

**THE  
HONEY-COMBE  
OF  
Free Justification by Christ Alone.**

Collected out of the mere Authorities of Scripture, and common and unanimous consent of the faithful interpreters and dispensers of God's Mysteries upon the same, especially as they express the excellency of Free Justification.

Preached and delivered by **JOHN EATON**,  
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*Paul reproving Peter in the face of the Congregation, hath here no trifling matter in hand, but the chiefest Article of all Christian Doctrine; the Majesty and Utility whereof, who so rightly esteemeth, to him all other things shall seem but vile, and nothing worth; for what is Peter? What is Paul? What is an Angel from heaven? What are all creatures to the Article of Free Justification? Which if we know, then are we in the clear light; but if we be ignorant thereof, then are we in most miserable darkness.*

Martin Luther on Galatians 2:11.

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## **A Brief Advertisement to the Reader.**

Cristian Reader, the faithful author hereof had intended, {as thou mayest perceive by the ensuing Preface,} to have added the quotations, more exactly, and more at large, of those authors, which are made use of in the ensuing treatise; but it is come to pass, by his departure out of this life unto the Lord, that that matter is not finished. Notwithstanding most quotations are set down, though not in so large a manner as was intended. Yet for a fuller supply of that defect, I entreat thee, Christian Reader, to take notice of these two things. First, that it falls out often in the following Book, that one and the same passage of an author is several times alleged, upon divers occasions; yet it may be, the author's name, and the place of his works, out of which it is taken, not quoted above once; in which case by an easy observation, that which is expressed in one place may be supplied unto all the rest. Secondly, oftentimes the name of an author is set down, but not the particular place, out of which the sentence is cited. In which case ordinarily thou mayest have recourse to that author named, in his Notes or Commentaries upon the place of Scripture immediately before urged; or if the author's name be not set down, yet mayest thou usually find him among those collected by Augustin Marlorat; but that which fully recompenses all defect, is, that the texts of Scripture, {which only is able to make wise unto Salvation, II Tim.3:15,} are carefully, and considerately alleged, for "if we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son," I Jn.5:9; and indeed, the Testimonies of the Learned are not therefore urged, that our Faith should be built upon them, which were Idolatry in a high degree, even a giving

of the most spiritual worship of God, to wit, faith unto the Creature; and not to believe God upon his own word, without the attestation of oft false and always sinful man. But they are alleged that they may be helps to evidence, and apply unto us the word of God; in the evidence whereof alone, made to appear unto us, by what helps soever, we are to rest; and to stop the mouths of those who cast an imputation of singularity upon the truth of God; whereby many are deterred even from the examination of it. But unto thee {Christian Reader} concerning this following discourse, I have two, as it seems to me, very reasonable requests. First, that thou wouldst pass no censure upon the book or author, until thou hast fully and carefully examined it, by that unerring Rule of God's word; whereby thou canst not be deceived, lest thou fall into the number of those that speak evil of those things which they know not. Jude 10. Secondly, that after thou hast done so, thou wouldst not suffer thyself to be swayed from judging according to that Rule, by any respect whatsoever; and to that purpose, that thou wouldst take for thine example, the Lord Jesus, of whom it was prophesied, that he should not judge after the sight of the eyes, neither reprove after the hearing of the ears, that is following sense, reason, or any other corrupt human principles of judging, but that with righteousness he should judge the poor, and reprove with equity, Isa.11:3-4; always considering how dreadful a thing it is, that the only Rock of Salvation, should be unto a man a Stone of Stumbling, and a Rock of Offense, whereat he should stumble, and fall, and never rise up again. As for the author himself, I had intended to have acquainted thee fully as well with his life, and conversation, as this Book doth with his Faith and Doctrine, whereunto all the opportunities fail at this time; yet I hope {God willing} to do it hereafter. For indeed his faith, and zeal, and diligence in fulfilling his calling, and

his faith, patience, and cheerfulness in suffering for the same, were so exemplary, that they are worthy to be set forth as a pattern; not only to all God's People and Ministers now, but even to all succeeding generations. And the Lord grant that by his example, not only all his people may have their feet shod with the preparation of the Gospel of peace, Eph.6:15; even with a readiness, both to embrace it themselves, and to declare it unto others; but especially that the feet of his Ministers may become beautiful by preaching the Gospel of Peace, and bringing those glad tidings of good things. Rom.10:15.

**ROBERT LANCASTER.**

## The Preface to the Reader.

*To the Christian Reader, enlightened in some measure of truth to see his lost estate, by the horrible filthiness of the least sin in the sight of God; and thereby terrified with the multitude of his manifold sins, Grace, Mercy, and Peace be multiplied from Jesus Christ our Lord, and only Saviour.*

Christian Reader, because Dead Faith doth go very far in the profession of the Gospel, and is very like the true, lively, justifying, and saving faith; yea as like the true saving faith, both in itself, and in resembling all the actions of the true faith, as the shadow or image in a looking-glass is like, doth resemble, and imitate the substance or party that looketh into the glass; because dead faith consisteth of these three parts, greatly resembling the true saving faith. As first, such as lie in the same may have great knowledge in the whole word and will of God, and may join therewith the reading of all the Doctors and Expositors in the Church; and also may be zealous preachers of the same, as Paul declares, Rom.2:17, saying, "behold, thou art called a Jew," that is, one of God's chosen above all the Nations of the earth, "and restest in the Law, and makest thy boast of God," that is, stayest thyself only upon the doctrine delivered from heaven, and gloriest in God, namely, that he is thy Saviour, and Redeemer, Psal.78:35, and knowest his will, and approves the things that are excellent, being instructed in the Law, or Word or Doctrine from heaven; neither thus hast thou knowledge for thyself only, but also art confident, that thou art a guide of the blind, a light to them that are in darkness, verse 19, an Instructor of the

foolish, a Teacher of the ignorant; having the whole form of knowledge, and of the truth in the Law, or Word, &c.

Secondly, such may think that they have a strong faith in all God's graces through Christ, and that they believe them as well and as truly, as any can do; as it is expressed, Rev.3:17, saying, "I am rich, {namely, in the treasures and benefits of the Gospel,} and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Thirdly, {which is most dangerous of all,} such as are in this dead faith, may have, not only a kind of earnest repentance as King Saul had, described, I Sam.24:16-17, and as King Ahab had, who rent his clothes in great repentance, and put on sackcloth upon his flesh, and fasted, and lay in sackcloth, and walked so mournfully, that the Lord, the searcher of hearts, said, "seest thou how Ahab humbleth himself before me?" I Kings 21:29. But also such may have a great zeal of God's glory, Rom.10:2, in devout, holy desire, and walking {as they are persuaded} in all God's holy Commandments, Rom.9:31-32, so zealously mortifying their sins legally, that concerning good works and righteousness of the good and holy Law of God, they may be unproveable, and unblameable; and yet notwithstanding lie in sin, death, and in a damnable estate, as Paul did, Phil.3:6, and many other Jews before their conversion out of the dead faith, Acts 22:3, who were devout persons, Acts 13:50, constantly serving God day night, Acts 26:7, whereby such striving {as it were} who shall serve and worship God the best way, by the best works, they are distracted thereby into divers sects, errors, schisms, and divisions about works. And yet, notwithstanding all this great knowledge and zeal, whilst they lie sleeping in this dead faith; in which spiritual sleep the Lord of Wisdom, Christ Jesus hath foretold and forewarned us, that many,

in the last days of all, shall slumber and sleep, Math.25:25; and therefore shall these last days be most perilous and dangerous times; because men shall abound in all cloaked corruptions, having a form and show of godliness, but denying the truth and power of the same. II Tim.3:1-6. These, because they have not on the wedding-garment, Math.22:11-12, do not only bear a name, by this dead faith and blind zeal, that they live, when they are dead, Rev.3:1, but also do give Christ hereby but a Judas kiss, saying, hail Gospel, but do betray it; and so do lie under greater sin, wrath and damnation, than if they had never known and professed Christ at all. And because the only means to call these people out of this most dangerous dead faith, and to rectify their straggling zeal, is to lay forth the glory of the wedding garment of Christ's perfect righteousness, that only makes us fit brides for so glorious a Bridegroom as Christ Jesus is, which is put on, only by understanding, and a joyful faith, and right embracing the excellency of Free Justification by Christ alone. Rev.3:18-19. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD." Hos.2:19-20.

Therefore have I here endeavored to lay forth, in this Treatise, this said excellency of Free Justification. For which, to perform some spark of faithfulness herein to God's Church, our Kings, and to my Country, I have suffered much hurt; and have, by divers imprisonments, in some measure, approved my ministry in tumults, and in labors, by ill report and good report. II Cor.6:4-8. Because we ought not {gentle Reader} to content ourselves {as too many do} with the bare name of Free Justification, and know it {as they that are in the dead faith do} with a carnal knowledge only; whereby such do

Popishly and Blasphemously think and say, that this only saving benefit opens the gate to all wickedness; neither must we content ourselves {as it is, Heb.6:4} with a mere taste only of this heavenly gift, as it is often called, which bare taste only makes us to lie in the fearful danger of falling away from it, Heb.6:4-5, worse than the Galatians did. Gal.1:6. But if we have one spark of spiritual life by the Gospel; we, but especially God's Ministers, must labour {they by preaching, and you by hearing, reading, and meditating upon it} to get a true, lively, and rejoicing knowledge of it; for when it works joy, peace, and contentment with God in the heart, then hath a man the true and right knowledge of it; and when a man hath a true, and right saving knowledge and faith of it, then it hath brought him into the Kingdom of Heaven, Matt.11:11-12, and worketh in his heart peace, and great joy in the Holy Ghost, Rom.5:1-3, because the Kingdom of heaven is righteousness, peace, and joy in the Holy Ghost, Rom.14:17, as it is further proved in the Treatise following.

