereby we are justified. If *Illyricus* his Doctrine were the same with this, his fellow-Protestants (I dare say) would not blame him for it. Neither do I see how *Illyricus* could, or any rational Man can grant VWorks to be necessary Fruits of Faith, and yet deny them to be means or Conditions of Salvation, in respect of the actual and full enjoyment of it. For surely as Faith it self is required that we may be justified, so the Fruits of Faith (to be produced in due season) are required that we may be glorified. But why do you thus still jumble together Justification and Salvation, saying, [*Illyricus* his Error was in denying Works to be necessary to Justification and Salvation ?] Yet when you cite *Bucer* and *Melancthon* as asserting the necessity of good VWorks, there is not a syllable in them about Justification, as if VWorks were necessary in that respect.

Bucer in that Conference at *Ratisbon*, which you cite, though he maintain Inherent Righteousness, (as who doth not ?) yet he saith, *Hæc justitia nemo justificatur coram Deo justificatione vita*, as he is cited by *Lud. de Dieu* in *Rom. 8. 4. ubi plura vide*.

So *Melancthon* is cited by *Bellarmino* as holding with other Protestants of prime note, that, *Sola fides justificat, & tamen fides que justificat, non est sola*. *De Justif. lib. 1. c. 14.*

And *Worson* saith, (*De Reconcil. Part 2. lib. 2. cap. 19. Num. 4.*) *Lutherus, Melancthon, Calvinus, Chemnitius, ea potissimum causâ nos infusâ & inhærente justitiâ justificari non posse contendunt, quod illa in nobis ita imperfecta sit, ut in Dei conspectum, quum ad judicandum*

candum accedat, prodire non audeat. But of *Bucer* and *Melancthon* more by and by.

Cent. 1.
lib. 2. c. 4.
Col. 253,
&c.

For *Illyricus*, what in other places he may hold I cannot tell, but in the *Centuries* (whereof he was the chief Author) he seems to agree with other prime Protestants; For he brings in 27 Arguments, whereby the Apostles (he saith) prove, *Hominem solâ fide absque operibus Legis justificari*; Among which the 13d is this; *Dua sunt tantum via ad salutem, & nulla est tertia, &c. Una harum est per opera Legis; altera est per fidem in Christum, qui pro nobis Legem implevit. Sed illa, quæ est per opera Legis, postulat à nobis integerrimam impletionem, quam quia nemo potest prestare, omnes damnantur à Lege. Ea verò quæ per fidem est, gratis propter opera Christi, donat justitiam & vitam credentibus. Qui ergò vult per opera salvari propriis, in alteram viam tollit; & è contrâ, qui vult per fidem salvari gratis, is non potest per opera sua justificari.* Gal. 5. (perhaps it should be Gal. 3.) Rom. 4. & 10. Ephes. 2.

Here he seems indeed to confound Justification and Salvation, as if there were the same reason of both, and Works were no more required unto Salvation than unto Justification. But surely by Salvation he meant a Right unto Salvation, which doth necessarily go along with Justification; and whatsoever it be that doth justify, the same also doth give a right unto Salvation. For otherwise he makes Works and new Obedience necessary to the full enjoyment of Salvation.

Ibid. Col.
279, &c.

Ibid. Col.
283, &c.

Ibid. Col.
279.

For he treats at large *de novâ obedientiâ seu bonis operibus justificatorum*; and he goes through the several Commandments, and brings in a Catalogue of Good Works which are required in every Commandment.

Though he sometimes only expresseth these Reasons, why new Obedience and good Works must be performed, *ut glorificetur Deus, & inserviat proximo, & sine testimonio vera fidei*; yet even these reasons do imply that new Obedience and good Works are necessary unto Salvation, viz. in that sense as I have explained. For can any think to be saved, except they have a care to glorifie God, to serve their Neighbour, and to give testimony of their Faith?

But

But sometimes he speaks more expressly to this purpose; *Ibid. Col. 349, &c.* saying, *Is qui fide gratis acceperunt remissionem peccatorum, Apostoli etiam de novitate vita concionantur, & pœnas comminantur rursus sese peccatis sine pœnitentiâ polluentibus.*

And among other places he alledgeth that *Phil. 2. Cum timore & tremore vestram ipsorum salutem operamini.*

And among other reasons, Why all must repent and walk in newness of Life, he brings in this as the sixth; *Subitus extremi judicii adventus*; And cites that *1 Joh. 2. Manete in eo, ut cum apparuerit, fiduciam habeamus, & non pudeamus in adventu ejus*: And that *1 Theff. 5. Ipsi planè scitis, quòd aies ille Domini, ut fur in nocte, ita venturus sit: Cum enim dixerint, Pax & tuta omnia, tunc repentinus eis ingruet interitus, sicut dolor partus mulieri pragnanti, &c. Proinde ne dormiamus, &c.*

And for the next reason he brings in this; *Pœna æterna impœnitentium*, citing *Rom. 2. Juxta duritiam tuam, & cor pœnitere nescium, colligisti tibi ipsi iram in die ira, quo patefiet justum judicium Dei, &c. Ventura est indignatio, ira, afflictio, & anxietas adversus omnem animam hominis perpetrantis malum, &c.*

This (I think) is sufficient to shew that *Illyricus* (at least when he helped to write the Centuries) was as much for Obedience and good Works as either *Bucer* or *Melancthon*, for any thing that I see you cite out of them, and that he made them so Fruits of Faith, whereby we are justified, and have right to Salvation, that withal he made them Means or Conditions of Glorification; and more than this the words of *Bucer* and *Melancthon* do not import.

Whereas you say, that *Davenant's* words, which I cited, have nothing that you dislike, save only that Grace is said to be infused *in ipso actu justificandi*, which yet you shew how it is not to be disliked: you consider not for what end I cited those words, *viz.* To shew that all Protestants generally acknowledg and profess, (so he, *Omnes enim agnoscimus, & clarè profitemur*) that Inherent Righteousness doth go along with Imputed Righteousness, though it be this and not that by which we are justified; and consequently, That Works are necessa-
ry.

ry as Fruits of Faith, and Means of Salvation, though yet Works have no Copartnership with Faith in justifying.

Neither *Bucer* nor *Melancthon*, nor any of our famous Divines that I know, did teach other Doctrine. And because you seem to carry it so as if *Melancthon* and *Bucer* had been of your Opinion; though what I have said already may suffice to shew the contrary, yet I will add a little more.

Tom. 1.
loc. de
bonis
Oper.

Melancthon saith; *Planè & clarè dico, Obedientia nostra, hoc est, iustitia bona conscientia seu operum, qua Deus nobis percepit, necessariò sequit̃ reconciliatiõem debet.*

But here he saith no more for Works than generally Protestants do; he is far from making them concurrent with Faith unto Justification.

Ibid. de
Vocab.
Fid.
Ibid.

Again; *Sed nos (inquit) sciamus suum locum esse iustitiæ operum, longè verò aliã conscientia opus esse in querendã reconciliatiõem.*

And again; *Cum dicitur, fide iustificamur, non aliud dicitur, quàm quòd propter Filium Dei accipimus remissionem peccatorum, & reputamur iusti. Et quia oportet apprehendi hoc beneficium dicitur fide, i. e. fiducia misericordie promissæ propter Christum. Intellegatur ergo propositio correlativè, Fide sumus iusti, i. e. per misericordiam propter Filium Dei sumus iusti seu accepti.*

Tom. 2. de
Eccles.
p. 133.

And he alledgeth *Basil*, saying; *Sine ullã sophisticã detrahit iustificationem bonis operibus; nec loquitur de ceremonialibus, sed de omnibus virtutibus; nec tantum loquitur de operibus ante renovatiõem, sed de virtutibus in renovatis, ac jubet sentire, quòd solã fiducia misericordie propter Christum promissæ iusti sumus. — Hac est (inquit *Basilius*) perfectã & integra gloriatio in Deo, quando ne quidem propter iustitiam suam aliquis effertur, sed agnoscit sibi dièsse veram iustitiam, fide autem solã in Christum justificari, &c.*

In Prefat.
Enerrat.
Epistola
ad Rom.

Bucer also commends *Melancthon* for saying; *Sola fide iustificamur, solius misericordie fiducia iusti pronuntiamur.*

And presently he adds; *Nemini siquidem pio dubium esse potest, quin per solam Dei misericordiam, propterque*

que unius Christi meritum, ac nulla omnino nostra quamlibet sancta opera, & germanissimos Spiritus fructus, nos justificemur, hoc est, à Deo iusti pronuntsemur.

1. I am sorry to see you so bent to maintain what you have once done. Is it fair to take hold on a few words of an Author, and to pass by that which immediately followeth, and shew that he meant quite contrary to what is pretended? Is not this to make your self guilty of that which you accuse others of, *viz.* to take up some scraps against the meaning of the whole Book, and even the very Page out of which you take them?

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2. I think nothing is more clear, than that Mr. Ball's words following those which you cited, gainsay your Opinion, *viz.* of Works concurring with Faith unto Justification. For he expressly saith, That Faith alone justifieth, and that Works do but testify and give proof, that Faith is lively.

Is not this the very thing that I so much contend for? And yet you stick not to say, That he yeeldeth Faith and Works to be the Condition of Justification, as if they were Copartners in this respect, whereas he ascribeth Justification wholly to Faith, and excludeth Works from having any concurrence with it in justifying. A little before the place by you cited, he opposeth those who make Faith and Works the Condition, without which Remission cannot be obtained, and saith it is impossible to conceive how Faith and Works should be conjoynd as Con-causes in Justification, seeing Faith attributes all to Free-Grace, and Works challenge to themselves. And a little before that again he saith, [*We read of two ways of Justification, by Faith, and by Works, but of a third manner, by Faith and Works both, as joint Causes, or Con-causes, we find nothing in Scripture*]. As he makes Faith to be more than a bare Condition, if by [Condition] be meant only *Causa sine qua non*, so do I: yet he doth use the words [Condition] and [Instrument] promiscuously, and doth sometimes call Faith the one way, sometimes the other. He supposeth also, That if Works concur with Faith unto Justification, they are Con-causes, and not such Conditions as are only *Causa sine quibus non*, as you seem to take it.

Of the
Coven.
p. 70.Ibid.
p. 69.

3. You say that you allow of the Explicatory terms, as I judge them. Why? then you allow of this, [Faith alone

alone

Of the
Coven.
p. 70.

alone doth justify] ; yea, [as it embraceth the promise of free forgiveness in Jesus Christ] ; for so immediately Mr. Ball doth explain himself. And for this very reason he denies Works to justify, because [*Works do not embrace Christ*] : Your distinction of Inchoated and Continued Justification, will here stand you in no stead. For besides that Mr. Ball speaks of Justification simply considered, it's certain that Works neither at first nor afterward concur with Faith in embracing the promise of free-forgiveness in Jesus Christ : and therefore if Faith justify

And p. 71. he proves it, because in Scripture every where Faith in Christ, in the Lord Jesus, or the Blood of Christ, is said to justify, not Faith in other Promises, Threatnings, or Commandments.

in this respect, (as Mr. Ball saith it doth, and you seem to give your approbation of what he saith) surely both at first and afterward Faith alone doth justify : though Works appear in their season, yet they do not concur with Faith unto Justification.

4. That which you cite out of Mr. Ball, p. 20. doth not reach home to your purpose. To say, as he there doth, [*A disposition to good Works is necessary to Justification*], is no

more than to say, A lively and working Faith, or a Faith apt and ready to Work, is necessary unto Justification. So when he saith, [*Good Works of all sorts are necessary to our continuance in the state of Justification, and so to our final absolution, if God give opportunity*] ; he meaneth only this, that Works are necessary Fruits of that Faith by which we lay hold on the Righteousness of Christ, and so are justified and absolved. [*The Faith that is lively (saith he) to embrace Mercy, is ever conjoined with an unfeigned purpose so walk in all well-pleasing, and the sincere performance of all holy Obedience, as opportunity is offered, doth ever attend that Faith whereby we continually (N. B.) lay hold on the Promise; once embraced. Actual good Works of all sorts (though not perfect in degree) are necessary to the continuance of Actual Justification, because Faith can no longer lay claim to the Promises of Life, than it doth virtually or actually lead us forward in the way to Heaven*]. It is clear, that as well afterward as at first, he ascribes Justification only to Faith, as being only that which doth embrace the Promises, though he require a working Disposition at first, and Works themselves afterward

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p. 21.

ward, as opportunity serveth, to testify and give proof that Faith is lively, * as he expressly speaketh. The words * Of the which you further add, I have cited before, and they are directly against you, shewing that as I and others take the word [Condition] Faith is the only Condition of Justification, and Works no part of it. And see what Mr. Ball addeth immediately after those words, [*Faith and Works are opposed in the Matter of Justification, not that they cannot stand together in the same Subject, for they be inseparably united, but because they cannot concur or meet together in one and the same Court, to the Justification or Absolution of Man*]. That which you cite from p. 21. is not to be understood (as you seem to take it) of actual walking, but of a disposition to walk, as he said p. 20. [*A disposition to Works, &c.*] This disposition is the qualification of that Faith, or always conjoined with that Faith, whereby we are partakers of Christ's Righteousness. This plainly appears to be his meaning, both by the words immediately going before, and also by the words in the preceding Page, both which are already cited.

1. If Personal Righteousness be not perfect, but have need of pardon for the imperfection of it, then there is no being justified by it. This very reason *Luther, Melancthon, Calvin, and Chemnitzius* give, why we cannot be justified by Inherent Righteousness, as I noted before out of *Wotton de Recon. part 2. lib. 2. cap. 19. num. 4.* And to this purpose I also have cited before the words of *Calvin, Davenant, Amesius, Rivet and Maccovius.* As for the Metaphysical Perfection of Being, which you speak of, it is but such as doth belong to things that are most imperfect. And for *Præstatio Conditionis N. Legis*, it is not (as I have said before) properly that Righteousness by which we are justified, though it be required to that end, that we may be partakers of Christ's Righteousness, and so (*viz.* by that Righteousness of Christ) be justified. 2. Of Justification *quàm continuationem, & Sententiam Judicis (nempe in ultimo Judicio)* enough hath been said before. Neither *Calvin*, nor any of our famous Divines, (that I know) nor yet the Scriptures (so far as I can find) do teach, that we are justified by Faith alone at first, but by Faith and Works afterward; yea I have shewed the contrary both from the Scriptures, and from our Divines; yet they both teach, That Faith whereby we are

in it

First and afterward) justified, hath in it at first a readines to Works; and afterward doth work, as opportunity is offered. *Quid commerca est Fides (inquit Maccovius) in progressu visa, ut tantum non possit, quantum in initio? Ergone ingenium fides mutaverit, &c. De Justif. Disp. 10. See Calvin Instit. lib. 3. cap. 14. §. 11. and Rivers in Gen. 15. Exercit. 83. pag. 404. Col. 1.* Whereas you say that Calvin maintaineth a true Personal Righteousness; What is that to the purpose? Who doth not so? If that were all that you had see Calvin for, truly you might soon cite Authors good store: but (as *Marsal* speaks) *Dic aliquid de tribus capellis.* Shew that either Calvin, or any Judicious Orthodox Divine doth hold such a Personal Righteousness, as whereby we are justified: both Calvin and all our eminent and approved VVriters (that I know) deny this Personal Righteousness to be available unto Justification. Yea, and so do some of chief account in the Church of Rome. *Constans*, a Cardinal, to this purpose you may find cited by *Amesius contra Bellar.* Tom. 4. lib. 6. cap. 1. Thef. 1. *Pighius* also, a great Romish Champion, is as clear and full for this as may be. *In illo (inquit De Fide sc. Christo) justificamur, non in nobis; non nostra; sed iustis iustitia, qua nobis cum illo communicantibus imputatur. Propria iustitia inopes, extranos in illo decemur iustitiam querere.* Much more he hath to the same purpose, and herein doth so fully agree with Protestants (though about Faith, as being that alone whereby the Righteousness of Christ is imputed to us, he dissents from them); that *Bellarmino* having recited the Opinion of Protestants, saith, (*De Justif. lib. 2. cap. 1.*) *In eandem sententiam, sive potius errorem incidit Albertus Pighius; he adds also, Et Authores Antididagmatis Coloniensis.* And for *Pighius* he saith further, *Bucerus in libro Concordia in articulo de Justificatione, facit Pighii sententiam non dissentire à Lutheranorum sententiâ, quod attinet ad causam formalem Justificationis, sed solum quantum ad causam apprehensivum, quam Lutherani solam fidem, Pighius dilectionem potius quam fidem esse definit.* Here by the way observe, That *Bucer* (if *Bellarmino* did truly relate his Opinion, though not his only) made Christ's Righteousness imputed to us, the formal Cause of Justification, and Faith the only apprehensive Cause: and that therefore he was far from making us to be justified by our Personal Righteousness, & from making Works concurrent with Faith unto Justification; but that otherwise is evident enough by what hath been cited before out of him. The truth of my Conclusion (I think I may well conclude) is firm and clear, viz. That according to Calvin (and so *Bucer* and all our famous Writers) Personal Righteousness is not that whereby we are justified. What colour you can have to

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except against this Conclusion, to say it is merely my pwp, is to me a wonder.

Ibid. Repentance and Love to Christ are not excluded from our first Justification, yet have they no co-interest with Faith in Justifying; Faith, not Repentance, or Love being *Causa apprehensiva* (as *Bucer* and other Protestants do speak) that which doth apprehend Christ's Righteousness, by which so apprehended we are justified. Neither is it denied, that outward Works are requisite, that we may continue justified here, and be sententially (solemnly and openly) justified at the last Judgment: yet it follows not that Justification as continued and consummated at Judgment, is by Works, as concurring with Faith unto Justification. It is the Righteousness of Christ apprehended by Faith, by which we are justified from first to last, only this Faith being of a working Nature, we cannot continue justified, nor shall be (*s. e.* declared to be) justified at the last Judgment, except we have Works to rectify and give proof that our Faith is lively, as *Mr. Ball* before cited doth express it: but thus also it will follow, that Works being wholly wanting, we never had a Justifying Faith, nor were at all justified.

86. 1. That the Qualification of Faith is part of the Condition of Justification, so that Faith alone, as apprehending Christ and his Righteousness, is not the Condition (or Instrumental Cause, for I do not take Condition for *Causa sine qua non*, but for that which hath some causality in it) you have not proved. The Condition of our Justification is that we believe in the Lord Jesus Christ; this presupposeth a desire of him, and interreth a delight in him, and submission to him; yet it is only believing in him, by which we are justified.

