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ON JUSTIFICATION.

Extracted from

ROBERT BARCLAY'S
APOLOGY

FOR THE TRUE CHRISTIAN DIVINITY, AS HELD FORTH
BY THE

SOCIETY OF FRIENDS.

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PROPOSITION VII.

CONCERNING JUSTIFICATION.

As many as resist not this light,* but receive the same, it becomes in them a holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all those other blessed fruits, which are acceptable to God: by which holy birth, to wit, Jesus Christ formed within us, and working his works in us, as we are sanctified, so are we justified in the sight of God, according to the Apostle's words: *But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.* 1 Cor. vi. 11. Therefore it is not by our works wrought in our will, nor yet by good works, considered as of themselves; but by Christ, who is both the Gift and the Giver, and the cause producing the effects in us; who as he hath reconciled us, while we were enemies, doth also in his wisdom save us, and justify us after this manner, as saith the same Apostle elsewhere; *According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost.* Tit. iii. 5.

THE doctrine of justification comes well in order after the discussing of the extent of Christ's death, and of the grace thereby communicated; some of the sharpest contests concerning this, having from thence their rise. Many are the disputes among those called Christians, concerning this point; and indeed, if all were truly minding that which justifieth, there would be less noise about the notions of justification.

* This is an allusion to R. B's. preceding Proposition on Universal and Saving Light, "which lighteth every man that cometh into the world." John i. 9.

First then we renounce all natural power and ability in ourselves, in order to bring us out of our lost and fallen condition, and first nature; and confess, that as of ourselves we are able to do nothing that is good; so neither can we procure remission of sins, or justification, by any act of our own, so as to merit it, or draw it as a debt from God, due unto us; but we acknowledge all to be of, and from his love, which is the original and fundamental cause of our acceptance.

2ndly. God manifested this love towards us, in the sending of his beloved son the Lord Jesus Christ into the world, who gave himself for us an offering and a sacrifice to God, for a sweet smelling savour; and having made peace through the blood of his cross, that he might reconcile us unto himself, and by the eternal Spirit offered himself without spot unto God, and suffered for our sins, the just for the unjust, that he might bring us unto God.

3rdly. So then Christ, by his death and sufferings, hath reconciled us to God, even while we are enemies; that is, he *offers* reconciliation unto us; we are put into a capacity of being reconciled; God is willing to forgive us our iniquities, and to accept us; as is well expressed by the Apostle, 2 Cor. v. 19. *God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath put in us the word of reconciliation.* And therefore the Apostle, in the next verses, intreats them in Christ's stead to be reconciled to God; intimating, that the wrath of God being removed by the obedience of Christ Jesus, he is willing to be reconciled unto them, and ready to remit the sins that are past, if they repent.

We consider then our redemption in a two fold respect or state; both which in their own nature are perfect, though in their application to us, the one is not, nor cannot be, without respect to the other.

The first is, the redemption performed and accomplished by Christ for us, in his crucified body, *without* us: The other is the redemption wrought by Christ *in* us; which no less properly is called and accounted a

redemption than the former. The first then is that whereby a man, as he stands in the fall, is put into a capacity of salvation, and hath conveyed unto him a measure of that power, virtue, spirit, life, and grace, that was in Christ Jesus; which, as the free gift of God, is able to counterbalance, overcome, and root out the evil seed, wherewith we are naturally, as in the fall, leavened.

The second is that, whereby we witness and know this pure and perfect redemption in ourselves, purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favour, and friendship with God. By the first of these two, we that were lost in Adam, plunged into the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and prone to all iniquity, servants and slaves to the power and spirit of darkness, are notwithstanding all this, so far reconciled to God by the death of his Son, while enemies, that we are put into a capacity of salvation; having the glad-tidings of the Gospel of peace offered unto us; and God is reconciled unto us in Christ, calls and invites us to himself; in which respect we understand these Scriptures. *He slew the enmity in himself. He loved us first; seeing us in our blood, he said unto us, Live; he, who did not sin his own self, bare our sins in his own body on the tree; and he died for our sins, the just for the unjust.**

By the second, we witness this capacity brought into act; whereby receiving, and not resisting, the purchase of his death, to wit, the light, spirit, and grace of Christ revealed in us, we witness and possess a real, true, and inward redemption from the power and prevalency of sin; and so come to be truly and really redeemed, justified, and made righteous, and to a sensible union and friendship with God. Thus he died for us, that he might redeem us from all iniquity; and thus

* Eph. ii. 15 : 1 John iv. 10 : Ezek. xvi. 6 : 1 Pet. ii. 22, 24, & iii. 18.

we know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death.* This last follows the first in order, and is a consequence of it, proceeding from it, as an effect from its cause; so as none could have enjoyed the last, without the first had been, (such being the will of God;) so also can none now partake of the first, but as he witnesseth the last: wherefore as to us, they are both causes of our justification: the first the procuring efficient, the other the formal† cause.