Now this joyful right knowledge is wrought and attained by this means, namely, by marking, and often rubbing the memory, and by deeply meditating upon God's word of Grace, and testimonies of the faithful Expositors, as they express the excellency of Free Justification in the truth of faith. For as it is necessary that we dive into the knowledge of this benefit, that our understanding may be enlightened and possessed with this only soul-saving truth of God; so it is necessary that we look into the excellency of it, that our will and affections may be ravished and carried after the goodness and excellency of the benefit; this being the right true means, both of begetting and increasing true faith, and of going with a right foot to the truth of the Gospel, Gal.2:14, as it is manifest, Rom.10:15-17, where it is said, that the feet that bring glad tidings of peace, and

glad tidings of good things are both beautiful, making the coming of the true preachers of the Gospel comfortable; and also mighty for the working of faith and true prayer, and all good life, and godly conversation. For thus is the whole man converted, by this benefit, unto the assured knowledge of his Free Salvation by Jesus Christ. For one does not desire what one does not know; and of that thing whereof the goodness and excellency is not known, there is no desire. And seeing dead faith is a cold apprehending of Christ, and his wonderful benefits, upon a use, and custom of the Country; because all the Country that we live in, is of that belief, as we generally and confusedly conceive, rather than a sound understanding of the excellency of the same; whereof ensues either a lukewarm careless life, led unthankfully for the same, or else a breaking forth into a blind zeal of some new strange works and life; by which we may provide {as we think} more safely for our Salvation. Because it is most true, which the Apostle testifieth, that these false-zealous ones, whilst they are ignorant of the righteousness of God, cannot choose but go about to establish their own righteousness, and so do not submit themselves to rest contented in the righteousness of God. "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom.10:2-3. What other salve is there then to cure the cold disease of this dead faith, and self-loving zeal, than to lay forth the excellency of Free Justification, that may enflame the heart so with the fiery coals of God's love towards us, that it may flame forth with a true zeal of rendering obedience to our Protestant Governors; and within the limits of our vocations, to do them thankfully and zealously to the glorifying of God, and the benefit of our brethren and neighbors, for so

excellent, and glorious, and full sufficient a benefit? Yea, this is the benefit by which we are new born again, and reclaimed from all profaneness, sects, schisms, and divisions whatsoever. Which made Saint Paul to travail in birth again, like a loving mother, with the distracted and seduced Galatians, until by reducing them to the truth, and purity of Free Justification, a disfigured Christ was formed in them again, Gal.4:19; and yet they professed, that they constantly embraced Christ, and held Justification by him, but because of the false brethren that had persuaded them, it was not sufficient for their Salvation, except they joined therewith the obedience and keeping of the Law; thereby they lost Christ, Life, and their Free Salvation by him; which evidently declares, that then only are people new born again truly, and Christ is formed truly in them, when for the assurance of their Salvation, they are grace enabled to wholly rest in the joyful knowledge and full sufficiency of their Free Justification; then is Christ rightly formed in them. This is the only antidote and preservative against all the sweet and poisonous doctrines of our works, and vainglorious well-doings; this is the preservative against these infectious and contagious times; this is the Ark of Noah, that will bear us up above all the floods, and billows of these tempestuous days of sundry sects, schisms, and straggling opinions; this is the anchor, whereunto the cable of our faith being firmly fastened, will make us to stand strong against all the violent ways and winds of Satan's blustering temptations both on the right hand, and on the left. Yea, let us know for a certainty, that Free Justification is the very head, heart, and soul of all Christian religion, and true worship of God; without the true and joyful knowledge whereof, our religion is headless, our profession and worship is heartless, and our very zealous conversation is a mere corruption of the Gospel, and rottenness, like a body without a soul that

stinks before God. Briefly in a word, as the perfect righteousness of Christ is only worthy to be acknowledged for the wedding-garment; because all the righteousness of our imperfect sanctification is {as the Prophet saith} as filthy, menstruous, stained rags, Isa.64:6, so the true grace of Free Justification, being the having on of this wedding-garment, because it alone doth truly abolish all the filthy nakedness of our sins out of God's sight, and it alone doth make us perfectly holy, {as it drinks in the perception and knowledge of its righteousness as freely imputed by Christ, Rom.4:6, purging, by the blood of Christ, the conscience from dead works to serve the living God, Heb.9:14,} and sufficiently righteous in the sight of God freely, without works; therefore it alone doth make us fit brides {as I said before} and is only meet to marry us to so glorious a Bridegroom, as is the King of Glory, Christ Jesus. Yea, though a man do abound in the riches and honors of this world, having his barns full of Corn, and his coffers full of Coin, and he himself being clothed in purple and fine linen, doth fare well and deliciously every day; yet if he is not freely receiving by the hand of a thankful, rejoicing faith, and so not putting on this wedding garment of Christ's perfect righteousness {that may make him rich in God} can sleep one night in his bed in any security, he is not only the fool in print, mentioned, Lk.12:20, but also this night may the devils fetch away his soul from him; and then whose shall these things be, which he hath provided? In this case {saith the Lord of wisdom} is every one {be he rich, or be he poor} that, by not having received, by Free Justification, the wedding-garment of Christ's perfect righteousness, is not rich in God. Lk.12:21. Oh, then let not such a one dare to lay down his head upon his down-pillow to sleep one night in safety, nor {as David said} suffer his eye-lids to slumber, until by taking freely this joyful benefit, and by putting on this wedding-garment of Christ's

Righteousness, having attained this heavenly wisdom and spiritual understanding, better than his fine gold, by which he may lie down safely, and sleep sweetly. Prov.3:13-26. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." I Jn.5:20.

But I have here laid forth this excellency of Free Justification in the words, testimonies, and common consent of the faithful Expositors, and Dispensers of God's mysteries, I Cor.4:1-2, for three principal Reasons.

First, because as this mystery of Free Justification only and freely is that which saves us; so by the rebelliousness of our blind and sinful natures, and the unbelief of our hearts, and the exceeding subtlety of Satan, it is of all the rest of the benefits of the Gospel, which all depend upon this benefit, the most difficultly learned, and the most hardly believed. It being most true, what Mr. Fox saith in his Preface to Dr. Luther's book upon Galatians, "that learning cannot reach it, wisdom is offended at it, nature is astounded, devils do not know it, men do persecute it; and briefly, as there is no way to life so easy, so there is none so hard; easy to whom it is given from above; but hard to the carnal sense, not yet inspired; the ignorance whereof is the cause and root of all the errors, sects, and divisions that are in all Christendom." Therefore I thought it fit in this case to imitate the example not only of learned and ancient Bede, {who maketh an Exposition of all the Epistles of Saint Paul, with the mere sentences, sayings, and expositions of Saint Augustine, collected and gathered together, as the expounded texts and verses are dispersed and scattered here and there in all of his works; and therefore are called Collectanea Pseudo-Bedae,} but rather to imitate Paul himself, who discerning how hardly Free

Justification is rightly understood, soundly embraced, contentedly rested in, and constantly retained; as is forever recorded by the example of the soon and dangerous fall of the Galatians, Gal.1:6, doth therefore in writing to the Galatians, come forth not singly by himself alone; but {as it were} guarded with the association, company and consent of all his believing and faithful brethren, saying thus, "and all the brethren which are with me," Gal.1:2, upon which words Dr. Luther's exposition is very remarkable, saying thus, as if Paul should say, lest I should be alone, I add moreover and besides myself, all the brethren which write this Epistle, as well as I, and bear witness with me, that my doctrine is good and godly. Therefore, lest we should seem, or they might say, that I only set myself proudly against them, I have my brethren with me, all of one mind, as one faithful witness, which think, write, and teach the self-same thing that I do; and I, that only which they do. For the better discerning whereof, first I set down the sweet, powerful, and forcible Scriptures, as the flowers containing the honey; then I add the expositions, testimonies and consent of the learned writers, as the honey itself; which they, like the laborious bees of the Lord's garden, have, by faith, sucked and gathered out of the said flowers of Scriptures; setting the sentence and saying of each author by itself, as giving to each bee his own and {as it were} proper portion of honey; I changing nothing in the substance of their sayings, but only the connecting conjunctions, that may most fitly conjoin the coherence of their testimonies together. And yet thus is composed in one continual flowing speech, this Treatise, as one whole and entire Honey Combe of Free Justification. For which one benefit, David that had good experience of it, and yet saw it, but a far off darkly, Heb.11:13, yet pronounces the word teaching the same, to be sweeter than honey, and the honeycomb, and more

to be desired than gold, yea, than much fine Gold. Psalm 19:10.

The second reason of expressing the excellency of Free Justification, in the words and testimonies, and common consent of the Learned Orthodox writers, is this; that whereas Paul testifieth, that there is but one true faith, Eph.4:5, sealed by one Baptism, that hath always, in all ages, most freely and most certainly saved {delivered them from the pollutions of error, and the delusions of antichrist} all the elect; so here thou mayest see as in a clear looking-glass, what that one Faith is, that hath so infallibly in all Ages, enlightened all of God's people; which must needs tend to the strengthening of thee in thy most holy Faith, Jude 20, strongly and effectually, when thou hearest them pronouncing with their own mouths, and with one consent, what truth of Faith doth apprehend in this mystical and central benefit; plainly showing how they have believed with the heart unto righteousness, and how they have confessed the same unto Salvation, Rom.10:10, and also doth stop the mouths of the common Adversaries of Faith and Free Grace; that upon the divers and different measures of Faith in this main benefit of Free Grace, in Orthodox and Protestant writers, of this main mystery of the Gospel, Eph.3:9, do expect much difference, dissent, and disagreement, in this only point of Free Salvation, amongst the said Protestant writers; and thereby little sweetness and excellency in this glorious free benefit. Who have their vanity here confuted, and dispelled with the common consent of all the best, Orthodox and Protestant writers, according to the analogy and nature of true and unadulterated Grace, they expressing in a blessed uniformity the excellency of Free Justification.

The third reason is this, that many being much troubled in mind in these most dangerous days, {not knowing which way to turn them among so many minds

so diversely distracted about matters of religion, and therefore having some regard to that primary and principal admonition in this case of the Prophet Jeremiah, 6:16, saying, stand in the ways, and inquire for the old way, which is the good way, that you may walk in it, and find rest for your souls,} may here see, what that old way, and good way is, even the same, in which old Enoch, Noah, Abraham, Isaac, Jacob, Joseph, David, Daniel, &c., and all the faithful to this present time have walked in, and found rest to their souls; and so is manifest to be the old way, and only good way that by walking in it, may bring peace and rest unto our souls; for being justified by faith, we have peace with God through our Lord Jesus Christ, in this life, Rom.5:1, and whom he justifieth, them he also glorifieth in the next life. Rom.8:30. Therefore give me leave {gentle Reader} to exhort thee to be careful to keep and hold fast this precious benefit; and not only to keep, but also to keep it pure, without the mixing and mingling of works with it, resting wholly upon Christ alone for thy full, free, and perfect Salvation; lest thou loose, with the foolish Galatians, this main and only channel of thy Free Salvation in Christ; and to that end meditate much and often in the excellency of Free Justification, and ponder these sayings of the learned writers; and mark their reasons of true faith grounded upon these Scriptures, and believe according as God speaks in these eminent Scriptures, Rom.4:18; and decline not from them to the conceit and logic of Reason. For as meditation {as both the word of God teacheth, and is plentifully testified by all experienced Divines} is a most profitable religious duty, for the increasing of thy most holy faith, Psal.119:148; and as the Spirit of God by Solomon, exhorts thee to acquaint thyself with the sentences of the wise; so none are more profitable, and wise for thee unto Salvation, II Tim.3:15, than the true and faithful dispensers and stewards of God, writing upon

the excellency of this great mystery; who are enriched thereunto by the spirit of faith, II Cor.4:13, and do ground themselves upon the pure Word of God expounded by faith, and not corrupted by reason; so that he that despiseth these testimonies, doth run directly into the sin which the Spirit of God forbiddeth, saying, "despise not prophesyings," I. Thes.5:20, that is, the faithful dispensers of God's mysteries, speaking unto edifying, to exhortation and comfort. I Cor.14:3. But yet "prove all things," and "hold fast that which is good." I Thes.5:21. But whosoever despiseth these, despiseth God and Christ. "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Lk.10:16.

