

AN
ANTIDOTE
AGAINST ERROUR,

Concerning
JUSTIFICATION

OR,
Arguing
The True Notion of JUSTIFICATION,
and of JUSTIFYING FAITH,
CLEARED

By the light of Scripture, and solid Reason,
from several Mistakes of the words : which Mis-
apprehensions prove the seeds of Dangerous Errours.

By the late Reverend and Learned Divine,
THOMAS GATAKER of Pious Memory.
In a Discourse on *Rom. 3. 28.* too precious to
be buried in Obscurity.

To which is added,
The Way of Truth and Peace :
OR,
A Reconciliation of the holy Apostles, *S. PAUL* and *S. JAMES*,
CONCERNING
Justification { By Faith without works, *Rom. 3. 28.*
By Works, and not by Faith only, *Jam. 2. 21, 24.*

By *Charles Gataker*, Rector of *Hoggesdon* in the County of *Bucks.*
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To the Right Honourable,
CHARLES Earl of *Carnarvon*,
Lord *Dormer*, Viscount *Ascot*, Baron of
Wing, and Master of his Majesties Hawks.

My Lord,



He whole Designe of this Dedication, as to the Ground and End of it, is so clearly transparent to those who know, how Gods Providence hath set me, a weak Labourer in the Lords Vineyard, to work under the shadow of your Lordships protection, that it is a superfluous waste of words and time, to defend the presumption of this Address, which, without mine Apologie, may be reasonably taken for a just expression of my duty. It were moreover an unpardonable trespass against your Lordships quick Apprehension, whose vigorous spirit is active and piercing in the observing of Occurrents, if I should make a tedious Harangue, to discover mine intentions in thus testifying the sense I have, both of the common benefit, which I enjoy together with other sons of the Prophets, who dwell in safety under the sheltring and refreshing shade of your Lord-

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ships Patronage, and also of those peculiar obligations laid upon me by your Lordships singular favour, the repetition whereof in particular were impertinent, but my publick acknowledgement in general is as decent, as my private remembrance of them is perpetually and indispensably requisite. I have onely a minde to wish, that the product of my own Soyl, which I pay as tribute unto your Lordship, were as agreeable for the workmanship to the divine matter which I handle, as the discourse it self is proper, and (as I humbly conceive) suitable to your Lordships pious inclination. For I cannot with silence pass by, what I have seen with huge satisfaction; that as your Lordship hath had a share in *Timothy's* happiness, in *knowing the holy Scriptures from a childe,*

2 Tim. 3.

15. *which are able to make Thee wise unto salvation:* so it hath grown in knowledge, by the advantage of Gods special endowment, a capacious and tenacious Memory. It is also a blessed and pleasing Rarity, that in an Age of men sadly degenerate into Atheism, who endeavour to forget that they are Gods off-spring, and would fain be taken for the Mushrooms of Chance, and are not onely sunk below Beasts in enormous sensuality, but also fallen beyond the apostasie of the Devils in absurd Incredulity, with a perverse ingratitude denying the Lord that bought them, and with a sottish insolencie denying the God that made them; your Lordship in the midst of this corrupt and crooked generation hath continued steadfast and unmoveable in the belief and profession of the general Principles of Religion, upon which

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as a sure Basis all Justice and Civility are founded, and particularly of the Doctrine declared and established by the Church of *England*, with an equal aversion from Atheistical profaneness, and from new-fangled pretensions to Religion.

Some have observed of us Islanders, that we are very apt to vary our Fashions, and have ascribed our Inconstancie to the changeable temper of our Air, and the unstable complexion of our Climate. I wish our Country-men were not as vainly, and that more dangerously fickle in altering the Opinions of their Religion, as they are mutable in the habit and mode of their Apparel. I am sure the fault of this flitting and shifting humour is not chargeable upon the Stars, Skie, Air, or other Elements, which are all the innocent creatures of a good God, and uneffective upon the wills of men. But the shame and misery will light heavie at last upon these unballasted mindes, unstable souls, unwary followers of cunning seducers, or itching affecters of novelty, who delight to wander, but forsake their own mercy, while they trust in lying vanities. To prevent the going astray, or being misled from the way of Truth, and peace of conscience which depends thereon, in one main point of Christian Religion, I have published a Piece of my Father of pious memory, which tho imperfect, because a mortal disease cut off the thred of his meditation first, and shortly after of his life, drawn forth to fourscore years within a few weeks; yet is (as I suppose) a very useful Foundation, on which any Christian exercised in the study of Scripture, may build the same super-structure.

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structure, which the Author would have raised, if God had granted him a little longer use of light.

To this I have subjoyned a short Discourse of mine own compofure, tending to the explication of S. Paul and S. James their doctrine concerning Justification, for the removal of a stone of offence, the seeming contrariety between the blessed Apostles, which some weak Christians have stumbled at, and some scoffing enemies of Christianity have taken up, to cast at the head, and wound (if it were possible) the credit of the Gospel. And I hope that the precious Relick premised will adde weight and value to mine Offering, which I tender in all humility first as a Peace-offering to the Church of God; and I present it to your Lordship as a cluster of that Vineyard, whereof I am an unworthy Dresser: devoutly praying that your Lordships benign influence on the Lords inheritance may be recompensed from on high, with the plentiful distillation of all blessings upon your Lordship, and your Lordships whole Family most worthy of Honour; to which I am resolved, as well as engaged, to remain in all faithful observance,

My Lord,

*Your Honours most devout Orator,
and most humble Servant,*

CHARLES GATAKER.



THE P R E F A C E To the Christian Reader.



Because I stand accountable for the increase of Books when the world seems to be overcharged already with the number and bulk of them, even to the wearying of the Readers flesh and spirit; I desire thee with candour to receive this brief Account of my publication of these ensuing Treatises.

The God of truth and of peace (which two Titles are the most resplendent Gems in the Crown of Gods glorious Attributes) hath commanded us to embrace and maintain with equal love and zeal the Truth and Peace. Since also both these are the Legacies of our blessed Saviour, bequeathed to his Church by his Testament sealed with his blood; certainly every sincere Christian is concerned in both; but the stewards of the mysteries of 2 Cor. 4. 1. God are yet more deeply engaged in the preservation or restoration of both, to their utmost ability. At present, our amazing and distressing thoughts are great for the divisions of Reuben, (to use Judg. 5. 15 the words of Deborah,) and the spiritual flames of dissension which (like the late dreadful Fire in the Citie) devour the strength and beauty of our Church, call for the assistance of all hands to quench them. But as in a Conflagration, while some labour to repress the violence, or stop the course of the spreading Fire, others are employed to guard the Goods, and while they stand with aking hearts for the Calamity, do good service in preserving their neighbours as well as their own Goods from perishing or plunder: so while my Brethren, the blessed sons of peace, are hard at work, in drawing water out of the ever-living spring, the Scripture, which plentifully affords the Word of truth and peace, and applying the same for the allaying of these

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these consuming flames, (whose endeavours for the peace of Jerusalem I pray God to prosper) I have undertaken to preserve and rescue an important Truth concerning Justification, from the attempts made by some to corrupt or obscure this heavenly doctrine. That I might discharge my fidelity in securing the Apostolical doctrine attacked by the Church of England from a dangerous blow offered at it, by raising an Objection out of S. James against S. Paul, and then (because Christians are concerned neither to set, nor to leave the holy Apostles at odds one with another) going about to reconcile them in an unforced way, to the prejudice of Religion it self; I did lately on a just occasion frame a short Discourse for mine own satisfaction, and for the instruction of others. For I conceive myself, tho by many degrees inferior to Timothy, yet in some measure

Tim. 5. to lie under S. Paul's double charge to him, first τὴν πρεσβυτεράδα κληρο
δοῦναι, to keep the precious truth committed to my trust, and then

2. Tim. 2. *what I have been sufficiently taught and assured of, to commit the same unto faithful men, who shall be able to teach others also. Thus*

for I follow Tradition of the faith once delivered to the Saints, tho it be not infallible, unchangeable, and incorruptible, either by the course of nature, or by the promise of grace to any particular Race or Succession of men, yet to be a duty required of Ministers, and a means to propagate the Truth; whether that delivery be transmitted by word of mouth, which is transient, or by writing, which is permanent, as now I transmit what I have received. For I count it a special instance of Gods gracious providence to me, not only that I was born of a Parent eminent for Learning and Piety (the Honour I owe my Father will free me from the guilt of vanity in this modest celebration of his Memory) but also in this, that I was well acquainted with his Doctrine, and particularly in this Head concerning Justification, which he had discussed with a piercing reason, and explicated with a happy perspicuity; not learning to his own un-bent mind, but after an examination of an innumerable variety of Writers on this Argument, making the Language of Scripture in the common sense of the words the Rule of his Judgement and speaking, that he might speak as the oracles of God. By this

1 Pet. 4. *religions obfcuring the form of wholeſome words, he did dif-*
entangle 1. *Truth from many thorny Controversies, which*
have been rife importunately, but agitated with much heat, to the in-
jury of Truth and Peace. In

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In the year of our Lord 1640, April 19. he began in the course of his Ministry to unfold that portion of Scripture, Rom. 3. 28. and in process of time, by Gods assistance accomplished his intended explication of the entire Doctrine concerning Justification, with that accuracy of Method, solidity of Reason, and clearness of expression, which was usual to him in such a weighty Argument, and very satisfactory to his judicious Auditors. The rude draughts of his Meditations he kept by him, and they are yet extant. He was urged often to publish them; but according to his modest declining appearance in publick, he was averse from printing what he had preached with a cheerful freedom of speech. At last, not so much the importunity of friends, as the love of Truth, which he pitied to see not onely opposed by Old Adversaries, but also assaulted by upstart Enemies, and in danger to be smothered in a crowd of new-fangled Errors, quickened him to set upon a new Work, to recollect his loose Papers, to revise his Notes, to new-model his Treatise, and to fit it for the publick benefit of the Church to posterity. But the Lord had measured his task and his time. An Ague, which turned shortly to a violent and mortal Fever, was the messenger that summoned him, and diverted him from communicating his conceptions to the Church, to the resigning of his spirit to God. This Piece, tho unfinished, I cannot well permit to perish in the dust: And I publish it now while I have opportunity, (for I am also hastening to the land of forgetfulness) because I conceive it hugely useful to the advancement and clearing of the Truth, to the determining of many Controversies, which would be easily resolved, if the sense of words, about which men are apt to wrangle, were understood and agreed on, and to the direction of the considering Reader in the way to a good understanding in this Cardinal Point of Christian Religion. For such is igneous vigor, the fiery temper, (as Virgil says) of the beaven-born Soul, that a small hint given to an active nimble minde, is like a spark falling on sulphureous matter, which is sufficient to light a Candle, or to kindle a Fire, for the enlightning and warming the whole house. So this spark of doctrine communicated to receptive understandings, and cherished with Meditation, may prove a happy introduction to a bright and lasting light of Truth. And it may be accounted no small benefit, that the Author, who intended to do more service for the household of faith, did (what his time allowed him)

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him) out of the hard flint strike fire for others to make use of, and Greg. Naz. to improve. But, some will be ready to say, *ἡμεῖς τὸ φιλῶμεν* mine affection blinds and transports me. And tho my over-valuing kindness for this Fragment may be justifiable by my Relation to the Author, yet I am both too nearly interest'd to judge *ἀδελφῶς*, sincerely and impartially, and too meanly qualif'd, to sway other mens judgments by mine estimation. I confess all this, and am so far from presuming that I can any ways add any lustre to my father of pious memory, that I fear, lest this very Work of his be sullied, when it is offer'd to the world by mine hands. I do therefore invite the Reader only by the assurance, that this was a Piece of his last undertaking, and so having set up this Taper, I let it shine by its own light. So much for the former Treatise, to which in good manners I have given the precedence before mine own.

And of the latter I shall say little besides what I have already intimat'd. It was a proud Fancie and Motto of one, who being rais'd from an obscure original, took himself to be the sole Engineer and Artificer of his own Fortune, like Nebuchadnezzar ascribing his estate to his own Wit and Power for the erecting it, and therefore gave for his Devise in a Shield, a Spider in the center of a curious Web spun out of his own bowels, with this word, *Mihi soli debeo*, insinuating that he was indebted to none but himself. I am very far from the arrogancie and ambition of being deemed *αὐτοδίδακτος*, or to have drawn out my little knowledge by my mine own sole industry. Tho I acknowledge God to be the fountain of wisdom, as he is the Father of lights, and therefore I desire to be taught of God; yet it will not misbecome me to acknowledge that my fathers instruction, in this point especially of Justification, was the Conduit-pipe whereby I have deriv'd what I now profess from the holy Scripture. For upon the Word of God in Scripture, and not upon the Tradition of my Father, (how learned soever, yet not infallible) do I ground my Faith. But as it is a piece of ingenuity to acknowledge by whom we profit in knowledge, so it is in me a duty of filial respect to confess, that I am indebted to my Father alone for that excellent Observation, which was to me *Indictum ore aho*, unheard-of from any other mouth, concerning the different Questions or Cases in S. Paul and S. James, which after him I have now propounded as a fair way to reconcile the holy Apostles. And because

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because this hath not been so fully and generally observ'd, it may now also appear new to others, and on that score suffer contradiction, as Christianity it self at the first appearance was reject'd for novelty, tho (as St. Augustine says of it, and I may say the same of Aug. de ci. this particular) it was *Veritas nova consuetudini, non contra-* ria rationi; it was a Truth new indeed to custom, but not contrary to reason. I desire therefore the Christian Reader to be so just, as to examine the Discourse with sobriety, before he cast it away with scorn; and to be so civil, as to give me leave in an Age too ambitious of latitude and liberty, to enjoy my desired freedom of adhering to the Doctrine of the Church of England, and choosing such a way of Reconciliation as preserves the Truth as well as Peace.

But if any being sensible of some reflexion in my Discourse upon his own Opinion, and impatient of controul, grow so forward, as when he is unwilling to be convinced, and unable to convince me of Error, (I mean at least in the main matter of my Discourse) he shall go about to raise dark and groundless suspicions against the Author, and instead of Reasons to destroy his Opinion, cast forth Reproaches to disparage his person; I shall onely say of my Writings; as Ovid did of his Verses,

Judicio poterant candidiore Legi;

they might have been read with a more candid judgement. One Caution more I hope will be taken in good part, That the Reader will not be so disingenuous, as to endeavour to weaken the credit of an Orthodox Doctrine of our Church, which hath no affinity with Secular interests, because it hath been asserted by some, that have sowed the seeds of Sedition and Schism among us; or to blast the reputation of his brother who maintains both the Doctrine and Discipline of the Church of England, *ἰον δωμάτις*, as the Greek Writers speak, with might and main, as occasion requires, because the Schismatics (some, not all) are of the same opinion in this point. It were unjustly done, and would be unkindly taken, if any one that holds some disputable point of Divinity in common with the Jesuites, should for that accidental concurrence in an Opinion, which is out of distance from things of State and Government, be therefore charged as tainted with the poisonous principles of Rebellion and

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Regicide, wherewith the Schools of the Jesuites are deeply infected. And it is yet more unreasonable, that the defence of an important point of Christianity common to men of different Persuasions, be wrested by a Dissenter to breed an ill opinion of the defendant; as if he that defends the Justification of a sinner by Faith onely, must needs be confederate with Rebels and Schismatics, in denying obedience and submission to the Powers sacred in Church and State, which are Gods immediate Ordinances.

But why do I (will some say) surmise that any man can or will be so absurd?

I wish heartily that none were, or be so. But I see too much of this indirect dealing and foul play in the practice of Gladiatory. It is enough, that I would (if possible) prevent the like collateral strokes, when the contending for the Faith exposes me to danger. I will detain my Reader no longer; whom I desire to receive with the right hand, that which is offered with the right hand, and a hearty prayer withal, that God give thee a right understanding in all things.

Thine in the Lord,

CHARLES GATAKER.

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An Antidote against ERRORS, concerning Justification, &c.



He Apostle Paul, the undoubted Auctor of this Epistle, tho he made use of another man, one Tertius, chap. 16. 22. for the engrossing of it, as Jerome did Baruk for the writing out of his Prophecies, Jer. 36. 4. 18. as he saith of himself, and that questionles most trulie, in regard of the rest of his copartners in the Apostleship, that he laboured in the execution of that his Office *more abundantly than they all*, 1 Cor. 15. 10. so in this particular employment of labouring to instruct and edifie the Churches and faithful people, not onely that then were, but that are in being at this day, (for unto us are his writings now also beneficial, as well as they were unto those that then lived, and unto whom they were directed, being intended for a more general good, Chap. 15. 4. 2 Petr. 3. 15.) by writing to them, when he could not be personallie present with them, the same may not without good ground be averred. For we have twice as many more of his Epistles extant at this day, I say not, then of anie one severallie, but then of all his fellow-Apostles joynthlie put together, if that to the *Hebrews* at least be granted to be his, as by most it is deemed. And yet that he wrote more then have come to our hands, it seems evidentlie to appeer. Nor do I speak of those counterfeit ones that have ben thrust out under his name, those to *Seneca*, which Jerome yet attributes too much unto; or that to the *Laodiceans*, which *Stapulensis* hath inserted into the body of *Pauls* Epistles, grounding upon a mistake and mis-interpretation

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tation of the Apostles words, *Coloss.* 2. 16. But of one written to the *Corinthians* before that which we now generallie call the First, himself makes expresse mention, *1 Cor.* 5. 9. which were it now extant, being written to an whole Church for direction of their demeanure in matter of Church-discipline, would no doubt be as Authentical and Canonical, as that to *Philemon*, whether a Minister of the Gospel, or an eminent Christian one-lie, about a private busines, the reception of *Onesimus* his fugitive servant.