4thly. We understand not by this justification by Christ, barely the good works, even wrought by the Spirit of Christ; for they, as Protestants truly affirm, are rather an effect of justification, than the cause of it. But we understand the formation of Christ in us, Christ born and brought forth in us; from which good works as naturally proceed, as fruit from a fruitful tree. It is this inward birth in us, bringing forth righteousness and holiness in us, that doth justify us; which, having removed, and done away the contrary nature and spirit, that did bear rule, and bring condemnation, now is in dominion over all in our hearts. Those then that come to know Christ thus formed in them, do enjoy him wholly and undivided; who is the Lord our righteousness. Jer. xxiii. 6. This is to be clothed with Christ, and to have put him on, whom God therefore truly accounteth righteous and just. Thus then, as I may say, the formal cause of justification is not the works, to speak properly, they being but an effect of it; but this inward birth, this Jesus brought forth in the heart; who is the well-beloved, whom the Father cannot but accept, and all those who thus are sprinkled with the blood of Jesus, and washed with it.

Lastly. Though we place remission of sins in the righteousness and obedience of Christ performed by him in the flesh, as to what pertains to the remote pro-

* Tit. ii. 14. Phil. iii. 10.

† "By substituting *essential* for *formal* (though not strictly synonymous) the meaning of the author might be rendered clearer." J. E. see G. Harrison's Abridgement.]

curing cause; and that we hold ourselves formally justified by Christ Jesus formed and brought forth in us; yet can we not (as some protestants have unwarily done) exclude works from justification. For, though properly we be not justified for them, yet are we justified in them; and they are necessary, even as *causa sine qua non*, i. e. the cause, without which none are justified. For the denying of this, as it is contrary to the scriptures' testimony; so it hath brought a great scandal to the protestant religion, and made many too secure, while they have believed themselves to be justified without good works. And lastly, if we had that notion of good works, which most Protestants have, we could freely agree to make them, not only not necessary, but reject them as hurtful: viz. That the best works, even of the Saints, are defiled and polluted. For though we judge so of the best works performed by man, endeavouring a conformity to the outward law, by his own strength, and in his own will; yet we believe, that such works as naturally proceed from this spiritual birth, and formation of Christ in us, are pure and holy, even as the root from which they come; and therefore God accepts them, justifies us in them, and rewards us for them, of his own free grace. The state of the controversy being thus stated, these following positions do hencefrom arise, in the next place to be proved.

1st. That the obedience, sufferings, and death of Christ is that, by which the soul obtains remission of sins, and is the procuring cause of that grace, by whose inward workings Christ comes to be formed inwardly, and the soul to be made conformable unto him, and so just and justified. And that therefore, in respect of this capacity and offer of grace, God is said to be reconciled; not as if he were actually reconciled, or did actually justify, or account any just, so long as they remain in their sins, really impure and unjust.

2ndly. That it is by this inward birth of Christ in man, that man is made just, and therefore so accounted by God: Wherefore, to be plain, we are thereby, and

not till that be brought forth in us, formally (if we must use that word) justified in the sight of God; because justification is both more properly and frequently in Scripture, taken in its proper signification, for making one just, and not reputed one merely such, and is all one with sanctification.

If God were perfectly reconciled with men, and did esteem them just, while they are actually unjust, and do continue in their sins; then should God have no controversy with them: How comes he then so often to complain, and to expostulate so much throughout the whole scripture with such, as our adversaries confess to be justified, telling them, that their sins separate betwixt him and them? Isaiah lix. 2. For where there is a perfect and full reconciliation, there is no separation. Yea, from this doctrine it necessarily follows, either that such, for whom Christ died, and whom he hath thus reconciled, never sin; or that, when they do so, they are still reconciled, and their sins make not the least separation from God; yea, that they are justified in their sins. From whence also would follow this abominable consequence, that the good works and greatest sins of such are alike in the sight of God; seeing neither the one serves to justify them, nor the other to break their reconciliation; which occasions great security, and opens a door to every lewd practice.