Again, no matter of Religion can be meditated in, more profitably, than this Article of Free Justification, for that only, as it sets forth the excellency and worth of Christ, preserves us from apostasy and ruin. For thou shalt find that the very reading and meditating upon it, either in this book or in any other, where thou shalt find the excellency of it, more powerfully laid open, for I ingenuously acknowledge my weakness herein. This meditation {I say} being an effectual means to apprehend it deeper and deeper, and to increase thy knowledge and faith in it {especially, when thou feels thy conscience pricked and troubled with sin} will even breath the Spirit of God, and life into thy soul, as Paul testifieth, saying, "received ye the Spirit by the works of the law, or by the hearing of faith," Gal.3:2, viz., of Free Justification preached? And so it will be, as it were the soul of thy soul to revive thee to eternal life; yea, thou shalt feel that thy often meditating in this heavenly garden, {like Naaman's seven times washing of himself in the River Jordan, II Kings 5:10,} will assure thee clearer and clearer, that all the spiritual leprosy of thy sins, is washed away clean out of God's sight. By which renewing, as it were thy Baptism,

thou mayest be anew strengthened with the spiritual inward seal of joy and gladness, Psal.51:7-8; neither let thy unworthiness of so great a benefit deter thee from taking it, because it is given thee freely; I say freely, that is, God respecting no worthiness in thee to deserve it; nor, no unworthiness in thee to hinder thy free reception thereof; but only pitying thy misery doth give it thee freely to this end, to declare the glory of his Free Grace, and to heal freely all thine unworthiness; and to make thee freely accepted in the Beloved, and interested in all the other benefits, and blessings of God, both temporal and eternal. Thus {Christian Reader} if thy charity in passing by all my weakness in handling this glorious free benefit; yet if thou shalt here find that the learned writers collected have said something that may edify thee in thy most holy faith, then shall I be well content and fully satisfied. Commending thee to God, and to the word of his Grace, which is able to build further, I with all my poor endeavours do wholly rest, Thine in true Christian affection,

**JOHN EATON.**

# **THE HONEY-COMBE OF**

## **Free Justification by Christ Alone.**

Collected out of the mere Authorities of Scripture, and common and unanimous consent of the faithful interpreters and Dispensers of God's mysteries upon the same, especially as they express the excellency of Free Justification.

### **CHAPTER I**

#### *Of the necessity of the joyful knowledge of Free Justification.*

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference." Rom.3:21-22.

Here he handles the principal and chiefest point of Salvation, which is concerning Christian Righteousness, or concerning Christian Wisdom, or the glory of Christ. For if we seek at God's hand for Salvation, that is for life, we must first seek for Righteousness; by the which being reconciled unto God, we being thus in his favour, do obtain life.

For that we may be beloved of God, we must first of necessity be righteous, seeing he hateth unrighteousness.

For whereas the Gospel is said to be the power of God unto Salvation, even therefore, because it reveals the righteousness of God, we must therein mark the necessity of righteousness unto eternal life; such a necessary antecedence there is of righteousness, as that without it there is no hope to be saved; God's justice inclining him to punish, his purity to hate all unrighteousness. For God is of pure eyes and cannot see evil, he cannot behold wickedness, but he must needs destroy the sin, or the sinner. Hab.1:13.

Because God being the Sovereign Righteousness, he must needs hate us, whilst he sees us in our sins; then standeth it in hand for us to be made righteous, before we can be in God's favour; yea, I add further, that it must be {with} such a righteousness, so completely perfect, as that it may endure the strict censure of God's justice. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal.3:10.

Now then the exhortation of our Saviour easily followeth, that we should therefore first and principally above all things seek the Kingdom of God and his righteousness, Math.6:33, such a righteousness as may stand before God, and endure the trial of his justice. There is a remnant of this principle even in nature, if it be not too far degenerate, that it is righteousness, whereby God's favour and kingdom must be obtained; and therefore the very Gentiles by the light of nature, have performed some both religious offices towards God, and civil duties to men, as it were to win and procure God's favour thereby; but what this righteousness is, and how to be found, here nature shows her blindness, and

vanishes away in vain confidence of self-righteousness, and civil honesty; of which notwithstanding our Saviour pronounced that it is utterly unavailable to God's kingdom, {"for I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt.5:20,} and Paul that had as much of it as any counts it but dung and dross in comparison. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil.3:8-9.

Therefore is Justification the very sum of the Gospel; yea this is the sum of all the benefits of Christ; for with them that are made righteous and reconciled, God is present; he endues them with new life and light; yea, with eternal life, for he heareth them, and he defends them in all their troubles. Therefore he handles here the principal and chiefest point of our Salvation, namely, Justification; the pure knowledge whereof alone saveth the Church; for it is the knowledge of the truth and of life, for which the Gospel is called the power of God unto Salvation. Yea, it is the sun enlightening the Church; it is the Paradise or rather Heaven of Grace.

On the contrary, when this knowledge of Justification is lost, together with it is lost Christ, and life, and the Church; neither any judgement of doctrines or of spirits is left, but darkness and blindness possesses all things. Therefore it is the duty of a good pastor, that he suffer not himself to be drawn away with any disputations from the daily and continual handling of this point.

For unless the special Grace of Christ administers its life and dispense its light, tis impossible for flesh and blood to comprehend this mystical and joyful doctrine of Justification; so strange it is to carnal reason, so dark to the world, so many enemies it hath, that except the Spirit of God from above do reveal it, all will be a blank; for learning cannot reach it, wisdom is offended, nature is astounded, devils do not know it, men do persecute it; briefly, as there is no way to life so easy, so there is none so hard; easy to whom it is given from above; hard to the carnal sense not yet inspired; the ignorance whereof is the root of all the errors, sects, and divisions in the world.

Yea, this point being lost, men's minds are overwhelmed with all kinds of temptations. Therefore give all diligence, that you may have this principal point, diligently known, and firmly grounded. Neither let any of you be so arrogant, that he should think, that he hath fully attained this divine and heavenly wisdom; for whilst Satan, and the world, and our own reason are of any force, we shall never be perfect in this knowledge.

Yea, I do therefore so much beat upon it, because I know that Satan goeth about nothing more, than that he may take away this knowledge from the sight and minds of men; for hitherto principally tend all the stirs which he raises up both publicly and privately, that men busying their heads in new disputations, should forget this article, for Satan feels the force and power of this article. For Justification, by which of unjust we are made just before God, is the strong Rock and Foundation of Christian Religion.

Upon this foundation of God's Free Promise and Grace first built the patriarchs, kings, and prophets; upon the same foundation also Christ the Lord built his Church; upon the which foundation the Apostles likewise built the Church Apostolical.

For this doctrine advances and setteth forth the true glory of Christ, and suppresses the vain glory of man; this whosoever denies, is not to be reputed for a Christian man, nor for a setter forth of Christ's glory, but for an Adversary to Christ and his Gospel.

Yea, herein lieth the Touchstone of all truth and doctrine, as the only principal original of our Salvation. Yea, this doctrine bringeth with it all good things, as well spiritual as bodily; namely forgiveness of sins, true righteousness, peace of conscience, and everlasting life. Moreover, it bringeth light and sound judgment of all kinds of doctrine, and trades of life. It approveth and stablisheth civil government, household government, and all kinds of life that are ordained and appointed of God. It roots up all doctrines of error, sedition, confusion, and such like; and it putteth away the fear of sin and death; and to be short, it discovereth all the subtle sleights and works of the Devil, and openeth the benefits and love of God towards us in Christ.

And to conclude this point, by the preaching of this doctrine the Devil is overthrown, his kingdom is destroyed; the Law, sin, and death, {wherewith as most mighty and invincible tyrants, he hath brought all mankind in subjection under his dominion,} are wrested out of his hands. Briefly, his prisoners are translated out of the kingdom of darkness, into the kingdom of light and liberty. Should the Devil suffer all this? Should not the father of lies employ all his force, and subtle policies to darken, to corrupt, and utterly root out this doctrine of salvation and everlasting life? Indeed Paul complaineth in all his Epistles, that even in his days the Devil showed himself a cunning work-man in his business, by darkening and hindering this doctrine of Justification.

Now for use, let this suffice in this place, to stir up God's children by these and the like reasons, to fortify their judgements in this main point of the Christian faith.

The Article of Justification is the very sum of the Gospel; that once corrupted, there can be no soundness; that truly and thoroughly understood, and believed, and applied, arms against all assaults of Satan; so let us be exhorted, as to edify ourselves in all other points of our most holy faith; so specially in this; which who so holds not aright, surely he holds not the head, nor ever can be saved.

Thus we see the necessity of earnest teaching, and diligent learning of this doctrine of Justification. Let us now proceed to show the nature of it, and what it is.

## CHAPTER 2

*Of the nature of Justification, what it is, who are capable of the same, and how it is wrought upon us.*

Justification is, when we feeling what lost creatures we are in our own selves, and in all our works and holy walkings by reason of our sins, and sighing up unto Christ for help, are by the power of God's imputation, so clothed with the wedding garment of Christ's own perfect righteousness, that of unjust we are made just before God, that is, all our sins are utterly abolished out of God's sight, and we are made from all spot of sin perfectly holy and righteous in the sight of God freely. And this is God's pardon or forgiveness {which few understand} great above mans, and glorious, and wonderful, like God himself, Acts 13:38-40, the joyful faith, whereof sanctifieth us, and makes us to do the duties of our vocations faithfully, and to walk to the glory of God in the spiritual meaning of all God's Ten Commandments zealously. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:14.

In this description of Free Justification, first are described the persons who they are that are capable of this benefit; namely, such as truly feel what lost creatures they are in themselves, and in all their works; this is all the preparative work as executed by the Spirit of conviction, Jn.16:17-18, that the LORD initiates as an essential part to this high and heavenly calling; for hereby is a man truly humbled in himself, of whom God speaketh, saying, "thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy

place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa.57:15. "For the Son of man is come to seek and to save that which was lost." Lk.19:10.

Secondly is expressed the cause of this lost state, namely their sins; for sin only and nothing but sin is the cause of all our misery; this is the true plague-sore of the soul; this is the deadly leprosy of hell; of this spake David when he said, "O LORD, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease, and there is no soundness in my flesh, &c." Psal.38:1-7.

Thirdly, we must not have only a glimmering knowledge of this by the light of nature, as the Gentiles that have not the word; who living in unrighteousness, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, and such like, do yet know by the light of nature, that they that commit such things are worthy of death, Rom.1:21, but this light of nature must by the word {given by the mercy of God to reveal our misery more fully} be so increased, that the terrors of the Almighty do work in our hearts a true and thorough feeling of our lost condition, Psal.88:14-18, which is brought to pass, by marking out of the word of God three main things revealed in the same, concerning sin.