Now as this our Apostles Epistles are set before those of the rest, *James, Peter, John* and *Jude*: so this to the *Romans* stands in the front, or the first place of his, so disposed by those, who at first gathered the Epistles, then commonlie had and acknowledged, together into one Volume, and digested them in that order as now we have them, and which we finde to have ben from time to time ever since generally observed. The reason whereof I conceive to have ben, not because it was the first that the Apostle wrote: for as those that gathered together the Sermons of some of the Prophets, so those that compiled the main Body of these Epistles, did not observe that order in marshalling of them wherein they were written; and it is justly deemed from that passage, *Chap.* 15. 25, 26. that this Epistle was written later then some of those that here ensue: nor yet do I conceive it to have gained this precedencie so much, as some other have supposed, in regard of the pre-eminence and soveraigntie of the place to which it was written, being at that time the head-Citie of the whole Romane Empire, and the seat of the Emperors constant residence; but principallie rather in regard of the eminencie and excellencie, yea deep profunditie of the Mysteries of the Gospel, more fullie and largelie therein delivered then in anie other of them, I may boldlie say; what if I should say, in all the rest of them, were they all put together? Ad we may hereunto, that the points herein discussed and debated are pursued and prosecuted with that nervositie of argument and vivacitie of spirit, and the limbs and joynts of the whole discours so aptlie knit together and artificially rivetted into one another, that that noble Italian Earl so much renowned for his varietie of Learning, sharpnes of insight, and

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soundnes of judgement, that he was deemed the Miracle of the Age he lived in, is reported to have said, that all the humane writings of lerned men & great Schollers that ever he had seen and read, seemed to him in comparison of this one our Apostles Master-piece, as he esteemed it, *tanquam scopæ dissolutæ*, as it is in the Proverb, but *as besomes without bands*.

The main Body of the Epistle divides it self into two parts.

The former part is Dogmatical or Doctrinal, spent mostlie in opening, clearing and confirming the Doctrine concerning the Redemption and Salvation of Mankind by Christ. *Chap.* 1--11.

The latter part is Practical or Parenetical, consisting of manie Rules and Directions for the ordering aright of a Christian mans life. *Chap.* 12. *ad finem*.

In handling the Doctrine of mans Redemption and Salvation by Christ, he layeth down and lays open,

I. The principal parts and branches of it: to wit,

1. Justification, whereby we are freed from the guilt of sin, the condemning power of it, and stand reputed as just in Gods sight. *Chap.* 1--5.

2. Sanctification, whereby we are cleansed from the filth, and commanding power of sin, and have the image of God renewed again in us. *Chap.* 6, 7, and part of 8.

3. Adoption, by vertue whereof we have right to the heavenly inheritance. *Chap.* 8. 13--16.

4. Glorification, whereby we are put in full possession and fruition of it. *Chap.* 8. 17. *ad finem*.

II. The original ground and root from whence all this springs and hath its rise, Gods free Election and Predestination to Grace and Glory, obvioullie propounded, *Chap.* 8. 29, 30. purposedlie prosecuted, *Chap.* 9--11.

Now because those former are effects and fruits of these latter, and as the root of a plant, and foundation of a fabrick, ly usually out of sight under ground, but the shoots and branches of the one, and the frame of the edifice with the other rise above ground and offer themselves unto view, so Election and Predestination ly hid of themselves, and cannot be discerned and

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discovered of us concerning our selvs save by their effects and fruits; the Apostle according to the Rule, *a notioribus inchoandum*, he begins with the former, that thereby as by streams issuing and flowing down from a spring we may ascend up to the well-head, or as by tracing the cours and decurs of a river running down into the Sea, we may be directed unto that brimles and bottomles Ocean of Gods goodnes, from whence as they had their first rise, so they ar to return and empte themselves into, his glorie being their ultimate end. Chap. 11. 36.

Again, because the apprehension of guilt and wrath is that which is wont most to affright men; nor can there be anie true peace or sound comfort or ought to a soul, until the discharge thereof be obtained; the Apostle therefore in the first place entreats of that Branch of Justification, whereby men may be freed from and discharged of that guilt; and makes that the first subject-matter of his Discours; having artificiallie linked it to the later end and close of his Salutation; wherein he had (as the manner of Orators is) endeavoured to insinuate himself into the hearts and minds of those to whom he wrote this Epistle, by declaration of his love and affection to them, that the doctrine delivered in it might take the better with them. Chap. 1. vers. 7-15.

Now the onelie means of Justification he affirms to be by Faith in Christ, vers. 16, 17. which to cleer and confirm, he endeavours to shew that all mankind standing of themselves guiltie of sin in Gods sight, are therefore liable to wrath.

This to make good, he divides the whole race of mankind into two ranks, Gentiles and Jews.

1. Concerning the Gentiles he prooves that they ar so, from the light of nature, revelling a Deitie to them, and his wrath against sin; the substance of his Law engraven in their hearts, and the testimonie of their own conscience accusing them of the breach of that Law, so that they carie about with them & within them, both a Law whereby they ar to be tried, so that they can not pretend ignorance, and a witnes, who when time shal come, wil give in such evidence against them, that they shal not be able to plead not guiltie. Chap. 1. 18. to 2. 16.

2. Concerning the Jews, who would casilie yeeld it of the
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Gentiles, but not of themselves, who they deemed might be sufficientlie cleered, either by the works of the Moral, or rites of the Law ceremonial, he proves the self same, from those heinous finnes that the writings of their own Prophets charge them withal, Chap. 2. 17. to 3. 19. And the force of the Apostles argument (not so commonlie observed) seems herein to consist, that if sinne of all sorts were so rise and so rank among that people, who had the greatest light to inform them of the nature and haynousnes of sin, and the strongest means to cōurb and restrain it in them, it must needs argu an universal corruption and depravation of mans nature, and a very sinful disposition in the whole race of mankind.

Hence the Apostle inferres, drawing all that he had before delivered to an hed, that the whole world, consisting, of Gentile and Jew, stands guiltie of sin in Gods sight, Chap. 3. 19. and consequentlie, that no man, be he Jew or Gentile, if he come to be arraigned, as a sinner at Gods Tribunal, and there tried by Gods Law, whither written or inbred, can be justified by his works, vers. 20.

Thus having remooed the wrong means of the Justification of a sinner in Gods sight, he proceedeth to establish the right. And that is by such means onelie as God out of his free favor and grace hath assigned: now the means by God assigned, are the satisfaction to Gods Justice made by Christ with his blood, and Faith on mans part apprehending and relying on him and it. Vers. 21-27.

In prosecution whereof the Apostle layeth down the main causes and means of Mans Justification.

1. The contriving or designing cause, God, vers. 25.
2. The procuring and producing cause, Christ, vers. 24.
3. The purchasing or meritorious cause on Christs part, the ranfome paid, vers. 24. and satisfaction therby made with his blood, vers. 25.
4. The instrumentall cause on mans part apprehending him and it, Faith, vers. 25.
5. The impulsive cause of the thing done in general, Gods free favor and meer mercie, vers. 24.
6. The impulsive cause of doing it in this manner and by these means;

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1. The manifestation of Justice, vers. 26. on Gods part.
2. The exclusion of Gloriation on Mans part, vers. 27.

1 Cor. 1. 29-31.

There followeth lastlie hereupon in the words of my Text the Main and Apostolical Determination of the Principal Point, containing in it the Summe and Substance of all; and that *tanquam à cathedra*, in a Doctoral manner, peremptorie delivered, as by necessarie and irrefragable consecution from the premisses resulting;

We conclude therefore that a man is justified by Faith without the Works of the Law.

In the opening whereof to proceed the more closelie and cleerlie, and to remoov such rubs and scruples as we shall meet with in the way, we shall take into consideration these fower heads;

1. What is ment here by the word *Justified*.
2. What *Faith* it is by which we are said to be *Justified*.
3. How by this *Faith* man is said to be *Justified*.
4. How by *Faith* to be *Justified* without *Works*.

For the first of these, what is here ment by the word *Justifie*; or what it is to *Justifie*, and how the word is here taken, I shal in the first place examine, and endeavor to remoov some senses or meanings of the word given by divers, whom I conceive to be mistaken: and in the next place deliver and endeavor to assert what I take to be the right.

Of those whom herein I conceive to be mistaken, some there are that give the word *Justifie* here a *single*, some that give it a *double* sense.

Of the former sort, to wit, of those that give it a *single* sense there are two *classes* or ranks.

The one is of those, who would have the word *Justifie* here signifie, to *make* reallie, *inherentlie*, *habitualle*, *formallie* just: that which we commonlie according to the usual phrase of Scripture are wont to term, to *sanctifie*, or to *make* holie. For *Justice* or *Righteousnes*, and *Sanctitie* or *Holines*, taken in the largest sense, (when not opposed either to other, or where not distinguished either from other) seem both one and the same, and

and signifie *goodnes* in general. as Job 1. 1. Matth. 5. 20. 33. and elsewhere.

Thus the Fathers of that *Tridentine Council* or *Conventicle* rather, after many windings and turnings, and ambiguous passages, seem at length to pitch upon; when thus they conclude, *Session 6. de Justificat. cap. 7. Unica Justificationis formalis causa est Justitia Dei, non quia ipse justus est, sed quia nos justos facit, quia videlicet ab eo donati, renovamur spiritu mentis nostrae, et non solum reputamur sed vere justi nominamur et sumus.* &c. The onlie formal cause of *Justification*, is the *Righteousnes* of God, not whereby he is righteous, but whereby he maketh us righteous, to wit, wherewith being by him endowed, we are renewed in the spirit of our mind, and become not reputed onely, but are named and are indeed trulie righteous, receiving *righteousnes* each one in himself, according to that degree, which the Holie Ghost imparts to each at his pleasure. And Bellarmine therefore (whatsoever he or they seem to say elsewhere) *de Justificat. lib. 2. cap. 2.* maintains this to be the meaning of the Council there, *Formalem causam justificationis esse justitiam inherentem: That the formal cause of justification is inherent righteousness.* And hence Suarez entitleth his Books, wherein he debates the point of *Justification*, *De Sanctificatione, Of Sanctification.* Hence that distinction so rise with Popish writers, taken from that place of the Council of *Trent* before mentioned, and of which also Bellarmine *de Justificat. l. 1. c. 1.* concerning a first and a second *Justification*. *Nulla quae ex impio justus, ista quae ex justo justior fit.* A first, whereby a man is of a bad man made good; a second, whereby he is of a good man made better. The former whereof they say is done by an infusion of grace inherent, the latter by exercise of such grace so infused. Which indeed are no other but two degrees of that which we usuallie, and more fitlie, term *Sanctification*, the one the beginning, the other the growth and progress of it. 1 Pet. 1. 22, 23. and 2. 2. 2 Pet. 3. 18.

Now tru it is, 1. That if we respect the Notation or Original of the word *Justifie*, it should signifie to *make* just, as *Sanctifie*, to *make* holie. But if we regard the common use of it, it no more so imports, then as *Sanctifie* used of God, doth to *make* holie, or *magnifie* in common use of speech to *make* great. And

it is the *Ordinarie use* of words, not their *Original* without it, that must carrie it, and determine what they do import, and how they ar to be understood.

2. It is not improbable that the Hebrew and Greek words which the Latine word *Justificare* (tho not found in any Classical Author) and our English *Justifie*, verie rise with us, seem to answer) are sometime, tho verie seldome, taken in Scripture for to make a man *inherentlie* or *habitually* just by a good qualitie infused or wrought into him. so Dan. 12. 3. the Hebrew word **מְצַדִּיקִים** word for word *Justificantes*, as *Junius* and *Pagnine* render it; or *qi* justificantes, as *Calvin*; *qi* justificaverint, as *Piscator*. that is, as he expounds it, *crudientes ad justitiam*; such as by instruction bring men to righteousness; or as our English hath it, *convert men to righteousness*: and *Calvin* therefore is of the mind that **מְצַדִּיקִים** and **מְשִׁלִּים** in that place; tho being terms of a divers notion, yet do design the same persons; expounding also the former of them not passively or habitually, *docti, sapientes, or intelligentia præditi*, as some do, whom our English following renders it, *those that be wise*, but as in an active sense (which the form of it requires and the word **מְשִׁלִּים** in the titles of divers Psalms seems to import) *doctores, sive erudientes*, as *Piscator* also renders it, *those that teach and instruct*, and by teaching and instructing make men wise, bring them to tru wisdom. So *Revel.* 22. 11. the Greek word **δικαιοῦσθαι**, word for word, *justificetur*, as the next also to it, **ἀγιάζεσθαι** *sanctificetur*, seems to be taken in the like manner, whether the particle **τι** as implicing continuance onlie be rendred there *adhu*: as *Bez.* 1. and our English *stil*, or as implicing a further growth also, be rendred *amplius* as *Piscator*, and *Junius* in his annotation, *magis ac magis*, more and more, for the word will admit either: the whole series of the context seems to carrie it strongly this way, *He that deals unjustlie, let him deal stil unjustlie, and he that is filthy, let him stil be filthy; and he that is just, let him stil be just, or be more just; and he that is holie, let him be stil holie, or more holie.* *Sanctitati amplius studeat*, *Piscat.* as in way of antithesis or opposition, **ὁ δικαίος** answers to **ὁ ἀδικῶν**, **ὁ ἅγιος** to **ὁ ἡμιῶν**, **δικαιοῦσθαι** to **ἀδικεῖν**, **ἀγιάζεσθαι** to **ῥυπαρεύεσθαι**, so again on the other side **ἐκ παλαιότητος** in a fit and apt correspondence **δικαιοῦσθαι** answers to **ἀγιάζεσθαι** tho in a notion distinct. And these I conceive ar the onlie two places in Scripture,

ture, where the term of *Justifying* or those answering it, is thus used.

3. It cannot be denied, but that some of the Antient Fathers have expounded the word **δικαῖν** in some passages of this our Apostle in the same sense that these men do. So *Chrysostom* in his eighth Sermon on this Epistle, expounds it in *Rom.* 4. 5. **τῷς δικαιοῦντα τῷς ἀσεβῶν**, *he that justifieth the ungodlie*, that is, saith he, doth **δικαῖον ποιῶν**, *of ungodlie make him just*. So *Augustine* *Ep.* 120. c. 20. and in *Jo.* tract. 3. **Qi** justificat impius; hoc est, impio facit pius. *He that justifies the ungodlie, that is, of ungodlie makes him godlie.* And on *Psal.* 30. *Serm.* 1. *Quis est qui justificat impium? qi facit ex impio justum. Who is it, that justifies the ungodlie? he that makes him of ungodlie just.* And *Serm.* 3. *Si justificatur impius, ex impio fit justus. If the ungodlie be justified, he is of ungodly made just.* Wherein howsoever, I suppose, they misse the right sense of the word in that place, yet their meaning seems sound, to wit, that where God pardons sin, there he purgeth it out too, and that Faith infused purifies the heart, and enableth a man to live righteouslie: and that everie justified person, is sanctified also. So *Chrysostom* expresse expounds himself in that place, **Ὅτι δύναται ὁ Θεὸς τῷς ἐν ἀσεβείᾳ βιωῦντα τὸν ἐξάρησιν ἔχει καὶ δίκαιος ἐλευθερώσαι μόνον, ἀλλὰ καὶ δικαίον ποιῆσαι.** *That God is able to free a man from penaltie that hath lived in impietie, but to make him righteous too.* And *Augustine* in his inchoate Exposition of this Epistle, *Venit gentibus justificatio fidei in Christo, non ut quia justi erant crederent, sed ut credendo justificati, deinceps juste vivere inciperent.* *Justification of or by Faith in Christ came unto the Gentiles, not that they might believe because they were just, but that by believing being justified, or made just, they might thenceforth begin to live justlie.*

4. It is a certain and undeniable truth indeed, that all tru believers may be said to be *Justified*, taking the word *Justifie* in that sense, wherein it imports *habitual* or *inherent* righteousness: for all that ar *Justified*, are also *sanctified*, *1 Cor.* 6. 11. and Christ is made as well *sanctification* as *righteousness* to all those that have interest in him, *1 Cor.* 1. 30. Having the *Image of God* consisting in *tru holines* and *righteousnes* reformed, and restored in them, *Eph.* 4. 23, 24. *Col.* 3. 10. And growing up therein with growths of God, *Eph.* 4. 15, 16. *Col.* 2. 19. Whence it is that *Abel* is called *righteous Abel*, *Math.* 23. 35. and

and Noa a *just man in his generation*, or the age he lived in, Gen. 6. 9. and Job a *just man, fearing God and eschewing evil*, Job 1. 1. and Zacharie and Elizabeth *just in Gods sight* (sincere righteous, just there where God sees, 1 Sam. 16. 7.) *Walking blamelesse* (not in some, and not in other some, but) *in all the commandments and Ordinances of God*, Luke 1. 6.