This would make void the whole practical doctrine of the gospel, and make faith itself needless. For if faith and repentance, and the other conditions called for throughout the gospel, be a qualification upon our part necessary to be performed; then, before this be performed by us, we are either fully reconciled to God, or but in a capacity of being reconciled to God, he being ready to reconcile and justify us, as these conditions are performed; which latter, if granted, is according to the truth we profess.

Indeed there is not any solid solving of this, but by acknowledging according to the truth, that Christ by his death removed the wrath of God, so far as to obtain remission of sins for as many as receive that grace and

light, that he communicates unto them, and hath purchased for them by his blood: which, as they believe in, they come to know remission of sins past, and power to save them from sin, and to wipe it away, so often as they may fall into it by unwatchfulness or weakness, if applying themselves to this grace, they truly repent. For to as many as receive him, he gives power to become the sons of God: so none are sons, none are justified, none reconciled, until they thus receive him in that little seed in their hearts. And life eternal is offered to those, who by patient continuance in well-doing, seek for glory, honour, and immortality. For if the righteous man depart from his righteousness, his righteousness shall be remembered no more. And therefore on the other part, none are longer sons of God, and justified, than they patiently continue in righteousness and well-doing.

One of the common objections against this truth, is drawn from that saying of the Apostle before-mentioned, 2 Cor. v. 18, 19. *God hath reconciled us to himself by Jesus Christ: God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.*

From hence they seek to infer, that Christ fully perfected the work of reconciliation, while he was on earth.

I answer; if by reconciliation be understood the removing of wrath, and the purchase of that grace, by which we may come to be reconciled, we agree to it; but that that place speaks no more, appears from the place itself: for when the Apostle speaks in the perfect time, saying, he hath reconciled us, he speaks of himself and the saints; who having received the grace of God purchased by Christ, were through faith in him actually reconciled. But as to the world, he saith reconciling, not reconciled; which reconciling, though it denotes a time somewhat past; yet it is by the imperfect time, denoting, that the thing begun was not perfected. For this work Christ began towards all, in the days of his flesh, yea, and long before; for he was the

Mediator from the beginning, and the Lamb slain from the foundation of the world: but in his flesh, after he had perfectly fulfilled the law, and the righteousness thereof, and rent the vail, and made way for the more clear and universal revelation of the gospel to all, both Jew and Gentile; he gave up himself a most satisfactory sacrifice for sin; which becomes effectual to as many as receive him in his inward appearance, in his light in the heart. Again, this very place showeth, that no other reconciliation is intended, but the opening of a door of mercy, upon God's part, and a removing of wrath for sins that are past; so as men, notwithstanding their sins, are stated in a capacity of salvation: for the Apostle, in the following verse, saith, *Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.* For if their reconciliation had already been perfectly accomplished, what need any intreating then to be reconciled? Ambassadors are not sent after a peace already perfected, and reconciliation made, to intreat for a reconciliation; for that implies a manifest contradiction.

They also object, verse 21, of the same chapter: *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*

From whence they argue; that as our sin is imputed to Christ, who had no sin; so Christ's righteousness is imputed to us, without our being righteous.

But this interpretation is easily rejected; for though Christ bare our sins, and suffered for us, and was among men, accounted a sinner, and numbered among transgressors; yet that God reputed him a sinner, is no where proved. For it is said, *he was found before him, holy, harmless, and undefiled, neither was there found any guile in his mouth.* That we deserved these things, and much more for our sins, which he endured in obedience to the Father, and according to his counsel, is true; but that ever God reputed him a sinner is denied: neither did he ever die, that we should be re-