First, the infinite horribleness of the least sin in the sight of God, there being no sin little before God; for God would not in the equity of his justice pronounce such infinite punishment, as his everlasting curse and endless

torments upon the least sin, Gal.3:10, if the least sin were not an infinite affront to his holiness, and most detestable in his sight; and why? Because all sin is the image of the Devil, and spiritual high treason against the highest spiritual Majesty, and so was horrible before the Law was given; but after that God himself appeared in such fearful Majesty, and gave a Law forbidding the least sin in such terrible thundering and lightening; now is the least sin become especially atrocious; because now the doing of the least sin is in respect of the Law forbidding it in such terrible Majesty. First, a despising of God, appearing in all that Majesty, and a contemning of that high Authority of the Law-giver, so terribly appearing; yea, the sinner, by his contempt against the Law doth, as it were, trample under the feet of his affections all that Majesty of God that was manifested in such fearful thundering and lightening. Is it any marvel then, that God said unto David, "wherefore hast thou despised the commandment of the LORD, to do evil in his sight?" II Sam.12:9-10. Secondly, hereby sin is become rebellion against God, as Daniel confessed, saying, "we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments," Dan.9:5, and how horrible this rebellion is, as Samuel declares, saying, "for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD." I Sam.15:23. And thus the Law entering upon sin, doth make the fault thereof so greatly to abound, Rom.5:20, that sin is made out of measure sinful by the Commandment so terribly forbidding it, Rom.7:13, so that in sin these six evils do concur. First, a despising and contempt of the majesty of God, forbidding the least sin in such terrible thundering and lightning. Secondly, a proud stubbornness against the Law and revealed will of God. Thirdly, an horrible defiling and destroying of the image of God, wherein man

was created. Fourthly, an imitation and doing like the Devil, the enemy of God, by a wicked treason, and revolting from God. Fifthly, an intolerable ingratitude and unthankfulness of the creature against the Creator. Sixthly, that which in itself is a foul and abominable thing; that sin is the very image of the Devil, which for men to bear, that were made to the image of God, nothing can be more detestable; the least sin for the horribleness of it, though it be but in thought only, defiling us and all our good works and holy walking, and making them in the sight of God like a menstruous cloth, Mk.7:23, and if our good works be by sin so loathsome, how horrible then are our evil works? Have we not just cause to cry out every one of us, and say with David, "for thy name's sake, O LORD, pardon mine iniquity; for it is great." Psal.25:11.

The second main thing to work this true feeling of our lost estate is to look into the multitude of our sins, which we daily commit in thought, word, and deed, by breaking all God's Ten Commandments; which we must know, not only in a gross confused generality, but take notice of particulars in each Commandment, wherein we have offended; both in leaving undone, that which we should have done, and by doing that which we should not have done; if not in the gross act, which the world and light of nature condemns; yet in the spiritual breach, which {as we have heard} is horrible before God. For the Law is spiritual, Rom.7:14, saith Paul; and God is a Spirit, Jn.4:24, saith Christ, and must be obeyed and worshipped in spirit and truth; and herein we may see our sins to be many and innumerable; concerning which, although I refer thee to such Catechisms, as lay open God's Ten Commandments at large, for the fuller sight hereof; yet to sharpen thy stomach unto Free Justification, and because the Paschal Lamb must be eaten with bitter herbs, give me leave to give thee a glimpse of this pure glass of the Law, that thou mayest

see some few spots of thy foul leprosy, in the spiritual breach of all God's Commandments.

As in the first Commandment, namely, thou shalt have no strange gods before me, containing the inward worship of God; though herein differing somewhat from the Gentiles, thou confess but one God, which also the Devils do; yet look how many profits and pleasures do steal away thy love, fear, trust and obedience from God, to the committing of sin, so many idols {in this idolatrous state} hast thou in the sight of God; yea, look how many sins thou dost commit in thought, word, and deed in a day, so much thou corrupts in thee the pure inward worship of God, and so many idols art thou guilty of, and so many strange gods hast thou in the sight of God.

Secondly, in the second Commandment, containing the outward worship of God; although peradventure thou makest not grossly to thyself any graven image of God the Father, nor any picture of Christ, as the Papists do; yet look how often, and how many allurements have enticed thee to neglect either the preaching or the zealous hearing of the word being offered either in season or out of season; look how often thou hast neglected to bow thy knees in solemn prayer to God, three times a day with Daniel, David, and Peter, for the Holy Ghost to be given thee; look how often thou hast neglected to confer {as the prudent Sergius Paulus did, Acts 13:6-12,} with the faithful minister, and with other faithful children of God, to be resolved of such doubts of the assurance of thy Justification and Salvation, as may arise in thy mind; look how often thou hast neglected either the administering or receiving of the holy ordinances of Christ; so many images art thou guilty of, that have stolen away thy heart from the zealous performance of the pure outward worship of God.

Thirdly, in the third Commandment; although peradventure thou art not guilty of gross blaspheming of

God, yet look what zeal thou wantest in life, for the threefold works of God upon thee, as namely of Creation, Redemption, and continual Preservation; look how often in word thou hast sworn by thy faith and loyalty, by the fire, by the light, by bread, or any other creature of God; so often art thou guilty {Christ being witness} of taking God's name in vain, Matt.5:34-36; look how often thou hast rashly taken up and used the titles of God, as Lord, and Jesus, and Christ, who is God blessed forever, &c., look how often thou hast irreverently used the properties of God, as his Grace to practice vanity, his Mercy to sin, his Judgements to cursing, and hast abused his Providence in crying out upon luck and fortune, and such like; look how often in the creatures, thou not marking the power of God in making the creatures, his wisdom in fitting them to thy necessities, his goodness in giving them unto thee; but turning them from their right use, as the drink to drunkenness, thy tongue to lying, and such like; so abusing them to sin and vanity; so often art thou foully guilty of taking God's name in vain, which God so terribly thunders against.

Fourthly, in the fourth Commandment; although peradventure thou art not guilty in the gross breach of the holy rest, as in bowling, playing at cards, dicing, stool-ball, and such like; yet look how often thou hast not been wholly taken up {as John was} on the Lord's day with holy and heavenly meditations; look how often thou hast not consecrated the whole day as glorious to the Lord; and seeing on the Lord's day, the Lord rose again for thy justification, look how often thou hast not profited in the assurance of Justification and Salvation; look how often thou hast gone to the public Congregation and Church in an holy day-garment to the eyes of men; but hast neither gone out, nor come home in the holy day-garment of Christ's perfect righteousness by Free Justification, so not celebrating with joy, but rather denying the power of his

resurrection; look how often thou hast not regarded thy family how they have profited; look how often thou hast not visited the sick, and endeavored to reconcile rifts, but performing the worship of God upon custom and fashion, hast followed on the Lord's day thy worldly thoughts, or spoken a vain word, so often hast thou been a amenable breaker of the Lord's Sabbath.

Fifthly, in the fifth Commandment; if such as be superiors do not instruct the souls of their inferiors in religion, and in the knowledge and benefits of Christ, and cause them not to do their vocations zealously, for the love and glory of Christ; and look how often inferiors forgetting their inward reverence, care not to grieve, offend, and displease their superiors; and forgetting their outward reverence of lowly gesture and humble speech, do use contemptuous gestures, and stubborn words; look how often men envying greater gifts in another, do not profit by the same; and look how often inferiors obey not magistrates, parents, and ministers, cheerfully, speedily, and faithfully, so often are they foully guilty of dishonoring fathers and mothers.

Sixthly, when thou hast not committed the gross act of murder, thou mayest think thy self to be as clear from murder as the Scribes and Pharisees did; but Christ doth convince both them and thee, of murder four manner of ways, Matt.5:21-24, for though thou hast done no bodily hurt unto any, as first; if thou be but angry rashly, that is, for carnal and worldly respects, although thou speakest never a word, but goest away only discontented; yet thou art so true and deep a murderer in the sight of God, that thou hast pulled that same judgement upon thine own head, that the Scribes and Pharisees allotted and adjudged unto him that did outrightly kill a man. But secondly, if thou say raca, Matt.5:22, that is, dost express thine anger with taunting and reproachful terms, as, marry come up, fie you sir,

surely you are an hot shot, and such like reproachful expressions; now thou art a murderer in an higher degree, and hast pulled an heavier judgement of murder upon thine head. But if so far forgetting meekness, gentleness, and patience, the very heart of this Commandment, thou say, fool; that is, if thou burst forth in thine anger into open railing, as to say, rogue, rascal, knave, whore, drab, beast, and such like; now thou art a murderer in the highest degree of spiritual murder, and hast pulled an high judgement of hell fire upon thy head. Yea further, if thy brother have ought against thee, that is, if thou hast not such sincere love, so that thou hast given any matter of wrong, and discontent, and just complaint, not being by labour, money, and counsel helpful to the needy, thou art guilty of such deep murder in the sight of God, that till thou art reconciled unto thy brother, God abhors all thy sacrifices, service, prayers, and worships. O Lord, how horrible then in the sight of God is the gross act of killing a man! And thus according to this foretold rule and interpretation of Christ, must all the rest of the Ten Commandments be spiritually understood.

Seventhly, as in the seventh Commandment; although thou hast not peradventure committed the gross act of Adultery, yet if thou look with the least motion of lust upon a woman, or the woman upon the man, and so any thought of uncleanness arise in thy heart, thou art now a foul adulterer in the sight of God; but look how often thou hast used any wanton, or any other obscene words; now thou art a filthy adulterer in an higher degree in the sight of God; but look how often thou hast used any wanton gesture or action, either in garish apparel, or in any other wanton behavior that may allure and stir up lust; now thou art a filthy adulterer in the highest degree of spiritual adultery; how horrible then is the practicing of the gross act in the sight of God?

Eighthly, so likewise in the eighth Commandment; although peradventure thou art not guilty of breaking into a man's house, and stealing of his goods, nor of robbing by the high-way side; yet if thou hast a covetous heart, greedy after gain, look how often in the works of thy vocation thou hast had more respect to thine own advantage, than to thy neighbour's profit; look how often thou hast used the least oppression or extortion; look how often thou hast not been liberal according to thy ability, and free-handed to the poor; look how often thou hast used any deceitful words, or fraudulent deeds to overreach thy neighbour in buying or selling, or to the lessening of his goods any other way, to the worth of a pin; so often art thou guilty of stealing, and hast played the errant thief in the sight of God.