But as *Andradus* a Papist and a stiff maintainer of the doctrine of the *Trent Conventicle*, whereof also he was a member, in his *Orthodox Explications* (as he entitleth his work) doth wel observe, lib. 6. fol. 186. *Diverse & maxime disjunctæ questiones sunt, An ita se res habeat, & utrum ex vocis significatione concludi recte possit. They are two divers and far different questions, how the things themselves are, and what may be concluded rightlie from the signification of a word, or what it is, that is thereby intimated.*

Now that this cannot be the sense and meaning of the word *justitie* in this place, it is apparent enough.

For 1. the question is here, how a man being a sinner, a transgressor, a wicked, an ungodlie one, may come to be *justified* and discharged of his sins, and acquitted of them at Gods tribunal, Chap. 3. 19, 23. and 4. 5. and 5. 6, 8. and the *justification* here delt in consequentlie such a *justification* whereby may be procured a discharge from the guilt of *fore passed delinquencies*, vers. 25. But this cannot be attained or procured by such a *justification* as they would have here understood, to wit, by *sanctification* or *inherent holines and righteousness*. For (to let pas the defectiveness of it while we live here) have we never so much of it, and do we never so much with it, it is no more all then du *debt*, we owe it now to God, as well as formerlie we did, Luk. 17. 10. Rom. 8. 12. 1 Job. 2. 6. And the payment of one part of a debt wil in no reason discharge a man of the non-payment of an other part; it would be a verie scilie and *forie* plea for a tenant sued by his Landlord for the arrear of his rent wherewith for manie yeers past he is behind hand, to plead that he had some quarter or two begun now to pay him, and intended thence forward to do it.

2. The *justification* here spoken of concerns the *guilt* of sin and the removal of it, vers. 9. 19. as *Psal.* 103. 12. Whereas such

such *justification* as they would have here intended, being no other then *sanctification*, respects not the *guilt*, but the *filth* of sin: the *justification* here spoken of is of *acts* of sin past, vers. 23, 24. *Sanctification* is of the present inherent *corruption*, Ephes. 4. 22, 23.

3. The *justification* here handled is opposed to *crimination* and *condemnation*, Chap. 8. 33, 34. Whereas *sanctification* is no way opposed unto either of them, but to *pollution*, *corruption*, and *contumination*, 2 Cor. 7. 1. Heb. 9. 13, 14.

4. The Apostle handles these two branches of mans *restitution* from his natural condition apart. As he doth apparentlie distinguish them elsewhere. *ye are sanctified. ye are justified*, 1 Cor. 6. 11. so here he handles them distinctlie and severallie, *justification* by it self, in Chap. 3. 4 and 5. and *sanctification* by it self, in Chap. 6 and 7.

And thus much may suffice for the removal of their notion, who would have the word *justitie* here signifie, *to make habituelle or inherientlie just*.

2. Others would have the word *justitie* here to import nothing els but *to pardon*, *to remit*, *to forgive sin*, and consequentlie maintain *justification* to consist wholie and entirelie in *remission of sins*. This divers Protestant writers stillie maintain, among whom *Piscator* most directlie and largelie against *Eglius* and *Lucius*, and *Wotton* in the *second Book of the first part* of his prolix Treatise of *Justification*.

And tru it is, 1. that not onlie some of the Antients seem so to say.

And *Bernard* Epist. 190. *Quid est ipsa (peccatorum remissio) nisi Justificatio? What is remission of sinnes it self, but justification?* And manie Orthodox Divines of later times are produced as speaking somewhat to the same purpose, (see *Wotton of Justification* part. 1. lib. 2. cap. 3-6.) who yet by their discourses elsewhere seem to have ben otherwise minded, however in eagerness of opposition to that Popish Tenent of *justification by inherent righteousness*, sometime they so speak: nor doth the exclusive particle used by them seem to intend anie more then to debarre and keep out the collation of *grace inherent* or the exercise of it from having anie

anie place or office allowed them in the *justification of a sinner*, that which *Bellarmino* himself ingenuously acknowledgeth of *Calcin*, who is most of anie quoted and urged by the Patrones of this Opinion as concurring therein with them. See *Wotton* where above, *Chap. 4.* throughout. And *Bellarmino* of *justification*, lib. 2. *Chap. 1.* Who also himself in his disputes concerning *Penance*, lib. 1. *Cap. 10.* hath let slip these words, the same with *Bernards* above, *Quid est peccatorum remissio nisi justificatio? What is remission of sins but justification?* and yet is far from holding *justification* to consist wholie and entirelie in a bare remission of sinnes.

2. It is no les tru, that *justification* and *remission of sinnes* go alwaies together, and ar never sundred in Gods dealing with those whom he accepts of and is reconciled unto in Christ, *Act. 13. 31, 39.* *Chap. 3. 25.* and *4. 7.* And that both of them respect the guilt of sinne.

But yet that this cannot be the genuine meaning of the word *justifie*, is as apparent, yea in some regard more apparent, then the former.

For 1. Neither the Hebrew word צִדִּיק or צִדִּיק used in the old Testament, nor the Greek word δικαιοσύνη made use of in the Greek Version of the old Testament, and from thence by the Penmen of the New, to answer thereunto: (whereas in other ancient Greek Autors it is never found so taken but in a far differing sense, as I have elsewhere shewed at large) nor the Latine *Justificare* framed to expres either of them, nor our English term *justifie* drawn from the Latine, and in ordinarie use with us, do ever so signifie, or ar ever so taken. For the Hebrew of the old Testament, see *Gen. 44. 16.* *Exod. 20. 7.* and *23. 7.* *Deut. 25. 1.* *2 Sam. 15. 4.* *1 King. 8. 32.* *2 Chron. 6. 23.* *Job 27. 5.* and *32. 2.* and *33. 32.* and *40. 8.* *Psal. 51. 4.* cited *Rom. 3. 4.* *Psal. 82. 3.* *Prov. 17. 15.* and *24. 24.* *Eccly 5. 23.* and *43. 9.* *26.* and *50. 8.* alluded to *Rom. 8. 33.* *Eccly 53. 11.* *Jer. 3. 11.* *Ezek. 16. 51, 52.* *Dan. 8. 14.* and *12. 2.* *Mic. 6. 11.* For the Greek of the new, see *Mat. 11. 19.* and *12. 37.* *Luke 7. 29. 35.* and *10. 29.* and *16. 15.* and *18. 14.* *Rom. 6. 7.* *1 Cor. 4. 4.* *1 Tim. 4. 16.* *Tit. 3. 7.* *Rev. 22.*

Rev. 22. 11. Now take a view of these places (and I suppose verie few, if anie, have escaped me, wherein the term of *justifying* is found in Scripture, beside those under present debate, of *Paul, Rom. 2. 13.* and *3. 20, 26, 28, 30.* and *4. 2, 5.* and *5. 1, 9, 16, 18.* *1 Cor. 6. 11.* *Gal. 2. 16, 17, 24.* and *5. 4.* *Act. 13. 39.* and of *James 2. 21, 24, 25.*) take, I say, a view of all these places, and substitute wheresoever you find the term *justifie*, instead of it *pardon*, where *justification*, *pardoning*, where *justified*, *pardoned*, and see if in any of them so rendred anie fit or convenient sense wil thence arise, yea, whether the notion in most of them wil not be verie uncouth, and not inconvenient onlie but even senseles and absurd. To instance in some few, (for to run over all would be over-tedious) read we the words of *Judas* to *Joseph*, *Gen. 44. 16.* *How should we pardon our selves?* read we *Moses* his of *Judges*, *Deut. 25. 1.* *They shal pardon the righteous, or guiltles, and condemn the wicked, or guiltie:* read we *Dauids* to God, *Psal. 51. 4.* *That thou mayst be pardoned, when thou speakest.* *Jobs* to his Friends, *Job 27. 5.* *God forbid that I should pardon you, till I dye:* Christs of wisdoms children, *Mat. 11. 19.* *Wisdom is pardoned of her children:* those of his, *Mat. 12. 37.* *By thy words thou shalt be pardoned:* those our Apostles concerning himself, *1 Cor. 4. 4.* *I know nothing by myself; yet am I not therefore pardoned:* or concerning our Saviour, *1 Tim. 4. 16.* *Pardoned in the Spirit.* Read, I say, these passages thus (to let the rest pas) and you shall give them a sense clear besides, yea far differing from, and in some of them directlie contrarie to the mind and meaning of the persons by whome they were spoken. Herein therefore *Andradus* of whome before, is in the right, and keeps within the bounds of truth, when he affirms in his *Orthodox explications*, above mentioned, lib. 6. fol. 185. That if a man examine all the places in *Moses* and the *Prophets*, where the term of *justification* is used, he shall scarce find anie (he might have said trulie, he shall finde none.) where *pardon of sin* is thereby signified.

And its against reason, to require a term to be so taken in this our Apostles discourse in such a sense, as it is no where found used, either in holie Writ, wherein it so often oc-

curses, or in ordinarie speech, or in anie prophane writer.

2. That the things themselves ar divers and distinct eyther from other, it is apparent. For it is an undoubted Axiome, *De subjecto differunt, inter se differunt. Those things that differ in Subject*, that is, the one whereof may be found in some subject, where the other is not, *are distinct and divers one from another.* But so it is with these two, *remission of sin, and justification.* for remission may be where justification is not; and justification may be, where remission is not. If a man have wronged me, I may forgive him, as David did Shimei, 2 Sam. 19. 23. and yet not justify him in his dealings, 1 King. 2. 8, 9. And where a man is falslie accused of wrong done to another, there may he be justified, and yet nothing remitted, because no wrong at all done: so Deut. 25. 1. Psal. 51. 4. Yea in Gods dealing with the Sonnes of men, tho in regard of a mans state and condition in general, he never remittes sin, where he doth not justify; yet in regard of some particular acts, he remittes sometime, where he justifies not. Psal. 78. 37, 38. *Tho their heart was not upright with him,* (their semblance of repentance was but counterfeit, not sound and sincere) yet out of the abundance of his compassion he forgave their iniquitie, and destroyed them not. So far forth remitted it, as not instantlie to destroy them for it. And sometimes he justifies where he remittes not, as he did in approving of Phineaz his act as a just and righteous deed, Psal. 106. 30, 31. And as he is said to justify the Prophet Esay in the discharge of his Ministrie, Esay 50. 8. Yea, wil you see a manifest difference between these two, by an instance, that may make it plain to the meanest capacitie. A partie offends and wrongs his Neighbor, who therefore intends or attempts to follow the Law against him: if now upon the Parties own submission and bare acknowledgement of his offence, or at the mediation and entreatie of some common friend to them both, the Partie offended is content to let fall his suite, and doth freely forgive the wrong; here is remission, but no justification. And if by his Heir or Executor after the wrongeds decess the Partie who did the wrong should be questioned for it, he could not stand upon his justification, he could onelie plead his pardon.

Again,

Again, say a man have wronged his Neighbor, but hath made him ful satisfaction for the wrong done him, or if not able to do it himself, hath procured some friend to do it in his behalf, and the Partie wronged having accepted thereof, doth thereupon remit it and seeks no further remedie against him for it. here the Partie that did the wrong, if he should at anie time after be questioned for it, he may stand upon his justification, and plead not guiltie, because he can plead satisfaction made and accepted: and this latter, not the former, is the verie case between God and man in the justification of a sinner: satisfaction is the main ground of the justification of him, not made by him, but by Christ for him. So even the Papists themselves in this regard sounder then the Socinians. Bellarmine de justificat. lib. 1. cap. 2. *Est hoc loco breviter annotandum, Christum non esse causam justificationis meritoriam, quasi Pater in gratiam filii nobis peccata dimiserit, quomodo saepe reges in gratiam amicorum potentium reos absolunt; sed quoniam premium redemptionis exatium persolvit, & ex rigore justitiae pro nostris omnium sceleribus satisfecit.* This is (saith he) breislie to be here observed, that Christ is not the meritorious cause of justification, as if the Father in favor to the Sonne did forgive us our sinnes, as Kings oftentimes assail guiltie Persons out of favor to, and at the suit of friends; but because he hath paid an exact price of ransome, and thereby in rigor of justice made satisfaction for the wickednesses of us all. What could anie Protestant writer say in this point more? And Calvine (among manie other) albeit that manie parcels and long passages ar produced out of him, from those places, wherein he bends his discours against the former concept of justification consisting in an infusion of habitual and inherent holines, as if he restrained it unto, and would have it wholie consist in a meer pardon, and bare forgiveness of sin; yet he places it, where he speaks his mind out more exprelle, in such an absolution as is obtained by a full satisfaction intervening. For so he speaks in his Institutions, lib. 3. cap. 11. Sect. 3. entreating of that place, Act. 13. 38, 39. *Vides post remissionem peccatorum justificationem hanc velut interpretationis loco poni; vides aperte pro absolutione sumi; vides operibus legis adimi; vides merum Christi beneficium*

scium esse; vides fide percipi; vides denique satisfactionem interponi. You see, saith he, after remission of sinnes mentioned, *that this justification* (to wit, such as we maintain, not such as Popish writers manie of them would have ment) *is by way of interpretation put; you see it is manifestly taken for absolution; you see it is taken away from the works of the Law; you see it is a meer benefit of Christ; you see lastlie that satisfaction is interposed.* Which last clause they do not well to clip off, who among manie other, cite this place also of *Calvine* as patronizing their opinion, which we here oppose, in that point. And in the same place, *Justificare, nihil aliud est, quam cum qui reus agebatur, tanquam approbata innocentia à reatu absolvere.* To justify is no other, then to assail the partie questioned from guilt, as approved innocent, or guiltles, which is another matter then meerlie to pardon. neither is this difference a slight matter or of light weight, and unworthie much regard, since that herein *Socinus* states the Controversie between the Orthodox Divines, and himself with his adherents, in his *Theological Prelections*, cap. 15. thus speaking; *Queritur utrum in justificatione nostra per Christum, peccata nostra compensatione seu satisfactione aliqua deleantur, an vero remissione & condonatione. plerique satisfactione interveniente id fieri arbitrantur; nos vero simplici condonatione.* The question is, whether in our justification by Christ, our sinns are done away by some compensation or satisfaction, or by remission and condonation. The most say this is done by satisfaction intervening; but we by simple condonation. And the former way *Calvine* expresse takes to, where he delivers herein his mind more fullie.

Thus having discovered and refuted the mistakes of two sorts, who both give the Term of justification a single notion, the one confounding it with sanctification, the other making it all one with remission of sinnes.

I shall now proceed to the examination of some others, who amisse also (as I suppose) give it a double, or a complicate notion. and of these also there are two divers parties.

The former is of those that would have justification to consist partlie in remission of sinnes, and partlie in sanctification and the renovation of the inward man. So the Fathers of the Council

of

of Trent seem at least to determine, where they say, *Sess. 6. c. 7. of justificat. Est ipsa justificatio, non solum peccatorum remissio, sed & sanctificatio & renovatio hominis interioris, unde homo ex injusto justus fit.* that is, justification it self is not onlie remission of sinns, but sanctification also and renovation of the inward man; whereby of unjust a man is made just. And so *Bellarmino* also *de justific. lib. 1. cap. 2. Justificatio impii constat ex remissione peccati, & infusione gratiæ.* Justification consists of remission of sin, and infusion of grace. Or as some others, *remissione peccatorum & infusione justitiæ sive gratiæ sanctificantis.* In remission of sinnes and infusion of righteousness or sanctifying grace. And howsoever *Bellarmino* charge *Calvin* with fraudulent dealing in his *Antidote* against the Doctrine of the Council of Trent, *Sess. 6.* in saying, *Causam justificationis faciunt duplicem, &c.* that the Fathers of that Council make a twofold cause of Justification, as if we were just, partlie by remission of sinnes, and partlie by spiritual Regeneration. Yet the words of that passage above recited seem to intimate no other: and *Bellarmino* himself besides what out of him before, in *Chap. 6.* of the same Book, before pointed to, terms *remissionem peccati & donum renovationis, utramque partem justificationis, Remission of sin, and the gift of renovation, both parts of Justification.* concerning which see *Wotton* more largelie, *de Justificat. part. 2. lib. 2. cap. 6.* Yea throughout the whole Chapter his main intendment is, as himself propounds it, to prove, from Scripture, Reason, and Autoritie, *Justificationem non consistere in sola peccatorum remissione, sed etiam in interna renovatione,* that Justification consists not in remission of sinns onlie, but in inward Renovation also.

Tru it is, that in the restoration and restitution of man fallen from God, and the conversion and reconciliation of man unto God, both these are done, both sin is remitted and the soul is sanctified. But in neither of these (to speak distinctlie and properlie) doth Justification consist, as hath of either ben shewed; and if in neither severallie, nor in both of them joyntlie.