puted righteous ; though no more really such, than he was a sinner (as hereafter appears.) For indeed, if this argument hold, it might be stretched to that length, as to become very pleasing to wicked men, that love to abide in their sins. For if we be made righteous, as Christ was made a sinner, merely by imputation, then as there was no sin, not in the least in Christ ; so it would follow, that there needed no more righteousness, no more holiness, no more inward sanctification in us, than there was sin in him. So then, by his being made sin for us, must be understood, his suffering for our sins, that we might be made partakers of the grace purchased by him ; by the workings whereof we are made the righteousness of God in him. For that the Apostle understood here a being made really righteous, and not merely a being reputed such, appears by what follows, seeing in verse 14, 15, 16, of the following chapter, he argues largely against any supposed agreement of light and darkness, righteousness and unrighteousness ; which must needs be admitted, if men are to be reckoned ingrafted in Christ, and real members of him, merely by an imputative righteousness, wholly without them, while they themselves are actually unrighteous. And indeed, it may be thought strange, how some men have made this so fundamental an article of their faith, which is so contrary to the whole strain of the gospel ; a thing which Christ in none of all his sermons and gracious speeches ever willed any to rely upon ; always recommending to us works, as instrumental in our justification. And the more it is to be admired at, because that sentence or term (so frequently in their mouths, and so often pressed by them, as the very basis of their hope and confidence) to wit, the imputed righteousness of Christ, is not to be found in all the Bible ; at least as to my observation.

The thing now to be proved is, that by Christ Jesus formed in us, we are justified, or made just. Let it be marked, I use justification in this sense upon this occasion.

1st. Then, I prove this by that of the Apostle Paul, 1 Cor. vi. 11. *And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.* 1st. This justified here understood, must needs be a being really made just, and not a being merely imputed such; else sanctified and washed might be reputed a being esteemed so, and not a being really so; and then it quite overturns the whole intent of the context. For the Apostle showing them in the preceding verses, how the unrighteous cannot inherit the kingdom of God; and descending to the several species of wickedness, subsumes, that they were sometimes such, but now are not any more such. Wherefore, as they are now washed and sanctified, so are they justified; for if this justification were not real, then it might be alleged, that the Corinthians had not forsaken these evils, but though they still continued in them, were notwithstanding justified; which as in itself it is most absurd, so it very clearly overturneth the very import and intent of the place; as if the Corinthians turning Christians had not wrought any real change in them; but had only been a belief of some barren notions, which had wrought no alteration in their affections, will, or manner of life. For my own part, I neither see anything, nor could ever yet hear or read anything, that with any colour of reason did evince justified, in this place, to be understood any other ways than in its own proper and genuine interpretation of being made just. None are said to be sanctified, that are really unholy, while they are such; neither can any be truly said to be justified, while they actually remain unjust. The verb *justify* hath, in a metaphorical and figurative sense, been otherwise taken,—to wit, in a *law* sense; as when a man really guilty of a crime is freed from the punishment of his sin, he is said to be *justified*—that is, put in the place as if he were *just*. For this use of the word hath proceeded from that true supposition—*That none ought to be acquitted but the Innocent.* Hence also that manner

of speaking, I will *justify* such a man; or I will *justify* this or that, is used from the supposition that the person and thing is really justifiable: and where there is an error and abuse in the matter, so far there is also in the expression.

Now is it not strange, that men should be so facile in a matter of so great concernment, as to build the stress of their acceptance with God, upon a mere borrowed and metaphorical signification, to the excluding, or at least esteeming that not necessary without which the scripture saith expressly, *no man shall ever see God?* For if holiness be requisite and necessary, of which this is said, then must good works also; unless our adversaries can show us a holy man without good works. Where it is often asserted in the Epistle to the Romans and Galatians, that a man cannot be justified by the law of Moses, nor by the works of the law, there is no absurdity nor danger in understanding it, according to its own proper signification, to wit, that a man cannot be made just by the law of Moses; seeing this so well agrees with that saying of the same Apostle, that *the law makes nothing perfect*. And also where it is said, *We are justified by faith*, it may be very well understood of being made just; seeing it is also said, that *faith purifies the heart*; and no doubt the pure in heart are just; and the just live by faith. Again, where it is said, *We are justified by grace, we are justified by Christ, we are justified by the Spirit*, it is no ways absurd to understand it of being made just, seeing by his spirit and grace he doth make men just. But to understand it universally the other way, merely for acceptance and imputation, would infer great absurdities, as may be proved at large; but because I judged it would be acknowledged, I forbear at present for brevity's sake. But further, in the most weighty places, where this word justify is used in Scripture, with an immediate relation to the doctrine of justification, our adversaries must needs acknowledge it to be understood of making just, and not barely in the legal acceptance: as first,

in that of I Cor. vi. 11. *But ye are washed, but ye are sanctified, but ye are justified.* As I before have proved; which also many Protestants are forced to acknowledge.