Ninthly, in the ninth Commandment; although peradventure thou art not guilty of bearing false witness, and swearing falsely against thy neighbour before a Judge, which is horrible; yet look how often thou hast not in any matter spoken truly, or flattered or dissembled; look how often thou hast not tendered, maintained, and graced the virtues, and good name of thy neighbour, as thou wouldst thine own; look how often thou hast misconstrued and wrested his words and deeds to a worse sense and meaning; look how often thou hast aggravated and enhanced a weak infirmity in thy neighbour, making it to seem great, and odious to other men; thus beblotting and be-slurring the image of God, of righteousness, and true holiness, begun in thy brother, whereby this Commandment is the greatest touchstone bewraying an hypocrite; look how often not grieving at thy neighbour's disgrace, thou hast willingly received an ill report of him, and readily told it out again unto others; yea look how often thou hast spoken but the truth behind thy neighbour's back to his disgrace; and so often art thou

guilty of bearing false witness against thy neighbour in the sight of God.

Lastly, in the tenth Commandment; if thou hast but the least evil motion and thought of failing in any of the foresaid duties, either to God or thy neighbour, although thou consent not to it, but dost check and reprove thy self for it; or if thou dost any of these good duties with any spice of vain-glory, or with any other by-respect, and not in perfect zeal of God's glory and good of thy neighbour; thou art guilty of just and concupiscence and breach of this tenth Commandment, which defiles both thee and all thy good works and holy walkings, and makes them all like a menstruous cloth, that is, abominable in the sight of God. Mayest thou not in a due examination of thy conscience in these premises, both of the horribleness of the least sin before described, and now in the multitude of them, cry out with the lepers under the old Law, I am unclean, I am unclean? Mayest thou not truly cry out, I am a leper, I am a leper? Mayest thou not justly say with Saint Paul, the Law is spiritual, but I am carnal, sold under sin? Mayest thou not in a feeling of the multitude of thy sins say with David, my sins have taken such hold upon me, that I am not able to look up; yea they are more in number than the hairs of my head; therefore my heart hath failed me? O Lord touch our hearts with the sight of our manifold sins.

But add hereunto the third and last main thing revealed in God's word concerning sin, and it will show thee thy full misery in this lost condition; namely the fivefold punishment belonging to the least sin.

First, the everlasting curse of God, saying, "cursed is every one that continueth not in all things that are written in the book of the Law to do them," Gal.3:10, in which definitive sentence of God, thou must mark the perfection of his justice against the least sin; namely, that he must needs curse the creature that hath the least sin

in his sight; for who knows not but that if a man could continue in all things {as God created him} he should not have the least sin in the sight of God, but be perfectly holy and righteous from all spot of sin, in the sight of God; but if he have the least sin in the sight of God, he doth not continue in all things, and so is certainly accursed, or else God should be changeable and false, seeing one jot or tittle of this word cannot pass away, until it be fulfilled, Matt.5:18, the reason whereof the Prophet Habakkuk expresses, saying, God is of purer eyes than to see sin, Hab.1:13, cannot behold wickedness, but he must needs destroy the sin, or else the sinner from before him.

Secondly, upon this curse of God follows hardness of heart; as God denounces, saying, "so I gave them up unto their own hearts' lust; and they walked in their own counsels." Psal.81:12. Whereby if thou beest not under this curse thyself, thou mayest see the greatest multitude round about thee, both of high and low, rich and poor, young and old, to lie under this plague of plagues, even hardness of heart; that is, to have by this faith that is dead, no sense and feeling of this their cursed estate, and lost condition, and fearful misery by sin; as the Apostle testifieth, saying, "who being past feeling have given themselves over," Eph.4:19, whereby under this hardness of heart, they live like Pharaoh, but to heap up unto themselves, as treasure, wrath against the day of wrath, and of the declaration of God's just judgements. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Rom.2:5.

Thirdly, hereupon all manner of miseries and afflictions to body, goods, and name are ready to attach and seize upon us, to admonish us, as they did Pharaoh, of this cursed estate; as it is expressed saying, "the LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be

destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish," Deut.28:20-22, &c., to the end of the chapter.

Fourthly, uncertain death is ready for the least sin to strike us, we knowing neither the time when, nor the place where, nor the manner how, as God saith, "and thy life shall hang in doubt before thee, {as it were upon a fine thread,} and thou shalt fear day and night, and shalt have none assurance of thy life." Deut.28:66. And again, "thou fool, this night thy soul shall be required of thee," Lk.12:20, this night shall the devils fetch away thy soul, so is every one that by Justification is not rich in God.

Fifthly and lastly, when death, which is so certain, is come, then follows the full execution of the justice and wrath of God in hell fire, and everlasting torments; because we being accursed by the least sin; God saith, "then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt.25:41. O fearful sentence! More terrible than was ever any thunder-clap that beat the poor creature all to pieces; may we not now see with feeling horror, what lost wretches we are by sin? Is there any to turn us unto for help in this case? God is angry with us, all his creatures are ready at his beck to execute judgements upon us; what can we do then, but only sigh up to Christ for help? Who infinitely graciously saith, come unto me all ye that feel yourselves weary and heavy laden, and I will ease you; which he doth by no other means but by Free Justification; the manner whereof how

he worketh it upon us to ease and refresh us, is as here followeth.

This heavy laden conscience thus sighing up to Christ for help and ease, being like the wounded Israelites looking up to the brazen serpent. First, God imputeth to such his Son's righteousness, as the Holy Ghost testifieth, saying, "of the blessedness of the man, unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered." Rom.4:6-7. But because God's imputation is an immediate act of God himself, it is not a weak imaginary thing {as the Papists blasphemously scoff} like man's imputation; but it is of such a strong and powerful, real working, and effectual operation, that it conveyed {as the sun conveys his beams into a dark house} that perfect righteousness of Christ, to be in us, and upon us, Rom.3:32, so powerfully that we thereby are made of unjust, just before God; but how? Not inherently, and actively, but objectively and passively, as the dark house is made light with the sunbeams. For the Lord Christ doth in such sort communicate his righteousness to us, that after a certain marvelous manner, he pours the force thereof into us, so much as serveth to satisfy the justice of God.

For seeing before the tribunal seat of God, it is esteemed no righteousness, except it be the perfect and absolute obedience of the Law; as Christ alone is thus righteous, so by conveying his righteousness upon us, he makes us righteous.

So that as the Brazen Serpent was of strength, through the promise of God, to strike health into the wounded and dying beholders, and made them again strong and healthful; much more is the body of Christ, being the object of our faith, of power to strike righteousness to our souls; and so to make us not inherently and actively {as the Papists hold} but

objectively and passively, freely in the sight of God, and truly, and really just and righteous.

For, as by the disobedience of one man Adam, many were made sinners, before they have done any evil work; so by the obedience of one man Christ, are many made freely righteous, before they have done any good work. Rom.5:19. Because by his knowledge my righteous servant shall justify, that is, make many just and righteous; for he shall bear their iniquities. Isa.53:11.

The Philosophers gave many goodly precepts of righteousness, but they could not bestow that righteousness upon any; yea, the Law of God itself which contains the perfect rule of righteousness, yet through our weakness it is impossible that by it we can attain unto righteousness; but in the school of Christ men are not only taught righteousness, but by being justified, are in very deed made righteous, for to justify is, that of unjust we are made just before God.

For so saith the Apostle Paul, "he that believeth in him that justifieth the ungodly." Rom.4:5. What is meant by justifieth the ungodly or wicked? That is, which of a wicked and ungodly man maketh him just, if a wicked man be justified, of wicked he is made just and righteous.

So that the word, that we are justified, is not to be taken only in its judicial signification; namely, that God reputeth, accounteth, and pronounceth us just and righteous, and so acquitteth us from all guilt and punishment, in which judicial signification some do barely rest; but also it must be taken in the natural and proper signification, as it is made, becoming just, I am made just, the force whereof is to be seen in other like words, to make white, or make strong, because so powerful a thing is the Lord's Imputation of righteousness, that it doth truly and in very realness make us just and righteous.

By imputing unto us his Son's righteousness, as he utterly abolished from before himself all our sins, and freely makes us passively just and righteous; which serveth to make us truly and in very deed perfectly just and righteous in God's own eyes; and this is called Justification; and hence he reneweth us by his Spirit unto inherent and active holiness and righteousness; which later is imperfect in this life, and serveth to approve us for righteous to the eyes of men, and is called Sanctification. Thus when God hath truly and in very deed made us righteous, then he reputeth, accounteth, and pronounced, and calleth us righteous, absolving us thereby from all guilt and punishment, which otherwise would stand neither with his perfect truth, nor power, nor wisdom, nor justice.

Therefore God doth justify no wicked man, but first makes him just and righteous in and by Christ; and then accounteth him so; because "he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him," and by making us of unjust just and righteous before God, and thus "with his stripes we are healed." Isa.53:5. Thus is Christ the Physician which healeth all our diseases; thus is he the Saviour which saveth his people from all their sins.

Let us all then with one accord burst out with joyful voices, and say with the prophet, "bless the LORD, O my soul; and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits, who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Psal.103:1-5. But how perfectly we are healed, is to be seen by the parts of Justification following.

## CHAPTER 3

### *Of the parts of Justification, and first of the first part, and excellency thereof.*

The parts of Justification are two. The first part of Free Justification is that, whereby we being by the power of God's Imputation so clothed with the wedding garment of Christ's perfect righteousness, that of unjust we are made just before God, have thereby all our sins that we feel daily dwelling in us, so {abuse our reason, sense, and feeling, that it may be by the faith of God's power} quite taken away from before God, and so utterly abolished out of his sight, that we have not one spot or wrinkle of sin, or any such thing in the sight of God; because the blood of Christ doth make us clean from all sin; as these Scriptures following do abundantly testify.

"In those days, {of the Kingdom of Christ,} and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer.50:20. "And they shall teach no more every man his neighbour, and every man his brother, saying, know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more." Jer.31:34. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the LORD his God is with him, and the shout of a king is among them." Numb.23:21. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa.43:25. "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the

depths of the sea." Mic.7:19. "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Heb.10:17-18. But now comes this, "the next day John seeth Jesus coming unto him, and saith, behold the Lamb of God, which taketh away the sin of the world." Jn.1:29.

Here he lays forth briefly, yet plainly, the chief office of Christ; namely, that by the sacrifice of his death, taking away the sins of the {elect} world, he reconciles men unto God; as if he should say, whatsoever unrighteousness there is that may alienate or estrange men from God, by Christ it is taken away; this is the sum of all blessings, upon which all the rest depend; out of this fountain do the streams of all good things flow forth upon us. But how doth Christ take them away? Objectively and passively to us, that is, we being no agents and doers in this business, but mere patients; because his righteousness wherewith he clothes us, doth as perfectly abolish from before God all our sins, as the sun beams abolish darkness out of a dark house, as Christ testifieth by the Prophet Isaiah, saying, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa.43:25. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee." Isa.44:22. This word 'blotted' may be expounded two manner of ways; either that Christ hath taken upon himself the burden wherewith we were oppressed, as I Pet.2:24, or else that he doth clean put out and abolish our sins.