2. Though the taking of Christ for King be as Essential to that Faith which justifieth, as the taking of him for Priest, yet not to Faith as it justifieth. Of *Fides qua*, and *Fides qua justificat*, as also of taking Christ for King, and taking him for Priest, I have said enough before.

3. I mean that Faith only justifieth, as it receives Christ as Priest, tho' that Faith which justifieth doth receive Christ as King also. 4. If it be (as you grant) Christ's Satisfaction, and not his Kingship (or Sovereignty) which justifieth meritoriously, then (as far as I am able to judge) it is our apprehending of Christ's Satisfaction, and not our submitting to his Sovereignty, by which we are justified. The Act of Justifying Faith, as Justifying (me thinks) can extend no further than to that Office of Christ, in respect of which he justifieth; or than as Christ is our Righteousness, by which we are justified; Christ as Advocate doth only justify by pleading his Satisfaction for us, and our interest in it, and as Judge, by declaring us to be justified by it: and all this *secundum factus operum*, which is the ground of our Justification.

eration. 5. I so confess Faith to be the Condition of Justification, that nevertheless I hold it to justify as apprehending Christ's Righteousness, God having in that respect required Faith of us, that we may be justified. And herein (as I have shewed before) I have Mr. Ball and other Judicious Divines agreeing with me, who call Faith a Condition of Justification, and yet make it to justify as it apprehendeth Christ and his Righteousness.

Ibid. My words clearly shew my meaning, *viz.* That Justification as it is begun by Faith alone, so it is continued, so that Obedience hath no more influence into our Justification afterward than at first. Justifying Faith at first is Obediential, *i. e.* ready to bring forth the Fruit of Obedience; and afterward, as there is opportunity, it doth actually bring forth the same; yet both at first and afterward it is Faith and not Obedience by which we are justified.

Ibid. 1. I have also oft enough told you, that you bring nothing of any force to prove Sentential Justification at Judgment a distinct kind of Justification, or any more than a declaration and manifestation of our present Justification. 2. For the Texts which you alledged, you do not answer what I objected. You alledged them to prove, That we are justified complearily and finally at the Last Judgment, by perseverance in faithful Obedience. I objected, That they speak of Justification, as it is here obtained, and so make not for your purpose; to this you say just nothing, only you seem to say something to those words in the end of the *Animadversion*, [*They show who are justified, not by what they are justified.*]; but that which you say, is of small force. For none can truly say as much of the Texts alledged for Faith's Justifying, seeing that those Texts expressly say, That we are justified by Faith, and that Faith is imputed unto us for Righteousness, which the other Texts do not say of Obedience.

Ibid. 1. Did you never understand my meaning about Faith's justifying until now? Nay, you seem not yet to understand it. Doth not Faith justify at all, if it only justifies Instrumentally and Relatively? Is this so strange unto you, that when we are said to be justified by Faith, it means in respect of the Object, *viz.* Christ and his Righteousness, which is indeed that by which we are justified, though it must be apprehended by Faith, that we may be justified by it? Where is now the *totus mundus Theologorum Reformatorum*, which sometime you speak of? My acquaintance in this kind is not so great (I think) as yours, yet I have before alledged many to this purpose. I will here add one more, a Man of note, Dr. *Prudenax*, (*Leff. 5. de Justif. § 11, 14, 16.*) *Justificamur (inquit) per justitiam Christi, & utique Fides ex parte nostrâ hanc justitiam per a Deo imputatam, apprehendit solummodo & applicat; quia neque Charitatis, vel spes, vel*

Ateri habitus hoc munus comperat. And again, *Justificat primò Deus Pater admittendo, & imputando.* 2. *Dens Filius, Satisfaciendo, & advocatum agendo.* 3. *Spiritus Sanctus revelando & obsequando.* 4. *Fides apprehendendo & applicando.* 5. *Opera, manifestando & declarando.* And again, *Anima advertere potuit Bertius, nos non propriè justificationem fidei attribueri, sed metalecticè, quatenus objecti actus propter arctam connexionem inter illum & habitum, usitata Scriptura phrasi, in habitum transfertur.* 1. For Christ's Righteousness justifying formally, or being the formal cause of Justification, I have shewed in what sense some of our Divines do hold it, and some reject it, and that the difference is rather in words, than in the thing it self. 3. To me it seems no obscurity to say, [Faith or Believing doth justifie, because Christ's Righteousness, except it be apprehended by Faith, is not available to Justification]. Is not this as much as Faith doth justifie Instrumentally, or as apprehending Christ's Righteousness by which we are justified? The reason why Christ's Righteousness cannot justifie, except it be apprehended by Faith, is this, That God doth require Faith of us; Faith (I say) apprehending Christ and his Righteousness, [*Believe in the Lord Jesus Christ*] that so we may be justified. God's Will is properly the Cause, yet there is a congruity in the thing it self, an aptitude (you grant) in the nature of Faith: it is of an apprehensive Nature, and its apprehending of Christ's Righteousness (the Will of God still presupposed) doth make this Righteousness ours, even as a Gift becomes ours by our receiving of it. If *Davenant's* words, which I cited, be not against you, then nothing that I can say is against you. For I cannot express my own mind, as to that point, more clearly and fully than he doth. I will repeat his words again; (*De Justit. Habit. cap. 28.*) *Nihil usitatus quàm causa applicanti illud tribuere, quod propriè & immediatè pertinet ad rem applicatam. Quia igitur fides apprehendit, & applicat nobis justitiam Christi, id fidei ipsi tribuitur, quod reapse Christo debetur.* Is not this against you, who say, *Append. p. 120.* [Faith is a Work and Act of ours; and if Faith justifie as an apprehension of Christ, it justifieth as a Work?] Do not these words of *Davenant* tell you, that it is not *Causa applicans*, but *res applicata*; not *Fides*, but *Christus fide apprehensus* that doth justifie? Faith then is said to justifie, yet not in respect of it self, but in respect of its Object: it is not properly Faith apprehending, or the apprehension of Faith, but Christ and his Righteousness apprehended, by which we are justified. Much hath been said before to this purpose. If this be nothing against you, I know not how in this particular to say any thing against you: it is against you, surely it is nothing but what that Reverend Author saith in the words cited. And mark (I pray) upon what occasion

He brings in those words. *Bellarmino* (*De Fidei. lib. 2. cap. 9.*) saith that *Calvin*, from *Rom. 4.* *Ubi dicitur fides Abraham impuram esse ad iustitiam*, gathers, *nihil esse aliud nostram iustitiam (nempe quâ justificamur) quàm fidem in Christum, id est, (N.B.) Christi iustitiam Christi fide apprehensam.* Against this he objects, *Apoteles dicit ipsam fidem impuram ad iustitiam: fides autem non est iustitia Christi, &c.* To this *Davenant* answers, *Sed fidei est hoc objectio. Nam nihil usitatum quàm causa applicatio, &c.* Your Objection is the very same in effect with *Bellarmino's*; so that if *Davenant's* words be any thing against *Bellarmino*, they are as much against you. And truly as you put off the words of *Davenant*, so you might with the same ease have answered all my *Animadversions*, and so you may all these Exceptions, by saying, That they are not against you. It is a strange faculty that you seem to have, of making any thing for you, as when you bid see *Calvin* on *Luk. 1. 6.* and nothing against you, as here in this place.

Ibid. When Mr. *Manton* speaketh of Faith Justifying as a Relative Act, his words immediately before (which I also cited) shew his meaning, *viz.* That Faith justifieth in its relation to Christ, as it receiveth Christ: so that not every Act relating unto Christ, but that which doth so relate unto him as to receive him, is that which justifieth: but what I say of the Act justifying, must always be understood in the sense before explained. That Faith in respect of its apprehensive nature, is more than *Causa sine quâ non*, to me is clear; it is *Causa applicans*, as *Davenant* in the words even now cited doth call it. 2. To contend much about Faith's Instrumentality, I do not like; I mean in respect of the word [*Instrumentality*], so that we agree in the matter; yet as our best Divines have used the word, I see not but it is convenient to be used. 3. I grant that it is a material question, Whether it be the receiving of Christ only as Priest that doth justify; for the confounding of Christ's Offices, and of the Acts of Faith (as Mr. *Blake* before cited saith well) is not to be endured. But I see no necessary dependance of this question upon the other, *viz.* Whether Faith justifie as an Instrument, a sole-working Instrument, or as an Ordinance, or Relative Action required on our parts; which Mr. *Manton* said is all to the same issue and purpose, and so I think it is.

87. For the distinction of God's Will, you might at first apprehend what I meant, though perhaps my Expressions were not altogether so clear as afterward: neither indeed do you seem to speak so clearly of it in your *Aphorisms*. 2. How pertinent those Testimonies which you speak of are, I cannot tell; but truly as you cited *Calvin* on *Luk. 1. 6.* it is no hard matter to cite many. 3. What you alledg out of *Dav-*

nant, I might evade, by saying as you did, That it is not against me ; but I will not put you off so. I answer therefore, *Ad 1.* [*Bona opera sunt necessaria omnibus fidelibus, & justificatis, qui habent usum rationis, & per atatem operari possunt*]. Ita sane res habet : quis negat ? Sed num ideo bonis operibus aequè ac fide justificamur ? *Adverte, quæso ipsa authoris tui verba.* [*Bona opera sunt necessaria justificatis*], non justificandis. Nam (ut scitè Augustinus) [*Bona opera sequuntur justificatum, non præcedunt justificandum.* Quid quod tu ipse fateris, nos fide absque operibus in initio justificari ? Ita, inquires, sed postea ut justificati sumus, opera etiam à nobis requiruntur. At Davenantius istud non dicit, non us cerè verbis quæ citasti. Fubes autem legero sequentia ; lego igitur, [*Facile est hujusmodi opera multa (præsertim interna) commemorare sine quibus justificatio nunquam fuit ab ullo mortalium obtenta, nunquam obtinebitur*]. Sed ne hic quidem dicit opera ista pariter ac fidem justificari. Ea enim, quæ ad justificationem requiruntur, cum is quæ justificant, confundi non debent, ut bene monet Amesius. Quin & ipse Davenantius latum à crimen facit inter Fidem & Opera, cum Fidem idè justificare dicat, quod justitiam Christi apprehendat, ac nobis applicet. Id enim Fidei peculiare est, nec Operibus ullo modo tribui potest. Ex Davenantiū igitur sententia, non partim fide, partim operibus, sed fide solè justificamur. *Ad 2.* That Conclusion is the same in effect with the former. Some internal Works must go before Justification, yet they do not therefore justify as well as Faith. Davenantius eo ipso loco negat opera necessaria esse ad justificationem, ut causas, sed tantum ut ab obtinendam Equestrem dignitatem necessarium est adire aulam regiam, atque coram rege in genua se dimittere. Fidem autem (loco alio, atque alibi citato) dicit esse causam applicantem justitiam, Christi, atque idè ei tribui, quod proximè & immediate pertinet ad rem applicatam ; Fidem nempe dici justificare, cum propriè justitia Christi sic apprehensa justificet ; id quod ego mordicus teneo. *Ad 3.* De retinendo scilicet, & conservando Justificationis statu, antea satis responsum est. Id nunc disco Davenantium nec in principio Justificationis, nec in progressu ejus vim virtutèmq; justificandi operibus juxta ac Fidei tribuere, etsi dicat bona opera ad Justificationis Statum retinendum & conservandum esse necessaria ; id quod ego libenter agnosco. Cum enim in ipso Justificationis exordio Fidem operibus gravidam esse oporteat, procedente demum Justificatione Fidem opera parere necesse est. *Ad 4.* Dico te extraleas vagari, cum ego de Conditione Justificationis loquar, atque istiusmodi

De fide &
operibus,
cap. 14.

Contra Bel-
lar. Tom. 4.
l. 5. c. 5. §. 1.

De Justit.
Hab. cap. 24.
Arg. 8.

*usmodi quidem Conditione, quâ justificari dicimur, tu autem oppo-
nis mihi auctorem de operibus justificatorum (i. e. Eorum, qui jam
justificati sunt, & fide quidem, non operibus, ex auctoris istius
sententiâ) ad salutem necessariis differentem.* The Pages to which
you further refer me, I cannot consult, my Edition differing from
yours, as you might perceive by some places which I cited. But your
Inference is of no force, as having no ground for it, viz. That if I
will be of *Davenant's* mind, I must be of yours. I do not see that
Davenant doth attribute as much to Works as you do, who hold that
they justify, and urge the words of St. *James* for it, whereas *Dave-
nant* (as I have shewed) makes Faith to justify as apprehending
and applying Christ's Righteousness, which surely
De Justis. Works cannot do. He saith also, *Opera sequuntur
Ab. cap. 32.* *Justificationem, & præcedunt Glorificationem,* be-
ing not acquainted (it seems) with your distinction
of Justification as Inchoated, and as Consummate at Judgment,
whereby you would have Works to be as well a Condition of Justifi-
cation, as of Glorification. What *Davenant* doth mean when he
 calleth Faith an Instrument, he doth sufficiently shew, making Faith
to have a Causality in Justifying, by apprehending and applying
Christ's Righteousness, by which we are justified. But do our greatest
Divines give as much to Works as you do? This you will undertake
(you say) to manifest. Why? then make it appear, that they hold
Works to justify as well as Faith, or to have a co-interest with Faith
in the Effect of Justifying. Except you perform this, (which I
presume you never will) you cannot make good your Undertaking.
So do our greatest Divines give more to Faith than you. As you
urge the *τὸ πῦρ* of St. *James* for being justified by Works, so you
also insist upon the very Letter of St. *Paul*, and will have Faith it-
self to be properly our Righteousness, by which we are justified:
This our greatest Divines do not no more than the other. Yet you
stick not to brand them, as making Man his own Justifier and Par-
doner. *ἡσίου οὐκ ἐστὶν ἴσχυς ὁδοῦ;* Truly this is over-
gross. What professed Adversary could reproach our greatest Di-
vines more than thus? Whither will not a Man's partiality carry
him, if he be let alone? May you not as well say, That Christ made
some their own Saviours, because he said, That their Faith had saved
them? I had thought that all the Glory did belong to the principal
Agent, rather than to the Instrument. And to what purpose do
you say, [*Who can forgive sins but God only?*] Do they that
make Faith an Instrument of Justification, deny this any more
than you, who make both Faith and Works Conditions of
it?

Yea,

Yea, some will have that *Monstrum horrendum*, and first-born of Abominations (as they phrase it) to be laid at your own door. For my part I shall say no more than this, That you seem as guilty this way your self, as they whom you censure, though neither you nor they (I think) are indeed guilty in this kind.

Mr. Kendal
against Mr.
Goodwin,
cap. 4. p. 140.

But why may not Man's Act be an Instrument of God's Act? Or to speak more properly, Man acting be an Instrument of God acting? We are workers together with God, 2 Cor. 6. 1. Surely not in a way of Co-ordination, but in a way of Subordination; and so Man may be God's Instrument. I am not therefore of your mind, but think, that the Gospel rather is properly a Means, and Ministers Instruments: though to be nice and curious about words, so that the Matter be sound and good, I do not love.

Ibid. & 88. 1. That Faith doth justify, as it apprehendeth Christ, *appello totum Mundum Theologorum Reformatorum*; I have given you enough to this purpose before. Now to your Reasons why this is to set up *no Credere*, I answer; *Ad 1.* Not *Apprehendere* & *Credere simpliciter*, but *Apprehendere* & *Credere in*, i. e. *Apprehendere Christum*, & *Credere in Christum*, are all one. And when it is said, That this doth justify, the meaning is, *Christus fide apprehensus justificat*: so that this doth not set up *no Credere*, as some do set it up, who make it as our Act simply considered, to be that Righteousness by which we are justified. *Ad 2.* Their meaning is not obscure, as you pretend, that you may the better oppose it: The Object of Faith, Christ's Righteousness apprehended by Faith, doth justify: and so Faith is said to justify, not as considered in it self, but in respect of its Object, which it apprehendeth, because it apprehendeth that, *viz.* Christ's Righteousness which doth justify. *Ad 3.* The formal reason why Faith doth justify, is its Apprehension, yet still that is in respect of the thing apprehended, *Causa applicans illud, tribuitur quod immediate pertinet ad rem applicatam. Id fidei ipse tribuitur, quod reapse Christo debetur*, as *Durham* before cited doth express it, whose words you said were not against you, though none can be more in this Matter.

For the second Point you are quite mistaken. For I do not put a difference betwixt Justification and Right to Salvation, but betwixt Justification and Salvation it self, i. e. the full enjoyment of it, *viz.* Glorification. I have frequently expressed my self to this effect, That by Faith alone we are justified, and so have Right to Salvation; yet by Works and Obedience also we must come fully to enjoy Salvation.

In hoc Federe (scil. Evangelico, scilicet Davouant, De Justit. actual. cap. 30. pag. mihi 396.) ad obtinendam reconciliationem, justificationem, atque aeternam vitam, non alia requiritur Conditiō, quam vera & viva fidei. Presently after he explains himself thus; Justificatio ipitur, & hinc (N. B.) ad aeternam vitam ex Conditiōne solius Fidei suspenditur.

By the way you may observe how he calls Faith the Condition, and the only Condition of our Justification, and yet he makes it not to be *Causa sine qua non*, but *Causa Instrumentalis & Causa applicans*, as appears by his words before cited. Your following Arguments are not against me, you do but fight (as they say) with your own shadow. Yea, you having objected against your self, *Rom. 5. 10.* You answer directly as I use to do, *viz.* That *Paul* doth not distinguish betwixt Reconciliation and a Right to Salvation, but betwixt Reconciliation and actual (and Compleat) Salvation. You add, That *Paul* makes them both Fruits of Free Grace. And what Protestant (say I) doth not so? A necessary of good Works, as the way of attaining unto Salvation is asserted, yet it is denied that good Works are meritorious of Salvation. That in *Rom. 8. 6.* (whence you infer, That only Faith is not the Condition) proves not that Faith alone is not the Condition of Justification and Right to Salvation, which is all that I contend for. What you mean by those words [*Life as well as Righteousness*] I do not know. Neither do I see what those Verses, 13, 14, 17. (*viz.* of *Rom. 8.*) are for your purpose. Whereas by the way you say, [*Faith justifies, not quā Instrumentum, vel Apprehensio proxime, sed quā Conditiō præfuita, because Justification is given as a Reward; and Rewards are given on Moral Considerations, and not merely Physical*]; I have told you before, That I also include a Moral Consideration, and do not make Faith to justify merely as it is of such an apprehensive Nature, but as being of such a Nature, God therefore in that respect hath been pleased to make choice of it for that end, that by it, apprehending Christ and his Righteousness (*i. e.* properly by Christ and his Righteousness apprehended by it) we should be justified.