Having thus sufficiently proved, that by justification is to be understood, a really being made righteous, I do boldly affirm, and that not only from a notional knowledge, but from a real, inward, experimental feeling of the thing, that the immediate, nearest, or formal cause (if we must, in condescendence to some, use this word) of a man's justification in the sight of God, is, the revelation of Jesus Christ in the soul, changing, altering and renewing the mind, by whom (even the author of this inward work) thus formed and revealed, we are truly justified and accepted in the sight of God.

That it is by this revelation of Jesus Christ, and the new creation in us, that we are justified, doth evidently appear from that excellent saying of the Apostle, included in the proposition itself, Tit. iii. 5. *According to his mercy he hath saved us, by the washing of regeneration, and renewing of the Holy Ghost, &c.* Now that, whereby we are saved, that we are also no doubt justified by; which words are in this respect synonymous. Here the Apostle clearly ascribes the immediate cause of justification to this inward work of regeneration, which is Jesus Christ revealed in the soul, as being that, which formally states us in a capacity of being reconciled with God; the washing or regeneration, being that inward power and virtue, whereby the soul is cleansed, and clothed with the righteousness of Christ, so as to be made fit to appear before God.

This doctrine is manifest from 2 Cor. xiii. 5. *Examine your own selves, whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?* First. It appears here how earnest the Apostle was, that they should know Christ in them; so that he presses this exhortation upon them, and in-
 mates it three times. Secondly, He makes the cause

of reprobation, or not-justification, the want of Christ thus revealed and known in the soul; whereby, it necessarily follows, by the rule of contraries, where the parity is alike (as in this case it is evident) that, where Christ is inwardly known, there the persons subjected to him are approved and justified. For there can be nothing more plain than this, that if we must know Christ in us, except we be reprobates, or unjustified persons; if we know him in us, we are not reprobates, and consequently justified ones. Like unto this is that other saying of the same Apostle, Gal. iv. 19. *My little children, of whom I travail in birth again, until Christ be formed in you;* and therefore the Apostle terms this, *Christ within, the hope of glory.* Col. i. 27, 28. Now that which is the hope of glory, can be no other, than that which we immediately and most nearly rely upon for our justification, and that whereby we are really and truly made just. And as we do not hereby deny, but the original and fundamental cause of our justification, is the love of God manifested in the appearance of Jesus Christ in the flesh; who by his life, death, sufferings and obedience, made a way for our reconciliation, and became a sacrifice for the remission of sins that are past, and purchased unto us this seed and grace, from which this birth arises, and in which Jesus Christ is inwardly received, formed, and brought forth in us, in his own pure and holy image of righteousness; by which our souls live unto God, and are clothed with him, and have put him on, even as the Scripture speaks, Eph. iv. 23, 24. Gal. iii. 27. We stand justified and saved in and by him, and by his spirit and grace. Rom. iii. 24. 1 Cor. vi. 11. Tit. iii. 7. So again, reciprocally, we are hereby made partakers of the fulness of his merits, and his cleansing blood is near, to wash away every sin and infirmity, and to heal all our backslidings, as often as we turn towards him by unfeigned repentance, and become renewed by his Spirit. Those then, that find him thus raised, and ruling in them, have a true ground of hope to believe, that they are justified by his blood.

But let not any deceive themselves, so as to foster themselves in a vain hope and confidence ; that by the death and sufferings of Christ they are justified, so long as sin lies at their door ; Gen. iv. 7 ; iniquity prevails ; and they remain yet unrenewed and unregenerate ; lest it be said unto them, *I know you not.* Let that saying of Christ be remembered, *Not every one that saith Lord, Lord, shall enter, but he that doth the will of my Father,* Mat. vii. 21. To which let these excellent sayings of the Beloved Disciple be added ; *Little children, let no man deceive you, he that doth righteousness is righteous, even as he is righteous. He that committeth sin is of the Devil ; because if our heart condemn us, God is greater than our heart, and knoweth all things,* 1 John iii. 7, 20.

The next thing proposed to be considered is, concerning the necessity of good works to justification.

But if it be queried, whether we have not said, or will not affirm, that a man is justified by works ?—

I answer : I hope none need, neither ought to take offence, if in this matter we use the plain language of the Holy Scripture, which saith expressly in answer hereunto, James ii. 24. *Ye see then how that by works a man is justified, and not by faith only.* I shall not offer to prove the truth of this saying, since what is said in this chapter by the Apostle is sufficient to convince any man, that will read and believe it ; I shall only from this derive this one argument :—

If no man can be justified without faith, and no faith be living, nor yet available to justification, without works ; then works are necessary to justification.