For Christ taking upon him our sins, they could not remain and abide upon him; what then became of them? They must needs vanish away, and be utterly abolished and brought to nothing; whereby effectual grace worketh so mightily, that he that believes that Christ hath taken away his sins, is as clean without sin as Christ himself.

And it is no matter, that we feel sin and death still in us, as if Christ had not taken them away; because God thus stablisheth the faith of his power, and therefore that there may be place for faith, we feel the contrary; for it is the nature of faith to feel nothing; but letting go reason, shutteth her eyes, and openeth her ears to that which is spoken by God, and cleaveth to the word spoken both living and dying; and thus glorifieth the Word of the Lord, "and when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." Acts 13:48. And therefore although the feeling of sin is left in us, only to the end to drive us to Christ, and to make faith the more abound; yet hath Christ taken away our sins from before God and utterly abolished them. For Adam brought one sin into the world, but Christ being but one, hath taken away not only that one; but also together with it, he hath taken away all, that he found added thereunto. Where also is mention made of the blot or stain, from which we are made clean. This blot or stain, the Apostle calleth sin; that is, the breaking and violating of the Law of God; which {as before is showed} of all things is the most woeful, most foul, and extremely abominable; wherewith God is horribly angry; and is most abominable, both in the sight of God, and of the holy Angels. This then is the stain or blot, whereof Christ by taking away our sins, doth make us clean; signified, given, ratified and sealed to the true seed of the faithful by their washing in baptism.

For this is the efficacy of that purging and cleansing which is wrought upon us by the blood of Christ; and given, sealed unto us, in our Baptism; namely, that he makes us clean, not only from this or that spot of sin, but also from all spots of all sins. That is, whether they be great, or whether they be little, whether they be many, even all, past, present, and to come; this Lamb of God taketh away all, "for by one offering he hath perfected

forever them that are sanctified." Heb.10:14. This is to preach the Gospel; which, who so heareth and believest, he truly knows and acknowledgeth the finger of John, and him whom he pointed to, even Christ, that Lamb of God, that taketh away the sins of the world.

Yea all sin, as sins of commission, and sins of omission; actual sins, and original sins; all are done away; for, because original sin is worse and more horrible than any actual sin; because it is the spring and fountain of all other sins; therefore hath God so ordained, that no man shall come to Salvation, unless he be pure and clean from this sin; and therefore he gave the 10th Commandment, wherein he forbiddeth this original sin; and wills that we be as clean again, and righteous, as Adam was before his fall; but, because we cannot perform this thing; therefore hath he given his own Son for us unto death, that he might both from this sin, and from all sins flowing from this original sin, free us by his blood, and so make us clean. Then hereupon do arise in us good and holy desires and affections, contrary to the former depravity and corruption; as namely humility, purity, gentleness, and all other virtues; and then all good works are practiced, and that also with a willing heart. The author and cause of all which, is this Grace of Justification; by which alone this original sin is done away, and we made clean and acceptable before God. Which Christ actually fulfilled, when bleeding out his blood and life upon the Cross, he cried out, it is finished, or perfected. John 19:30. For "the blood of Jesus Christ his Son cleanseth us from all sin." I Jn.1:7. Thus doth our good Physician Jesus Christ most effectually cleanse the spiritual leprosy of our sins; because by his own blood he hath made us clean from all sin.

For that saying of Saint John, that the blood of Christ doth make us clean from all sin, is to be understood, as preventing an objection; for whereas John

had said, that by receiving the Gospel, and Word of life, we have joyful Fellowship with God. If we walk in the light, as he is in the light; one may object and say, seeing God is the most pure light or righteousness, with whom is no darkness of sin, when we have endeavored to walk in the light of righteousness, and to avoid the darkness of sin, never so much; yet seeing we are even conceived in iniquity, and feel our selves even sinks of sin, how can any mortal man have any such fellowship with so pure and holy a God, as John writes? To which he answereth, your walking in the light is not the cause of your Fellowship with God, but only shows that you are in the true light or righteousness of Free Justification; wherein the righteousness of Christ doth so abolish, out of God's sight, all the remnants of sin that daily dwell in you, and all the imperfections of your holy walking, that thus your joyful fellowship with so holy and pure a God, holds most firm and sure; even because the blood of Christ the Son of God doth make you perfectly clean from all sin. For this is true peace, and firm knitting us with our Creator, in that we are made clean, and so reconciled again by the Mediator of life; as we were made foul, and so estranged from him by the mediator of death.

But now the excellency of this first part of Justification, which the holy Apostle calls the deep things of God, I Cor.2:10, which deeply considered, calls us out of the dead faith, and makes us to give ourselves wholly to God by faith, and to our neighbour by love, to walk in all God's Commandments zealously; this excellency {I say} of this first part of Free Justification; namely, how truly and utterly our sins are abolished out of God's sight, and how perfectly clean the blood of Christ doth make us from all sin; the Holy Ghost doth express it unto us by six principal and most emphatical phrases or similitudes; wherein first, observing this rule, that the similitudes of the Scriptures must have a truth correspondent to the

similitude; and secondly, marking how these six phrases exceed one another in perfectness and sweetness, we may ascend {as it were} by certain steps or stairs to the full height of comfort and joy.

The first phrase is this; look how far the East is from the West, so far hath God removed our sins from us. "The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." Psal.103:8-12. The sense, and sum whereof is this; that having said in the eleventh verse, that look how great and wide the world is from East to West, from Heaven to Earth, so largely is the mercy of God poured out upon the faithful; lest there should be anything to hinder the course of this large mercy; in the 12th verse, the prophet addeth that their sins are utterly abolished. For unless our sins be removed away from us, there can be no place for such large mercy of God to come upon us.

The second phrase expressing more fully this perfect abolishing of our sins, is this, "who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Mic.7:18-19. The meaning whereof is, that God doth cast all the sins of the faithful, into the bottom of the Sea, like a talent of lead from our eyes, that from thenceforth they may never appear before God any more. For God doth so remove away the sins of the faithful out of his sight, that they may never return into his sight any more. Because Christ himself did

set upon sin, and did prevail over it, and with his righteousness swallowed it up; and it was enforced to be extinguished of him no less, and no otherwise, than a spark of fire cast into the wide Sea. And thus hath God cast all our sins into the bottom of the Sea.

The third phrase expressing yet more fully the perfect abolishing of all our sins out of God's sight, is this, "husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph.5:25-27. That Christ gave himself for us, to make us holy, and hath made us clean, that he might make us to himself a glorious Church; how, or wherein glorious? That is, not having now at this present time {as the Greek and Latin participle of the present time doth signify} one spot or wrinkle of sin or any such thing. For thus teach we, that the Church hath not one spot or wrinkle of sin; but is perfectly righteous by Free Justification in Christ alone, which serves to approve her to the eyes of God. Again, she is holy in life and conversation; but this latter way is imperfect, and serves to approve her to the eyes of men; and thus do allege this place, Augustine, Luther, Zanchius, Downham, Willet, Hall, Heming, and many others saying thus.

The Church is made clean, that she may have no spot; for that head cannot have a body but agreeable and suitable unto himself; and such an husband doth not marry a wife but like unto himself; therefore he saith, that he might make her to himself a glorious Church, not having {now} one spot or wrinkle, nor any such thing; for by her baptism her sins {figuratively speaking} are washed away. For when a man is baptized, he receiveth this benefit of Grace, signed and sealed unto him, as with the very seal of God; whereby the inward washing and

making clean, which is wrought by the blood of Christ is given, ratified, and sealed to him that is baptized, if afterwards his unbelief does not manifest him otherwise.

Therefore that saying of Paul is to be held fast firmly, who testifieth, that Christ so loved his Church that he gave himself for it, to make it holy, and hath made it clean, by the washing of water through the Word, that he might make it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blame. In this saying of Paul, five things are to be marked. First, that to Christ alone is given the virtue and power of making clean to Godward, as John also affirmed saying, the blood of Jesus Christ doth make us clean from all sin; for it is he alone that washeth effectually. Secondly, is expressed the washing of water, which is the outward sign, and seal of the inward making clean. Thirdly, is to be marked the truth correspondent, and answering to the sign; and that is, the mystical or secret making clean of the soul, and the inward washing from the spots of sin. Fourthly, is added, "through the word," that it may be marked, that the force and efficacy of baptism, is not in the water, but in the word of promise, which is signified and sealed by the washing. Fifthly, is to be noted the analogy, agreement or likeness of the sign with the thing signified. The sign, is the washing with water; the agreement or likeness of the sign, with the thing signified, is this, that as the water outwardly washeth the body, so the blood of Christ, doth inwardly make clean the soul from all the foulness, uncleanness, and filthiness of sins. Thus God said unto Paul, "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

So that, this is the efficacy of the purging which is wrought by the blood of Christ; namely, that it makes us clean, not only from this or that spot of sin, but even from all spots of all sins. Where therefore, there is no spot left,

there remains nothing to be purged; for, what is more foolish than to go about to purge and make that clean, which is most clean already? But God maketh his Church glorious, and doth not leave in her one spot, or wrinkle, or any such thing. But all, or whole sin being taken away, neither the fault, nor the guilt, that is {as some speak} neither the matter, nor the form of sin, nor any part thereof remains. Here let Protestants going about to deny this see, how they lay not again the foundation of a Popish Purgatory, than these men so plucked up by the very roots.

The fourth Scripture phrase expressing yet an higher degree of Christ's utter abolishing of all our sins out of God's sight, and how perfectly clean we are made from all sin is this; that the blood of Christ doth make us from all sin in the sight of God whiter than snow; as God saith by the Prophet Isaiah, "come now, and let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa.1:18. Yea, David's faith goes further, and reaches to that which to man's reason is impossible, saying, "purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Psal.51:7. Yes, saith David, if God take in hand to make me clean with the blood of the Messiah, I shall be whiter than snow.

But here doth arise a theological question; how we can be made in the sight of God purer and whiter than snow; when, yet notwithstanding, the relics of sin do always cleave unto us? I answer, by reason of that purity which we have of Christ in spirit, and in faith, and in the ordinances appointed by him. A Christian is truly said to be purer and whiter than snow; yea, rather purer than the sun, and the stars; notwithstanding the spots of the spirit, and of the flesh, do cleave unto them; because they are covered and abolished from before God, with Christ's

cleanness and purity, which we receive by the hearing of the Word, and by Faith.