F I N I S.

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THE
SUBSTANCE
OF
Mr. Cartwright's
EXCEPTIONS
Considered.

BY
RICH. BAXTER.



L O N D O N,

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THE
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OF
THE
CITY OF
LONDON

AND
OF
THE
COUNTY OF MIDDLESEX

AND
OF
THE
COUNTY OF WESTMINSTER

AND
OF
THE
COUNTY OF SURRY

AND
OF
THE
COUNTY OF ESSEX

AND
OF
THE
COUNTY OF HERTFORDSHIRE



The Substance of Mr. Cartwright's Exceptions considered.



In reply to these Exceptions *verbatim*, I conceive were a sinful loss of time, and a great wrong to the Learned Author, and more to my self, and most of all to the Reader and the Truth. For it would unavoidably tire us all, and drown the Truth in a mountainous heap of useless Altercations; and the main business would be to manifest a Reverend Brother's mistakes, which I conceive may sooner kindle the fire of Anger, than the light of Information.

I shall therefore pass by all that part of the work, and only deal with the remaining Differences, which are the Soul of the Book, and that not in the Order as they lie, but as they seem of greatest moment, or are most insisted on by the Reverend Author.

The main substance of the Exceptions, consisteth of these points following:

1. That I say *Faith* (and secondarily *sincere Obedience*) are as to the Law of Works or Innocency, but the *Conditions* of our Justification by Christ's merits, from its condemning sentence: But they

are our material Righteousness in respect to the Law of Grace; viz. a particular subordinate Righteousness, because a Condition of our Pardon and Salvation. But Mr. C. yieldeth that they are such a Condition, but not that we are justified by them, or that they are our Righteousness thereto.

2. That I make Works to have a co-interest with Faith in Justification.

3. That I make Faith to be but a Condition of our main Justification, consisting in remission of sin: But Mr. C. makes it a Cause, which he calleth *Causa applicans*.

4. That I make two Laws, and Mr. C. but one; only yieldeth to call the Promise the New-Law.

5. That I make the New-Covenant a Law to have a peculiar penalty, which Mr. C. denieth.

6. That I make Obedience a Condition of our right to Salvation, [*Juris continuandi vel non amittendi*) though not of our first Righteousness: And Mr. C. makes it a Condition of Salvation it self, and not of our right to it; yet confesseth that it is the same thing that is the Condition of Justification, and of right to Salvation.

7. That Mr. C. makes the Gospel-Grant to be properly, A Sentence of Absolution by God as Judge; and I make it to be but A Donation of pardon and life by God as Rector and Benefactor by Law, and Deed of Gift, and so a virtual, not an actual judicial Sentence: Which yet I little stick on.

8. Mr. C. taketh the Judgment after this life to be no other or further Justification than we have here, but only a further Declaration of it: And I take it to be a decisive Sentence, to put our right out of controvertie, giving us our *Jus Judicatum*,

as the *Promise* did our *Jus Constitutum*, and moreover, being the orderly means to our possession.

As to the first of these Differences, I would know, Whether it be about the *Matter* or the *Word* that we disagree? If the *Matter*, then Mr. C. would never have granted, 1. That Faith and Obedience is an *inherent* or *personal Righteousness*, and so called commonly by Scripture and Divines. 2. That it is the *fulfilling* of the *Conditions* of the *New-Covenant*. 3. That if we be *accused* to have *no right* in Christ, because we have *not fulfilled* this *Condition*, we must plead the *actual fulfilling* of it by our selves, or perish; and not plead any fulfilling of it by *Christ* for us, nor any *pardon* for our *not fulfilling* it. 4. Yea, that even wicked men may have a true *particular Righteousness*, (though not *this* which is the Condition of Salvation) I remember now no one *material* difference left between us.

And if it be only *Verbal*: 1. I conceive that the Dispute, [Whether the fulfilling of the Conditions of the New-Covenant may be called Righteousness, or we be said to be justified by it?] when we are agreed in the *thing*, is not worth the contending about. 2. Mr. C. saith, p. 91. of his Exceptions, *Non oportet litigare de verbis cum de re constet*. 3. He confesseth (as is said) that even a wicked Reprobate may have a *particular Righteousness*, and owneth Bradshaw's so denominating it. He therefore that will yield that the *Devil* or a *Reprobate* may be called *righteous quoad causam particularem*, and that that is *Righteousness*, methinks should not deny it in our case. 4. He confesseth (for it is undeniable) that all our Divines do give the *name* of

Righteousness to our *inherent Righteousness*: Therefore *de nomine* we differ not. 5. He denieth not (for it is past denying) that *Scripture* often calleth our *Faith* and *sincere Obedience* by the name of *Righteousness*: So that when I so call it, I do but speak as the Holy Ghost hath taught me. Thus far then methinks, we should be fully agreed (as in sense so) that the name of *Righteousness* is lawful and fit to be applied to our *Faith* it self, and *personal Obedience*.

It remains then *de nomine*, whether we may say,
1. Either that this *Faith* or *Righteousness* doth justify us? 2. Or that we are justified by it?

For the former phrase, I use not to say [*Faith* justifieth:] 1. Because it soundeth as if I made it an *efficient Cause*. 2. Because *Scripture* rather useth the other phrase, [*We are justified by Faith.*] Though there seem small difference in these speeches, yet indeed the latter best fitteth the nature of a *conditional* or *dispositive Interest*: And the Holy Ghost is the fittest Judg. But for the latter phrase, and the former taken in the same sense as the latter, viz. [*That Faith justifieth us a Condition*, and thence consequentially, as the matter of our *subservient particular Righteousness*,] I should think that here is no room for a disagreement. For,

1. None can deny but that I speak in the Language of the Holy Ghost, who saith, [*A man is justified by Works, and not by Faith only;*] and that [*by our words we shall be justified, and by our words we shall be condemned.*] Say not I mistake the meaning of these words; while, 1. Our Question is not now about the meaning or matter, but about the fitness of the phrase. 2. And the thing that I am

first blamed for, is not the misunderstanding of a particular Text, but of the *Doctrine* of Justification.

2. It is beyond all doubt a contradiction unworthy the Pen of any Learned man to say, *This is our Righteousness, and yet will not in tantum justify us*; (and *in totum*, I ever denied it as much as they:) *Forma proculdubio informat & denominat.*

3. To justify, (in the sense I use it) is (first) to constitute Righteous, (for I take it for constitutive Justification first :) But it may be said, that we are constituted Righteous by Faith and Obedience (not speaking of universal Righteousness :) Therefore it may be said we are justified by them.

Nothing can be said to this Argument, but against the *minor*, by denying that the word [Justify] is ever taken for constituting Righteous, but only for sentencing us so: But I never yet met but with one Learned man, that I remember, that was of that mind. Our Divines ordinarily distinguish of Justification constitutive and sentential: 1. His Reason is, because it is still taken in *sensu forensi*, and so we maintain against the Papists. But I answer, Our Divines take not *sensum forenssem*, as excluding, but including, *sensum Legalem, vel Civilem* (as we commonly speak) but only as excluding *sensum Esbicum*, as it signifieth merely our acts and qualities of Esbical Justice or Virtue. Now so I grant against the Papists, that Justification signifieth not most usually nor very oft an infusion of new Qualities; but 1. *Non reatum culpæ vel pænæ*, which is Innocence and Legal Righteousness. 2. *Sentential Absolution*. Now I say no more, but, 1. That our *Non-reatus culpæ finalis impenitentia & infidelitatis*

Of personal

out Rebellionis, is our particular Righteousness or Justification. 2. Our *Non-reatus pœna propter hanc culpam* is founded herein as the matter. 3. Our *Non-reatus pœna æternæ* in general dependeth on this (at the last Judgment) as on a Condition. 2. I little doubt but Scripture (mentioning Justification by Faith) means it of *constitutive Justification*; and Mr. C. for ought I perceive, thinks so too, taking it and sentential Justification for all one.

If then we may be said to be [*made Righteous*] by Faith and Obedience, then we may be said to be justified by them: But the former is true; Therefore, &c.

That Righteousness which makes not righteous, is a thing never yet known, except it were only *nomen justitiæ sine re*, and it were only equivocally so called. For Righteousness is a mere relative form, and therefore must make, that is, formally constitute the person righteous so far. Even as there is no existent *Worthiness*, that makes not *worthy*; or *Guiltiness*, that makes not *guilty*, or *Unrighteousness*, that makes not so far *unrighteous*; or *Goodness*, that makes not so far *good*: I think none will contradict this.

4. I'll tell you what I will do? If godly Divines would not have me use James's phrase, and say, [*We are justified by Works,*] yea, or by *Obedience*, yea, or by *Faith*, as Paul speaks, rather than wrong the Churches peace, I will utterly lay it by in speech and writing; and I will only say, [*We are made righteous,*] and not, [*We are justified*] by them. And so in my Explication of our Righteousness, I will say, that we have a twofold Righteousness: 1. *Inherent personal Righteousness* (Evangelically so called)

called;) which by reason of its exceeding Imperfection (for so I am content to speak) will not justify us of it self in Judgment: This consisteth *inchoatively*, or at first, of *Faith and Repentance* without external Obedience; afterward, of *Faith continued*, and *Obedience added*. 2. The other *Righteousness* is *meritoriously Christ's Satisfaction for our sin*, and *formally the pardon of sin it self*, whereby the defaults of all our Faith, Obedience, and other Graces, together with all the sins of our lives, are remitted, or our *jus ad impunitatem & regnum*. Our Faith or Obedience is none, no not the least part of this Righteousness of Remission, and right to Life: But yet Christ in granting his Act of Pardon or Grace, did *except final Infidelity and Impenitency* out of it: And therefore as he *pardoneth* none such, so his *Righteousness* of Remission alway supposeth concurrent our *personal Righteousness* (*quâ talis, not to be remitted*;) Christ never died to purchase us pardon for loving God, hating Sin, Repenting, Obedience, &c. but only for *the sin* that adheres to these in their deficiency or evil company. Why may not this much reconcile us?

Nay, Note these two things:

1. That Mr. C. in his pleading for an imperfect Righteousness, so denominated from its Conformity to the Law, page 68, 69. professeth, that [*Accepting for Righteous, and accounting just, is as much as justifying;*] and that, [*it is the New-Covenant that so accepteth our Works, as they are a sincere, though imperfect, Conformity to the Law as a Rule;*] and that; [*for his part he should say, that we and our actions are justified from the Law of Works, i. e. from the Condemnation of it.*] Now is not

here as much, or more by far, than I say for Works?

1. More: For I do not think that God's acceptance of our Works, is a *justifying* them from the *Law's Condemnation*; but that they are *unjustifiable*, and still *condemned* by the Law, and that the Gospel was never of force to save *mens Works* from the *Law's Condemnation*, but only to save the *person*: Nay, that if the *Works* be not *condemned* by the *Law*, the *person* cannot be *justified* by Christ, but must be justified by his *Works*: For *justified Works* will *justify* the *person*, so far as they are *justified*; and if the *Works* be not *condemned*, the *person* cannot be *condemned* for them,

2. But I intend not this as an Accusation of his Opinion; for I believe he meaneth soundly: But then at least consider, Whether this be not as much as I say? He alloweth here, and professeth to use the term [*Justification of our Works*] as the *subject*: And if it be fit to say, *God justifieth our Works*, then what man can devise a Reason why it is not as fit to say, *God justifieth us thereby*? so far *in tanto*, though not *in toto*: For as Bradshaw truly saith, *Every Justification of the cause, is indeed a Justification of the person*. I take it for granted therefore, that Mr. C. alloweth me to say, that we are justified by *our Works and Faith* as our *particular Righteousness*, by a particular Justification: Yea, he in other places plainly expresseth as much. Now he must needs know, that I often told him, I take it but for a *particular Righteousness*, and to be but *Materia Justificationis particularis, & conditio Justificationis plenarie, vel (supposita conditione præstita) universalis*.

2. Note also, That he gives it as the very sum of all his Answer on this point, that [*our Faith (and Obedience) as an imperfect Conformity to the Law, is a particular Righteousness, and so it justifieth not; but as it is the Condition of the Covenant, it justifieth, and so it is no Righteousness.*] Now it is here granted, that a *personal Righteousness* is requisite to our *Justification*, though not as *Righteousness*. If Faith, which is our *Righteousness*, be necessary, though not as our *Righteousness*, but as a *Condition*; for my part I have all that I desire for substance in his Concession, that *Faith justifieth as a Condition*. The rest is but of the name: And of the name himself saith, p. 40. [*The Question is not, Whether we be said to be justified by our Works or Words (that he confesseth) but how and in what sense we are to be so justified: There is a particular Justification, and a declarative Justification: Thus we are justified by our Works and Words; but a full and formal Justification is only by Christ's Righteousness, through Faith imputed to us.*

But what Reason gives he through the whole, why Faith is no *Righteousness* as a *Condition*? He saith still, that [*It is no new Accusation to be accused of not-performing the Conditions of the New Covenant, but a making good the former.*] But it is most evidently a distinct subordinate *Accusation* towards the making good the first. Is the *means* and *end* all one? Is it all one to accuse a Traitor of being liable to death for *Treason* merely as such; and to accuse him of not performing the Conditions in an *Act of General Pardon*? and so having no benefit by that *Act* for his escape? The *words* are not the same, nor the sense the same, therefore the *Accusation*

sation is not the same. Those things which are divisible are not the same : But these are divisible, ergo, &c. The Devils may be accused of being guilty of death for sin as sin; but not of non-performance of Conditions of Recovery : For a mere Negation is no ground of Guilt or Accusation.

But he thinks, that [*the Law constituteth the officium Credendi, and the Covenant the Condition; therefore as a Condition performed, it is no Righteousness; and as a Duty performed, no justifying Righteousness, but particular.*] I answer, 1. If this were all so, yet when the Covenant doth take one Legal duty for its Condition, our Salvation may lie on that particular Righteousness. 2. Will it, or may it ever be questioned in Judgment, or not, *Whether we have performed the Condition of the New-Covenant?* I think it will be the main Question : I am sure in Conscience it is the main. If it may ever be questioned, *Whether we have right in the Promise and Christ's blood or no,* I know no way of Legal evincing it, but by producing the Deed of Gift, or our performance of the Condition. All the doubt then to be discussed will be of the latter; and on this will Reprobates begin to plead, [*Lord we have done thus and thus;*] for the Gift will be undeniable. Now if this will be a Cause to be pleaded at Judgment (yea, for ought I can understand by God's Word, the great Cause of the day,) then certainly the Defendant will be *Guilty, or Not-Guilty;* and his Cause will be *just, or unjust.* If he have *justitiam Cause,* then Mr. C. is mistaken; if he have not, the man is condemned. Mr. C. is very much out to imagine (and make it the substance of most of his Answers in the main Question) that our performance

performance of a *Condition as such*, may not be a *Righteousness*. What if it were granted to be no *Ethical Righteousness* (and yet I am loth *Covenant-breakers* should have so much countenance, or that *God's Covenant-keeping* should be denied the name of *Righteousness*;) doth it follow that it is not a *judiciary Righteousness*, a *justitia forensis* which is nearest to our great *Justification*?) If *Contractors* enter a *Suit* one against another for *not-keeping Covenants*, may not, must not the *Accused* or *Defendants Cause* be *just*, or *unjust*? If a man enter an *Action* against another for *not-performing a Promise*, for *not-doing* what by *Lease* or other *Covenant* he was bound to; I think the *Law* will pronounce him and his *Cause just*, or *unjust*; and acquit and justify him, or else condemn him accordingly. If it be capable of being a *Cause in Law*, or the matter of an *Action* or *Suit*, then it is most necessary a righteous or unrighteous *Cause*. But,

3. I do not think it tolerable so to exclude the *Law as a Law* from this work. For,

1. The *very Covenant* is a *Law*, even the *promisory part*: I prove it, 1. *God* is so super-eminently and transcendently above us, and our absolute *Sovereign*, that we are not capable of entering into a *strict Covenant* (as among equals) but such as participateth of the nature of a *Law*. We have so wholly our dependance on him; and good from him, that he can make no *Law of favour*, or for our *good*, but so far it must be as a *Benefactor* (it being otherwise with earthly *Sovereigns*, whose *Subjects* receive not all their propriety from them :) And also he is so conjunctly our *absolute Sovereign*, that he can enter no *Contract* with us but *authoritatively*.

2. From

2. From the Definition : A Law taken most fitly, though largely (for *jus Constitutum*, adequate to *jus Constitutum*; and not for *Lex*, as its narrowly taken as distinct from *Præcepta*, *Priviledges*, *Contractions*, &c.) this true proper Law is but *Constitutio debiti Authoritativa*; or, *Signum voluntatis Rectoris debitum Constituentis*. Now *Constituire debium præmi*, is as true an Act of *abjæ Law* (though every Law have it not, which made some exclude it;) as *constituere debitum officii*. Yea, acts of absolute free Grace or Pardon are true Laws. So that God did make the New-Covenant as *Benefactor* and *Legiflatur* both; and so gave the Legal, *jus ad Beneficium*, and constituted the Condition of his own Gift.

2. Besides, I am not yet of Mr. G's mind, that the *Præcepta* it self, which he calls the Law, is not a real part of the Covenant. What though it be part of the Law? so it may be, and of the Covenant too; for the Covenant (as Mr. Lawson hath well shewed) is truly a Law, called a Covenant from the more excellent part (the *Promise*) and from God's Condescension, and from man's requisite Consent: Yet called a Law, as being the *authoritative Constitution* of what shall be *due to us* (good or evil) and what shall be *due from us* for the obtaining of one, and escaping the other. But of this more anon about the Law.

3. Nay, as Unrighteousness condemneth not directly, as it is contrary to *Duty*, but as it is contrary to the *Condition of Life*, and is the Condition of the Threat: So when it concerneth Judgment, the word *Righteousness* doth most nearly belong to *Duty* as a Condition, and remotely to *Duty* as *Duty performed*.