But the first is true ; therefore also the last.

For this truth is so apparent and evident in the scriptures, that for the proof of it, we might transcribe most of the precepts of the gospel.* I shall instance a

* “ The gospel is not a mere declaration of good things, but *the power of God unto salvation, to every one that believeth.* Romans, i. 16. Though the outward declaration of the gospel be taken sometimes for the gospel, yet it is but figuratively, and by a metonymy. For to speak properly, the gospel is this inward power and life which preacheth glad

few, which of themselves do so clearly assert the thing in question, that they need no commentary, nor farther demonstration. Heb. xii. 14. *Without holiness no man shall see God.* Mat. vii. 21, *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.* John xiii. 7. *If ye know these things, happy are ye if ye do them.* 1 Cor. vii. 19. *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.* Rev. xxii. 14. *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 many more that might be instanced. From all which I thus argue:

If those only can enter into the kingdom, that do the will of the Father; if those be accounted only the wise builders and happy, that do the sayings of Christ; if no observations avail, but only the keeping of the commandments; and if they be blessed, that do the commandments, and thereby have right to the tree of life, and entrance through the gates into the city; then works are absolutely necessary to salvation and justification.

But the first is true; and therefore also the last.

tidings in the hearts of all men, offering salvation unto them, and seeking to redeem them from their iniquities, and therefore, it is said to be preached in every creature under heaven; but there are many thousands of men and women to whom the outward gospel was never preached.

The Apostle opens and illustrates this matter yet more, Romans x. where he declares that the word which he preached (now the word which he preached, and the gospel which he preached, and whereof he was made a minister, is one and the same) is not far off, but nigh in the heart and in the mouth, which done, he frameth as it were the objection of some in our day, verse 14 and 15. *How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?* This he answers in verse 18. *But I say, have they not heard? yes, verily, their sound went into all the earth, and their words unto the ends of the world,* implying that this Divine Preacher had sounded in the ears and hearts of all men, for of the Apostles that saying was not true, neither then nor many hundred years after; yea, for aught we know, there may be yet great and spacious nations and kingdoms that never have heard of Christ nor his Apostles as outwardly. [Vide same Author on Universal and Saving Light.]

The consequence of the antecedent is so clear and evident, that I think no man of sound reason will call for a proof of it.

But they object, that works are not necessary to justification: first, because of that saying of Christ, Luke xvii. 10. *When ye shall have done all these things that are commanded you, say, We are unprofitable servants, &c.*

Answer. As to God, we are indeed unprofitable, for he needeth nothing, neither can we add any thing unto him: but as to ourselves, we are not unprofitable; else it might be said, that it is not profitable for a man to keep God's commandments; which is most absurd, and would contradict Christ's doctrine throughout. Doth not Christ, Matt. v. through all those beatitudes, pronounce men blessed for their purity, for their meekness, for their peaceableness, &c.? And is not then that, for which Christ pronounceth men blessed, profitable unto them? Moreover, Matt. xxv. 21, 23. Doth not Christ pronounce the men good and faithful servants, that improved their talents? Was not their doing of that then profitable unto them? And verse 30, it is said of him that hid his talent, and did not improve it, *Cast ye the unprofitable servant into outer darkness.* If then not improving of the talent made the man unprofitable, and he was therefore cast into outer darkness; it will follow, by the rule of contraries, so far at least, that the improving made the other profitable; seeing, if our adversaries will allow us to believe Christ's words, this is made a reason, and so at least a cause instrumental of their acceptance; *Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.*

2ndly. They object those sayings of the Apostle, where he excludes the deeds of the law from justification; as first, Rom. iii. 20. *Because by the deeds of the law there shall be no flesh justified in his sight.* And verse 28; *therefore we conclude, that a man is justified by faith, without the deeds of the law.*