2. Others, and those also of our own, would have Justification to consist, partlie in remission of sinnes, and partlie in imputation of righteousness. And I pass by that which *Bellarmino*

in

in the place before mentioned cites out of *Calvin*, where having charged him to have dealt fraudulentlie, as before was observed, with those of *Trent* in saying they made a twofold cause of *Justification*, whereas they say elsewhere that there is one onelie formal cause of *Justification*; he retorts the charge upon *Calvine* himself, who howsoever in that place of his *Antidote* he affirm, *Unicam & simplicem esse Justificationis causam*, that there is one onelie single cause of *Justification*; yet elsewhere, to wit, in his *Institutions*, lib. 2. cap. 11. sect. 2. doth in expresse words affirm, *Justificationem in peccatorum remissione ac justitiæ Christi imputatione positam esse*; that *Justification* consists in remission of sins and imputation of Christs righteousness. Which form of speaking manie others of ours besides him use. But *Calvines* meaning is not as the *Cardinal* would have it, that these were two several causes, or two distinct parts of *Justification*, remission of sinnes, and imputation of Christs righteousness; but he joines these two together, as two arguments consentanea, the cause and the effect, the one being the ground and foundation of the other. His words are these, *Nos Justificationem simpliciter interpretamur, acceptionem, quia nos Deus in gratiam receptos pro justis habet; camque in peccatorum remissione ac justitiæ Christi imputatione positam esse dicimus. We interpret Justification simpliciter, or singlie, acception, or acceptation, whereby God accounts us for just, being received into grace; and we say that it consists in remission of sins and imputation of Christs righteousness. Tru it is, that Polanus, who also cites this place of Calvin, both in his Partitions, lib. 1. and in his Theses de partib. Justificat. tho he say, Justificatio unica est; Justification is but one; addes, sed ejus partes duæ sunt; but of it, or of Justification there are two parts, (which *Calvine* sayes not) remission of sins and imputation of Christs righteousness, which latter he defines, beneficium Dei, a benefit of God, whereby he vouchsafeth, to account as ours Christs obedience, &c. Whereby he sustained the pains of sin for us, even as if we had sustained the same our selves. which words of his implice that imputation to be rather the ground, then anie part of *Justification*. Leaving *Calvine* therefore, and those that use the like expressions; we shall applie our selves for*

for the present onelie unto those, who make remission of sins, and imputation of righteousness two distinct parts of *Justification*. So *Ludovicus Lucius* in his *Christian Theologie*, *Justificatio est tum peccatorum remissio, tum justitiæ imputatio; illa, quæ Deus omnia credentium peccata eorumque reatum simul & penam propter satisfactionem Christi pro illis condonat eisq; non imputat, haud secus ac si nunquam ab eis peccatum fuisset, &c. Ista, quæ credentibus perfectam Christi justitiam ac sanctitatem ita acceptam habet, ut propter illam justos ac sanctos reputet, ac si illa ipsis inesset, atq; ab ipsis præstita esset. Justification is both remission of sins, and imputation of righteousness; that, whereby God pardons all the sins of believers for the satisfaction made by Christ for them, as if they had never sinned; this, whereby unto those that believe he accounts and accepts the perfect holines and righteousness of Christ, as if it were in them, and had been performed by them. Yea thus beside others not a few, *Bishop Downham* of *Justification*, lib. 1. cap. 4. sect. 16. but with some difference from those other, There are two parts of *Justification*; the one the absolving from the guilt of sin and damnation; the other the accepting of a believing sinner as righteous unto life.*

And tru it is, that wheresoever God justifies a sinner in and for Christ, there he remittes sinne, and there he imputes righteousness, Act. 13. 38, 39. Rom. 4. 6, 7.

Howbeit this exposition of the term *Justification* seems faultie as well as the former: and that two ways.

1. With the most of them, it draws remission of sinnes into the verie nature of *Justification*; whereas remission of sinne, is a divers and distinct thing from *Justification*, as hath formerlie ben shewed; and therefore no part of it.

2. With them al, it presumes in the matter of *Justification* a needies twofold act, the not imputation of sinne, and the imputation of righteousness, as two distinct things; whereas not so impute sinne in consideration of satisfaction made for it, is no other thing, then so impute righteousness to the Partie therein concerned. Since that a man can not be deemed or doomed guiltles or faultles, but he must of necessity be deemed or doomed just or righteous; there being no medium or middle state between

tween a delinquent or a guiltie person and one guiltles or just. He that can prove himself no delinquent, but free from fault, must of necessity be justified, acquitted and assoiled as just. See *Dent.* 25. 1. If nothing but sinne can make a man unjust, then surely the utter absence of sinne must necessarilie make a man just. See *Pauls* plea, *Act.* 25. 8.

Hitherto we have endeavored to shew, what *to justify*, as the Apostle here takes it, and as the word is most commonlie used, is not: we now pass on to shew what it is, and what indeed it properlie imports.

The word *Justifie* therefore (as our writers do generallie against the Papists maintain) is *forensic vocabulum*, a term taken from Courts of Justice, and courses or cases of judicature, as appears plainlie from *Dent.* 25. 1. *1 King.* 8. 32. *2 Chron.* 6. 23. *Psal.* 82. 3. *Prov.* 17. 15. *Esay* 5. 23. and 43. 9. And it is an act either of the *Partie* himself questioned, or of his *Advocate*, or of the *Jurie*, or of the *Judge*, or of them all. Of the *Partie* himself, when he pleads *not guiltie*, and stands upon his defence, as *Paul* doth, *Act.* 25. 8. of the *Advocate*, when he defends and maintains his Client to be *not guiltie*, as the convert theif pleaded for Christ on the Cross, *Luk.* 23. 42. of the *Jurie*, when they give in their verdict in behalf of the Party accused as *not guilty*, as the *Pharisees* did in the behalf of *Paul*, *Act.* 23. 9. of the *Judge*, when he pronounces him *not guiltie*, and so cleeres and assoiles him, as *Pilate* did Christ, *Luk.* 23. 14, 15. the *Advocate* justifies by pleading and defending as *not faultie*; the *Judge* by pronouncing and sentencing as such. and to *Justifie* consequentlie, in a judiciarie way, is to discharge from guilt of sin, or declare free from it, either by defence, as an *Advocate*, or by sentence, as a *Judge*.

Now hence the term of *Justifying* is taken, and used out of such solemnities, applied to other proportionable acts, but retaining still its proper and genuine notion, even the same that in those set and solemn courses and cases it had. Thus a man is said to *Justifie* himself, when he stands upon his own innocencie, and maintains his own faultlesnes and integritie, against such as charge him with ought amisse. So *Job* 27. 5. *Luk.*

16. 15. *John* 8. 46. and others, to *justify* a man, when they stand in defence of him, and maintain his honestie and innocencie against those that question it, and either doubt of it or denie it. So *1 Sam.* 19. 4.

To *Justifie* then in general is to defend, or cleer, acquit or assoil from fault or guilt, from desert of blame or penaltie, and consequentlie to prove or approve and pronounce guiltles or just. not to make just, save in such an improper sense, as when we use to say, you would make me a theif, or, you would make me a liar; that is, you would aspers me with, or fasten such an imputation upon me. as *John* sayes, of him that beleives not God, that he makes him a liar, in not giving credit to him, *1 John* 5. 10. and, you would faine make such an one an honest man; when our meaning is, you would prove, or approve him, as such, so that as to *sanctifie* when it is spoken of God, *Esay* 8. 13. is not to make him holie, as he doth us, *Heb.* 2. 11. but to acknowledge him so to be; and to glorifie him, *Psal.* 50. 14. *Gal.* 1. 23. is not to make him glorious, as he doth us, *Rom.* 8. 30. but to acknowledge his glorie, and ascribe glorie to him; and to magnifie, is not to make him great, but to acknowledge and set forth his greatness, *Psal.* 34. 3. So to *justify* is not to make just, but to declare and pronounce just. and as a mans *righteousnes* is said to be taken from him, when he is censured or condemned as unjust, tho he be never so just, nor beanie whit the les just, because unjustlie so deemed or doomed, *Esay* 5. 23. *Job* 27. 5. In a word, as a wicked or guiltie person is said to be made wicked, or guiltie, when he is convicted and condemned as such; so is the righteous or guiltles partie said to be *Justified*, or made righteous, when he is acquitted and assoiled as such. See both terms so used, *Dent.* 25. 1. and *Job* 40. 8. So *Job* 27. 5. What the Hebrew hath אצדק and our English that I should justify you, The Greek renders it δικαιος εγω εσμεν, that I should pronounce you righteous, and the Latine ut justos judicem vos, That I should judge you righteous, *Job* 27. 5. צדק the Latine, ut tu justificeris, That thou maiest be justified, as the Greek renders the same, *Psal.* 50. 4. εως εδωκα δικαιοσυνην, and here ενα δραπετης δικαιος that thou maiest appear to be just, *Prov.* 17. 15. צדיק ומרשע משורר רשע the

Greek ὁ δὲ δίκαιος ὡς ὁ ἀδίκος, ὁ δὲ ἀδίκος ὡς ὁ δίκαιος. He that judgeth the unrighteous righteous, & the righteous unrighteous. and the Latine more expresse, *Qui justificat impium, & condemnat justum.* and our English accordingly, *he that justifies the wicked, and condemns the just.* yea, so *Augustine* himself, tho oft elsewhere he go the other way, as before hath ben shewed; and in his tractate of the Spirit and Letter, Chap. 26. discoursing of that passage of the Apostle, Rom. 2. 13. *Not the hearers of the Law, but the doers of it shall be justified,* he tread a while in his wonted track, yet after some forced and far-fetched expolitions given of the words, at length he pitcheth upon this; *Aut certe ita dictum est, Justificabuntur, ac si diceret, justi habebuntur, justi deputabuntur; sicut dictum est de quodam, ille autem volens se justificare, id est, ut justus haberetur & deputaretur. unde aliter dicitur, Deus sanctificat sanctos suos; aliter autem, sanctificetur nomennum, nam illud ideo, quia illos ipse facit esse sanctos, quia non erant sancti; hoc autem ideo, ut quod semper apud se sanctum est, sanctum etiam ab hominibus habeatur.* Or certainly it is so said, they shall be justified, as if he should say, they shall be accounted, they shall be reputed just; as it is said of one, he willing to justify himself, Luk. 10. 29. *that is, that he might be counted and reputed righteous.* Hence it is otherwise said, God sanctifies his Saints, and otherwise, sanctified be thy name, for that therefore because he makes them to be holie, who before were not holie; but this therefore, that that which is alwaies holie of it self, may also of men be accounted holie.

And that the word *Justifie* is to be here so taken, appears

1. From vers. 19, 20. for what is there taken from and denied unto *works*, is here attributed and ascribed unto *faith*. But of *works* it is there said that by them *no man living can plead not guiltie, or be assuiled at Gods tribunal.* And the meaning therefore must by necessarie consequence be that by *faith* they may.

2. From Chap. 8. 33. Where *Justification* is opposed to accusation or crimination, that is, charging a man with guilt, and condemnation, or passing sentence against him thereupon, the place taken from *Esay* 50. 8. and *Justification* therefore consequentlie

sequentlie a discharge thereof.

Howbeit because *remission of sinnes* is by so manie said either to be the verie same with *Justification*, or to be at least contained in it, I shall endeavor further to shew what neer affinity and necessarie connexion these two free gifts of God have in the work of mans redemption and reconcilement to God, and yet how they are distinguished the one from the other.

1. *Remission of sinne*, tho it be not the same with *Justification*, yet is it a necessarie consequent of efficacious *Justification* grounded upon satisfaction tendered and accepted, made and admitted. For as one that hath done a wrong can no way now be justified, but by making full satisfaction to the Partie wronged for the wrong that he hath done, and the offence that he hath committed: So when such satisfaction is made & accepted, and the Partie that did it in regard thereof justified, that is, thereby thereof discharged; reason and equity requires that the offence be remitted, that is, that the Partie wronged cease now to be offended with him, whome he was justlie offended with before.

2. *Remission* simplicie and nakedlie considered in it self, is a work of *mercie* or *favor* onlie: whereas *Justification*, to speak properlie, is a work of *Justice*, Deut. 25. 1. Psal. 82. 3. yea in the same act, where upon satisfaction in some other kind is from a stranger admitted in the behalf of the delinquent, the wrong is remitted, tho it be a point of *favor* and *mercie* in regard of him to whome it is done, yet it is a point of *Justice* in regard of him for whome it is done. if it be done at entreatie and intercession onlie, it is meer *mercie* and free *favor* in regard of either; but then, to speak properlie, there is no *Justification*; if it be done upon a price paid, or valuable consideration performed, by a third Partie, it is a matter as well of *Justice* in regard of the one, as of *mercy* and free *favor* in regard of the other, and is not then a naked or bare remission, but *justification* properlie so tearmed. And this is the case of mans justification for the satisfaction made by Christ. Whence that of Bernard,

Gratis hoc quoque prestitum est: sed gratis, quod ad te attinet; nam quod Christum, non gratis salvis factus es pro nihilo, sed non de nihilo tamen. This also (to wit, the work of thy redemption)

was freebie performed. but freebie, so far as concerneth thee; for in regard of Christ, not freebie. thou art saved for nothing, but not saved with nothing: for nothing laid down by thee; but not without a price paid by him.

For as for that which a learned Writer of ours hath of a Judge or Ruler, upon some weightie considerations known to himself, remitting the penaltie of the Law, and so discharging a guiltie Person as if he were innocent and righteous, not according to Law and Justice, but out of a sovereign and absolute power; as if that were the right meaning of the term of *Justifying* in the Apostles discourse, it cannot hold here.

For 1. the *Justification* here treated of, is such a *Justification* as wherein there is a special manifestation of Gods Justice, ver. 26. whereas in such case (which in plain terms is no other then meer pardon) there may be an ample declaration of mercie, but no such demonstration of justice at all. nor doth that bear anie weight at all with me, which a late Annotator of no final note doth largelie discourse upon the Apostles passages in this place, wherein he would have the word *δικαιωσιν* to signifie here not strict justice, but moderation, equity, grace and mercie in pardon of sinne; and the word *δικαιωσιν* or just, consequentlie, as it is here given unto God, to import a merciful and charitable person; and to be taken no otherwise, then as it is given to Joseph, Mat. 1. 19. where it is said of him, that being a righteous, that is, a pious and merciful man, he was unwilling to expose or subject Marie to publick and shameful punishment, to execute the rigor of the Law upon her, or to urge it against her: affirming withal for the better support of this Paradox, which Socinus had broached before him in his Treatise *de Christo servatore*, lib. 1. cap. 1. as a thing worthie the observation, that the word *seldom* in these books (the writings of the New Testament, I suppose he means) if ever, belongs or is applied to the act of *Vindicative or punitive justice*. All which is apparentlie crosse to the main intent and scope of the Apostle; which is, as Cajetane also wel observes, to shew, that in the justification of a sinner, *concurrunt gratia Dei & justitia Dei*, both the grace or free favor of God, and the Justice of God also

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concur; for it were grace alone, if God should remit or pardon sin without payment; which God (saith he) never did nor doth; but gratia sua inscribit justitiam suam, he riveteth into his grace or favor his justice; and this his justice consists in the redemption or ransom, that is, the price that Christ paid to set us free. And the Scripture therefore saith not that we are justified by grace alone, but by grace and justice together, and both of them of God.