2. The

2. The second Question or Point of Difference, [*I make Works to have a co-interest with Faith in Justification.*]

But how? It is here confessed not in our *first Justification*, and that it is principally in our last great Justification at Judgment. Do I advance Works higher than others? or do I not rather seem to depress Faith lower? I never made Works to be the *instrumental Cause* of Justification, as others do Faith. I never made them the *causa applicans*, as Mr. C. makes Faith. I never made them *any proper cause*. I do aver in the end of my Answer to him, that I give *less to Faith*, but *no more to Works* than others.

His Answer is this: [*Why? then make it appear that they hold Works to justify as well as Faith, or to have a co-interest with Faith in the effect of justifying: Except you perform this (which I presume you never will) you cannot make good your undertaking.*] *Ans.* I have proved over and over, that they affirm Repentance a Condition of Pardon; and Obedience a Condition of final Justification. If I prove that they do thus, and that I do no more, do I not prove that I give no more to Works than they? What, must I prove that they give *no more to Faith*, and so make *no greater inequality than I*, before I can prove that they give *as much to Works*? The co-interest of a Condition I can prove by forty of them, that they give as far I: But must I prove that they give Obedience the co-interest of a cause, which I deny myself?

So

So I did in the next lines cite *Davenant*, saying the very same words as I, and as fully as I desire, and largely explaining and proving them. Yet *Davenant* said well, and I say ill, when I am ready to subscribe to his words in the sense as they must plainly import, or with a Protestation to understand them as rightly as I can: If this be not *non ex fide personas, sed ex personis fidem, &c.* as *Tertul.* what is?

And what is the Difference? Why it is said, [*Dico te extra oleas vagari, cum ego de conditione Justificationis loquor, atq; ejusmodi quidem conditione qua Justificari dicimur: tu autem opponis mihi auctorem de operibus Justificationum, i. e. eorum qui jam Justificati sunt, & fide quidem, non operibus, ex auctoris istius sententia, ad salutem necessariis differentem.*]

Resp. 1. Putàsssem propius ad rem controversam pertinere, quid ego loquor, & de quali conditione, quemcum, cum ego rei & tu alicuius partes agis?

2. Nonne *Davenantius* etiam loquitur de conditione? & de conditione sine qua non? & de conditione ad Justificationis statum retinendum & conservandum? imo de conditione concurrente vel præcursoria? Ipsissima auctoris verba sunt.

3. Nonne & ego de Justificationum operibus semper sum locutus, quando dixi ea ad Justificationem continuandam esse necessaria.

It is further answered by Mr. C. to the fifth Conclusion, [*Some internal Works must go before Justification, yet they do not therefore justify as well as Faith.* *Davenantius* eo ipso loco negat opera necessaria esse ad Justificationem ut causas, sed tantum ut ad obtinendam equestrem dignitatem, &c. *Fidem autem*
(*alio*

(alio loco) dicit esse causam applicantem justitiam Christi, atq; ideo ei tribuit quod proxime & immediate pertinet ad rem applicatam, &c.]

Reply. 1. Doth not he say, that they are necessary [ut conditiones præcursorie?] If they are Conditions, they have the interest of Conditions in Justification. I say not, [They justify us,] because that phrase sounds as if I ascribed an efficiency to them; but only, that [we are justified by them as Conditions.] And to say, [It is a Condition of Justification, and yet we may not be justified by it as by a Condition] is no better than to say, [Such a thing is an efficient, but causeth not as an efficient.] I deny them to be Causes as well as he.

2. And what if you proved that he makes Faith a Cause, when I do not, and so doth not so nearly equal them as I? Doth that prove that I give more to Works than he? or rather that I give less to Faith? He that will affirm, that he ascribeth no more to Works than you, is but sordily confuted by your saying, that he ascribeth less to Faith, that is, that he gives Works a co-interest with Faith: Which he may do, by derogating from Faith (or from your estimation of it) without adding any further dignity or power to Works.

Mr. C. gives this as his summary Answer, [Your first inference is of no force, as having no ground, viz. that if I will be of Davenant's mind, I must be of yours. I do not see that Davenant doth attribute as much to Works as you do. (2.) Who hold, that they justify; and urge, (3.) the words of St. James for it; whereas Davenant (4.) makes Faith to justify; (5.) as apprehending and applying Christ's Righteousness, which surely Works cannot. He saith also;

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(6.) Opera

18 How Faith and Obedience

(6.) *Opera sequuntur Justificationem & precedent Glorificationem*; being not acquainted it seems with your distinction of Justification, as *Incubate*, and as *Consummate at Judgment*, whereby you would have Works to be as well a Condition of Justification as of Glorification.

Rep. If ever words were spoke against most express evidence in *terminis*, I think these are; 1. That my words were groundless, when I have no fitter expressions of my own mind, than in *Davenant's* words. 2. I hold not, [*that they justify,*] but that [*we are justified by them,*] which phrase better fits a mere Condition than the former. 3. I take the words of *James* to be Scripture; and doth it prove, that I give more to Works than *Davenant*, because I cite the express words of Scripture? What if I misunderstand that Scripture? doth it follow that I give more to Works? 4. Is this an Argument to ground your Accusation on [*Davenant makes Faith to justify, as apprehending and applying Christ's Righteousness: Works cannot so do?*] What then? therefore *Davenant* gives less to Works than you? A sorry consequence! Or is it, [*Therefore Davenant makes not Works to justify.*] *Ans.* Nor I, if you take it efficiently, as you say, *Davenant* doth make Faith a Cause. But, 1. Is not this his giving more to Faith, and not less than I to Works? 2. Doth he not say, that Works are Conditions of Justification, some *precurfory* and *concomitant*, and some for *continuing* it? And I still profess, that we are justified by them but as Conditions. If you say, I call them *Righteousness* by which we are justified, I have answered that before; that is *lis de nomine*, and I so call them but *à posteriore*, because they are Conditions

tions of our Justification, and you and Davenant
 call them a particular Righteousness as well as I.
 I still say, as to our universal Justification, they have
 no further interest than the very essence of a Condi-
 tion imports; and if Davenant give them not this,
 he was to blame to tell us otherwise. 5. I make
 Faith also to justify [as *Apprehending and Apply-
 ing;*] if you do not take the word [*As*] strictly
pro ratione formali, but as signifying Faith's special
opinio to a preeminence in this Work: And
 I affirm, that Works do not justify as *Apprehending*
 or *Applying*; (Will remember, that when I use the
 phrase [*Faith justifieth,*] I use it in Conformity to
 your Discourse, and mean it as is before explain-
 ed. 6. Do not I say, as well as he, that *opera se-
 quuntur Justificationem & precedent Glorificationem*?
 and doth it thence follow, that he was unacquaint-
 ed with my distinction of Justification *Inchoate and*
Confirmate at Judgment? Why? 1. You know the
 same man was acquainted with the distinction be-
 tween Justification *Inchoate and continued*. 2. And that
 that he saith Works follow Justification, makes them
precurfory Conditions of Justification, and Conditions
 of its Continuance; and so plainly acquaints you,
 that it is those external Works, which he makes Con-
 ditions of confirming Justification, which he saith,
 follow it; which no doubt but they do. 3. Think you
 then, that this Learned man did not know, that
 Christ would come again to judg the quick and the
 dead? and so could distinguish between Justificati-
 on here and hereafter? Or did he ever dream, that
 the Saints should be judged, and yet not justified
 then? why, then they must be condemned? For Judg-
 ing is the Genus, and hath but those two species:

20 Whether Faith be a cause

But I have spoke further to this than I intended.

The sum of my Reply to this Question is this :
1. I never gave Works a co-interest with Faith, in causing or effecting our Justification : For I never gave Faith such an interest. 2. I never gave Works an equal interest with Faith. 3. I never gave external Works any interest in our first Justification. Only to that I require, that the Faith be such as Mr. C. himself so much pleads for, *A working Faith*, or *non renuens operari* : or that hath Works in it *Virtually*, (as taking Christ for King to be obeyed.)

Contr. 3. The next Difference between us is this : *Mr. C. makes Faith, to be. Causa applicans of our Justification ; and I make it to be but a Condition.*

I understand my own term partly, but I understand not his : What Cause is this *Causa applicans* ? As far as I understand him, he meaneth an *efficient Cause* : And that which is an *efficient*, may be said to *effect*. Here is the difference then, I do not make Faith to *effect* the *pardon of any sin*, that is, *to pardon me* (as a less principal Cause :) But had Mr. C. given us this *Causality of Faith* in any notion familiar to us Logicians of the lower Form, we should better have known what to make of it. In the mean time should I presume but to pass my Conjecture which of the sorts of *Efficients* he intends, perhaps I might wrong him by my mistakes ; yet let these two things be remembered : 1. That I hereby give *less to Faith*, but not *more to Works*. 2. That I only *excuse myself*, for not calling Faith,

A Cause of Justification: But I do not accuse others that so call it, nor will I contend with them about it, if they mean a moral Cause, or *per accidens* only, if they will give me leave to forbear. And though anon I shall shew, that I hope you may yet mean the same as I by *Causa applicans*, that it is but *dispositio causa materialis, id est, Recipientis*; yet because so great a number of great Divines call it the *instrumental Cause*, I must first speak to that sense, on that supposition.

And here I remember Mr. C's next words to those even now cited: [*Do our Divines give more to Faith than you? 1. As you urge the τὸ ἐντὸν of St. James, for being justified by Works; so you also insist upon the very letter of St. Paul, and will have Faith it self to be properly our Righteousness by which we are justified: This our greatest Divines do not, no more than the other.*]

Reply. 1. I had rather be accused of adhering too close to the words of the Holy Ghost, than of departing causelessly from them.

2. How oft have I told you over and over, that I make Faith to be no further our Righteousness; than as it is the *Condition* of our Righteousness merited by Christ? And knowing this; could you think and say, that I give more to Faith than your self, who say, it is the *Condition* as well as I? Sure the naming of this *Condition* by the name *Righteousness*, is not giving more to it! If it be, 1. You cannot say so, that use the name your self; 2. And here seem to confess I have [*the very letter*] of Scripture for it: And that's enough I think to justify the name, while I agree with you in the thing.

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He proceeds thus: [*Yet you stick not to brand them as making man his own Justifier or Pardoner, Πιστόν αὐτῶν ἐπιπέφυκεν ἑμῶν ὁδοῦντων. Truly this is over-gross: What professed Adversary could reproach our greatest Divines more than thus? Whither will not a man's partiality carry him, if he be let alone? May you not as well say, that Christ made some their own Saviours, because he said, that their Faith had saved them? I had thought that all the glory did belong to the principal Agent, rather than to the Instrument.*]

Reply. Where I have offended God in wronging men, I desire and hope for pardon. Yet if I may give a true account of my words, I must say, 1. That I would have you review, whether it be you or I that broke the Ninth Commandment. I did not say, that these Divines do make man his own Justifier; but only that [*I give not to Faith, and so to man so much as they, not daring to make man his own Justifier.*] I am afraid I should be guilty of this, if I said, that Faith effecteth our Justification: Doth it follow that I say, *They are guilty of it?* I think not, for all your anger. For Consequences are not to be fastened upon men that disown them, at least, as *directly* guilty of them; I see them, or seem to my self so to do; it would therefore bring that guilt *on me*, if I held their opinion, though it may not on them (unless remotely.)

2. I never once thought of charging the men as holding, that they justify themselves; but only I charged *their opinion* with it consequentially. And must the Reverence of men prohibite us to mention or intimate the ill Consequences of their mistakes? Then hath the Serpent got the day, when

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he hath once lodged his errors in Reverend breasts : It will be no more lawful to disturb him, if he be once so housed. Who is he that liveth, and erreth not ? What error in Morality hath not absurd and vile Consequents ? If we mention them, it seems we are given up to a lamentable state of sin.

3. I now understand why you heap up the words of some late Reverend Divines, which I thought did make up *ustramq; paginam* in your Exceptions ; and though themselves might receive a fair Answer, yet did seem your most irrefragable Argument. But if this be so, it's vain to dispute any more : For if I bring Scripture or Reason, you may say, The Divines are against it. If I argue against their Opinions, by shewing their absurdities, you may say, What *professed Adversary* could reproach them more ? It's too gross to charge Absurdities or ill Consequents on a Doctrine that such men hold. Then must mistakes dare us and deride us, when they are got into these holts, we can follow them no further.

4. What say you by *Amesius*, that saith, That there is such a Concatenation of Truths, that whoever denies one, and holdeth one error, doth by Consequence overthrow the Foundation ? *Cas. Conf.* I am not of his mind, unless it be limited to some kind of Truths : But it seems then he thought, that consequentially every error denied Christ the Foundation : How far was this man given up to reproach, not only the late Reverend Divines, but all men living ? far more than I.

5. M. C. thinks that Christ's *active Righteousness* in obeying the Moral Law, is not imputed to us for our *Righteousness*. I suppose his Reason is much drawn from several Absurdities or ill Consequents

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which he thinks will follow, if the contrary be asserted: Perhaps, that it will make Christ's death needless or vain; (for those that say as he, do charge it with no less.) Must I therefore lament the condition of Mr. C. as one left of God, to reproach all those Churches and Divines that are against him, as bad as their professed Adversaries do? and say, He makes them deny the death of Christ?

6. If I must believe as the Church believes, which Church is it? why am I not as excusable for being loth to reproach the Church of Christ for 1200, if not 1400 years after Christ (who never made Faith *the Instrument of justifying*, that I could yet find) as accusable for reproaching some part of the Divines of Europe for 150 years, by declaring the Reason of my dissent from the ill Consequence of their Opinions? If we must go to the *Poll*, neither you nor I shall be well pleased; if to the *Ballance*, to weigh the Authority of Divines, where dwells he that must hold the scales?

7. Either we may charge *Consequences* on the owners of mistakes, or not: If not, then how come I to be charged with this hainous crime; which can be no way made good, but by pretending such Consequence? If we may, then *I might do it*; which yet I did not on the *men*, but their *Opinion*.

8. If this Consequence follow not their Doctrine, then disprove it. My proof is this: [He that saith, The act of my Believing is the efficient Cause of my Justification, doth consequently say, that I justify my self: But, &c. therefore.] The *major* is plain, in that, [If the act be an *Instrument*, it is the *Agents Instrument*: But I am the Agent; therefore.] And

if I do by this *Instrument* produce the effect, then I do pardon my self, for that's the effect.

9. You say, [*Whither will a man's partiality carry him, if he be let alone?*] 1. That *Partiality* was the cause either you *do know*, or you *do not*. If you *do not*, according to my simple Opinion, you should not have so sentenced: If you *do know* it, then either *directly* by seeing my *heart* from *Tork* hither; (which I will not suppose you to pretend to:) Or else by some certain *sign*. Suppose you have signs of my reproaching our Divines, yet prove by your signs that I did it through *partiality*: I say again, *prove it*. 2. If it were from partiality, then it is by siding with some *other party* against you, whom I prefer before you: That party is either my self alone, or *some others*. If others, who be they? Papists or Protestants? or who? I know no party on Earth that I prefer before them, or equal with them (which I speak on supposition that I know my own heart as well as you do.) If it be my self, then the Charge is much higher: But the prover must be *καρδιαγώγος*. To value my own judgment before so many, and such men, and thence so to reproach them, I confess is a hainous crime: where I know nothing by my self, yet am I not thereby justified. But surely, if I do know my own heart, I am partial in all my studies, for those men whom I am charged to be partial against, even against my self, and all others now living: But the light of appearing-Truth is that which forceth me to differ from them; and if I am mistaken, I have not yet learned a remedy. But certain I am, that partly *partiality* for these Reverend men, and partly the lothness to incur their censures, and especial

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ly lothness to occasion their offence and disquiet, have been so strong a temptation to me to shut my eyes, that I have been sometimes provoked to say, [*Depart from me; this knowledg is an ungrateful burden, an offence to my dearest Friends, and makes men take me as a man of Contention:*] sed vicit veritas, (if I mistake not.)

I think he that considers, 1. That you have *the party* on your side who are a stronger temptation to partiality than any party (besides Christ, his Truth, and the same men in other things,) that I have to sway me against them. 2. And that you so much *use their words*, where I conceive better Arguments are wanting, may perhaps see cause to put it again to the enquiry, Who is more likely in this Cause to be partial?

1. As for your inference from Christ's words, [*Thy Faith hath saved thee.*] I reply, 1. Christ did not say, that I can find, [*Thy Faith is the efficient instrumental cause of thy Salvation,*] nor I think any thing equipollent: For I suppose he intended no more than the interest of a *Moral Condition*; if you take it to be spoken of saving him from his *disease*, or from the *guilt* of sin. But if you can prove, that it was spoken of saving him from the *power* of sin by further Sanctification, then I will yield, that their Faith was some cause. 2. So far as a man is the efficient of his own Salvation, I think he may properly be called his own *Saver*: Men are called in Scripture the Saviours of others; why not as truly of themselves, when they are said to save themselves? If it be unfit (as it is) to use the word *Saviour* in this sense, of a mere man, the Reason is not from any Logical unfitness (unless that so full a name should

not

not be unlimitedly given to him, that is the cause of one part of Salvation, and not the rest;) but it is, because it will be justly offensive, now Christ hath made this his proper name. But can you prove, that man doth as truly *pardon himself*, as he doth *reform himself* further by Faith? and so that Logically there is no more against calling him his *own Pardoner* or *Justifier*, than [*the saviour of himself from actual sin.*]

11. You say, you [*had thought all the glory had belonged to the Agent, and not to the Instrument.*]

Reply. 1. We were not speaking of the *glory*, which is a *Moral Interest* (where spoke I a word of that?) but of the *Natural Efficiency*. 2. I never was of your mind, nor ever shall be I think. I know as the creature compared to God is *nothing*, so its honour compared to his is *nothing*; and I know its honour, as well as its essence and existence, is all derived from God. But I think God puts an honour upon every Instrument that he useth, and most in their best and noblest Works. Proved, 1. The *Relation to God, the principal Agent*, puts an honour on it, to be *Instrumentum Dei*. 2. The *Relation to the end or happy effect*, puts an honour on it. 3. Every Instrument hath an *Aptitude* to its office, and that *Aptitude* is honourable. 4. All *free Agents* have a *Moral honour* in being instrumental to any good, in that they act it *voluntarily*. 5. God will *commend* the *Moral actions* of his people, that were but mere *Conditions* of the effect; therefore surely those that were *Instruments*: And Gods *commendation* doth both suppose them *honourable*, and *put a glory* or *honour* upon them.