Say thou not therefore I have sinned very much; how can I be healed of this load of sin which I feel in me? Thou canst not, but thy God can; yea, and can so do it, that he can clean put out and abolish thy sin. Mark diligently this saying, for God doth put out, and abolish sin so clean, that there remains no print of them. In the healing of the body, it is not so; for, when a Physician hath healed a wound, yet a scar remains; and although he endeavour to take it away, and abolish it a thousand ways, yet he cannot do it; but God, when he puts out sins, he abolished them so clean, that there remains no scar, nor any print thereof, but with the healing, he gives the fresh color; because he doth not only put out and extinguish the sin, and makes it not to be; yea, and as if it had never been; but also supplies in place thereof, and puts in righteousness, and so takes it altogether, and so clean away from before himself, that there appears no scar, nor print, nor sign of scar. But let this be proved by the Scriptures, that the faith thereof may abide firm, I will bring in before you wounded men, a people full of boils and ulcers; and these were the Jews, a people that from the soles of their feet unto the crown of their heads were full of filth, rottenness and sores; being become like Sodom and Gomorrah; yet unto these saith the Lord Christ, come unto me; and that you may know my power, that no sin can withstand my might, I will not leave you a scar, or print, or sign of scar; for though your sins were as red as crimson, they shall be made as white as snow. What? Is here any scar after the color of making clean? Is here any blackness? Is here any spot? Thus as you see the greatness of the promise; so also you see the majesty of the performer; for to God all things are possible; of a man unclean and foul, he can make him before himself, pure and clean, {yea as David confesseth,} whiter than

snow. And therefore Christ's garments, which in the mountain shined as white as snow, did signify his Church, which he hath made so clean, from all spot of sin, that she is whiter than snow.

This then is the glory of God in me, that I being a sinner in myself {for what should he remit and abolish, if I were not a sinner} do yet notwithstanding believe that heaven and earth shall sooner fall, than that I am not by the blood of Christ, from all my sins in the sight of God, more pure and white than very snow; if thou believe not this, thou makest God with thy highest and horriblem reproach and blasphemy, a liar. Blessed is he that understands.

The fifth Scripture phrase expressing yet in an higher degree, how truly all our sins are utterly abolished out of God's sight, and how perfectly clean the blood of Christ doth make us from all sin, is this; that God himself, whose eyes are all seeing, and searching the heart and reins, yet testifieth, that he doth see no sin in his justified children; and to the glory of his work wrought in the Brazen-Serpent, wherewith he had newly healed his people, he doubles his speech saying, God "hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Num.23:21.

Which is much more truly verified in exhibiting the true substance Christ Jesus, whereof the Brazen-Serpent was but the shadow; not only in respect of the effect of their sin, as not to punish them for the same; but also in respect of the cause of punishment, which is sin itself; for if sin itself be so perfectly abolished out of God's sight, as it is expressed in the two first emphatical phrases; if we have not one spot or wrinkle of sin in his sight, as it is proved in the third phrase; if the blood of Christ hath made us so perfectly clean, that we are in the sight of God from all sin whiter than snow; and all this, because we are by the wedding garment of Christ's righteousness

made from all spot of sin perfectly holy and righteous, in the sight of God freely; then as a true consequent, it necessarily follows, that this phrase also must needs be true in respect of sin itself, which is worse than the punishment, that God sees no iniquity in his true Jacob, nor he sees no transgression in his justified children, which figure of the Brazen Serpent, Paul seeming to allude unto, flatly affirmed the same truth to be fully verified in the substance Christ, saying, and you that were enemies by your evil works, hath he now reconciled; but how? Or by what means? Even in that body of his flesh through death, to the end to make you so holy, that you are without blame and without fault. Col.1:22. Not simply, but in the sight of God; he saith not indeed, that any people is without sin and so not Israel itself neither, but because their iniquity is {though mystically above reason, sense and feeling} yet truly put out from before God, and utterly abolished, so he sees no iniquity in Jacob; and so he sees no transgression in Israel; the true cause, whereof is yet more fully expressed by Zanchi saying, because their iniquities are extinguished and clean put out by the blood of the Son of God. For inasmuch as mankind is utterly marred, and given over to all naughtiness; God must needs be a mortal enemy to us, and an adversary against us, till the remembrance of our sins be buried out of his sight. Because God being the fountain of all justice and righteousness, doth utterly hate and abhor the evil that he seeth in us; and therefore until such time as our sins be abolished, and clean put out, it is impossible for us to hope, that God should either love, or favour us.

“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.” Psal.32:1-2. That which is covered doth not appear; not because it is not; but because it is covered,

for they are said to be covered in respect of our sense, and feeling; because we always feel them in us, as if they were not abolished, but only covered out of God's sight, but yet with the wedding garment of Christ's righteousness so covered, that from before God the blood of Christ doth not only cover them, but utterly abolish them. For God's forgiving, is his covering; his covering, is a taking of them away, Jn.1:29, his taking them away, is a clean putting of them out, Isa.43:25, 44:22, his putting of them out, is an utter abolishing of them from before himself. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb.9:24-26.

For our bearing with one another, is called our covering of a multitude of sins, I Pet.4:8, but before God, the blood of Christ alone, doth not only cover them; but also utterly abolish them. Because, by God's forgiveness of sins, all things, which are not pure and clean, are put out, consumed, abolished; as a drop of water is consumed and abolished of the heat of the sun, or rather, as the sunbeams abolish darkness, as the prophet Isaiah saith, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee." Isa.44:22.

Therefore blessed is he, whose sin is covered, for that which is covered, is not seen; that which is not seen is not imputed; that which is not imputed, shall not be punished. Whereupon we have to mark first of all, that we can obtain no favour at God's hands, nor be received of him, till our sins be wiped out, and the remembrance

of them clean put away. The reason whereof is as I said before, that God must needs hate sin, wheresoever he seeth it. But let it suffice us, that he receives us into his favour freely, only because the remembrance of our sins is buried out of his sight. And again, let us understand, that the same cannot be done, but by the death and passion of our Lord Jesus Christ, and this is the thing wherein we must wholly rest.

Because by Christ's becoming a curse upon the Cross, by this means, all the elect are so purged, and made so clean from all sin that God doth see nothing else in the whole world of true believers, but a mere cleansing and righteousness. This is the wedding garment, whereby the Church of Christ is from the sole of her feet, to the crown of her head so adorned, that no sin may be seen in her, nor no spot of deformity may appear before God, but only in the sight of men. For God seeth no spot in her, because he seeth nothing in her, but his Son's righteousness, wherewith his Church is clothed, and whereby she hath salvation, life, and glory; for seeing she hath put on Christ himself, to God-ward by Justification; and to man-ward by Sanctification; although she hath some sin in the imperfections of her Sanctification that the Devil seeth; and every one of us in our consciences do feel it; but God sees none; for by reason of Christ, with whom she is clothed, she is all fair, without spot or wrinkle, as Christ himself testifieth, saying, "thou art all fair, my love; there is no spot in thee." Song.4:7.

Whosoever, therefore have not confidence in this one point, that our sins are so taken away by the blood of Christ, that God doth not see our sins in us; without doubt they are in Egyptian darkness, as long as they continue to rob the blood of Christ of this honour, and his wedding garment of this glory.

The sixth and last Scripture phrase expressing in the highest degree the almost infinite abolishing of all our

sins out of God's sight, is this; that we have so perfectly none before him, that he himself testifies, that he doth not so much as remember any sin in us. And this is wonderful sweet, for if a father do forgive his child some great fault, the child indeed is freed from blows and beating; but if his father do but remember it, the very remembrance of the fault breeds some discontent, and sour looks; but then is the peace, and love, and loving countenance of a father towards his child full and complete, when he doth not so much as remember any fault; so doth God say, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa.43:25. Which saying is also true, not only {as I said before} in respect of the effect of their sin; as, that he doth not remember them to punish them; but also in respect of the sin itself; for first everyone will easily grant, that God truly remembers no sin in his Son's righteousness from all eternity; then secondly, that we being hereby of unjust made just, that is, perfectly holy and righteous from all spot of sin in the sight of God freely in that righteousness only; now as God looks upon us in this justified estate, he remembers no sin in us; not simply, but as we are in this new glorious estate; because there was never any sin in it; as some King marrying a poor maiden, and having clothed her in sumptuous and princely apparel, may be said, now to remember in that sumptuous attire no beggary in her any more, and thus doth the Prophet say, "in those days, {viz., of Christ's Kingdom,} and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer.50:20. Because Christ hath put away the sins of his elect sheep, and hath fastened them unto the Cross, and put them so clean out by himself.

That according to Paul's Divinity, there is no sin, no death, no malediction any more in the Church. Because Christ appeared in the end of the world to the abolishing, evacuating, or utter vanishing away of sin. "For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb.9:26.

And therefore that there is no more sin, &c., in the Church, since Christ now reigns, we daily confess in the Apostles Creed, when we say, I believe that there is a holy Church; which is indeed nothing else but as if we should say, I believe that there is no sin in the Church of God; for they which do believe in Christ, are no sinners, Rom.5:8,9, but are holy and righteous, lords over sin and death, and abiding forever. But faith only seeth this, for we say, I believe there is a holy Church. But if thou believe reason, and thine own eyes, thou wilt judge clean contrary, for thou seest many things in the godly which offend thee; thou seest them sometimes to fall into sin, and to be weak in faith, and to be subject unto wrath, envy, and such other evil affections; therefore {sayest thou} the Church is not so holy. I deny the consequence; for if I look upon mine own person, or the person of my brother, it shall never be in God's sight so absolutely holy; but if I behold Christ, who hath sanctified and made clean his Church, then it is altogether holy, and therefore doth John testify, that in Christ, {that is in his body the Church,} is no sin, I Jn.3:5, for here he speaks not of the Person of Christ, but of his whole body, for the whole body of Christ must needs be pure and clean.

So that true Divinity teacheth, that there is no sin in the Church any more. Because {as I said before, and do repeat again for the better marking} by Christ's dying upon the Cross, he hath purged and made us so clean from all sin in the sight of God, that God doth see nothing

else in the whole world of true believers but a mere cleansing and righteousness.

Now because true divinity teacheth that there is no sin in the Church anymore; thereupon it is that God testifieth, that he doth remember our sins no more, saving thus, "behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD; but this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer.31:31-33. I will so forgive their iniquities, and with one offering make them so perfect forever, that I will remember their sins no more, Heb.10:14-17, hitherto tends the saying of the Prophet, that then our sins are {under the New Testament} forgiven, when the very remembrance of them is put out from before God. For the fathers under the Law had the same promises of forgiveness of sins which we have, and trusting to the same, they called upon God, and did rejoice in forgiveness and pardon obtained, but here the Prophet brings, as it were, a certain new matter, and before not heard of, promising that under the New Testament, with one offering the children of God should be made so perfect forever, Heb.10:14, that there shall be no remembrance of sin before God.

Now then God doth not so much as remember our sins; because now there is one cleansing made for them all, once making us perfect forever. Otherwise the Prophet should say in vain, or to no purpose, that this should be the benefit and glory of the New Testament, that God will not so much as remember our sin. For this

Christ alone hath brought to pass, that our iniquities may not so much as come in remembrance before God any more.

Nothing therefore concerns us more, than that we do securely and joyfully assure our selves that our sins come no more into remembrance before God.