And it seems to me verie strange, that this learned man should say that the word *δικαιωσιν* or just should in these bookes be seldome or never ment of *punitive justice*. For the Annotator himself acknowledges that the word of *Justifying* here is a juridical term, and as in juridical proceedings, so here there is a Judge, a Client, and a Law, and that the Judge here is God: now a Judge is called a just or righteous Judge, not in regard of shewing favor, or moderation and mercie, but in regard of doing Justice equalie and indifferentlie, according to the strict right of each ones cause that comes to be tried before him. and *Justitia forensis*, that Justice that is exercised in Courts and courses of judicature, is as well absolute as punitive, that is, consists as well in acquitting the guiltles, as in condemning the guiltie, Deut. 25. 1. and Justice is the same in either; and that Gods Justice doth as well appear in the acquitting us for Christ, as in exacting a payment for us from Christ, Esay 53. 7. Albeit the word *δικαιωσιν* or righteous, and its conjugates, is not verie frequentlie found in the writings of the New Testament applied to Courts and courses of judicature, because seldome occasion to entreat of them, nor are they over-frequentlie attributed to God, as a Judge, and to his judgement, yet where they are, it is apparent enough, that they have an eye to retributive justice, consisting in the assailing of the guiltles and doing Justice upon the guiltie. To such manner of judicature had our Saviour Christs words questionles respect (tho directed to private judgement) and not to anie favorable or equitable compliance, when he said to his hearers, John 7. 24. Judge not according to sight or outward appearance, but Judge *τῆς δικαιοσύνης*, just or righteous judgement. Yea, when of himself and the judgement that he wil in his appointed time execute, he saith, John 5. 30. As I hear, so

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I judge, and my judgement is just. Which place the Annotator himself expounds, as of *saving those that believe on him, so of damning those that reject him.* And what other sense can the word bear in those passages of Gods people in the Apocalypse, but of *vindicative and punitive Justice*, when praising God for avenging them on their cruel Persecutors, they say, *just and true are thy wayes*, Rev. 15. 3. and *just art thou, in that thou hast judged thus. and true and just are thy judgements*, Chap. 16. 5, 7. and of Christ riding out furnished with his *two-edged sword and Iron Scepter*, to execute vengeance on the Nations, and tread the wine-press of Gods wrath among them, *he judges and warres in Justice, or with righteousness*? Chap. 19. 11. Let the Annotator consult himself on these places. Or how can he with any color of reason exclude such *Justice*, from his own exposition of those words of the Evangelist, 1 John 2. 29. *he is righteous*; that is, *Christ is a most just Judge*? which himself also expressly inserts in the exposition of the same term given to Christ, *the just Judge*, 2 Tim. 4. 8. tho I suppose there not so necessarilie, because the allusion is there rather to the *Judges or Triers* at the solemn Olympick games, as the Annotator also well observes. Yea, not to go far for such use of the word, when our Apostle in this Epistle, Chap. 1. 32. saith of the Heathen, *who knowing the judgement of God, who knowing the judgement or just judgement, δικαιωσις*, as it is termed Chap. 2. 5. of God, *that those that commit such things are worthy of death*, where it is apparent what *Justice* or *Judgement* is intended. Again, where Chap. 3. 4, 5. he saith of God, citing Davids words, Psal. 51. 4. *that thou must be justified*; or as the Psalmist hath it, *be just*, that is, appear so to be; that the meaning is of *punitive Justice*, as the drift of Davids speech plainlie demonstrates, so the Apostle also sheweth evidentlie in his verie next words, where the opposite term *ἀδικος* is used, *is God unjust in taking vengeance*? nor can the words be otherwise well expounded, Chap. 9. 28, 14. where the Apostle citeth a passage out of *Esay* 10. 21, 22. wherein God threatning to make such a round reckoning with his people, that a poor remnant should remain when the account was call up, sayes he would do

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do it צדקה as the Prophet, *in δικαιοσύνη*, that is, *in justice or righteousness*, as the Apostle, who also in the same Chapter, demandeth whither there be any *injustice* or *unrighteousnes with God*, in dealing thus with the Jews. Lastlie, to conclude with a most conspicuous place, the same Apostle, 2 Thes. 1. 5, 6. as he calleth the *judgement* of God to be exercised in taking vengeance on the Persecutors of his people to be *δικαιωσις*, a *just judgement*; so to prove it to be such, for that, saith he, *δικαιον παρὰ Θεῷ*, it is a *just thing with God* so to do: which place howsoever the Annotator contend not to be ment of the *Last Oeconomical judgement*, yet he cannot denie to be spoken of *vindicative justice*, which the words, *ἐκδικησάμενος*, to give vengeance or to take it, as we usuallie phrase it, do evidentlie in expresse terms import. This exception and observation therefore is of no force to weaken the received exposition of the word *δικαιος*, that is, *just or righteous* in this place attributed to God, as taken in a notion of *retributive justice* exercised in *condemning the guiltie and assailing the guiltles*.

2. The justification of a sinner as it is here described and defended, is such as is transacted and acted not by a meer *sovereign and absolute power alone*, but in a *legal way*, and according to Law. whence it is that the Apostle saith that thereby *the Law is not infringed or annulled*, but *established*, vers. 31. and as our Saviour himself speakes, not *dissolved*, but *fulfilled*, Mat. 5. 17, 18. For the further clearing whereof, we are to consider that Christ in Scripture is termed not onlie *μωυσις*, a *Mediator*, 1 Tim. 2. 5. One that mediates and dealeth between God and us, as a man may do between two persons, that are at variance either with other, by perswasion and intreatie, and making use of his interest in either, endeavoring to compose the difference between them, yet not engaging himself for ought to either; but he is said to be also *ὑψος*, *Sponsor*, a *suretie*, an *undertaker*, one that engageth himself for the articles agreed upon in the *Covenant of the Gospel* between God and Man, Heb. 7. 22. *Gods suretie to man* for the performance of all the gracious promises made on Gods part, which are all of them *yea and amen* in him, 2 Cor. 1. 20. *Mans suretie to God*, for the dit-

discharge of the debt of all those that have interest in him, and making *satisfaction* to God by doing and enduring in his humane nature, whatsoever could in Justice be required to that purpose for their delinquencies and *breaches of his Law*. Hence that of *Ez. 53. 6, 7. We all had strayed*, had deviated from the rule and directions of Gods Law; for that is the nature of all sinne, 1 *John. 3. 4. had turned aside each one to his own way*, betaking himself to some one wicked course or other, *and the Lord caused the iniquitie* (that is, the guilt of our sin, as *Psal. 32. 5.*) *of us all to meet on him. It was exacted*, (as *Junius* a-right renders it) *and he answered*, that is, undertook, engaged himself, for the discharge of it; as a learned French writer *Lewis Cappel* wel renders the word) yea he did reallic *answer* it, as we use to say, of a partie or his suretie, upon payment made, or satisfaction given, that *he hath answered the debt*. For the word here used, even in the form here used, is taken in a notion of *answering*, *Ezek. 14. 3, 6.* yea and that of a *real* kind of *answering*, as by *inflicting* there, so by *sustaining* here, by taking vengeance in the one place, by giving satisfaction in the other, either of wch by the term of *payment*, we are wont to expres. Now where *ful satisfaction* is made and accepted for the *the breach or transgression of a Law*, the Law is not thereby repealed or abrogated, but it is rather thereby manifested to be firm and of force to oblige those whom it concerns, either to the strict observation of it, or to a just compensation in some kind or other made for default therein committed. and this hath our Saviour Christ in our behalf exhibited. For howsoever I dare not run out so far as to affirm as manie do, that our Savior suffered the verie self-same torments, partlie in his Agonie and partlie on the Cross, that the damned souls suffer, and those that have interest in the merit of his sufferings, should have suffered in Hell, much les that he suffered such an high degree of torments in those few howers while he hung on the Cross, as did in the intention and extremitie thereof *ad pondus* for weight answer and was adequate unto all those penalties, made up into one Mass, and comprised in one lump, that unto all eternitie the whole multitude of Gods elect, for all whose sinnes he satisfied, were to have

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endured, the power of his Deitie supporting and enabling his humane nature thereunto: since that Christs humane nature, in which the satisfaction was to be made, and was made, being but a *finite creature*, could not be capable of admitting such an *infinite weight* of torment, as such a masse of *endles suffering* must of necessity have amounted unto. albeit for the allay hereof, that were allowed, which a learned man of eminent *Dr. Feild* parts from *Picus* and *Scotus* suggests, that unto the sinnes of the penitent, because they are broken off by repentance, an infinite penaltie is not due: which yet seems to want sound ground of proof from Gods word; wherein the Apostle speaking of the sinnes of the faithful, who had now cast off the service of sinne, saith in general, theirs not excluded, *the stipend of sin*, (or the pay due to it, a militarie term) *is death*; and that *eternal death* is intended, appeares by its opposite, *everlasting life*, laid there to be Gods *Donative*, as *Tertullian* wel renders it, being a term of the like nature with the former, that is, his *larger* or *free gift*: such as the Roman Generals besides their pay used to confer upon their Souldierie: and tho granted would hardly withdraw weight enough, to make a finite creature capable of it within so narrow a limit of time, as some *three howrs* could make up. I conceive, that keeping our selves within the bounds of Christian sobriety in this profound myserie, we may safely say, that Christs humiliation through the whole course of his life, and his sufferings as wel in Soul as in Bodie, in his whole humane nature consisting of both neer upon his death, together with his death in that manner inflicted and sustained, the eminencie of the person being even God as wel as Man, that was content to expose and abase himself unto all this, *Phil. 2. 6-8.* being duelie weighed, was such and so great as God deemed in *Justice equivalent* unto, and wel worthe to weigh down, whatsoever was requisite to the discharge of the debt of all those that had interest therein. For as for that which the same Autor subjoins, and some other also have therein concurring with him, that the *worth and excellencie of Christs person*, was onlie to make the pailion available to manie, but was not at all to dispens with the continuance nor the grievousnes

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of his pains; and that if it might dispense with anie degree of extremitie of punishment due to sin, it might dispense also with two, and so consequentlie with all; seems to ty and stint Gods justice to over-strict terms; and the worth and value of Christs sufferings to such a precise rate, as their private estimation that deem fit to assign it. As on the other side they seem to raise it to an higher estimate then there appears good ground for, and to control Gods wisdom in the disposing the means of procuring mans justification in such manner as he hath designed, and in such a measure of sufferings and humiliations as he assigned Christ to undergo, who stick not to affirm, that *the least drop of Christs blood was of so infinite a value, as was sufficient to make a full satisfaction to Gods Justice for the discharge of the sinnes of the whole World.* Which if it were true, then the blood shed in the Circumcision of our Saviour had been sufficient to have answered Gods Justice, and to have made a full compensation to whatsoever the law of God could in utmost rigor have required on the part of all that had ever transgressed it. And so all that Christ afterward either did or endured, and his death it self the upshot of all had been superfluous and needles; which how it will consist with the wisdom of God, and love to his Sonne, I shall leave to be deemed by others or deeper reach then my self. Howsoever Christ having of his own accord become our suretie, and undertaken the discharge of our debt, and it being at the choise of the Creditor or Partie wronged, even according to Law to require satisfaction of the debt, or compensation of the wrong done, either from the Debtor and delinquent himself, or from his Suretie, as it is a favor and mercie in God to forbear the exacting it of us, who were *adversis of no abilitie*, unable utterlie to perform it, Rom. 5. 6. so it is not against, but according to his Law, even that Law unto which we were obnoxious for the breach of it, to exact of our suretie a full compensation for all our transgressions.

In a word, that *Justification* is an act of Justice and not a matter of free favor or meer mercie alone, appears evidentlie from the verie term to *Justifie*, whence it is deduced, whither we consider it, in its native notion, or in its ordinarie use.

For

For 1. In its native notion and proprietic the word *דָּרַק* in Hebrew, and *δικαιο* in Greek, as also whatsoever term we can frame in Latine or English to answer in anie du analogie unto either of these two, it doth and must include a notion of Justice in it. For howsoever we trulie affirm that neither of those, the Hebrew or Greek term do necessarilie intimate a making just, save in such sense as hath formerlie ben hinted, and might therefore in Latine be rendred by the word *justare*, derived from *justus*, in the same form and sense with *probare* from *probus*, which signifies not to make allowed or sound, but to prove or approve as such, as well as by the word *justificare*, which tho not found in the Antient Latine Autors, but framed in latter times by Christian writers to expresse those Hebrew and Greek terms, yet is now grown into common use, whereas that other is not: yet as well the one term as the other, will as those it answers to, bear in the forehead of it, a notion not of favor or mercie, but of Justice and right. and it is not unworthie the observing, that howsoever the word *δικαιο* in Scripture and Christian writers be used in reference to the Hebrew *דָּרַק* in the better sense for to *assail* and *aegis*, yet among the Antient Greeks (as I have elsewhere evidenced and evinced) that term was used onlie in the worse sense for to cast or condemn, and to execute or punish, because in such cases Justice is presumed or pretended at least to be done on persons to dealt with; and we shall find the word therefore in Heathen writers not distinguished onlie from pardon, but opposed thereunto, as in that cited by a learned French Divine out of Dio. *ἡ πόλις αὐτὴν ἐκείνην ἔκλειψεν. Ri- αὐτὴν ἀνέλαβεν ἐν τῇ ἐκείνῃ, καὶ ἀνέλαβεν, καὶ ἀνέλαβεν.* *vet de Such Cities as willingly yeilded, obtained pardon, but such as justly stood out had Justice done on them, or were punished.* So that of Justice there is still an intimation in the term, whither way so ever it be taken.

2. In its ordinarie and vulgar use there is no other matter intimated, then of Justice and right, not of favor or affection. nor as we have formerlie shewed, is either the Hebrew or Greek term ever taken in anie such notion of favor and relaxation of Justice and right in the Bookes of Scripture: nor in our com-

mon speech do we intend or understand anie such matter, when we either say, or hear others say, *You justify your self*; and *You justify him*, and, *He justify such an one*, and the like. And to say then that the word in this place and this discours is to be so taken, without some good proof from the Text it self, is but *petitio principii*, a begging of that that is at present in debate.

I wil adde a few not unhit *Considerations* or *Observations* onlie, and so leave this hed.

1. That we must distinguish between these two things, to be in the state of *Justification*, and to be *actualie* or *occasionally justified*.

1. To be in a state of *justification*, is to be in a *justifiable condition*, when a man is so disposed, and the case stands so with him, that he may be trulie *justified*, that is, he may justlie be defended, maintained, assoiled, declared, pronounced, discharged as not guiltie, as faultles upon anie occasion, or as occasion shal require: for there is not always a present use or need of justification. As a man ought at all times to be patientlie disposed, to be continuallie of a patient disposition; but there is no acting or exercise of it, save upon some special occasion. *Patientia in prospera nullus est usus*, saith Gregorie, *There is no use of patience in times of prosperitie*; when all goes with a man according to his own hearts desire. So tho a man be, and it meerlie concern him so to be, alwaies, and at all times, in a state of *justification*, in a *justifiable condition*, yet is there no use of *justification*, until he be questioned, and unles somewhat be objected against him. To affirm a man to be an honest, or a just, or a wise, or a lerned man, when no man makes question of him, or averres ought to the contrarie, is to commend him, not to *justify* him; but when his honestie, or his integritie, or his wisdom, or his learning shal be questioned or controverted, doubted of, or denied, then to vindicate his honestie, integritie, wisdom, or learning is to *justify* him. Howbeit then a man may be said to be in a state of *justification*, even when no such thing is, if he be so qualified as that it may be justlie and trulie upon good ground done, when occasion shal require. Thus God is always *justifiable*, because ever in all things *just*, *Psal.* 92. 15. and 145. 17. But is then said to be *justi-*

justified, when the *Justice* and equity of his courses is questioned, *Rom.* 3. 4. *Ezeck.* 18. 23.

2. To be *actually* and *occasionally justified*, is for one upon such occasions emergent, to be *defended, maintained, approved, and sentence passed* in his behalf, against those, that shall charge him with ought, *Esay* 50. 8. *Rom.* 8. 33. 1 *King* 8. 32.

Thus then upon a mans entrance into the state of grace, having right to and interett in the satisfaction made by Christ, he is presentlie discharged of and freed from the guilt of all his fore passed transgressions, and put into a state of *Justification*, and he is so now disposed, it stands so with him, he is in that state and condition, that he may be justified, whensoever occasion thereof shal be, *Tir.* 3. 5, 7. but then may God be said actualie or occasionalie to justifye such, when against Satans accusations, or wicked mens aspersions, he cleers them and gives sentence against the calumnies of their Adversaries in their behalf, *Rom.* 8. 33. he commended Job to Satan, *Job* 1. 8. he justified him against Satan, *Job* 2. 3.