3. But it it must be as you say you thought it to

be,

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yet I pray you remember to do me this right, as when-ever I give *more to Obedience*, or *less to Faith* than you would have me, do not charge me with derogating from the *honour of Faith*, seeing *no glory* is due to it as an *Instrument* ! And if I do give *less to Christ* than you, tell me of it, and spare not.

He next asks, [*Whether they that make Faith an Instrument, do deny any more than I (who make both Faith and Works Conditions) that none but God can forgive sins ?*]

Reply. I think they do deny it more than I. I confess they do not make man the *principal Cause*; but in making him the *Instrumental*, they make him as an *Instrument under God to pardon himself*, I think. The effect may be ascribed to every Cause, according to the nature and proportion of its Causality : But *Conditions* are *no Causes* as such.

2. You make both *Faith and Works Conditions of Salvation*; *i. e.* *Glorification* : And is not that as much against the honour of Christ, as making them the *Conditions of Justification in Judgment* ? If it were true, that one were dishonourable to him, it would be as true of the other; but is indeed true of neither.

Here I remember the like great offence that you took before at these few words [*James took not Calvin's counsel*;] when you had said, *Calvin's counsel was not to use the phrase, of being justified by Works.* And you say, that [*it contains nothing but a taunt against Calvin, and that it's unworthy usage of so Reverend a man.*]

Reply. Truly, I do reverence scarce any name, since the Apostles days, or at least since *Austin*, more than *Calvin's* : And there was not in me, that

I know of a taunting intent ; nor do I see any thing in those words that contain such unworthy usage as you express. The words signifie but this, [*James his practice was contrary to the counsel that Calvin there gives, not to use the terms, of being justified by Works :*] I thought the Emperor or the Pope would have endured as hard language as this. Certain I am, the greatest persons in honour Ecclesiastical or Civil that ever I knew, would not have taken it for such unworthy usage (as far as I can be certain by their making lighter of far worse.) Truly I fear, that this extream high expectation of such superlative Honour in the Ministers, is the great thing that threatens our calamity : When the example of the fall of the Roman Clergy by *Luther*, hath not more humbled us.

After this again, you bid me, [*pus nos off Calvin with a taunt, as I did before.*] But I have said more to these by-pages than I thought to have done.

The sum of all is this, I understand not what Cause it is that you call *Causa applicans*, till you tell me. But I verily think that you are of my mind, and do not know it, and that you mean with Dr. *Twisse causam dispositivam* (for so he oft saith, Faith is of Justification ;) which is but *Dispositio Recipientis*, and is part of the subjective material Cause, and no efficient at all ; some call it a passive receiving Instrument : And indeed *conditio prestita* is *dispositio moralis recipientis*. In the mean time, I pray you take it rather for a *depressing Faith* (which yet you say the glory belongs not to as *Instrument*) than for an *advancing Works*, if I say that *Faith* is no efficient Cause of Justification.

Contr.

Controv. 4. [Mr. C. acknowledgeth but one Law, from which the Covenants is distinct; and I make two distinct Laws.

To this I have spoken at large to others, and therefore shall say little now; the rather, because I take what is said to Mr. C. to remain satisfactory for all his Answers. Only I shall briefly explain my meaning about this.

Prop. 1. A Law is *Debiti (vel juri) constitutio Authoritativa, vel signum voluntatis Reſtoris debitum constituens*. This Definition is not of *Lex*, as distinct from *Precepta*, *Priviledg.*, *Contract*; in the narrow sense; but as it is the *Constitutions* of all *Moral rights or due*, and so the *act* is adequate to the *product debitum*. This is called *Jus*; which word signifieth both *Jus Constitutum*, and *Jus Constitutum*: The first is, *Law* in the true general nature of it; the second is *Debitum*. Even *Contracts* do oblige by an exercise of that *Imperium* which a man hath over his *own actions* and himself: Or else they are not efficiently obligatory at all, but only the *Antecedent Conditions*; which when man hath put, God *seconds* them with an *Obligation*.

Prop. 2. The parts of a Law are two: 1. One is the *Constitution of what shall be due from us*. This is called *Precepta, de agendo vel non agendo* (which is *Prohibition*.) This constituteth the *debitum officii*. 2. The second is the *Constitution of what shall be due to us*. This is twofold: 1. Of *Good*. 2. Of *Evil*. 1. Of *Good*: And that is twofold, 1. *Absolutely given,*

given, without any *Condition*; which is commonly called the act of God *quæ Benefactor*; but so is all giving whatsoever; yet is it his act as *Legislator* too.

2. *Conditionally*: Which hath two acts, 1. To constitute the *Jus ad Datum*, or the *Debitum beneficii*. 2. To constitute the *Condition* of that *Jus* or *Debitum*. And that is, 1. The *Condition* of our first right. 2. Or of our continued right. 3. The Constitution *de Debito mali pena*, is ever conditional, i.e. *propter culpam*: And though the word *Condition* is commonly used in *bonam partem*, as a member of *Promises* and *Contracts*, yet is it truly and properly also used in *malam partem*, as a member of the *Threatning*.

Prop. 3. All the *Doctrines*, *Narratives*, *Historical* and *Prophetical* found in *Scripture*, are *Adjuncts* of God's Law in the strictest sense; and *parts* of it in a larger sense; yea, they are *signa Constituentia Debitum*, and so true parts of Law strictly taken in their *Remote* use, though in their *nearest* use they are but *Adjuncts*; even as *Narratives* of the matter and occasion, are in many *Statute-Laws* of this Land.

Prop. 4. All the *generical essence* of a Law, is found in each *individual*; and there needeth no other form, but mere *matter* for the reception of that *general nature*, to make an *individual Law*.

Prop. 5. The *Specification* of Laws therefore, is not so proper as the *Specification* of *Substantial Beings*, but a *Moral*, less proper *Specification*.

Prop. 6. Laws may be said specifically to differ, and be distinguished these ways: 1. From the *special end*; especially when the ends are much distant or destructive of each other. 2. From the *very matter*, when the difference is very great, and so from the *Condition of Premiunt or Penal acts*. 3. From *Divers Efficientes*, i. e. *Legislators*, or the divers grounds of Legislative right, and so of Legislation. 4. From the *signifying matter*; and so some are written, some verbal, &c. 5. From the state of the *subject* to whom the Laws are given. 6. From the number of parts: So some are only Precepts, some are only for reward upon duty, some only for division of Inheritance, or Constitution of particular Rights without Conditions. Some have all the forementioned parts, Preceptive, Penal and Premiunt: For they are not essential parts of a *Law in Genere*, but only of *some Laws in specie*, from the *order of effecting*. Some are made immediately by the Sovereign Power; some the Sovereign makes mediately, by giving power to others to make them; as Under-Laws of Corporations, &c. so from the manner of the Sanction, as remediable, or remediless, Reward and Penalty.

Pro. 7. The word [*Law*] agreeth properly to all the parts of God's Law, taken singly; not only to the Precept and Commination, but also the *Promise*: Yea, it is as properly called a Law as a *Covenant*; because a Law doth but *Fas Constituere & Obligare subditum*; but a Covenant is a *self-obliging*, and a making a duty to our selves, and so putting a Law upon our selves. Now in the most strict sense, God

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cannot be said to be *obliged*, (as *Durandus* and others show :) But in that the perfect Goodness, Veracity, Fidelity and Immutability of God doth ascertain to us the thing promised; therefore, after the manner of men, we may say, that God by his Word doth *oblige himself*, who yet strictly cannot be a Debtor: And thus God is said to *Covenant*.

Prop. 8. This same act of *Promise* is called a *Law* and a *Covenant* in several respects. It's called a *Law*, in that it is the *act of a Rector*, performed to the *ends of Government*, imposing on us the act of consenting, and annexing a reward and penalty.

Thus it is *Lex stricta dicta*. It is called a *Covenant*, partly as God doth, as it were, engage himself: (And so the mere *Promise* is a *simple Covenant*) partly as he requireth *man's Promise or Consent* to the terms (and so it is a *propounded or tendered Covenant-mutual*;) and partly as man doth *actually re-promise* and engage himself to God, and accept the terms of God's *Covenant*: (And so it is an *actual, mutual Covenant or Contract*.) But it is called *Jus Constituens*, a *Law* in the general sense, as it is the *Constitution of Right* howsoever.

Prop. 9. Though the true nature of a *Law* be found in each of the formentioned acts singly, yet it is the *preceptive Act* that is most *eminently* so called, especially as (*dis-junctively*) taking in the *Penal Act* with it, explicitly or implicitly. And so the great and eminent work of *Laws* is *obligare aut ad Obedientiam aut ad poenam*, and the *premissant Act* is not of such constant use and necessity.

Prop. 10. The word [Law] therefore is more comprehensive than the word [Covenant] strictly taken; the former, being properly used as of every single act fore-mentioned; the latter only of the *Promise*. Yet is the whole Law sometimes called a *Covenant* from the *Promise*, which is a noble part of it; but that is an improper Appellation, as calling the whole by the name of a part: But the other is more proper, as calling the whole and each part by the name of that general Essence which doth inform each part, and the whole. Properly therefore God's Covenants are his Laws (unless when the name *Covenant* is improperly used of mere Predictions, and then Remotely and Reductively they are *Laws*) but all *God's Law* is not a *Covenant*.

Prop. 11. According to the forementioned ways of Specification, God's Laws may be thus specified and distributed: 1. As from the *special ends*. And so God's Laws are either, 1. For the obliging the Subject to *perfect obedience*; or for the *recovering and restoring* him from his revolt, and from his misery. The former is also, 1. As obliging to obedience every way *perfect*: This was the Law given to *Adam in Innocency*, and it doth not so oblige us now: ¶ For it cannot *obligare ad prateritum*, and to duty, so far as Penalty is suffered for former non-performance. 2. Or as obliging to *perfect obedience only for the future*, as supposing former sin: ¶ And so it is the *general Law of God*, and that *Law of Nature* which still remains in force to bind Mankind, obliging him still to obey or suffer.

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2. The *recovering Law* is specified both, 1. As it *restoreth* rebelling Apostatizing man to God and his obedience, 1. *Inobediently*, by *Repentance and Faith*. 2. *Progressively*, by *sincere Obedience*, through Sanctification. 3. *Perfectly*, in *Glory*, And 2. As it *restoreth* undone, lost, *condemned man* from his *miser*y, 1. *Relatively*, by *Gift*. 2. *Really*, as in the three fore-mentioned degrees. For that which brings us to God, (to Obedience, as the means to please him as the end) doth thereby restore us from our *own Misery*.

3. God's Laws are specified from their *matter*, thus :

1. As to the *Precept* : God hath a Law (or had) whose matter was *perfect Obedience* (as before-described :) And he hath a Law, whose matter is *Repentance for Imperfection, Faith* in him that *restoreth* us from sin, and *sincere Obedience* for the *future* to God-Redeemer.

2. As from the matter of the *Promisory* part : So God had a Law made to *Adam*, which (as Divines do think, and it is very probable) did promise *Adam* not only *Immunity* from God's Wrath, Death, &c. but also a *Celestial Glory* afterward, in case of his *perfect Obedience*. God hath now a Law, by which he promiseth to *give Christ himself* to be our *Head, Husband, and Lord, and Saviour*, and with him *Remission, Adoption, Justification, the Spirit* of the Redeemer, and a *Glorification* with our Head, where we shall for ever praise him that hath redeemed us to God by his Blood, and made us *Kings and Priests* to God; and in order thereto, that he will by degrees take off our sin by Sanctification, and our penal misery by Preservations,

Deliverances, Consolations, and at last by the Resurrection and final Absolution. These things were not the matter of the first Promise.

3. As to the *Threatning*, (though some say that the *New-Law* hath *no threatening*: yet) 1. God's Law *purely Moral*, 1. Did threaten to man in Innocency, *Death in general*, which contained the loss of God's Favour and Spirit, and of his present felicity, and his hopes of what was promised for the future; together with the pains and dissolution of his body, and everlasting pains (at least) to his Soul: Which pain would much consist in the gripes of Conscience for his not-continuing his Innocency, and in the sense of his misery in the fore-said Loss. 2. The same Law of *Nature*, called *Moral*, as still *continued to fall man*, doth *threaten* upon every further Transgression, the *increase* of our fore-said misery (so far as we are capable subjects;) and doth by *more renewed Obligations*, bind on us the same.

2. God hath besides this, his special Law of Grace, which *threateneth more* than the Law did to *Adam*, or as merely natural it doth to any: (I mean as it is made to man as man, and for obedience as such, and not as it is made to man as *redeemed for Recovery and Restoration*;) that is, This *New-Law* threatneth the *loss and privation* of all *that good*, which we before mentioned, as the *matter* of its promise; as the loss of *Christ himself*, that he shall be no Head, Husband, or effectual Saviour to us; nor be our Advocate with God to justify us, nor intercede for our Salvation: We shall lose all the *hopes* we had of God's favour, as to be restored by him, and of the Remission of our sins, and of Justification and Adoption, and of the sanctifying Spirit

pirit, and all the Consolations of God, the joy and peace in believing, the deliverance from the Captivity of Satan, and from the dominion of sin, the right by promise to the blessings of this Life, and to eternal Glory, as purchased and restored, and of final Absolution in Judgment. The pain of *sense* also is much more than the *first* Law did threaten: For as in *general* it will be a *far sorer punishment*, so *specially* it will be inflicted for *ingratitude* against the Redeemer; and it will much consist, 1. In the sense of the greatness of the fore-mentioned loss. 2. In the gripes of Conscience for their ingratitude, and wilful neglecting and rejecting of so great and free a Salvation.

And whereas some say, *It is no Privation, and consequently no punishment, to lose that which they never had.*

I answer, It is very false: If they had but an *offer* of, it and *conditional Promise* (specially so free and sure a one) and were put into a *possibility* of it, and a way to attain it, so that their own refusal only depriveth them of it (or their Impenitency and Ingratitude) this is properly a Privation and a Penalty: Though it's true, according to their Doctrine that deny Christ's general Satisfaction, and that he purchased to all men a possibility of recovery, it would be no punishment to miss of it, as being but a *Negation*, and no *Privation*.

4. Also and most principally from the *matter* of the several *Conditions* of the penal and premiant Acts, are God's Laws specified and distinguished. The *Condition* of the first Threatning, was the *least particular* sin; the Condition of the Threatning of the New-Law, is only *final Impenitency, Infidelity,*

fidelity and *Rebellion* against the Lord that bought us, in respect to the penalty of everlasting wrath and death: But lesser sins are oft punished with some withdrawings of the Spirit of Grace, and some sense of God's displeasure, and temporal afflictions. The Condition of the Promise of the first Law was perfect obedience, without the least sin: This is now ceased (though Mr. G. deny it); for,

1. The matter of the Condition now would be *naturaliter impossibile*: man having once sinned, it is *impossible* he should be perfect, and that which is done, should again be undone. It is therefore an intolerable conceit for us to conceive, that God offers life to sinners, on condition that they be not sinners; and that he hath a Covenant in this form, [*If thou have not sinned in Adam, thou shalt live.*] God's Promises run not upon terms of natural impossibility: For such a Promise is indeed a *Threatening* or *Sentence*, and no Promise, and is equivalent in Law-sense to this, [*Because thou hast sinned in Adam, thou art guilty of Death.*]
2. The Conditions of the Promises are *future* or *present* usually, and not somewhat past; at least, where *Duty* is the matter of the Condition, as here it is. And when the time of the Condition is expired (as it is when it is become naturally impossible) the Promise ceaseth.
3. God is, as it were, obliged by his Promise, while it is in force: But when the Condition is absolutely violated, God can no longer stand obliged. Our Covenant-breaking disobligeth him.
4. *Cessante naturali subiecti capacitate cessat promissio*: But the capacity of all Mankind is ceased of receiving the benefit of the first Covenant on its terms; therefore, &c.

Mr. C. saith, *This would as well prove, that the Precept ceaseth, because man is incapable of obeying it.*

I answer, 1. A man loseth *Benefits* by his *own fault*, but no man must be freed from *Duty* or *Penalty* by his *own fault*. *Nemo ex proprio crimine commodum recipit*, we may lose our *own rights* by our sin, but God loseth not his. 2. The Law doth cease to oblige us to *Obedience absolutely perfect*: It doth not command us now that we shall not be *guilty of Adam's sin*. 3. But for the *time to come*, Obedience is not *naturaliter impossibile*, but only *moraliter per accidens ex prava dispositione*, which aggravates sin, but excuseth not from duty: But our capacity of the *Reward*, on the terms of that Covenant, is as *naturally impossible*, as it is for contradictory Propositions to be both true, [*Peccavimus in Adamo*,] and, [*Non peccavimus in Adamo*.]

Mr. C. objecteth, That it may seem *unreasonable that the Promise ceast, and the Threat be in force.*

I answer, The contrary is true: Nothing more *reasonable*, than that man's sin should forfeit his *own right*, and disoblige God, without forfeiting *God's right*, and disobliging themselves. So much of the Condition of the Promise of the first Law.

Now I add for Comparison: The Condition of the Covenant, or Promise of the Law of Grace, is *Faith, Repentance, and new Obedience*, which much differs from the *former Condition*. Of this more fully anon. So much of the Specification of God's Laws by the Conditions, the Promise and Threat; and so of the Specification of them from the matter of each part.