Answer. We have shown already, what place we give to works, even to the best of works, in justification; and how we ascribe its immediate and formal cause to the worker brought forth in us, but not to the works. But in answer to this objection, I say, there is a great difference betwixt the works of the law, and those of grace, or of the gospel. The first are excluded, the second not, but are necessary. The first are those which are performed in man's own will, and by his strength, in a conformity to the outward law and letter; and therefore are man's own imperfect works, or works of the law, which makes nothing perfect: and to this belong all the ceremonies, purifications, washings, and traditions of the Jews. The second are the works of the spirit of grace in the heart, wrought in conformity to the inward and spiritual law; which works are not wrought in man's will, nor by his power and ability, but in and by the power and spirit of Christ in us, and therefore are pure and perfect in their kind (as shall hereafter be proved) and may be called Christ's works, for that he is the immediate Author and worker of them: such works we affirm absolutely necessary to justification, so that a man cannot be justified without them; and all faith without them is dead and useless, as the Apostle James saith. Now, that such a distinction is to be admitted, and that the works excluded by the Apostle, in the matter of justification, are of the first kind, appears by the whole strain of Paul's Epistle to the Galatians, chap. i, ii, iii, and iv. For after (in chap. iv.) he upbraideth them for their returning unto the observation of days and times, and that (in the beginning of chap. v.) he showeth them their folly, and the evil consequence of adhering to the ceremonies of circumcision; then he adds, verse 6. *for in Christ Jesus neither circumcision nor uncircumcision availeth, but faith, which worketh by love;* and thus he concludes again, chap. vi. verse 15. *For in Christ Jesus neither circumcision availeth, nor uncircumcision, but a new creature.* From which places appeareth that distinction of works before-mentioned,

whereof the one is excluded, the other necessary to justification. For the Apostle showeth here, that circumcision (which word is often used to comprehend the whole ceremonies and legal performances of the Jews) is not necessary, nor doth avail. Here are then the works which are excluded, by which no man is justified; but faith, which worketh by love; but the new creature, this is that which availeth, which is absolutely necessary: for faith, that worketh by love, cannot be without works; for, as it is said in the same 5th chapter, v. 22, *Love is a work of the Spirit*. Also the new creature, if it avail and be necessary, cannot be without works; seeing it is natural for it to bring forth works of righteousness. Again, that the Apostle no ways intends to exclude such good works appears, in that in the same epistle he exhorts the Galatians to them, and holds forth the usefulness and necessity of them, and that very plainly, chap. vi. v. 7, 8, 9. *Be not deceived, saith he, God is not mocked; for whatsoever a man soweth, that shall he also reap: for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary of well-doing, for in due season we shall reap if we faint not.* Doth it not hereby appear, how necessary the Apostle would have the Galatians know that he esteemed good works to be? To wit, not the outward ceremonies and traditions of the law, but the fruits of the Spirit, mentioned a little before; by which spirit he would have them to be led, and walk in those good works: as also, how much he ascribed to these good works, by which he affirms life everlasting is reaped. Now, that cannot be useless to man's justification, which capacitates him to reap so rich a harvest.

But lastly; for a full answer to this objection, and for the establishing of this doctrine of good works, I shall instance another saying of the same Apostle Paul, which our adversaries also in the blindness of their minds make use of against us; to wit, Tit. iii. 5. *Not by works of righteousness, which we have done, but*

according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. It is generally granted by all, that saved is here all one as if it had been said justified. Now there are two kinds of works here mentioned: one, by which we are not saved, that is, not justified; and another, by which we are saved, or justified. The first, the works of righteousness which we have wrought, that is, which we in our first, fallen nature, by our own strength, have wrought, our own legal performances; and therefore may truly and properly be called ours, whatever specious appearances they may seem to have. And that it must needs, and ought to be so understood, doth appear from the other part, by the washing of regeneration, and renewing of the Holy Ghost; seeing regeneration is a work, comprehensive of many good works, even of all those which are called the fruits of the Spirit.

Now, in case it should be objected, that these may also be called ours, because wrought in us, and also by us many times, as instruments,—

I answer; it is far otherwise than the former; for in the first we are yet alive in our own natural state, unrenewed, working of ourselves, seeking to save ourselves, by imitating and endeavouring a conformity to the outward letter of the law; and so wrestling and striving in the carnal mind, that is enmity to God, and in the cursed will not yet subdued. But in this second, we are crucified with Christ, we are become dead with him, have partaken of the fellowship of his sufferings, are made conformable to his death; and our first man, our old man with all his deeds, as well the openly wicked, as the seemingly righteous, our legal endeavours and foolish wrestlings, are all buried and nailed to the cross of Christ; and so it is no more we, but Christ alive in us, the worker in us. So that though it be we in a sense, yet it is according to that of the apostle to the same Galatians, ch. ii. v. 20. *I am crucified, yet nevertheless I live, yet not I, but C*

lieth in me: not I, but the grace of Christ in me. These works are especially to be ascribed to the Spirit of Christ, and the grace of God in us, as being immediately thereby acted and led in them, and enabled to perform them.