2. That it is one thing to be *made* or *constituted just*, and another thing to be *justified*. And a man who before was *not just*, cannot trulie be *justified*, unles he be first *made* or *constituted just*. for

1. Tho the word *Justify* do not signifie in proprietic or common use to *make just*, as hath formerlie ben shewed, yet a man that hath done a wrong and is a delinquent, that he may be *justified*, must be *made just*, not inherentlie *just*, for tho he were so, yet were not that sufficient to cleer him from the guilt of his fore passed unjust act. a man that hath played the thief, albeit afterward he become formallie just, that is, tho by wholesome advice and good admonition he be brought to repent of his former thievish courses, and thenceforth become a new man, a true man; yet wil not that discharge him from the guilt of his theft formerlie committed; but he must so be made just, that is, guiltles and blameles, as that he may answer the rigor of Law and of Justice, ere he can trulie be justified: (for it is the guilt of the offence that *Justification* regards) and this cannot be done but by a plenarie satisfaction for the wrong

wrong done and the offence formerlie committed, exhibited and accepted. and this is that *justice* or *righteousnes* that the Apostle intimates, when he saith, that *by the obedience of one* (to wit, of Christ) *manie are made or constituted, righteous, just, or righteous*, Rom. 5. 19. not formallie or habituallie, but relativelie, in reference to the Law, and the guilt of sinne arising from it. On which place *Calvine*, *Hinc colligimus Christum, eo quod Patri satisfeceret, iustitiam nobis comparasse. Hence we gather, that Christ by making satisfaction to the Father hath procured or purchased justice or righteousness for us.*

2. That which is exhibited whither by doing or suffering, or both in way of satisfaction and so accepted, being such as makes a plenarie compensation for an offence formerlie committed; because it utterlie extinguisheth and abolisheth the wrong, so taketh it away, as it it never had ben; it justly procures a guiltlesnes, a blamelesnes unto the delinquent, in whose behalf it is performed; and makes him therefore to be reputed in the eye of Law and Justice, as now no delinquent, but as guiltles, faultles and just: there being no medium between these two just and unjust, nor between guiltles and just. see *Deut. 25. 1.* this guiltlesnes therefore is justlie termed justice; and the partie consequentlie by plea thereof upon anie emergent occasion may be trulie justified. and such guiltlesnes achieved by Christs satisfaction made to Gods Law and his Justice, makes the partie unto whom the same is imputed, and who hath interest therein, trulie named and justlie deemed just, and to be in the state of *justification*, or in a *justifiable condition*. 2 *Cor. 5. 21.* and this is that, not the *satisfaction* it self, but the *guiltlesnes* thereby procured, that is to wit in this argument termed *justice* or *righteousnes*, called the *justice of God*, Rom. 1. 17. and 3. 21, 22. and 2 *Cor. 5. 21.* not, as some, for that the *satisfaction* was made by Christ, who is God, but because contrived, prepared, propounded, and appointed us by God, for God as the partie wronged, and Christ as the partie satisfying for the wrong, ar. in this argument distinguished, Rom. 3. 24, 25. and 2 *Cor. 5. 19, 21.*

3. That everie tru Christian hath a two-fold justice or righte-

righteousnes; the one in reference to the guilt of sinne, arising from transgression of the Law; 1 *John 3. 4.* Rom. 4. 15. and 5. 13. 1 *Cor. 15. 56.* the other in reference to the filth of sinne, being a pollution and depravation of the Soul, depriving it of that purity and integritie wherein at first it was created, *Matth. 15. 18, 19.* 2 *Cor. 7. 1.* *Eph. 4. 22-24.* and that these two are to be distinguished is apparent, for that divers things and acts that do not in their own nature pollute or defile, yet by a special Law prohibited, do in the use of them by vertu of that inhibiting Law produce guilt. Now in regard of this latter justice or righteousness, consisting in a freedome from the filth of sinne, the fairest, artificial and sincerelie, but imperfectlie just, or righteous, *Job 1. 1.* and 9. 3, 15, 21. and 23. 10. *Luk. 1. 6.* in regard of the former, consisting in a freedome from the guilt of sin, they are fullie, compleatlie, perfectlie just or righteous, 1 *John 1. 7.* the one is the righteousness of sanctification, the other the righteousness of justification: that in this life at least, unequallie shared; this equallie imparted to each, being in common accepted for and imputed unto all. Whence that of *Luther*, *Æquè justus latro in cruce, atque ipsa beata Virgo Maria*, that *The convert thief on the Cross was all out as just, or righteous, as the blessed Virgin Marie, Christs Mother.*

4. That there is a twofold Justification,

1. General, in regard of all sin whatsoever in general;

2. Particular, in regard of some special or particular crime. And a man that is just and justifiable in regard of some particular offence, yet may not be justifiable in general. So *Job* charged by his friends with gross hypocritie, oppression and cruelty, *Job 22. 5-9.* stands still in justification of himself, *Chap. 23. 10.* and 27. 5. and yet in general acknowledgeth that he could not be justified, nor answer for one act of a thousand, should God call him to a strict account, *Chap. 9. 2, 3.* and a man that is unjust and cannot be justified in general, yet may be just and justifiable in regard of some particular. So *David*, tho in the general he declines Gods strict dealing in way of judicature with him, *Psal. 143. 2.* yet in particular, upon false imputations

putations cast upon him, he appealeth solemnlie thereunto, *Psal.* 7. 3, 4, 8, 9. and 38. 19, 20. yea the wickedest man in the world, and the Devil himself, may thus be legallie just and trulie justified, because in that particular guiltles, when some criminal act shall be wrongfullie charged on him, that was never committed by him. But it is general justification, that is entreated of and intended in this place.

And thus we have endeavored to shew what the word *Justifie* doth preciselie denote in this place.

The Use whereof brieflie may be :

1. To inform us aright concerning the distinct notion and nature of divers graces of God, that tho they be knit and linkt one to an other, hang all on one string or chain, are all fruits of Gods favor towards us in Christ, concur all together in and with all those that are reconciled to God in Christ; yet are things of a severall and distinct nature and notion, Sanctification is one thing, Justification an other, and Remission of sinne a third, as hath been shewed. And yet again so far forth to reconcile and qualifie the differences of divers of those that seem to mistake, and misexpound the word here used, that notwithstanding this their mistake, they may not maintain anie error therefore in matter of faith : onelie they use some words and Phrases improperlie; and misexpound some places; but otherwise say nothing but what is orthodox and agreeable to the analogie of faith.

Yea to remoov some groundles controversies b. tween us and the Papists, and cleer some mistakes and misunderstandings on either side. while the Papists charge us to hold, that a man is made formallie, habitualle, inherentlie holie and righteous by Christs holines and righteousness imputed unto us, as if a black-

De justifi. Moor, saith *Bellarmino*, were made white by casting a white garment upon him, whereas we say no such matter. and withall he acknowledgeth, that, if when our writers say, that Christs righteousness is imputed unto us, their meaning were no other but this, that Christs merits are imputed unto us, because they are given unto us, and we may tender them unto God for the discharge of our finnes, in regard that Christ hath

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taken upon him the burden of making satisfaction for our finnes, and of reconciling us to God his Father, they held nothing therein but what is right; tho (saith he) the manner of speaking that they use, is verie seldome or never found either in the Scriptures or the Antient Fathers. And the truth is, that precise form of speaking can hardlie be found in Scripture; nor is that justice whereby we are said to be justified, called, as we have observed, the justice of Christ; but the justice of God. But yet the same *Bellarmino* elsewhere confesseth, that Christ is rightlie called our Justice, or Righteousnes; First, because he worketh righteousness in us : and secondlie, because he hath made satisfaction to his Father for us; and that his satisfaction he doth bestow on us, and communicate unto us, when he justifies us, that he or it may wel be called our satisfaction, and our righteousness. For tho (saith he) by righteousness inherent in us, we are trulie just or righteous, and are trulie so termed; yet do we not thereby make satisfaction to God for our faults and for eternal damnation due thereunto; but both that inherent righteousness, and the remission of the fault and eternal penaltie thereto due, are the effect of Christs satisfaction, which as the Council of *Trent* saith, is in Justification bestowed on us, and applied unto us. Nor were it at all absurd on this wise to say, that Christs righteousness and merits are imputed unto us, since that they are so conferred on us and applied unto us, as if we had satisfied God our selves. Speaks he not as much as anie Protestant doth, or can do, in this point? yea it may be somewhat more then some will approov of : so that herein and hitherto the Papists, so manie of them at least as herein agree with him, and most Protestants concurre : (howsoever in other points concerning the merit and worth of works and satisfaction made by them for venial sins, to be expiated otherwise by Purgatorie penalties, and some other the like differences we keep far asunder) and much time and pains are spent and wasted on either part, by them on the one side, in contending against such an imputation of Christs righteousness, as none of ours ever dreamed of; and by manie of ours on the other side, in consulting what they deliver of *Justification*, when as by that term they mean

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not *Justification*, strictlie so termed, but *Sanctification* improperlie by them so stiled; and so the Air onelie is to no purpose between them both beaten, while the one either wil not see, or marks not what the other means.

A second Use may be to minister much comfort to everie sound and tru-hearted Christian:

1. Against the *temptations and accusations of Satan*, and of the wicked of this World. The Devil is stiled as *the tempter*, so the *accuser of the Brethren*, Revel. 12. 10. and the wicked of the world are over-prone to *traduce them as evil doers*, 1 Pet. 2. 12. but the tru Christian may with the Prophet *Esay*, Chap. 50. 8. and the Apostle *Paul*, Rom. 8. 33. bid defiance to either, God wil defend him against either. If Satan shal offer to traduce him with God, or to accuse him unto God, as he did *Job*, or worldlie men censure him for an Hypocrite and a formalist, as *Jobs* frends did him, God himself wil vindicate him as wel against the one as the other: *Job* 2. 3. and 42. 7, 8. he wil bring forth his righteousness as the light, and make his cause or case as clear as the noon-day, *Psal.* 37. 6. everie tounge that enforms ought against him, shal it self be cast and condemned, *Esay* 54. 17. what accuser or accusation can prevail to the conviction or condemnation of him, whome Christ sues for, whome God assoils? Rom. 8. 33, 34.

2. Against the *reminders of sinne and corruption* within him, considering that notwithstanding them, he may be, and is, if he have interest in Christ, in the state of *justification*, for *justification* regards not the *filth* but the *guilt* of sinne; and tho *justification* be never severed from *sanctification*, yet is *sanctification* here but imperfect; whereas *justification* is grounded upon that that brings a perfect discharge of guilt with it, 1 *John* 1. 7.

3. Against the *fear of Gods indignation and wrath*. for being justified by Christs blood, saith the Apostle, *we shal much more by him be saved from wrath*, Rom. 5. 9. where the partic is pronounced faultles, there offence must needs cease, and vengeance much more, *Esay* 54. 9, 10.

4. Against the *rigor of Gods justice*. for *justification* is an act of justice, nor can God in justice condemn those whom he hath

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assoiled as *guiltles* in and for Christ, Rom. 8. 1. God is not like *Pilate*, who though he pronounced Christ *guiltles*, yet for all that would scourge him, condemn him, and give him up to be crucified, Luk. 23. 14-16, 22. *John* 19. 6, 16. yea *injustice* it were to exact that from anie of those who have interest in Christ, for which he had received *satisfaction* from Christ their suretie before, *Esay* 53. 6, 7.

5. Against their *want of worth*, in regard of manie other of far more eminent parts of pietie and sanctimonie. for howsoever in regard of those graceful parts, that excellent lustre of inherent holines, that renders them, as wel gracious in the sight of God, as conspicuous in the eyes of men, there is as vast difference and as distant degrees between *Saint and Saint* here below upon the earth, as there is between *Star and Star* aloaft in the Heavens; 1 Cor. 15. 41. yet as in *remission of sin*, so in *justification*, and in *Christs satisfaction* the ground of either, the meanest, weakest and poorest Christian hath an equal share with the most eminent and excellent. And therein doth eithers *bles-sednes* principallie consist, *Psal.* 32. 1, 2.

6. Against *condemnation and sentence of judicature*, tho justlie past here upon him, and deservedlie inflicted. for notwithstanding that also, having his peace made with God, and reconciled to him in Christ, he shal with the penitent and faithful Theif on the Crols, for Christs *satisfaction*, stand discharged and be pronounced guiltles at Gods tribunal, nor shal his ignominious suffering exclude him from entrance into the place of his eternal rest and blis, no more then the like did his and our suretie Christ Jesus, after his satisfaction finished and accepted, which not for himself, but for him and al Gods elect, was by him both undertaken and exhibited, Heb. 12. 2. Luk. 23. 43.

Having thus dispatched the first *Hed*, which we propounded to be handled, concerning the right meaning of the term *Justification* here used; we shal proceed now to the second, to wit, what *Faith*, or what act of Faith it is, whereby we ar said here to be justified.

And herein following the same Methode, that we did in the

the former, we shall endeavor to shew,

1. What act of Faith it is not, and 2. what it is.

In the former I am encountred with two erroneous (as to me seems) mistakes and extreams, the one falling short of the true nature of justifying Faith, or that act of faith whereby we are said to be justified; and the other, as in opposition it usuallie falls out, going as far beyond it, as the other comes short of it.

The former error or mistake is of those, who by Faith will have here understood nothing els but a general beleeif, or assent of the mind to the truth of Gods word in general, or at least, to the doctrine of the Gospel in special, concerning salvation by Christ, to wit, that Jesus Christ is the onlie Saviour and Redeemer of Mankind: that which is commonlie termed *Historical Faith*, but of some learned writers rather by a fitter term *Dogmatical Faith*, because it respects not so much the Historie of the Scripture in general, or of Christs life and death in particular, as the doctrine contained in the word, or that more specially concerning Christ laid down in the Gospel.

Some difference indeed I find herein, between the Papists, and those of ours, the one making Gods word in general the object of this Faith, the other restraining it to the promises of the Gospel, but the difference is not great, and this latter is included in the former. Now true it is, and must of necessity be granted, that this *Dogmatical Faith*, or such an act of Faith as it implies, is a necessarie antecedent of justifying Faith, and layeth a ground and foundation for it. But that it is the verie justifying act of Faith, with most of our writers and teachers I cannot admit and condescend unto; yet not because that the Popish partie mostlie maintain it, (for even the Papists hold manie truths in common, both with us and other orthodox Christians,) nor because the most of ours oppose and impugn it, (for we make no inner mans or mens judgement the ground of our faith,) but because I deem it unfound and repugnant to Gods word.

My reasons are these.

1. That Faith, which the Devils and damned Spirits may have, cannot be justifying Faith, or the justifying act of Faith.

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For justifying Faith is a most *precious Pearl*, 2 Pet. 1. 1. *a special gift*, Eph. 2. 8. *and grace of God*, as the word *ixaelon* imports, *Philip*. 1. 29. And being so, it is consentie such an endowment, as those damned Spirits have not, nor are capable of. But this beleeif either of the word of God in general; or of the doctrine of the Gospel concerning Salvation by Christ in particular, even the Devils themselves may have, and have. That there is a God, the Devils, saith *James*, *beleeiv, and tremble*, *Jam.* 2. 19. they beleeiv there is a God, and beleeiving that, beleeiv withal that he is a true God, and that his word is true; did they not beleeiv it, they would not tremble. and indeed what is the reason why wretched Atheists, worse herein then the Devil, tremble not at Gods word, but because they beleeiv not that there is a God, or that the word is the word of a God, or that it is a word of truth? yea even the Devils, as they beleeiv a God, so they beleeiv a Christ too. So themselves profess, *I know who thou art*; (say they, speaking to Christ) *even that holie one of God*, *Mark* 1. 24. and again, *What have I to doe with thee, Jesus, the Sonne of the most high God?* *Mark* 5. 7. and yet further, if this be not sufficient, thou art *ixristos*, *the Christ*, or that Christ, *the Sonne of God*, *Luke* 4. 41. what more in this kind could, or did *Peter* say? *Matth.* 16. 16. compare *Peters* confession there, and the Devils here, and see if not in substance onlie, but in terms also, they be not the verie same. Hereunto might be added, that *Matth.* 16. 17. where the Spirit of divination in the Damsel possessed therewith, avouches of *Paul* and *Silas*, *These men are the servants of the most high God, who shew unto you the way of salvation*. he confesseth that the doctrine taught by them, was the way whereby God had appointed that men should be saved. It is apparent hereby that even the Devils may have, yea and have that faith, which these men ascribe to, be justifying faith; and which yet in truth it cannot be.

But against this Argument some exceptions have been given me by some: which I shall endeavor to remove.

The first exception taken by a young Divine having some employment in the Citie about the time, when I delt in this argument, was this, that it followed not, because the Devil thus spake

spake of or unto Christ, that therefore they beleived him to be so as they said. they might speak it in a colloging way, as did the *Herodians*, *Mat. 22. 16.* when coming to tempt and entangle him, they say, *Master we know that thou art tru, and teachest the way of God trulie without respect of or regard unto the person of anie.* which yet it may justlie be doubted, whether in truth they beleived. and so may it be of what the Devils are related to have said.

For answer whereunto I shal not stand to discusse what likelihood hercof there is, whether the spech of the one and the other be alike; or whether the Devils came at those times, when those things were uttered by them, on purpose, as the *Herodians* did, to tempt and entangle Christ.

But I answer directlie,

1. That it cannot be, but that the Devils must needs know as much as there they do confes. To make it evident by an instance. suppose the Grand Signior or *Turkish* Emperour, holding (as at this day he doth) in captivity the subjects of divers Christian Princes and States not a few, some one of those Princes, whose subjects he so holds, should undertake an expedition, wherein he would go himself in person, for the deliverie of his subjects so detained, enter upon his territories, defeat him, subdu him, release his captives and set them at libertie, take the Captiver of them captive, and lead him in triumph; were it now possible but that the tyrant thus dealt with should know, that this Prince, who had done all this, were the deliverer of his people? It is the verie case here. The Devil, the Prince of darknes, the God of this world, held in thraldome and servitude the greatest part of the world; our blessed Savior comes, he defeats him, *Luke 10. 18.* dispossesseth him, *John 12. 31.* disarmes him, rifles him, *Luke 11. 21, 22.* rescues men daillie out of his hands and bands, *Colos. 1. 13.* leads him captive, *Eph. 4. 8.* triumphs over him, *Colos. 2. 15.* and is it possible that this spiritual tyrant so defeated, disarmed, dispossessed, despoiled, bereft of his prey and purchase, captived, triumphed, should not know and beleiv this Jesus Christ by whom all this was done, to be the Savior and redeemer of man-

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mankind? it is a thing utterlie impossible and scarce credible, that anie man should make question at all of it.

But 2. to put this out of question; what some Scriptures say that the Devils acknowledged, others of them expresse say that they knew. so *Mark 1. as vers 24.* it is related how the Devil in the man possesst said to Christ, *I know who thou art*; so *vers 34.* it is said of those fiends which Christ cast out, that he would not suffer the Devils, (not *to say*, but *to say*) to speak; becaus they knew him. they professed not onlie to know him, but they knew him indeed. and more fullie yet, *Luke 4. 41.* when they made that confession of him before mentioned, it is said, Christ rebuked them, and would not suffer them to speak, becaus they knew him to be the Christ. so that this first exception is of no force, since that what the Devils professed to know, the Evangelists expresse affirm that they knew.