3. God's Laws are specified from the *divers Relations* of the Legislator, and the *divers rights* of Government: And so God's first Law of Nature was made by him as *Creator*, or as *Rektor ex jure Creationis*: But his Law of Grace is made by him as *Redeemer*, or as *Rektor ex jure Redemptionis*. Here I might easily shew a multitude of mischievous errors that follow the denying universal Redemption *quoad pretium & satisfactionem*: But I pass them. Especially note here these three things following: 1. That the *jus Redemptionis* doth not destroy the former *jus Creationis*; but supposing it is superadded to it, and somewhat subordinate. 2. That therefore the Law of God, as *Creator* is not destroyed or abrogated by the Law of the *Redeemer*, but is superadded, and that in a certain Subordination to it. 3. That yet the said Law of *Creation* stands not now alone (as God's right of *Creation* to the Government stands not alone, but *conjunct* with his right of *Redemption*;) And therefore, 1. The *Threatning* is not now *remediless* as then it was, but *conjunct* with, and *potentially* or *virtually* destroyed by the *remedying* Law. 2. And therefore the *Precept* is not now to the same ends only, or *wholly* as before the fall: The *immediate end* indeed is the *same*, that is, that man be obliged to *Duty* to his *Creator*; but *remotely* there is this change, the end is not now to retain perfect man in his perfection, nor to keep him from falling from his first felicity, or forfeiting his right to the benefit of that *Covenant*: And the *immediate remaining end*, remaineth not alone: For the Law of Nature is not now only to oblige us to obey the *Creator*, but also the *Redeemer*: And it is also to

be the Rule of our sincere Obedience, which is the Condition of our Salvation : So that now the Law of Nature (or the Moral Law) is the Law of God as Creator and Redeemer both : For all things are delivered into the hands of Christ, and therefore the Laws. As if the Subjects and Laws of a Nation of pardoned Rebels, should by the King be delivered to his Son as their Governor, having procured their pardon : So that there are no Laws in the World now but the Redeemers Laws. But yet we must still observe a wide difference between his Law of Grace, which is proper to *God-Redeemer* as Redeemer ; and this remnant of the Law of Nature, *which the Redeemer found the sinner under when he redeemed him*, and which was with the sinner delivered up to him, partly still to oblige the sinner to duty, partly to oblige him to punishment, that so he might be a fit subject for the Law of Redemption, whose very nature is to be a *remedying Law*, to dissolve the obligation of the former.

4. God's Laws also are specified, or at least diversified by the different *matter of the sign*. And so some Laws of God consist in his Revelations by the mere *Works of Nature, within us, and without us*, in which we may read much of God's mind ; the invisible things of God being seen in the things that are made, so far as to leave men without excuse. This is now commonly called the *Law of Nature* : Other Laws God hath revealed by Works indeed, but it is *supernatural Works* : And so Christ's Life, Miracles, Death, Resurrection, giving the Spirit, were a real Law to the World that could know them : For they were signs of God's Will *de Debito Credendi*, &c. Other Laws God hath revealed

by word of mouth, others by Inspiration, others by Writing; which are now his principal standing Laws, adjoining to that of Nature (and containing its matter.)

5. God's Laws are divers, according to the divers states of the subject. And so God's first Law was to *innocent Man* in his *Friendship*, and in some felicity. God's *remedying* Law of Grace (yea, and his remnant of the pure Morals) is made to *man factus*. But with this difference; The *Morals as such*, remain to oblige man *qui peccator*, not only *quâ peccator*. But the Law of Grace is to oblige, and to recover a sinner *quâ peccator Redemptus & Restaurandus est*. And as Laws of men are distinguished, some being for defending the *just*, some for punishing the *unjust*; some for *loyal* Subjects, some for those that have been *disloyal*, &c. so may we say of God's Laws. But the differing ends here included are more considerable.

6. So from the *number* of *Parts*, or the several *Rights* constituted, are God's Laws distinguished. Some constitute only the *dueness* of *Duty* or *Penalty*: (as the remnant of the *Law of Nature*, or pure Morals, which lost the adjoynd *Promise*, and so stood alone to *Adam* before the *Promise* was made: I say *alone*, though not without mercy and possibility of remedy, yet without any *Promise* of a remedy revealed.) Other Laws of God have *Precept*, *Promise* and *Threatning*, as is *aforsaid*.

7. Some Laws are of God's own *immediate* enacting, though he may use a *Scribe* to cause the *sign*, or a *Herald* to *promulgate* them, yet no ones *Will* enterposeth to give them a *Being*: Such are the *Laws of Nature and Scripture*. Other Laws of God are

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so his, as that *immediately* they are the *Laws of men*: Such are all Laws of Common-wealths and Churches, which are not against God's special Laws, but according to their general Determinations and Directions; Which are all only as Under-Laws, to be made and altered *pro re nata*; which it was not fit should be determined a-like to all Ages and Nations by one universal, standing Law; nor yet did God think fit to be called down to every alteration, so as to be the visible Governour of each Church and Commonwealth: And therefore he hath entrusted a certain Legislative power for such under-Laws in the hand of his Officers; and what they do, according to his Commission, he owneth and maketh it his own Laws; and so commandeth us in the Fifth Commandment to obey them.

8. Lastly, God's Laws are much differenced from the *manner* of the *Sanction*. And so the *Threatning* of his first Law, though it *shewed no remedy*, yet it *excluded not all possibility* of remedy nor was a *peremptory undissolvable* Obligation: Much less is the *remaining* part of it so now, when the Covenant of Grace is made. But the *Threatning* of the *Law of Grace*, to the *final non-performers* of the *Conditions* of that Covenant, is a *peremptory Threatning*, and its Obligation is *remediless and undissolvable*. This is because God hath adjoynd to it a *Prediction*, that there shall be no more Sacrifice for sin, nor remedy, nor escape. Thus much of the several Specifications or Distributions of God's Laws.

• Here note these two things:

1. That I have not instanced all this while, in the Law of the Jews Church or Common-wealth as

such,

such, because the Explication of it hath such difficulties, that cannot thus *obiter* and cursorily be opened.

2. From what is said it may appear, that the first and most eminent distribution of God's Laws, as standing at the greatest difference, is between that made to *Adam in Innocency*, and that made by the *Redeemer for our Recovery*. For in almost all the forementioned respects are they differenced, as I have shewed already. And the second most eminent distribution of God's universal Laws, is into the remnant of the *Law of Nature*, Creation, or pure Morals, as now put into the hand of the Redeemer; and the proper *Law of the Redeemer* being *Lex remedians*, a Law of Grace.

Note also, That because the *Covenants* or *Promissory* part is the *principal* part of *this Law*, it being purposely a *remedying Law*, an Act of Oblivion, therefore it is more commonly called the *Covenant* than the *Law*, and more commonly and properly called the *Promise* than the *Covenant*; and frequently also (or sometime) a *Testament* (though some deny it;) and oft a *Constitution*, *Disposition*, *Ordination*, which is a *Law*, and oft and properly also called a *Law*. But the Law of *Works* with *Adam*, was principally contained in the *Precept* and *Commination*; insomuch, as it seemeth a very hard Controversie with some, Whether there were *any Covenant* or *Promise* at all or no. There is none found written; unless implied in the Threat; and that is hard to be concluded, seing every threat of death implieth not a promise of everlasting life: And whether it were contained in *nature* or *no*, is hard to say.

Parvus in Proem. ad Comment. in Rom. denieth that there is *any Covenant of Nature*, but only of *Grace*; and saith, *God cannot naturally be obliged to the Creature*. Others think, that though in point of *Commulative Justice*, he could not, yet as *Rector ob fines Regiminis secundum Justitiam distributivam*, he was *quasi obligatus*, to reward man perfectly obeying, though *how far* they dare not say. These things are left very dark, or at least, we see little of them. But (though it be probable by some passages in the Gospel, and somewhat in Reason, that *Adam* had a *Promise* not only of continuing in that felicity, but of a *greater*; yet) I never read, to my remembrance, the name of *Covenant* or *Promise* used of that Law to *Adam*.

The third most observable distribution of God's Laws, is between the Law given by *Moses* to the *Church and Common-wealth* of the Jews, and the *Promise or Law of Grace* by *Jesus Christ*. The differences I will not now adventure on; only I shall say these three things: 1. That one was but particular to one people, the other universal: 2. That among the Jews, this was by an excellency called *the Law*, so that they in a manner appropriated that term to it, as if they knew no other Law. 3. That therefore in *Paul's Epistles* it is this *Judicial Law* that is commonly called [*The Law*,] and which he disputeth against directly and expressly in the Doctrine of *Justification*, and whose *Abrogation* he so contends for, and which he sets against the Law of Faith, and the *Grace and Truth* that came by *Jesus Christ*. If this be not observed, the Scripture, especially *Paul's Epistles*, will not be understood.

The fourth most observable difference between God's Laws, is between the *Law of Grace*, or the *Promise* as before *Christ*, and the same as after *Christ*. This difference, though very great, yet is *mostly* but accidental in the Promulgation. At first it was revealed more obscurely, and after more clearly: At first eminently to *one Nation*, and after *universally* to the *Catholick Church* (and for the gathering of it first:) So that the term [*Gospel*] is appropriate to that Publication, which was *after Christ*; and the former called only the *Promise*: Yet *some* difference more than *accidental* here is between these two: For,

1. They *before Christ*, were bound to believe only in a *Messiah* in general; we are bound to believe that *Jesus Christ is he*, or we shall die in our sins: They were to believe in him as *to come*; we, as *come already*: A more general dark Belief would save them; it was not so necessary to Salvation to know his *Death*, and *Resurrection*, and *Ascension*, and *coming again to Judgment*; (for sure the Disciples were in a state of Salvation, when they knew not these:) But now all these are necessary to Salvation to be known.
2. The *manner* of their *Obedience* to the Redeemer, was not then the same as now: Then they must shew sincere Obedience partly in observing the *Jewish Law*; but now not so: Nay, we have Sacraments newly instituted, and Churches otherwise ordered, &c.
3. More of the Spirit and Grace was poured out after Christ than before; in so much, as, that eminent degree hath the name of [*the Spirit*] oft appropriated to it: And so it is said, the Disciples had not yet received the Spirit, because Christ was not yet glorified: And it is called the Spirit of Promise, that is the promised Spirit.

Spirit: So mach for the Distribution of God's Laws.

Prop. 12. The nature or use of a Law, is to be the rule of our actions, and of God's Judgment: *Regula actionum Moralium, & norma iudicii*, because it constituteth what is due both from us, and to us.

Prop. 13. Whatever Law therefore is in force for us to live by, we must necessarily be judged by it: And whatever Law we are judged by, we must either be justified or condemned by: For judging is the genus, which existeth not but in these species of Absolution and Condemnation.

Prop. 14. To justify or condemn a man according to the Law, as the rule of Judgment is to judge that the reward is due, or not due; or the punishment due, or not due to him, according to the tenor of that Law; that is, that he is guilty, or not guilty, when he is charged with a fault, and to have no right to the reward, or to be liable to the penalty, because of his fault.

Prop. 15. To be guiltless, is to be just in *sensu forensi* against these Accusations: To be one, 1. That is faultless; 2. Or to whom the benefit or reward is due, or to whom the penalty is not due according to that Law; this is to be just.

Prop. 16. He that is thus just, is therefore justified, because he is just: For the *justitia Cause, & ita persona quoad hanc causam*, is it which is to be enquired

enquir'd after as the business of the day: And it is the Office of the just *Judg,* to justify the just *quod talis*, because they are just; and condemn the unjust, because they are unjust. For to justify, is but to sentence him just; that is, just, because he is just. It is therefore impossible for any man to have *justitiam causae*, a just Cause, or Righteousness of his Cause at God's Bar, and yet not to be justified by it.

Prop. 17. Yet that which is the cause of Justification in *sensu forensi*, is not always a proper cause in a Physical sense; but sometime only an Antecedent, or *Dispositio materia*, or *Causa sine qua non*: The Cause that is to be tried.

Prop. 18. Though mediately (*quod ad ream culpae*) it be the Precept that will be the rule to judge men just or unjust by, yet ultimately it is the penal or *premiant* act of the Law, the Promise or the Threatning, which is it that concludeth men just or unjust, and is the immediate rule of justifying or condemning them, and not the Precept or Prohibition. These do but determine *de Debito Officii*, or what was or shall be due from us to God; but the final business of the Judgment, is to determine what is due from God to us: And this is constituted in the Promise and the Threatning only.

Prop. 19. It is therefore the Condition of that Promise or Threatning, that will be the very thing by which we must be tried: (For the Condition is part of the Promise which is conditional.) And the Question of the day will be, *Whether we did perform that Condition of the Promise or not?* and so, Whether

Whether the *Condition* of the Threatning be found upon us or not.

Prop. 20. That which is our performance of the Condition of the Promise, and not committing the Condition of the Threat, is therefore our *Material Righteousness*, by which we are justified in that Judgment against the Accusation of non-performance.

Prop. 21. As there was a *Two-fold Law* entire, consisting of Precepts, Threatning, and Promise, (or at least the two first, by the consent of all, were in the First Law) made upon a double ground of Legislation, to a different End, a different Subject, &c. so is there a *Two-fold Judgment*, and so a *Two-fold Justification* and *Condemnation*: One by God as *Reclor*, according to the pure *Law of Works*, as *Creator*: The other by God in *Christ* as *Redeemer* and *Reclor* of the *Redeemed World*, upon the terms, and by the *Law of Grace*. The Judgment of God-Creator, according to the *Law of Works*, hath two parts and seasons, according as that Law doth much differ as it stood entirely in Innocency, and without Remedy, till the promise of Grace; and as it stands in part, and with that Redeeming Promise since.

1. The first Judgment that God held, was after the Fall of *Adams*, when as *Creator* according to that first Law, he sat upon the Offendors, and passed the *Sentence of Condemnation on all Mankind*: but before the *Execution*, yea even in the Judgment, the *Mediator* as it were *interposing*; that is, God in mercy resolving upon, and promising a way for

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the rescuing of the Offendor by the Satisfaction of his Justice; he look'd upon that Satisfaction and Sacrifice as *in esse morali*; and upon consideration of it as future, he pass'd a Sentence of *Conditional Absolution* and *Pardon*, in a *Promise* of the *Messias* to bruise the Serpent. But this was but somewhat obscurely done: Hereupon he prescribed typifying Bloody Sacrifices as the Conditions in part, and as further teaching intimations of the promised Sacrifice. He accepted the Bloody Sacrifice of *Abel* sincerely offered in Faith; and he rejected the Unbloody Sacrifice of *Cain* offered without Faith and sincerity; and told him, [*If thou do well, (that is, according to the New-Law also) shalt thou not be accepted? (viz. through the promised Seed and Sacrifice); but if thou do ill, sin lieth at the door*]: expounding the Covenant of Grace more fully, as being *Conditional*, and *Faith* and *sincere Obedience* being the *Conditions*: which it is most likely God fullier expounded then to the Patriarks, than is left written. This Covenant God yet made plainer to *Noah*, and yet much plainer to *Abraham*, and to the *Israelites* in Types; and yet much plainer by the Prophets, especially *David* and *Isaiab*. Thus God did first, by his own actual Sentence or Promise, and then by the same revealed fullier by Prophets and Laws, *conditionally justify* the fallen World, and *absolve* them from their guilt.

But because the Sacrifice offered, and Satisfaction performed, was more than the same as merely promised and undertaken; therefore God reserved the fuller Declaration of that *Absolution*, which is the Fruit of it, till the *Messiah* should come. And then God did again more fully pronounce the Sentence of

of *Conditional Absolution*, twice, or two ways: First, He did by a Voice from Heaven pronounce, [*This is my Beloved Son, in whom I am well-pleas'd, hear ye him*] ; *q. d.* [According to his undertaking he is Incarnate, and is now satisfying my Justice, and doth all that I require at his hands for Man's Redemption. This is he in whom my Wrath is appeas'd to the World, (not absolutely to acquit them; but) so far that if they will *Hear him*, they shall live]. Next this, The Lord Jesus himself having taken fuller possession of his Dominion and Empire, doth most clearly publish the New-Law of Grace : That, [*Whoever doth Repent and Believe, shall be pardon'd and sav'd, &c.*] This Law is an *Act of Pardon* : And being so oft spoken by God himself, and now by Christ in the flesh, it is equivalent to a *General Sentence of Judgment*. Not as Absolutely and Actually pardoning *particular Sinners* : for so it is but a Law of Grace, or a Promise of 'it on Condition : But as it is the solemn Pronunciation of a General and *Conditional Absolution* to all Mankind, so it is a kind of Sentence, or equivalent thereto. And thus God the Father as *Reclor*, according to the Law of Works, hath himself, by an Act of Grace, *Justified Conditionally* the *fore-condemned World*. And this *Conditional Justification* is not to be sleighted, because but *Conditional*, and because that many afterwards perish : For it is a *pure free Gift* ; and the Condition is but the *accepting of the Gift according to its Nature, viz. Christ and Life* : And *Acceptance* is so naturally *supposed necessary* in all Gifts, that it is not used to be expressed as a *Civil Condition*, but implied among rational Men ; and the Gift called *Absolute*, (though

indeed so far Conditional); And Refusal and Ingratitude useth to deprive Men of those Gifts which the *Laws* of Men call *Absolute*.

Besides, it belongeth not to *God as Legislator*, to give Men *Hearts* to accept his Gift (but in another Relation): And he gives Christ, and Pardon, and Right to Life, as *Legislator* and *Rektor secundum Leges*, and as *Benefactor* together. And therefore God doth *quantum in se* as *Legislator*, justify all Men.

In the first Justification of the *Father*, or *God-Creator*, (I mean by him *as Judg*), the *sole Condition*, and so the *sole Righteousness* of the *Justified World*, is the *Sacrifice* and *Merit* of the *Lord Jesus Christ*, who is therefore called the *Lord our Righteousness*. No *Act* or *Habit* of Man's, either *Faith* or *Works*, is any *Condition* of this first *Justification*. Thus was *God in Christ reconciling the World unto himself*, not imputing to them their transgressions. Thus have we *Redemption in his Blood*, even the *Remission of sins*: Thus having *purged* (or *made purgation of*) *our sins by himself*, he *ascended and sat at the Right Hand of God*, Heb. 1. 3. Here *Christ the Redeemer* was not the *Judg*, but was judged, and *loco delinquentis & rei*: *God the Father* here was *Judg*, who first *condemned his Son*, as it were; and after *Satisfaction* given, *justified first him as Sponsor*, and then the *World* for his sake. Thus *God forgave those all the Debt*, who yet perish by taking their fellow-Servant by the *Throat*. Remember that we disclaim all Man's *Works* or *Faith*, as not being the least part of, or *Ingredient* in, *This General Conditional Justification of fallen Mankind*, by an *Act of Pardon equivalent to a Sentence*.

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But seeing it was never in the thoughts of the Father or Mediator to make us *Gods*, and exempt us from his Government; therefore a *Lord* we must still have, and therefore a *Law*: and he was pleased by a *Law* to make the *foresaid Justification*, and convey to us our *Right* in Christ and his Benefits. And *this Law* imposeth on us *Duty* to the *Lord-Redeemer*, and constituteth the *Conditions* on which we shall live by him, and so is of use for the Application of his Benefits; and according to this *New-Law* the *Redeemer* that hath bought us, doth *here govern us*; therefore according to *this Law* will he *judg* us. So that the Great Judgment at the Last Day, will be by *Christ as Redeemer*, (and God the Father in and by him) and so by the *Redeemer's Law*.