3rdly. They object, that no works, yea, not the works of Christ in us, can have place in justification, because nothing that is impure can be useful in it; and all the works wrought in us are impure. For this they allege that saying of the Prophet Isaiah, lxiv. 6, *all our righteousnesses are as filthy rags*; adding this reason, that seeing we are impure, so must our works be; which though good in themselves, yet as performed by us, they receive a tincture of impurity, even as clean water passing through an unclean pipe is defiled.

That no impure works are useful to justification, is confessed; but that all the works wrought in the saints are such is denied. And for answer to this, the former distinction will serve. We confess, that the first sort of works above mentioned are impure; but not the second: because the first are wrought in the unrenewed state, but not the other. And as for that of Isaiah, it must relate to the first kind; for though he saith, *all our righteousnesses are as filthy rags*, yet that will not comprehend the righteousness of Christ in us, but only that which we work of and by ourselves. For should we so conclude, then it would follow, that we should throw away all holiness and righteousness; since that which is as filthy rags, ought to be thrown away; yea, it would follow, that all the fruits of the Spirit, mentioned Gal. iv. were as filthy rags: whereas on the contrary, some of the works of the Saints are said to have a sweet savour in the nostrils of the Lord; are said to be an ornament of great price in the sight of God; are said to prevail with him, and to be acceptable to him; which filthy rags cannot be. Yea many famous Protestants have acknowledged, that this place is not therefore so to be understood.

Lastly; it is fit here to say something of the merit and reward of works. We are far from thinking or believing, that man merits anything by his works from God, all being of free grace. Nevertheless we cannot deny, but that God out of his infinite goodness wherewith he hath loved mankind, after he communicates to them his holy grace and spirit, doth, according to his will, recompense and reward the good works of his children: and therefore this merit of congruity or reward, in so far as the scripture is plain and positive for it, we may not deny; neither wholly reject the word, in so far as the scriptures make use of it. For the same Greek *ἀξίον*, which signifies merit, is also in those places where the translators express it worth, or worthy, as Mat. iii. 8. 1 Thess. ii. 12. 2 Thess. i. 5, 11.

G. Vossius, in his Theological Thesis, concerning the merits of good works, saith; "We have not adventured to condemn the word merit wholly, as being that which both many of the antients use, and also the reformed churches have used in their confessions. Now that God judgeth and accepteth men according to their works, is beyond doubt to those that seriously will read and consider these scriptures," Mat. xvi. 27. Rom. ii. 6, 7, 10. 2 Cor. v. 10. James i. 25. Heb. x. 35. 1 Pet. i. 17. Rev. xxii. 12.

And to conclude; let none be so bold as to mock God, supposing themselves justified and accepted in the sight of God, by virtue of Christ's death and sufferings, while they remain unsanctified and unjustified in their own hearts, and polluted in their sins, lest their hope prove that of the hypocrite, which perisheth. Neither let any foolishly imagine that they can by their own works, or by the performance of any ceremonies or traditions, or by the giving of gold or money, or by afflicting their bodies in will-worship and voluntary humility, or foolishly striving to conform their way to the outward letter of

the law, flatter themselves, that they merit before God, or draw a debt upon him, or that any man or men have power to make such kind of things effectual to their justification; lest they be found foolish boasters, and strangers to Christ and his righteousness.

But blessed for ever are they, that having truly had a sense of their own unworthiness and sinfulness, and having seen all their own endeavours and performances fruitless and vain, and beheld their own emptiness, and the vanity of their vain hopes, faith and confidence, while they remained inwardly pricked, pursued and condemned by God's holy witness in their hearts; and so having applied themselves thereto, and suffered his grace to work in them, are become changed and renewed in the spirit of their minds, passed from death to life, and know Jesus arisen in them, working both the will and the deed; and so having put on the Lord Jesus Christ, in effect are clothed with him, and partake of his righteousness and nature; such can draw near to the Lord with boldness, and know their acceptance in and by him; in whom, and in as many as are found in him, the Father is well pleased.

THE END.