A second exception is, that the Devils could not be justified, tho they had the same kind of faith, or the same act of faith, whereby men are justified, because there is no promise made unto them, salvation was never tendred on anie such condition to them, as unto mankind it is.

To this I answer, 1. that the question is not, whither the Devils should or could be justified, if they had that faith or act of faith, whereby men are said to be justified. but the question is, whither they have, or may have, or are capable of such a faith, for the nature of it, as that is, which those have, who have interest in Christ, and whereby they are justified. and the force of the argument depends not upon the denial of the former, but upon the denial of the latter. To make this plain by an instance of the like. suppose some should maintain that the repentance spoken of by the Apostle, *2 Cor. 7. 10.* where he saies, *godlie grief breeds repentance unto salvation never to be repented of*, were nothing els but a sorrow for sin, or a regret and remors onlie arising from the apprehension of evil ensuing thereupon, shame and confusion in regard of men, death and damnation in regard of God. and to disprove this conceit, a man should reason in this manner. That repentance which the Devils themselves may have, cannot be that wholesome and

and saving repentance, which the Apostle speaks of. But the Devils may have an inward remorse and sorrow for sin in regard of those evils that for it have befallen them and by heavie upon them, and unto all eternitie shall so do. and it is not therefore that repentance of which the Apostle there speaks. The question here would not be whether the Devils might be saved if they could repent, but whether they are capable of such a repentance as godly grief produceth and works unto salvation in men; and the stress of the argument would rest upon the denial not of the former, but of the latter. And in like manner is it here, the pith of the argument consists not in this, whether the Devils should be justified or no, if they had such a faith as men have whereby they are justified; which is not affirmed, nor is at all questioned, but whether they have, or can have such a faith as the Apostle here speaks of, and whereby he affirms that men may be and are justified; and this onlie is that that is here denied. And true unto me it seems as strange to affirm, that the Devils have or may have, that verie same faith, (that pretious pearl, that verie same gift and grace of Gods Spirit) whereby they are justified, tho not for the work, but for the object of it, as hereafter shall be shewn; as to say the Devils have or may have that kindlie and godly grief for sin as sin, not for the evil ensuing it, but for the evil that is in it, & the sincere and genuine repentance springing from the same, which the Apostle there speaks of: since that the one is a special gift and grace of Gods Spirit, as well as the other: and look what is spoken of the one in this kind, to wit, of Repentance, *Act. 5. 31.* and *11. 18.* *2 Tim. 2. 25.* the verie same is said of faith in the places before mentioned.

2. For the removal of this exception more fullie; consider we, that tho it be true, that there is no such promise or tender of salvation on any such condition made unto the Devils and damned spirits: yet the tender of salvation and justification upon this act of faith is made to all mankind in general, without exception of any; *Mark 16. 15, 16.* *Go forth into all the world, faith our Saviour, and preach the Gospel unto every creature. He that believeth and is baptised, shall be saved.* If then it

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can be made out, that some men that are not justified, nor saved, some wicked ones remaining unjustified, unsanctified, yet notwithstanding may have the faith by these men maintained to be here meant, to wit, a belief onlie of the truth of the doctrine of the Gospel, that Christ is the Savior and Redeemer of mankind; then this exception must necessarily fall to the ground.

And so I pass to a second argument, which may thus be framed: That faith which wicked, ungodly, irregenerate, unsanctified men, so remaining may have, yea and sometimes have had, cannot be justifying faith, nor the faith spoken of by the Apostle in this place. But this belief of the Gospel, that Christ is the Sonne of God, the Savior and Redeemer of mankind, some have had, have known and believed it, who yet continued still, wicked, ungodly, irregenerate, unsanctified. and this cannot therefore consequentially be the faith here spoken of. For the proof of the Proposition, I shall not so much insist or rest upon the necessary conjunction of this faith and repentance the one with the other, in regard of Gods ordinance; and tho by means of his appointment there is a necessary connection of Justification and Sanctification; which as some of the Schole- men have observed, might otherwise have been severed; so that justification might have been, where sanctification were not, had God been pleased so to dispose it. and sanctification might have been without justification, if God had restored our first parents to their original condition, freely remitting their offence without any satisfaction; as by his absolute power he might have done. for I dare not say as some do, that God may not as well without breach of his justice, remit a wrong done him by his creature and vassal, as a man may an injurie offered to him by his fellow & fellow-servant, howsoever in his wisdom he hath decreed and determined to dispose things otherwise; which yet divine determination, disposition and ordinance were sufficient ground to make the proposition good. But the main stress of my proof I shall lay upon this, that therefore faith & repentance cannot be severed, faith and holiness cannot be sundred, in regard of the verie nature and properties, the condition and quality of this faith itself; for that this faith, whereby a man is justified, is an

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holie habit, or disposition, and the act issuing from it, an holie act; termed therefore a *most holie faith*, *Jude* 20. nor in regard of the objects of it, because it is conyerlant and exercised about holie things, God, and Christ, and the goodnes & mercie of God in Christ; but because it is an holie disposition in the soul, whereby the heart is purified, *Act.* 15. 9. and the partie posselt of it is sanctified, *Act.* 26. 18. such faith is a fruit of regeneration, a limb or a branch of sanctification, which it self is either a fruit or a branch of Regeneration. either a fruit or a sprig, I say, because regeneration may be considered two ways, either as an act of God working in us, or as a change thereby wrought upon us. Conceiv we this by the like concerning conversion. conversion may be taken two ways, either as an act of God working in us, or a change thereby wrought upon us. and we shall find both together mentioned, *Jer.* 31. 18. *Convert me, O Lord*; there is the act of God working in him; and *I shall be converted*, there is the change thereby wrought upon him. In like manner may Regeneration be considered, either as an act of God working in, or on a man, *Jam.* 1. 18. *1 Pet.* 1. 3. and so sanctification is an effect or fruit of it, or as a change wrought thereby upon him, *1 Pet.* 1. 22, 23. and so it is a principal branch of regeneration; whereof one main arm is illumination, respecting the minde and understanding, and sanctification respecting the wil and affections an other, shooing out and dividing it self into many sprigs, as sincere vepentance, the filial fear, the tru love of God, and the like; all which and among the rest this *faith unfeigned*, *1 Tim.* 1. 5. being branches of sanctification, or all holie dispositions, and the acts issuing from them of no other nature or qualitie then the disposition, or first act, as the School termes it, from which they proceed. Seeing then that the habit of this faith, whereby anie ar justified, is an holie disposition, such as makes the soul and person posselt with it holie, that purifies and sanctifies him that hath it, and the acts of it consequentie such as proceed from an holie heart and a sanctified disposition; it must needs follow, that no wicked man, no unregenerated and unsanctified person, while he so continues, can have the faith by the Apostle here intended.

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And thus much shall suffice for the proof of the proposition: I shal now proceed to the proof of the assumption.

That a man may beleiv the doctrine of the Gospel, *that Jesus Christ is the Sonne of God, and the Saviour of mankind*, and yet be never a whit the holier, but remain stil irregenerate and unsanctified, is apparent. For first the Devils, as hath ben said and shewed before, know and beleiv all this, and that now doubtles, as undoubtedlie as anie man living doth or can do, and yet are no whit at all the holier for all that, but remain stil as evil as ever they were. yea manie wicked men, limmes of the Devil have done the same. And here why should I not name *Balaam* for one? for did not *Balaam* know Christ? yes undoubtedlie, how could he els have Prophesied of him? he had an heavenlie revelation, a revelation from God concerning Christ; that might be said of him, that Christ himself said of *Peter*, *Mat.* 16. 17. *Flesh and blood did not reveil this mysterie unto him, but God himself that is in heaven: tho he were not blessed, as Peter*, nor sanctified therefore, as he was. But hear we *Balaams* own words, *Num.* 24. 15-17. *Balaam the son of Beor, the man whose eyes were opened, who heard the words of God, and knew the knowledge of the most High, and saw the visions of the Almighty, he saith, I shal see him, but not now; I shall behold him, but not nigh.* (as if he had said, The time shal come, when I shal see the *Messias*, the Savior of *Israel*; I shall one day behold him, but atar off; so as I shal not be the better for my sight of him, it will be little to my comfort.) *There shal come a Star out of Jacob; and a Rod, or a Scepter shal arise, or stand up out of Israel*, &c. a plain Prophecie of Christ, as all confes, and is generallie acknowledged. Yea mark we how far he proceeds, *Chap.* 23. 10. *Let me dye, or, Oh that I might dye, (saith he) the death of the righteous; and that my last end might be like unto his.* *Balaam* would never have thus spoken, had he not beleived, that if he did take the same cours that Gods people did, who trusted in the *Messias*, and yeilded themselvs up to be ruled whollie by him, he might be saved by him, as they were. but for all that his heleif he would not, nor did condescend so to do. But leave we him, and proceed to some other instances.

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What is the sin against the Holie Ghost, of which our Saviour Christ faith, *Matth. 11. 31, 32. All manner of sinne and blasphemie shal be forgiven unto men: but the blasphemie against the Holie Ghost, shal not be forgiven, neither in this world, nor in the world to come?* Is it not almost generallie by most Divines acknowledged, that this irremissible sin, is a sin always joynd with knowledge? and what knowledge? not a bare speculative or notional knowledg, but a beleif of the truth of the Gospel, accompanied with a malicious opposition thereunto. No man therefore can commit that sin, but such an one, as knows and beleives the doctrine of the Gospel, which yet he malitiously opposeth, and consequentlie must needs have that Faith, which these men would have to be justifying faith. It was sometime the speech of a Reverend Divine, that if *Paul* had had *Peters* knowledge when he opposed the Faith of Christ, or *Peter Pauls* malice, when he abjured his Master; they had both of them committed that unpardonable sin. But *Paul* did what he did in ignorance, and *Peter* what he did, out of weaknes: and both repented of what they had done; which none of those that have committed that sin, ever do. *Heb. 6. 6.* In which place further the Apostle plainly intimates, *vers. 4. 6.* that men that have ben. illightned, (with what, think we means he, but with the knowledge of Evangelical truths?) and have partaked of the Holie Ghost, (of the common graces of the Spirit) and tasted of the heavenlie gift and the good word of God, (as those compared to *the seed sown on stonie ground, that receiv the word with joy, and beleiv for a time, Matth. 13. 20. Luk. 8. 13.* and the powers of the world to come, may, yet, not fall onlie, but fall utterlie away; (as those also in the Gospel, *Luk. 8. 13.*) yea not fall whollie off onlie, but sin in despite of Gods Spirit, *Chap. 10. 26, 29.* and so sin, that it's a thing impossible for them to be restored again by repentance, *Chap. 6. 6.* and what sin it is that is there so deciphered, is no great difficultie to determine. which albeit I dare not say, that *Judas* committed; (for it seems avarice, not malice, that run him hedlong into that guilt of impietie, little imagining, it may be, but that his Master would rid himself wel enough

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out of their hands, unto whom he had betraied him, as he had sometime before done the like, *Luk. 4. 29, 30. John 8. 59.* and *10. 39.* and himself go away with their money the whiles) yet it is verie likely, that he beleived that concerning his Master to be tru, that he preached unto others. Howsoever, the former instances shewing that wicked ones so continuing may have such a beleif of the truth of the Gospel, declare the same not to be the faith here spoken of.

But pas we on to a third argument. That faith which a reprobate or a castaway may have, one that is not of the number of Gods elect, cannot be justifying faith, or the faith of which the Apostle here speaks, for justifying faith, is a grace proper and peculiar to Gods Elect; and is by the Apostle therefore termed, *πίστις ἐκλεκτῶν Θεοῦ, the faith of Gods Elect.* But a man may know and beleiv the doctrine of the Gospel concerning Christ and Salvation by him, and yet be a castaway, none of the Elect. so the Apostle *Peter, 2. Pet. 2. 20-22.* implies, that men who have known the Lord Jesus Christ, and by the knowledge of him abandoned their former worldlie defilements, yet afterward returning thereunto, *like a Dog to take in again his vomit, or a Sow washed to wallow again in the mire;* may be in worse, more irrecoverable state & condition then ever before, even as the Apostle to the Hebrews, *Chap. 6. 4, 5.* above mentioned, as there is no possible means of restoring them again by repentance.

4. That faith, whereby a man is justified, is such a faith as brings a man home to Christ, such as causeth a man to come to him, pitch upon him, adhere unto him. So our Saviour, *John 6. 36. He that comes to me shal not hunger, and he that beleiveth in me shal not thirst.* which words of our Saviour plainlie shew, that that faith, whereby a man receiveth anie benefit from Christ, is such a faith, as carries him unto Christ. But a man may beleiv Christ to be the Savior and Redeemer of mankind, and yet not in that maner come to him, as to pitch himself upon him, and adhere to him. nor need we go far for an instance, we have one in that verie Chapter, when Christ had fed a great multitude with a verie smal quantitie of food, *This, say they, certainlie is that Prophet that should come into the world, John 6. 14.* That

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Prophet, what Prophet, think we, ment they, but the Prophet spoken of by *Moses*? *Deut.* 18. 15. he that was to be their Savior and Redeemer, the Christ, *Act.* 3. 22. and yet for all that, albeit they were willing enough to follow him to be fed, *vers.* 26. yet they would not come to him, that they might be saved by him, *John* 5. 40. and what was the reason why they would not? their credit and reputation, and other the like carnal and worldlie respects lay in the way between them and Christ, which kept them off from comming so to Christ as to adhere unto him, tho they professed verilie to apprehend and believe him to be the *Messias*.

Lattlie, justifying faith is such a faith whereby we imbrace, entertain, receiv, admit Christ, not into our houses, but into our hearts; and whereby consequentlie we are united unto Christ, so as that he is said to be in us, and we in him. *To as manie as received him*, saith he, *he gave this priviledge to become the sonnes of God, even to those that believe in his name.* Where to receiv him, is to give him entertainment, not so much in their houses, which *Matthew*, *Zacheus*, and others of them also did, as in their hearts: according to that of the Apostle, that *Christ may dwell in your hearts by faith*, *Ephes.* 3. 17. whence it is that they that are in the faith, are said to have *Christ in them*. *Examine your selves*, saith the Apostle, *whether ye be in the Faith: do you not know that Christ is in you?* *2 Cor.* 13. 5. thereby implying, that if they be in the faith, then Christ is in them. For howsoever I conceiv not the term of believing on Christ, for our justification or faith in his blood, as the Apostle terms it here, *vers.* 25. doth in the proper and peculiar notion of it signifie a receiving of Christ to be our King, Priest and Prophet, or to contain and comprehend all Evangelical Duties; yet it doth necessarilie implie an acceptance of him to be not our suretie, Savior and Redeemer onely, but our Sovereign Lord also, and as our Priest so our Prophet. Since we cannot with anie good ground relee on him or trust him for the discharge of us from the guilt of our sinnes, unles we be content to receiv, and do willinglie embrace him, on such terms as God offers him, and as he offers himself unto us. and on no other terms

terms then these is he offered unto anie. But a man may believ that Christ is the Savior of the world, yea that he cannot be saved but by Christ, and yet for all that may refuse to receiv him and yield himself up unto him, because he mislikes the conditions on wch he is tendred unto him, or delay to do it at present, in hope that he may timelie enough do it hereafter. As when a companie of Rebels ar up in arms against their Leige Lord, and a Proclamation of pardon and impunitie is published by him unto all such of them, as will lay down their arms, put themselves upon his mercie, acknowledge their offence, and by solemn oath engage themselves to du allegiance and constant obedience for the future; albeit that they all know him to be their lawful Sovereign, and believ that he will be as good as his word, to all that so accept of it, nor know which way to escape, but that first or last they shal be surprisid, if they do stand out, and have execution done upon them; yet there may be divers among them that will chuse rather to persist in their rebellious courtes, or refuse at least to yeeld themselves up to him, and to accept of his gracious offer, either out of a stoutnes of stomach, and a stiffness of self-wil, or out of an extream malice and inveterate hatred against the person of their Prince, or out of a strong affection to some advers partie, or out of a fond conceit that they may keep for some good space of time out of the way, undiscovered and unsurprised, or that when they perceiv themselves neer to be attached, they may then by a tender of themselves attain the benefit of the offer, there being no limitation of time mentioned in it. In the same manner: altho a man do believ that Jesus is the Savior of mankind, and that there is no way for him to attain salvation but by Christ, yet for all that may he refuse to receiv Christ for his Lord and Savior, or to accept of salvation by Christ, because he mislikes the conditions, upon and under which Christ and salvation by Christ is offered and tendred unto him, and without which it cannot be had. But what are those terms, that are so necessarilie required, and with so much difficultie received? why, these are: *If any man wil come after me*, saith our Savior, *and deny himself, let him utterly denie himself*, *Matth.* 16. 24. and,