I will not dare to determine that there will then be no use of the Law of Works as a Rule of Judgment, (but none as the *Only Rule* to any); or that there will be no justifying Men from the Guilt of Death as due, according to the Sentence of that first Law.

But these things I may say, 1. That if there be any *Accusation* of Men *merely as sinners*, and as guilty of Death by the *first Law*, then must there be at Judgment a double *Justification* requisite against a *double Accusation*. One is against the *true Accusation*, that is, we *sinned* against the *Law of Works*, and thereby deserved the *Penalty*. Against this (confessing our sins) we plead, *The blood of Christ procuring us pardon*, and that Pardon as *given* us *conditionally* in the *New-Covenant*. Then comes the *second Justification* to be necessary, in that here we are devolved over to the *New-Covenant*, and to be tryed by the *Redeemer* and his *Law*: and

then the Question is only, Whether we have performed the *Condition* of the *New-Covenant* or not? Against the *false Accusations* [that we have not] we must be justified by our *Actual Performance*, as the *Matter* of our *Righteousness*. This *Justification* is *subordinate* to the former; and by this the former is brought to perfection, and so we are *absolutely justified*.

2. Note also; That the Scripture doth so much suppose our *Antecedent Conditional Justification* by *God-Creator* in the *Blood of Christ*, that it seemeth to describe the *general Judgment*, as if that former were done already, and the latter only or mainly were apt to do, as the *Work* of that *Day*, as the means of making the first *absolute*. For *Christ as Redeemer* shall be the *Judg*; and for *loving or not loving himself* in his *Members*, shall the *Sentence* pass: not upon the mere terms of the *Law of Works*, but for improving or not-improving their *Talents of Grace*, I mean of *Mercy* received from the *Redeemer*. Here is therefore a *Particular Justification* from the *false Charge* of non-performance of the *Gospel-Conditions*, necessary; and also a *General Justification* from the *guilt of all sin* indeed committed, necessary, as the *conjunct Grounds* of the *total and final Universal Absolution*. Which we may, according to the tenor of the *Law*, conceive of as in this order, (and so produceth also the *Justification* in our *Consciences*, according to the *Rule of the same Law*).

First, The great Question is, *Whether the Sinner is to be sent to Heaven or to Hell? Saved or Damned?* The *Accuser* saith, *He is to be damned.* (Here's the *Accusation de sine*).

His first Accusation, as the Reason is, [*Lord, he hath broke thy Law, which saith, The Soul that li-
vesth shall die*]. The Justifier saith, [*I pardoned
all Men for the sake of the Blood of the Redeemer, on
Condition of Faith and Repentance*]. (This part
of the Judgment, that in the Gospel-Description
seemeth to suppose as done).

The next Charge or Accusation is, [*Lord, he
did not truly believe and repent, and therefore hath no
benefit by the Law of Grace : (or else) He added not
sincere Obedience, or did not persevere, and there-
fore hath lost his Right to thy Pardon*]. Against this
we are justified by pleading *Not-guilty* ; that is,
That we did Believe, Repent, Obey sincerely, and
Persevere. Upon which our Judg will determine,
That according to the *Law of Grace* we are *Not-
Guilty* in the Point we are Accused, and conse-
quently that *universally* we are not lyable to Con-
demnation.

By all this it appeareth that *Justification* being
considered ; 1. As opposite to *Accusation* ; 2. As
opposite to *Condemnation* ; That there is a *Two-fold
Accusation*, and consequently a *Two-fold Justificati-
on* opposite thereto, and that there is a *Two-fold
Condemnation* of the wicked *virtually* in Law :
Also that there is one *final Peremptory Sentence* of
Condemnation in Judgment, which shall pass upon
them upon this double Ground. And there is one
final Sentence of Life for the Justification of Belie-
vers in Judgment ; which passeth also on the dou-
ble ground of the foresaid double Justification, as
opposite to *Accusation* : of which the first only is
Justification a Reatu, the second, *Contra Reatum
falsum impactum ; vel quod rei non sumus* : These
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are done in Law at our first Believing, from which time forward there is no Condemnation to them that are in Christ; but before they were in Christ by Faith, there was a Condemnation. Also that though there be *two Laws* that *Condemn*, yet there is but *one* that *Justifieth*; though that one hath a double justifying force, from the forsaide double Accusation; wherefore one is à *Condemnatione Legis veteris*; the other is *ne Condemnemur Lege nova, vel in Judicio per Legem novam*. Which I make all plain thus.

1. The Law of *Works* condemneth Men as *sinners*, (still pardoned).

2. The Law of *Grace* condemneth them further as *such and such sinners in specie*, viz. as *final Rejecters of Christ*.

The first of these the Law of *Grace* remitteth *conditionally before Faith* (to all) *actually*, upon *Believing*. The last is *never remitted*, nor any justified from it.

I shewed before how there may be a double Accusation in Judgment: one true, that we were to be condemned as Sinners: the other false, That we were to be condemned as Unbelievers, Rebels against Christ, or Apostates. We are justified from one by pleading Remission, and from the other by pleading *Not-Guilty*; that is, our *personal Righteousness, in tantum*, so far as that Charge extendeth. This is Justification by *Plea* or *Apologie*, whether by others, or Christ as our Advocate: Upon which, as the Ground, or *Justitia Cause*, follows the final absolute sentential Justification from the main charge (of being lyable to Damnation, and having no right to Salvation) by Christ as *Judg.*

Though it may be said also, That he justifieth in the foresaid subordinate sense, from the particular Accusations, (of being condemnab^le as Sinners, and being Unbelievers, and being Condemnab^le as Unbelievers) as Judg, both as he concludeth of the distinct parts of the Sentence before the sum or whole, and as he concludeth those Parts and Premises in the whole: First, Judging, [*He is not condemnab^le for sin simply as against the Law of Works*]. Next, [*He is not guilty of final non-performance of the Conditions of the Law of Grace; therefore not condemnab^le for that, or by that Law*]: And then, [*Therefore he is not condemnab^le at all, but hath Right to Life*]. That I doubt not but God will make Man capable of a shorter dispatch at that final Judgment, than we use to have at Humane Barrs, and therefore our Pleadings will not be so particular and exp^ress. But yet as they will proceed on these Grounds, so this Order and these Reasons of the Sentence will be made manifest to the World, how short soever it be, and we shall be enabled to see the implied Reason and Order, without particular dilatory Expressions.

By this it appeareth that it is impossible that a Creature can be under any Law, whose Office it is to be the *Rule of Actions* and *Judgment*; but he must be *judged*, and so either *Justified* or *Condemned* by that Law: which is exp^ressed also in Scripture by our being *judged according to our Works*; that is, his performing or not-performing the Conditions of the premiant or penal Act of that Law. And to be *judged according to our Works*, is to be *justified or condemned according to our Works*: which *Works* must needs be *part of the Cause* to be then tried;

tried; and every *Cause* is *Just* or *Unjust*: and the justice of the *Cause*, is the justice of the *Person* as to that *Cause*: and a Man is therefore justified by the *Judg*, because he is *just*, his *Cause* being *just*. And so is it no hard matter for a willing unprejudiced Mind, to see how Works do or do not justify, though perhaps they may differ about the fitness of each others Notions and Expressions hereabouts.

I confess I think that those plain vulgar Christians, that never troubled their heads with the Notions of Divines, about which are most of our Controversies, have as right, if not much righter apprehensions of the Substance of this Doctrine of Justification than most others. And that very Speech, which the *Marrow of Modern Divinity* so blameth, as joyning our *own Righteousness with Christ's*, to make up one entire Righteousness, is yet in it self no unfit Expression, but apt to set forth the very scope of the Gospel; and in the Mouth of a sound Christian it is sound Divinity: I mean these vulgar words, [*We must do our best, and God will help us by his Grace, and forgive us wherein we fail*]: or, [*Christ by his Spirit causeth all the Regenerate to Believe, Repent, and sincerely obey him to the death, and forgiveth all their sins*]. This is plain Doctrine, which any honest Country-man may understand, though never so illiterate; and which is not only enough for Salvation, as to this Point, if soundly believed, but for ought I know, may be more than most Disputers will suffer themselves and others to know quietly, without contradicting it again by their Novelties. And I doubt not, if the word *Justification* be not known, or ever heard, (which

(which yet I am far from desiring) yet while the Doctrine of *Remission of Sin*, and Right to Life, is known and believed, then is the same thing known in other words. And it's not inobservable, that the Apostle's Creed rather useth the term [*Forgiveness of sin*], which poor People better understand, and not the term [*Justification*], about which the Learned have filled the World with needless Quarrels.

Forgiveness of Sin is not the *whole Righteousness*. God never forgiveth *his sin*, that hath *nothing but sin*: He never made a grant of the forgiveness of all sins, without Exceptions, but only of the forgiveness of all upon *condition* of our performing the *Gospel-Conditions*: And the *Condition* is a plain *Exception* of the *non-performance* of it self, out of the Matter of the Pardon. Inherent Personal Righteousness is confessed by all Protestants and Christians. A Righteousness which makes not Righteous, so far, is a palpable Contradiction. To make Righteous, is to justify *Constitutivè*. So far as any Man is *Constituted Just*, God will, 1. Esteem him, and *Accept* him as Just; 2. *Sentence* him Just; 3. And *use* him as Just in Execution. And Christ the Advocate will *maintain* him Just, if there be need or cause.

When the word [*Justification*] is taken only for *Remission of Sin*, and Right to Life, (or *judging* us such as have this) then it is a needless question to ask, Whether it consist materially in any Works or Actions of our own: Faith and Repentance can be but preparatory Conditions of it, and none of the Matter, only Christ's Righteousness meriteth it. If *Justification* be taken for *Making, Esteeming,*

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Esteeming, or Sentencing us Performers of the Gospel-Conditions, then the matter of it is only in our own Hearts and Lives. If *Justification* be taken universally, it comprehendeth both the former. If taken for the final Sentence pronouncing us *non damnandos sed glorificandos*, then it is grounded on the two former, (whereof one is subordinate to the other) as being *Cause duplicis duplex Justitia*.

The Fifth Controversie between us, is; *Whether the New-Law or Covenant have any Penalty constituted by it self, or whether only the Law of Works do constitute penalty?*

To this I need to say no more than I have done already, because his Opinion is grounded on the former, That there is but one Law; which overthrown, this falls with it.

Mr. C's Error lyeth in his confounding *Legem in genere, Cum hac Lege Operum in specie*. A Law in general is a Determination or Constitution Authoritative *de jure*, and obligeth *ad Obedientiam aut ad Pœnam*. But Laws are several ways specified, as is afore declared, and I will not repeat.

The Penalty proper to the New-Law, consisteth in these Particulars following.

1. To have no *part in Christ*, to be no Member of him, not united or espoused to him, is one part of the Penalty, as it is *pœna damni*: Who will say that the Law of Works did threaten this? It would have been to *Adam* but a *Negation*, and no *Privation*, and so no Penalty.

2. The like may be said of the *missing of Justification and Pardon* of all sin; which is a part of

have any proper Penalty? 61

the *pena damni*, which the Law of Works knew not. Before the Law of Grace was enacted, and by Christ's Blood and the Promise, Remission was made possible; yea, conditionally given, it would have been no Penalty, though a misery, not to be forgiven.

3. The like may be said of the denial of *Sanctifying Grace*, and the help of the Spirit to them that quench it.

4. And the hopelessness of their Condition that sin against the Holy Ghost.

5. And the non-liberation from eternal Torments.

6. But especially the *Peremptory Sentence* of Judgment, and Execution according. The Law of Works being violated, the Communication was dispensable on valuable Considerations, and the Obligation to Punishment dissolvable, and the Punishment it self removable: But the New-Law hath affixed a prediction to the Commination, making the said Commination indispenfable, the Obligation undissolvable, and the Punishment certainly everlasting and remediless; not only (as the *first Law*) *providing no Remedy*, but decreeing that *none shall be provided* at all.

But I have mentioned these before, about the diversification of God's Laws, and there also mentioned a real difference in the *Pain of Sense*, between that which is threatned in the Law of Works, and of Grace. But if Mr. C. be resolved to confound these Sinners, and say God hath but *one Law*, looking only at the general nature of a Law, when he should look at the distinct *species*, then there's no Remedy.

6. Our Sixth Controversie is, *Whether the same thing which is the Condition of our Salvation (as Mr. C. confesseth Obedience is) be not also a Condition of our final Sentential Justification, and of our Right to Salvation (though not of our first Right)?* I affirm and he denies.

Our first Right to Salvation is given with our Justification or Pardon, upon our first believing: but our Obedience upon Opportunity is a Condition *non-amittendi*, or without which it shall not continue, nor shall we have ever *Jus in re*. This I proved I think sufficiently in the Postscript of my Papers to Mr. C. but he easily put by all, with the distinction of [*Right to Salvation*] and [*Salvation it self*].

Before I consider his *Exceptions*, I will add this Answer to his Distinction. 1. He yeeldeth the whole Cause in acknowledging, 1. That *Justification* and Right to Salvation have the same Conditions, (which he could not deny). 2. That Obedience is a Condition of Salvation. 3. For his Distinction is *sine differentiâ*; there is no such thing in the World, no nor possible, as a proper *Condition of Salvation*, distinct from a *Condition of Right to it*. First, I hope, with any fair Dealer, I may take it for granted that he doth not equivocate in the word *Condition*, taking it for a mere *Physical Qualification*, called a *Condition* or *Preparation*, in another sense than ours; but that we are still speaking of a *Condition in sensu Civili, Legali, vel Morali*: Not as the Dryness of the Wood, or the Application of it to the Fire, is called a *Condition* of its Burning; nor as the valiant Mind of Souldiers

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is a Condition of their valiant Fighting and Conquering, not imposed by the General, but naturally necessary by way of Qualification or Enablement: but it is a Condition constituted by a Promise, Law, Covenant, or Testament that we are speaking of. 1. I so explained my Mind fully. 2. The subject-Matter of our Dispute will be on no other sensed Condition; so that I may well take it for granted, that we are agreed in this, and that Mr. C. will not seek any Evasion by an Equivocation in this word.

And then the Case is past question; for every Condition is a *Condition of Right*, which I prove thus.

It is a Condition of that which the Promise giveth: But it is Right (to Salvation) which the Promise giveth; Therefore it is a Condition of Right (to Salvation). The Major is past dispute; it being the Condition of a Promise, and a part of that Promise, and its Office, to suspend the efficacy of the Promise or Donative Act. The Minor is as far past dispute with all that know, that the proper product of Laws, Covenants, Promises, &c. is Right or Dueness. The Promise gives nothing else immediately and naturally but Right. As Sanctification, Glorification, Health, Riches, or any benefit not relative; the Promise gives but Right to them, (though it be called a giving the thing it self morally, because God doth infallibly fulfil his Promise): But it is by actual natural Causation that the thing it self must be after given or conveyed. Therefore seeing we speak not of a Condition in a Physical sense, (as Eating is a Condition of Living) but in a moral, or civil, or judiciary

ciary sense; it is past doubt that it's essential to a *Condition* to have a respect to *Right*, and to be *Conditio juris, vel obtinendi, vel retinendi*.

And if the Assertors of the contrary be called to prove their distinction from the Scripture, you should see on what arbitrary Affirmations and Inventions of their own, such Doctrines are built. For instance, when it is promised, *Mark* 16. 16. That, *He that believeth and is baptized, shall be saved*. And *Rom.* 10. *Whosoever shall call on the Name of the Lord shall be saved*. And *Heb.* 5. 9. *He became the Author of Eternal Salvation to all them that obey him*. Prove now by such evidence as should move an impartial Man, that *Believing* only in the first Promise, and such other is *Conditio juris*; and that, [*Calling on the Name of the Lord, and obeying*] are not *Conditiones juris, vel obtinendi, vel retinendi*: That *Faith* only is a Condition in a judiciary sense, and Repentance, Love to God and Obedience are only Physically Conditions, or are Conditions of *Salvation*, but not of *Right* to *Salvation*: Prove that in the same Text, *Joh.* 16. 27. *Faith* is made a Condition of *Right* to God's Love, and Love to Christ is made a Condition of his Love, but not of *Right* to it; [*For the Father himself loveth you, because ye have loved me, and have believed that I came out from God*]. Is here either reason or room for your distinction? [*Because*] is equally added to both, what-ever kind of Condition they are. The Text saith expressly, [*Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City*]. And can you prove that by *Right* here is not meant *Right*?

And

And again observe that *Right to Salvation*, and *Right to Justification at Judgment*, are not, yea, cannot be denied to have the same Conditions: For that which justifieth our *Cause*, will justifie us: But that which proveth our *Right to Salvation*, justifieth our *Cause*: For our *Right to Salvation*, is our *Cause* it self to be then judged.

The Seventh Controversie is, *Whether the words of the Gospel-Promise or Grant, forgiving sin, be properly a Sentence of Absolution by God as Judg? Or rather an Act of Oblivion or Donation of Pardon and Life by God, partly as Benefactor, and partly as Rector, by Law and Guilt? Whether it be a Judicial Sentence only Virtually or Actually?* Mr. C. holdeth, that the words of the Gospel, [He that believeth shall be justified and saved]; are an *actual sentence of God as Judg*: I hold that it is but an *Act of Oblivion or Condonation*, and a *Gift of Life by God as Legislator and Benefactor*, and so but a *Virtual Sentence*.

But first let it be noted, That all this is but a Controversie *de nomine*, and not *de re*. As long as we are agreed what this *Act of Oblivion* is, and what it doth, I take it to be a matter of no great moment, whether it be *de nomine*, to be called a *Sentence of Judgment*, properly or improperly. But my Reasons are these.

1. This Gospel-Act is called by the name of a Law, both in Prophecies, and in the words of the Gospel it self, *Isa. 2. 3.* and *8. 16, 20. & 42. 4. & 51. 4. Mich. 4. 2. Rom. 3. 27. Gal. 6. 2. Heb. 7. 12. Jam. 11. 25. & 2. 8, 12. 1 John 3. 4. Heb. 8. 10, 16.*

2. It is *Norma actionum moralium & norma judicis*: Ergo, it is a Law, 1 *John* 2. 5. *Heb.* 4. 2, 3. *Jam.* 1. 22. *John* 12. 47, 48. & 14. 23. & 15. 7. *John* 5. 22, 23. *Jam.* 2. 12. *Rev.* 20. 12, 13. *Matth.* 25. *Joh.* 3. 16, 18, 19.

3. A Day of Judgment is foretold and described in the Gospel, in which a final Sentence will pass on Men according to this Law. Ergo, &c. The Law and Sentence are not to be confounded: For they are not all one: The *Norma judicis*, according to which Men must be judged, is not the Judgment it self.

4. A Law is an universal Rule, and the sanction Conditional, and it neither justifieth nor condemneth any antecedently, but only after they have kept or broken it; And then it doth it *ut Lex*, and not *ut sententia judicis*; But a *judicial Sentence* is about particular or individual Persons and Cases; and supposeth a Law kept or broken, and supposeth Accusation, (virtual or actual): and also the particular Cause to be judicially decided, is, Whether the Law condemn or absolve the Person (virtually): Therefore the Law and Sentence are no more to be confounded, than a Lawgiver and a Judge.

5. If it be a Sentence of Judgment, it is a Sentence *secundum normam alicujus Legis*; some Law is the Rule of it: But no Law is the Rule of it; Ergo, it is no Sentence of Judgment, properly so called. If any Law be the Rule of it, it is either an *Universal Law made to Mankind*, or a particular Law (as that made to *Noah*, to *Abraham*, to the Jews by *Moses*, &c.) Not the latter: If the former, it must be that called the Law of Nature, and Covenant of Works made to *Adam*, or the
Law

Law or Covenant of Grace made in Christ: Not the first; For to say, [He that believeth shall be saved], is not to Sentence as Judg according to the Law, [In the day that thou sinnest thou shalt die]. Not the latter; for then the Law and the Judgment were all one; and to say, [He that believeth shall be saved], would be all one as to say, [*John* or *Peter* hath right to Salvation according to the Promise, because they are true Believers]. He that is not satisfied with thus much, let him think as he list, for I shall trouble the Reader with no more.

The Eighth Controversie is, *Whether the judgment of Christ upon Believers after this Life, be not properly a justifying Sentence?* I affirm it, and Mr. G. denyeth it, and taketh it to be only a *Declaration of our Justification which we had in this Life.*

Every *judicial Sentence*, is a *Declaration*; but every *Declaration* is not a *judicial Sentence*. This Question therefore is not, *Whether it be a Declaration*, but whether it be not such a *Declaration* as is a *Sentence of the Judg* in Judgment? And if so, *Whether it be not a proper Justification*, (though here also I know, according to his meaning, the Question is but *de nomine*).

1. That is a proper Sentence of Judgment, which is the publick Declaration and Decision of the *Judg*, to put our Right to Salvation out of Controversie, against all Accusers, and to give us our *Jus Judicatum*, by determining of our *Jus Constitutum*; and this as an orderly means to our full possession. But such will be *Christ's Sentence* at

the Last Judgment; *Ergo*, it will be properly a Judicial Sentence.

2. The Scripture doth most exactly describe it as a *proper Judgment*; It calleth it the Act of Christ as Judg; It calleth it a Judgment: It describeth the Cause, the Persons, the Plea, the Evidence, and the Sentence; 1 *Pet.* 4. 5. 2 *Tim.* 4. 1. *Acts* 17. 31. *John* 5. 22, 24, 26, 27. *Rev.* 20. 12, 13. 1 *Cor.* 4. 4. 1 *Pet.* 1. 17. *Luk.* 10. 14. *Heb.* 6. 2. & 9. 27. *Eccles.* 12. 14. & 11. 9. *Rom.* 14. 10. 2 *Cor.* 5. 10. *Matth.* 25. throughout.

2. It is an Article of our Creed, That Christ shall come again to judg the quick and the dead; and among Christians past dispute. And if he judg, he *sentenceth* as Judg. And if he sentence as Judg, it is either a *Sentence* of *Justification*, or of *Condemnation*: All Judgment which is the *genus*, is found in one of these *special Acts*; There is no middle. It is a Judgment of *Condemnation* or of *Justification*. If the *Name* be questioned, I appeal to all Lawyers, all Men that live in Civil Societies, and all Divines; especially Protestants, who maintain against the Papists, that the word *Justifie* is most commonly taken in the New Testament in a *judiciary Sense*, for either the *Sentence* of a Judg, or the Plea of an Advocate at Judgment. I think this Controversie needeth no more words. And if I should here cite an hundred Divines that call this Last Judgment by the name of a *Sentence* of *Justification* or *Condemnation*, I should merit nothing of the Reader, but rebuke for troubling him with unnecessary words.

And

Sentence of Justification. 69

And now having reviewed all that I find remaining Controverted, between this Learned, Reverend and Pious Brother and my self, about the Matter which he thought meet to Animadvert on, (or at least all that is worth the Reader's notice). I am glad that our Differences are brought into so narrow a room; and that it is very doubtful whether every one of them be not only *de nomine*: And I think it but a needless trouble to the Reader, to answer all his numerous Citations out of *Amesius, Piscator, Pareus, Zanchy, Calvin, Davenant, &c.* and such late Divines, which make up the main Body of his Reply; Nor to make so tedious an enquiry, Whether he or I do best understand those Writers Sense: The Controversies themselves being cleared, I have done. And my design is but this:

1. To perswade Divines not to make God's Servants believe that they differ in great and weighty Matters, and so to render them unfit for each others Love and Communion, when they differ but in *Words and Logical Notions*.

2. To perswade Men to suffer their Brethren peaceably to rest in *that Truth*, and those *Expressions* of it, which are found in *Scripture*, and the *Church Universal* for above a *thousand years* rested in, and not make *Humane Notions* seem necessary to our Salvation and Church-Communion: Nor in a siding Humour to set the Phrases of some late honoured Divines, against *Scripture* and the *Universal Church*, and then to make them Engines of destruction, by making them seem needful Truths, which are but new incongruous Notions, which must at last be attacked, to force them to confess that their meaning is the same with that which others long have taught.

POSTSCRIPT.

I Must intreat the Reader, when he judgeth of the Second Case, (about the Interest of Works with Faith, in our Title to Life) to remember, That the Question is not ;

1. About Works of Innocency.
2. Nor Works of the Mosaical Law.
3. Nor Works meriting of God by their worth, in point of Commutative Justice, (or the foresaid governing Legal Justice.)
4. Nor of any Acts of Obedience to Christ as Christ as antecedent to Faith and Justification.
5. Nor of External good Works of Charity, as antecedent to Faith, or to our first Justification.
6. Nor any Works, to which is given the least part of that which is proper to God, to Christ, to the Spirit, to the Promise.

But I must intreat him to see the Case stated in the Preface to my Disputations of Justification, and to remember that those that I oppose do hold ;

1. That Faith it self, as an Act of ours, is part of the Works to be denied as a Means or Condition of our Justification, and so a part of that Subordinate Righteousness, and that we are justified by it only as an Instrument.
2. They say, That he seeks the prohibited Justification by Works, who looketh to be justified by

believing in Christ as Teacher, King, or any Act of Faith besides the receiving his Righteousness.

3. Much more he that thinketh Repentance, Love to Christ, Desire of him, Prayer for Pardon, &c. or any other Act of Man, is a Means or Condition of our Justification or Pardon: To be justified by any such Act but as part of the Condition, is to be justified by Works.

4. Much more to make sincere Obedience the Condition of Continued or Final Justification in Judgment. See the rest of the Controversies in the aforecited Preface and Books. And also in my *Pacification or Catholick Theology*, where this Cause is handled positively and defensively: And he that blameth me for writing so many Books of the same thing, should be one that first considereth how many Books and daily Invectives and Censures of Men that never understood the Cause, have called me to it, and made it necessary. Four or five Divines rose in *Holland*, especially at *Frankera*, (notwithstanding the excellent *Amesius* his better endeavours) who have owned ill Definitions of God's Covenants, and laid the Foundations of Antinomian Libertinism, (especially *Maccovius*, and *Cluto*, and *Cocceius*, and *Cloppenburgius* too much consented) making the Covenant in Constitution to be nothing but Election by Eternal Decree, and the Covenant in Execution, to be the fulfilling or execution of that Decree of Election in all our Mercies; and Justification to be but God's eternal Decree, and Man's Justification in *Conscience*, and before Men, with other such confounding Notions; when verily the better Description of God's King-

Kingdom, Laws, and Covenants should be in our Childrens Catechism ; and should not be unknown to Learned Men ; nor should they thus learnedly possess many honest godly (but not long and throughly studying) Ministers, with such *Notions* which corrupt their *Conceptions*, their *Charity*, their *Sermons*, and their *Converse* as hinderances of Truth, Piety, Love, and Peace.

F I N I S.

A
POSTSCRIPT
 ABOUT
 Mr. **DANVERS'S**
 Last **BOOK.**

When this Book was coming out of the Press, I received another Book of Mr. *Danvers* against Infants Baptism, in which he mentioneth Dr. *Tullies* proving what a *Papist* I am, in his *Justif. Paul.* (with Dr. *Pierces* former Charges) and lamenting that no more yet but *one Dr. Tully* hath come forth to *Encounner me*, Epist. and Pag. 224. The perusal of that Book (with Mr. *Tombs* *short Reflections*) directeth me to say but this instead of any further Confutation.

That it is (as the former) so full of false Allegations set off with the greatest Audacity (even a few Lines of my own about our meeting at Saint *James's* left with the Clerk, grossly falsified) and former falsifications partly justified, and partly past over, and his most passionate Charges ground-

ed. upon Mistakes, and managed by Misreports, sometime of *Words*, sometime of the *Sense*, and sometime of, *Matters of Fact*; in short, it is such a bundle of *Mistake*, *Fierceness* and *Confidence*, that I take it for too *useless* and *unpleasant* a Work to give the World a particular Detection of these Evils. If I had so little to do with my Time as to write it, I suppose that few would find leisure to read it. And I desire no more of the willing Reader, than seriously to peruse my Book (*More Reasons for Infants Church-membership*) with his, and to examine the Authors about whose Words or Sense we differ. Or if any would be Informed at a cheaper rate, he may read Mr. Barrets *Fifty Queries* in two sheets. And if Mr. Tombes revile me, for not transcribing or answering more of his *Great Book*, when I tell the Reader that I suppose him to have the Book before him, and am not bound to transcribe such a Volume already in Print, and that I answer as much as I think needs an Answer, leaving the rest as I found it to the Judgment of each Reader, he may himself take this for a Reply, but I must judge of it as it is.

I find but one thing in the Book that needeth any other Answer, than to peruse what is already Written; And that is about Baptizing Naked: My Book was written 1649. A little before, common uncontrolled Fame was, that not far from us in one place many of them were Baptized naked, reproving the Cloathing way as Antisciptural: I never heard Mr. Tombes deny this Report: I conversed with divers of Mr. Tombes's Church, who denied it not: As never any denied it to me, so I never read one that did deny it to any knowledge: He now tells me Mr.

Fisher,

Fisher, Mr. Haggard, and Mr. Tombes did: Let any Man read Mr. Tombes Answer to me; yea and that Passage by him now cited, and see whether there be a word of denial: Mr. Fisher or Haggard I never saw: Their Books I had seen, but never read two Leaves to my remembrance of Mr. Fishers, though I numbered it with those that were written on that Subject, as well I might; I know his Education and his Friends, and I saw the Great Volume before he turned Quaker; but I thought it enough to read Mr. Tombes and others that wrote before him, but I read not him, nor all Mr. Haggars: If I had, I had not taken them for competent Judges of a fact far from them, and thus three years after: Could they say that no one ever did so? The truth is that three years after, not making my words, as if I had assumed it to be their ordinary practice (as you may read in them) which I never did; nor thought they vehemently deny this: (And such heedless reading occasioneth many of Mr. Danvers Accusations). I never said that no Man ever denied it, for I have not read all that ever was written, nor spoken with all the World: But no Man ever denied it to me, nor did I ever read any that denied it. And in a matter of Fact; if that Fame be not credible, which is of things Late and Near, and not Contradicted by any one of the most interested Persons themselves, no not by Mr. Tombes himself, we must surcease humane Converse: Yet do I not thoud undertake that the same was true, either of those Persons, or such as other Writers beyond Sea have said it off. I saw not any one Baptized by Mr. Tombes or any other in River or elsewhere by Dipping at Age: If you do no such thing,

I am sorry that I believed it, and will recant it. Had I not seen a Quaker go naked through Worcester at the Assizes, and read the Ranters Letters full of Oathes, I could have proved neither of them. And yet I know not where so long after to find my Witnesses: I abhor Slanders, and receiving ill Reports unwarrantably: I well know that this is not their ordinary Practice: The Quakers do not those things now, which many did at the rising of the Sects: and if I could, I would believe they never did them.

2. This Book of Mr. Dancers, with the rest of the same kind, increase my hatred of the Disputing Controversial way of writing, and my trouble that the Cause of the Church and Truth hath so oft put on a necessity to write in a Disputing way, against the Writings of so many Assailants.

3. It increaseth my Grief for the Case of Mankind, yea of well-meaning godly Christians; who are unable to judg of many Controversies agitated, otherwise than by some Glimpses of poor Probability, and the esteem which they have of the Persons which do manage them, and indeed take their Opinions upon trust from those whom they most reverence and value; and yet can so hardly know whom to follow, whilst the grossest Mistakes are set off with as great confidence and holy pretence; as the greatest Truths. O how much should Christians be pined, that must go through so great Temptations!

4. It increaseth my Resolution, had I longer to live, to converse with Men that I would profit, or profit by, either as a Learner hearing what they have to say, without importunate Contradiction, or as a Teacher if they desire to Learn of me: A School way

way may do something to increase Knowledge; but *drenching Men*, and *striving* with them, doth but set them on a fiercer striving against the Truth. And when they that have need of seven and seven years Schooling more, under some clear well studied Teacher, are made Teachers themselves, and then turned loose into the World (as *Sampsons Foxes*) to militate *for and with* their *Ignorance*, what must the Church suffer by such Contenders?

5. It increaseth my dislike of that Sectarian dividing hurtful Zeal, which is described *James* and abateth my wonder at the rage of Partititors; For I see that the same Spirit maketh the same kind of Men, even when they most cry out against Persecutors, and separate furthest from them.

6. It resolveth me more to enquire less after the Answers to Mens Books than I have done it. And I shall hereafter think never the worse of a Mans writings, for bearing that they are answered. For I see it is not only easie for a *Talking Man* to talk on, and to say something for or against any thing, but it is hard for them to do otherwise, evn to hold their *Tongues*, or *Pen*, or *Peace*. And when I change this Mind, I must give the greatest belief to *Women*, that will talk more on to them than the *longest*, and so are like to have the last word, or to them that can raise up militant Heirs and Successors to defende them whom they are dead, and so propagate the Contention. If a sober Consideration of the first and second Writing (yea of *positive Principles*) will not inform me, I shall have little hope to be taught the wiser for all the rest.

7. I am fully satisfied that even good Men are here so far from Perfection, that they must bear

with

with odious faults and injuries in one another, and be habituated to a ready and easie forbearing and forgiving one another. I will not so much as describe or denominate Mr. *Dawvers* Citations of Dr. *Pierce*, to prove my Popery and Crimes, nor his passages about the Wars, and about my Charges, Self-contradictions, and Repentances, lest I do that which savoureth not of Forgiveness: O what need have we all of Divine Forgiveness!

8. I shall yet less believe what any Mans *Opinion* (yea or *Practice*) is by his *Adversaries Sayings, Collections, Citations*, or most vehement *Asseverations*, than ever I have done, though the Reporters pretend to never so much Truth, and pious Zeal.

9. I shall less trust a *confounding ignorant* Reader or Writer, that hath not an accurate *defining and distinguishing* Understanding, and hath not a *measure, exercised, discerning* Knowledge than ever I have done; and especially if he be engaged in a *Self* (which alas, how few parts of the Christian World escape!) For I here (and in many others) see, that you have no way to seem Orthodox with such, but to run quite into the contrary Extream: And if I write against both Extreams, I am taken by such Men as this, but to be *for both and against both*, and to *contradict my self*. When I write against the Persecutors, I am one of the Sectaries, and when I write against the Sectaries, I am of the Persecutors side: If I belie not the Prelatists, I am a Conformist; If I belie not the *Anabaptists, Independants, &c.* I am one of them: If I belie not the Papists, I am a Papist; if I belie not the *Arminians*, I am an *Arminian*; if I belie not the *Calvinists*

vinists, I am with *Pseudo-Tilenus* and his Brother, *purus putus Puritanus*, and one *totum Puritanismum totus spirat* (which *Joseph Allen* too kindly interpreteth): If I be for *lawful Episcopacy*, and *lawful Liturgies* and *Circumstances of Worship*, I am a *temporizing Conformist*: If I be for *no more*, I am an *intollerable Non-Conformist* (at this time forced to part with *House*, and *Goods*, and *Library*, and all save my *Clothes*, and to possess nothing, and yet my *Death* (by six months Imprisonment in the *Common Goal*) is sought after and continually expected, If I be as very a *Fool*, and as little understand my self, and as much contradict my self, as all these *Confounders* and *Men of Violence* would have the *World* believe, it is much to my cost, being hated by them all while I seek but for the *common peace*.

But I have also further learned hence to take up my content in *Gods Approbation*, and (having done my duty, and pitying their own and the Peoples Snares) to make but small account of all the *Reproaches* of all sorts of *Sectaries*; what they will say against me living or dead, I leave to themselves and God, and shall not to please a *Censorious Sect*, or any *Men* whatever, be false to my *Conscience*, and the *Truth*: If the *Cause* I defend be not of *God*, I desire it may fall: If it be, I leave it to *God* how far He will prosper it; and what *Men* shall think or say of me: And I will pray for *Peace* to him that will not hate and revile me for so doing. Farewell.

Septemb. 14.

1675.

F I N I S.

5. 71. v. 22. Carta.

Conc. B. A. de August. 15. 66. 67. 70.

Wootton de Recordis. d. August. 11. 14. 17.

Qualem pro nobis Justitiam
meritis est X3 Imp. p 63.
Justificat. 1. et 2. Cart.
p. 62. 63. 210. 217. 252.
(261.)

Obed. Paris secundaria
Condit. nre Justific.
261. 265.

Nulla Resurrectio ex conseq. Natura
sed saluando p Xum. Consid Animadu nri
Cartwright. p. 25.