and, *If a man hate not Father and Mother, and Wife and Children, and Brothers and Sisters*, his nearest relations, his dearest affections onlie, be as willing to part with them and leave them, when they shal stand in the way between him and Christ, as if he did hate them and were wearie of them, but over and beside all this *ὁ ἑαυτοῦ ψυχῆν*, even his own life, his soul, himself also, *he cannot be my Disciple*, Luk. 14. 26. and, he that *ὃν ἀποκρίσται*, doth not renounce all that ever he hath, *ibid. v. 33.* yea all that ever he is, he is not for Christ, he must not be his own man anie more, but he must in resolution at least be Christs alone, whollie at his command, wil and disposal. and is not this, think we, *durus sermo*, a hard saying, as they sometime said, to flesh and blood? is not this self-denial a shrewd pill to swallow? *who*, say they, *can bear it?* who can endure the verie hearing of it? *John 6. 60.* but much more may it be said here, who can endure to admit it? *πιστὶς ὁ λόγος, ὃ πάρεστι ἀποδοχῆς ἀξιόγραφον*. This word or saying, that *Christ came to save sinners*, it is a sure saying, such as we may write and rest upon it, we may with good ground afford credit unto it, yea and it is withal a verie acceptable saying, a saying *worthie of all acceptance*, 1 Tim. 1. 15. and indeed who would not accept of such a gracious offer? would not willingly and gladlie entertain such tidings, the glad tidings of salvation, and of salvation not temporal, but eternal? See *Elsay 52. 7. Nahum 1. 15. Rom. 10. 15.* yea but what is the reason then, that this so acceptable message finds so little acceptance in the world, that so few do accept of it? that when this Savior came unto his own, he found so sorie welcome among them, *his own refused to receive him?* *John 1. 11.* It is not in the thing offered; that no damned wretch in Hel would refuse to accept; but it is in the terms whereupon the offer is made and tendred, which mans corrupt nature wil in no wise condescend unto. Man by nature is so wedded to his own wil, his corrupt heart is so fast glewed to his lewd, but beloved, yea best beloved lusts, that he wil rather part with life, and soul, and self, then endure to hear of a divorce from them, that ar dearer to him then himself. Do we not hear wicked wretches sometimes

sometimes say, such a sinne they cannot leav, they wil not leav, tho they be damned for it? *Christ*, saith the Apostle, was *consecrated* of God, for this purpose, that he might become the Autor of eternal salvation to all those that obey him, *Heb. 5. 9.* yea that yeild obedience to him in all things, that do whatsoever he enjoynes them, *John 15. 14.* And wil we see how averis mans nature is to this obedience, to this absolute, this universal obedience? tho it be most tru, that our Savior saith, (how can he say other then such, who is truth it self?) that *his yolk*, the yolk that he would have us to draw in, is not harsh and hard, but *γενεῖς* good and gentle; and his burden, the burden that he would impose upon us, and have us to bear, is not heavie and cumbersome, but light, *Matth. 11. 36.* it is so in its self, in its own nature; it was so at the first unto mans created nature; it would be so unto us, were it not for our corrupt nature; had we but a love and a likeing unto it. See *Prov. 3. 17.* and 8. 8, 9. 1 *John 5. 3.* yet such is the perversenes and untowardnes of mans crooked and crograined wil, that it wil not by anie fear or force be wrought or brought to a yeilding thereunto. so that wel may that of *Solomon* be applied unto it; *That which is crooked cannot be made straight*, *Eccles. 1. 15.* The Apostles words, *Rom. 8. 7.* ar verie pregnant to this purpose: if the genuine notion of them were wel observed, and rightlie expressed, which is not easie to be done. *τὸ φρόνημα τῆς σαρκὸς*, saith he, which some render, *the wisdom of the flesh*. but *φρόνημα* and *φρόνησις*, tho springing from the same root, ar in notion, far asunder; as may appear by that of *Synesius* in *Dionysius*, *φρονήματα ἀπὸ φρονήσεως ἀποπλανήσιντες*. they come neerer home, that render it, *the mind of the flesh*. but the word *φρόνημα*, or mind, as the word *ἐπιθυμία*, or concupiscence, is of a middle notion, and may be used, yea must be taken therefore in a different sense according to the nature of the subject, whereunto it is applied. See *Gal. 5. 17.* The word *φρόνημα* therefore here applied to the flesh, signifies not *mind* simpliciter, but a stout or haughty mind, as the word most frequentlie signifies, and is in the best Autors verie commonlie used; and the words ensuing implie as much. The words may well then be thus rendred, *The stoutnes, or hautines of the flesh, of mans carnal heart.*

heart or mind, (and there is an Emphasis also in the word flesh, which of it self hath an intimation of infirmities and weaknes, Gen. 6. 3. Heb. 5. 7. yea sometime of a pliable and yeilding disposition, apt to receiv anie but slight impression, Ezek. 36. 26. 2 Cor. 3. 3. that such a forie peice of flesh as mans heart is, should be so stiff, and so stubborn) *is enmitie against Gods*, not avers to him, but enmitie it self against him; standeth out in such defiance against him, and whatsoever he willes and enjoins, that it neither doth submit it self, nor can be subjected unto his law, or brought under and kept in anie order thereby. yea that the verie prohibitions and comminations of the Law, ar so far from abating the heat and force of mans corruption, that they ar to mans untoward spirit, but as water to quick lime; that water whose nature and propertie is of it self to allay heat, to quench fire, yet being powred upon quick lime, until it have got the matter of it, doth but set the heat and fier that lay hid in it a working and boiling, whereas it lay quiet, unseen and insensible before; they cause that corruption that seemed to be dead before, begin to revive, to grow ful and fierce, to beltir it self, and break out with much violence and outrage, and sinne to become exccussively sinful, *ἀμαρτία καὶ ὑπερβολὴν ἀμαρτανῶν*. Rom. 7. 5, 8, 9, 13. Ad unto all that hath been said, of the difficultie of self-denial, the strong bent of the heart unto its own evil lusts, and its stiffness of opposition unto Gods word and will, the deceitfulness of sinne and Satan in an other kind, those wiles, whereby they suggest unto the soul of it self so loath to denie it self, so unwilling to part with & leav its beloved lusts, to turn over a new leaf, and engage, or inflave himself rather, as he esteems it, to the rigid observance of a strict tenor of life; that for the present so to do is altogether needles, it may be done timelie enough, and well enough hereafter; he may follow the world, and take his pleasure, pursu his own courses, and persist in his own waies, as long as he sees good, and hath libertie and abilitie so to do; and afterward, when by age or cross occurs he is so restrained that he cannot do as he did and desires stil to do if he could, when he is arrested upon his sick, or lies upon his deaths-bed, he may then seasonable begin to think

think on those things, which he hath now no minde to, which his minde at present goes so much against; and the applieng of himself thereunto wil stand him then in as much stead, as if he had put himself to such a tedious task before, & undergone such a toilsome penance all his life long. And many doubtles building on such vain imaginations, and gulling their own souls with such groundles hopes, as like Castles in the ayer, they thence raise and erect to their own ruine, refuse to receive Christ so tendred unto them, albeit they beleiv him to be the onlie Savior of mankind, and no salvation to be had without him.

And thus much may suffice for refutation of the former mistake of those who hold the *Dogmatical Faith*, that is, the beleif of the truth either of the word of God in general, or of the Gospel in special, that Jesus Christ is the Savior and Redeemer of mankind, to be that Faith whereby we ar said here to be justified.

There remain some few Testimonies of Scripture to be answered, that ar wont to be produced for the proof of that tenent either by the Papists, or our own writers.

Now for the proof of this, that justifying faith is no other then a firm assent to the truth of Gods word in general, *Bellarmino* produceth onlie one place of Scripture, to wit, the Apostles words, *Hebrews. 11. 1. Faith is the substance of things to be hoped for*, and the argument, or, *evidence of things not appearing*. This he calls his first argument, tho it have no second, as elsewhere he doth the like. And in the prosecution of his argument from this place he spends a whole Chapter, *de justificatione lib. 1. cap. 6.* wherein he takes for granted that the Apostle in these words gives an exact definition of justifying faith: and the instances that after he gives concerning the creation of the world by Gods word, and the destruction of it by a flood, &c. shew that this faith is a beleif of the word of God in general, as wel of Historical relations, as of doctrinal instructions, and of comminations as of promises.

Unto all which we may thus answer.

1. It is not denied that the Apostle in this Chapter doth at large

large commend and set forth the strange and admirable power, efficacie and excellencie, of that tru lively and saving faith which he had before mentioned, *Chap. 10. 38.* but that he intends to deliver in those first words an exact definition of faith so far forth as it justifies, or either there or in the instances ensuing, to point out that special act of faith whereby it doth justify, that is, is a mean of assoiling a man from the guilt of his sinnes, is more then the Cardinal is able to make good. and indeed who almost would be so absurd as to say, that anie man should be so justified by beleiving that God made the world of nothing? (the truth whereof some yet among us have of late flatlie denied, and have not forbore to publish their flat denial and disapprooving of it in print) tho tru it is, that by that self same faith we beleiv as wel the worlds creation by God, as mans redemption by Christ; and ar thereby as firmly assured of the one as of the other.

2. Nor doth it follow that *Noa* was assoiled from his sins, and became an heir of that righteousness that is according to faith, by beleiving that the whole world should by a deluge be destroyed: tho by the same faith he beleived also that he and his should be saved from destruction in that universal deluge by means of the Ark, which by Gods appointment and according to direction received from him he thereupon to that end built.

3. Yea to return *Bellarmines* argument upon himself, whereby he would provv that the justifying act of faith is not such as we would have it to be, to wit, *fiducia*, a fiducial trust or relieng on Christ and Gods promise of justification and salvation by Christ; because such a faith produceth not fear, but produceth hope and expelleth fear: whereas that act of *Noa's* faith, whereby he beleived that the deluge would undoubtedly come, bred in him that fear, that caused him to build the Ark. For as the warning given of the flood, notwithstanding the improbability and in humane reason incredibillitie, yea impossibilitie of it in natural power, yet certainlie apprehended and undoubtedly beleived upon Gods word, relating & revealing it to him, produced fear in him, even as the comminatorie prediction of *Ninevies* destruction delivered by *Jonas* from God, and by the

the *Ninevites* beleived, bred a fear thereof in them, *Jon. 3. 5.* so the promise of deliverance made withal unto him at the same time by God, being as certainlie beleived and relied on, bred in him an hopeful expectation of the undoubted performance of it, and was the principal motive of his building the Ark, which otherwise to have attempted had ben a most vain and foolish project, and would have proved of none effect.

4. Hereunto might be added, that the Apostle *Peter* seems to implice, that that deliverance from the deluge had somewhat typical in it, *1 Pet. 3. 20, 21.* and as in that promise to *Abram*, for the performance whereof his trusting upon God is said to be imputed unto him for righteousness, *Gen. 15. 5, 6.* had beside the expression of the numerositie of his issue in general mentioned also, *Gen. 13. 16.* an intimation withal of that blessed or blessing rather, *Ab. 3. 26.* Seed, *Gen. 3. 15.* and *22. 18.* Jesus Christ in special, by whome all that relie on him and trust to him were to be justified and saved; and the possession of the Land of *Canaan* mentioned in the Covenant that God at the same time plighted with him, *Gen. 15. 8-18.* was a type of the right unto and interest in the heavenly inheritance procured and purchased for all the faithful by Christ, *Heb. 3. 18, 19.* and *4. 1-11.* and *6. 20.* and *9. 12, 24.* and *10. 19, 20.* so that temporal deliverance promised to *Noa*, from the destruction by the deluge, proceeding from the special favor and grace of God to him, *Gen. 6. 8.* might wel be a type of that spiritual deliverance from the power of sinne and Satan, which *Noa* no doubt beleived to be attained by the promised seed, on whom by relieng he became heir of that righteousness that is according to faith in him.

5. That the Apostle speaks of the faith of Gods people in general, whither ordinarie, and that either Historical of matters as wel already past, the creation, *v. 3.* as future, the departure out of *Egypt*, *v. 22.* or Dogmatical, concerning God and his goodness, *v. 6.* or extraordinarie, that of miracles, *v. 33, 34.* is apparent by the varietie of instances given by him, as *Bellarmino* also himself grants, and would hence provv, that faith in all these instances, yea that faith in general, is but one and the same

same, which if it were tru, then everie one that hath justifying faith, should have a power of working miracles also: which is directlie contrarie both to our Saviors intimations, *Matth. 7. 22, 23. and 17. 20.* and the Apostles, *1 Cor. 12. 9, 10, 29, 30.* tho it be not denied that some general notion of faith be found in each of them.

Lastlie, albeit that Historical or Dogmatical faith, or that act of faith, whereby the truth of the Historie or Doctrine of the word in general, or that of the Gospel in particular is beleived, be of necessitie conjoynd with, or antecedent unto that act of faith whereby a beleiver is justified, it doth not thence follow that these two therefore ar one and the same. no more then the *slavish fear* arising from a meer apprehension of wrath and greatnes, is the same with the *filial fear*, arising from apprehension of Gods mercie and goodness; *Psal. 130. 3. Jer. 31. 39, 40.* because the one is to the other, *tangam acus ad filum, as the needle to the thread*, it goes before to make way for it, and helps to introduce it: or that *faith* and *hope* ar one and the same, because the one is the foundation of the other, nor ar they in time severed the one from the other.

I shal not need to examine anie of *Belarmines* other arguments; for this place of Scripture is not the principal onlie, but the onlie one produced by him to prove that the assent to the word of God in general, is that whereby we ar said to be justified. and the rest prove no more then this, that such a *faith* is requisite to *justification and salvation*, and that without it a man cannot be justified or saved: whereas the question is not, whither all that ar justified have such a *beleif of Gods word* in general, or of the Gospel in particular; which no man denies; but wither such a *beleif*, be that faith or that act of faith whereby we ar justified; which is that alone that is here questioned, Yea the rest of his *Scriptures*, as himself acknowledgeth, ar intended onlie to disprove the *particular application of the promise* to be the justifying act of *faith*; whereof more anon, when we have done with some others of our own, who of the *Dogmatical Faith* or *beleif of the doctrine concerning Christ*, approve and affirm the same, that of the *beleif of the word in general* *Belarmine* doth.

The

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THE
PUBLISHER
Of this Posthumous Peice of Work,
TO THE
READER.

IT is a fruitless wish for me to utter, Oh that I were not enforced to adjoyn this Epilogue,

Desiderantur cetera.

The rest is wanting, and wil be wanted. It wil be fitter for me to say, *Placeat homini, quod placuit Deo.* Let not that discontent man, which pleased God. And it seemed good to the Lord of the Vineyard to interrupt this faithful Servants labour with an acute disease, which supervening to age, which is an incurable sickness, put a period to his life; which was his day or season of work. He was not idle in the former part of the day, but took this business in hand at his verie evening, which man that knows not his time, could neither fore-see, nor put off. *Ecc. 9. 12.* And now this unfinished Peice of his must stand, as an imperfect Table begun to be wrought by *Apelles* or *Titian* (famous in their Generations) which no surviving or succeeding Artift, wil adventure to accomplish with a less-skilful hand. But yet we ar not at an irrecoverable loss, since we have stil the living Oracles of Gods word, which are the original truth, whereof humane discourses are extract Copies, and besides common Reason, we may by humble and earnest prayer obtain the assistance of Gods holie Spirit for the improvement of Reason in the pro-

prosecution of what is not here exprest. And tho this discourse be abruptly broken off, before it fully explain what faith is, yet we may from the Negative part, which cuts off all Notions pretending to that Title, conclude the affirmative, that justifying faith is an assiance in Christ, or in God through Christ, and for Christs sake, for absolution from our sinnes, and so consequentlie for eternal salvation: and the justifying act of faith is to trust to, on, or in Christ, commonly called beleiving in or on him, by a speech somewhat improper, yet not without example

End. in Comment. in Exotic Authors. But if our Interpreters had ben so lucky, as instead of beleiving on God, and on Christ, to have rendered the word τὸ πιστεῖν by *trusting*, (as e. g. John 14. 1. we read *Te beleiv in God, beleiv also in me*, but we may very wel read thus, *Ye do trust, or, Do yee trust in God, or on God, trust also in me, or on me*) use would have made the term familiar, and the thing it self obvious to the understanding, and it would have prevented many hot but impertinent contentions about words. But mine infirmities wil not permit me to enlarge in the explication of the nature of faith, which is a common Theam, but deserves exact handling. I entreat the Christian Reader to accept this small portion of heavenlie Treasure rescued from the dust, since the earthen vessel, by which it was conveyed to us, is broken by death, and crumbled into his primigenial Dust.

Si qid novisti rectius istae, Candidus imperti: si non, his me re mecum. Hor.

Si quis sciat rectius istae, Candidus imperti: si non, his me re mecum. Aristot. Politic. Tyrannorum esse notat, ut patet in tois πολλοις. Latini pariter in eodem sensu usurpant τὸ credere. Val. Max. 1.6. Nemo debet nimium fortunae credere. Virg. eclog. 2. Nimium credere colori. i. e. confide, Serv.

FINIS.