## CHAPTER 4

### *Objections answered, and the Justification described and cleared.*

Now before we proceed to the second part of Justification, I think it will not be amiss to answer certain objections, which the two enemies of Free Justification, namely, natural reason and unbelief, do raise up against this first part of Justification; but before we come to the objections, it is not impertinent to say something of the objectors, or persons making these objections; of whom discretion wills us to note, that they are of three sorts.

The first are Papists, who although they grant that we are justified by the Free Grace of God, through the merits of Christ, whereby all sins, when a man is justified, be pardoned him; yet they can by no means brook, that we are made perfectly holy and righteous from all spot of sin in the sight of God freely, without any good works, or holy walking wrought by us; this {say they} is false and heretical doctrine, and in their deep wisdom and learning they cry out {as it was objected against Paul} that this opens the gate to all wickedness, and that then men may live as they list; and that the Law of God becomes unprofitable; and that then men may continue in sin, that this Grace of so perfect abolishing our sins may abound; with many other such like cavils, which by the Protestant Antagonists, are fully answered, especially by Calvin, from the eleventh chapter, to the twentieth of the third book of his Institutions.

The second sort of objectors, are such as being in name Protestants, and professing themselves utter enemies to Papists, in that {as they say} they will not

give the least piece of Justification to works and holy walking, and will seem both to themselves and others to hold Free Justification perfectly; and yet, because of their being in the dead faith, they do not understand it; and because by conceiving it after a carnal human witted fashion, they feel no sweetness in it; therefore declining in affection unto the establishing of their own righteousness, they not only nullify Free Justification, and make it as good as nothing, but also making the light of nature described, Rom.2:14,15, and natural reason their chiefest guide, they weaken the faith of others, by running into the very objections of the Papists, and thus shaking hands with them in the main points of Salvation, with whom they would seem to be at utter variance. And all this {I say again} because they lie in the dead faith, whereby they understand not the nature and excellency of Free Justification; and yet one such may do us more harm in weakening our faith than many Papists; not only, because they profess with us one and the same profession, in letter; and so are like homebred flattering enemies; but also, because by great literal learning and teaching, they may bear a great name, that they live, when by the dead faith they indeed are dead. Rev.3:1. Therefore that these objectors do not weaken our faith, we must learn to discern these underminers of our faith. But peradventure some will say, how may we discern them? I answer, by knowing and diligent marking the nature of the dead faith, which is this, to hold the very truth after a sort, as far as the light of nature, good memory, and good human wit can reach; and herein to think themselves rich and increased in goods, and have need of nothing, Rev.3:17, being ashamed not to hold as all the Country of our profession is thought to hold, sticking fast to such phrases of Scripture as seem to agree with their human wit and reason; but because such by hearing, do hear after a literal manner, but do not

understand; and by seeing, do see after a carnal human-witted fashion, but do not perceive, Matt.13:13,14, therefore they talk of that which they hold, as men talk of things in their sleep, and can say, Sibboleth, but not Shibboleth, Judg.12:6, that is, can say something, but not make a clear and perspicuous confession of the mysteries of Christ; but if that be pressed upon them, that Paul calls the deep things of God, I Cor.2:10, or heavenly things, as our Lord expressed to Nicodemus, Jn.3:12, and as expressed by such phrases of Scripture as are correspondent, to the glory and nature of God, and which Christ calls the mysteries and secrets of the Kingdom of Heaven, Matt.13:11, which is but the excellency and deepness of the things which they themselves seem to hold; especially being tried, as Nicodemus was, Jn.3:4, with a new phrase which they have not heard of; expressing but the old matter, which like blind mill-horses they daily run round in, and have daily heard; then with Nicodemus they count it absurd, and do judge it very foolishness itself, I Cor.2:14, and cry out, "what thing is this? What new doctrine is this?" Mk.1:27. "How can these things be," Jn.3:9, and then they fall a wrangling with Nicodemical conclusions, and do not keep neither in word nor deed to that which they hold; but speak like men in a spiritual premise, flat contraries and contradictories; and then fall to sophisticating, raging and calumniating; that is, to a changing and wresting ones words and meaning; and finally, if at length they be not renewed and changed with Nicodemus, they fall to railing and persecuting. Acts 13:45,50. The dead general calling, or dead faith, and literal knowledge in the same, being the death of all the Prophets and Apostles that spake spiritually. And thus by the excellency of Christ's benefits laid open, the thoughts of many hearts are opened to be very bad, that seemed a long time by an appearance of Sanctification to be very good. "And Simeon blessed them, and said unto Mary his

mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed." Lk.2:34-35.

The third sort of objectors are such, as are not agents, but mere patients, that is, do not make, but take objections; and being troubled with the same in mind, and having their faith weakened thereby, do only desire to be resolved of their doubts; now although these last are to be dealt with all in all gentleness; yet the two first sorts standing more obstinately upon their own conceits, there is little good to be done upon them, except they be more roughly and roundly dealt withal.

Let us now therefore come unto their objections; whereof because they would gather an whole army, and do rank them into three bands; as first Scriptures, and secondly Examples, and thirdly Reasons; let us set upon some of the principal objections, as it were upon the chief captains, and the rest like rascally soldiers, will soon take them to their heels.

The first, whereof is this; what? Do you define Justification to be such a strange and powerful imputation of Christ's righteousness unto us, that of unjust, it makes us just before God, that is, perfectly holy and righteous from all spot of sin in the sight of God freely? Yea, and so perfectly righteous, that God sees no sin in his justified children, as your Scriptures and Authorities would seem to press, in your fifth emphatical Scripture phrase? Why, but sins we have in us, that is undeniable; for, who can say his heart is pure? And if any man says he hath no sin, he deceives himself, James 3:2, for in many things we sin all; and therefore shall not the Lord, who is omnipotent and omniscient, and the searcher of all hearts and reins, shall not he see it in them? Why, can anything be hid out of God's sight? It is a madness to think it.

Unto which I answer, and grant, that we all have sin in us, and that in many things we sin all; yea, I say more, that we all sin, not only in many things, {as you say,} but even in all things, and {which these objectors cannot abide} that all our very righteousness of sanctification and holy walking, is as a menstruous cloth, that is, mortal and damnable sin, if God should behold it out of Justification; for this sinning in all our actions is our misery before God; and he that desires not to be delivered of these evils in the sight of God, betrays the very ground of his hypocrisy; namely, that he never yet understood, much less felt, what an horrible thing the least sin is in the sight of God; for this is our spiritual leprosy before God; this is our spiritual plague sore, and sickness to the death of hell-fire; but shall any man therefore conclude, that because the justified children of God have them, and see them and feel them in themselves, therefore they have them in the sight of God? And that he sees them in them, when by making them perfectly holy and righteous from all spot of these and all other sins before himself, he hath utterly abolished them out of his own sight. Why? Is not God able to abolish those sins that we feel daily dwelling in us, out of his own sight; although he doth not abolish them out of our sight that we may here live by the faith of his power? Certainly, this were to have as much faith as an ox or a horse, for they believe but what they see and feel; but it is the true nature, and very essence of faith to believe clean contrary to that which we see and feel in ourselves, if God hath spoken the contrary, and hath God not only spoken the contrary, saying to his church and justified children, that indeed, feel, see, and complain of their spiritual blackness, behold, {notwithstanding thy seeing and feeling,} "thou art all fair, my love; there is no spot in thee," Song.4:7, whereby God sees no iniquity in his true spiritual Church, nor he sees no transgression in his true justified Israel; and hath

not only with admiration expressly spoken it; but also given the means to effect, and bring it to pass; namely, that the blood of Jesus Christ his Son doth make us clean, even from that which doth defile us before God, Mark 7:20,21, that is, from all sin itself. I John 1:7. And hath he not only spoken, and given the powerful means to effect it; but also sworn it, saying, by myself have I sworn, that in me, you shall have righteousness and strength, whereby the whole house of Israel shall be justified; that is, made perfectly holy and righteous from all spot of sin in the sight of God freely, and glory in the Lord. "Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory," Isa.45:24-25, as indeed, there can be no greater glorying that we are justified than this, that God sees no sin in us, by reason that being clothed with Christ's righteousness, we are made thereby perfectly holy and righteous from all spot of sin, in the sight of God freely. And when, not only God the Father hath thus spoken and sworn, but also Christ the Son hath really given himself to make us holy, and hath made us clean, that he might make us to himself a glorious church and people, not having {now at this present time, as both the Greek and Latin participles signify} one spot or wrinkle of sin, or any such thing; because by his death upon the cross he hath made us so holy, that we are without all blame and without all fault in his sight, if we continue rooted and grounded in this faith, Eph.5:25-27, Col.1:22-23, and hath not only sworn it, and by his Son wrought it, but also sealed the truth and power of the same upon us, by his own seal of adoption, Rom.8:15, and not only so sealed it upon us, but also confirmed the assurance thereof unto us by so many faithful dispensers of God's mysteries, as is before showed, as with a cloud of

witnesses; shall we, notwithstanding all these sayings and doings of God say in the secrets of our hearts by unbelief, hold thy peace, God; hold thy peace, Christ; you may say what you will, but I can by a subtle distinction of mine own brain, of taking away out of God's sight, not the sin, which I see, but the guilt, which thou hast forgotten to speak of, make an evasion from all this, and will rather believe my sense, sight, and feeling rather than you. Is this faith? Is not this to make God no God? But to make our reason, sense, and feeling our God? If we had no sin in us, and if we did see, and feel no sin in us, what place were there left for faith to believe these sayings of God, that we have no sin in the sight of God? But now because we have sin in us, and do see it, and feel it, therefore should we so much the rather upon these sayings of God, believe the clean contrary to our sense and feeling, that we have no sin in the sight of God. This is the essence of true faith and where there is reasoning from sense and feeling, there is not faith. For if Abraham had not believed, that he and his wife were fruitful, and should have children clean contrary to that which they both had, and saw, and felt in themselves; he being almost an hundred years old, and dead; and his wife both barren in her youth, and in her age past child-bearing; he had never grown to so mighty a Nation; but he doubted not to believe clean contrary to that which he both had, saw, and felt in themselves, and so was strengthened in true faith, and gave glory to God; being fully assured that he which had promised was also able to do it, how contrary soever it seemed to his present sight, sense, and feeling; so if we could believe that God is able above our reason, sense, and feeling by his Son's blood and righteousness utterly to abolish out of his own sight all our sins, being the work and image of the Devil, which Christ came purposely to destroy; and that he doth make us whiter than snow, from them all, so that we have not now one

spot or wrinkle of sin, that defiles us, nor any such thing, in the sight of God; and that he is faithful to do this, as he hath spoken it, quite contrary to our reason, sense and feeling; then have we true faith; then should we truly glorify God, and Christ, and find Sanctification and all other blessings both spiritual and temporal, with a fuller hand than we do, which people do much fail of, because they mark not, that there is a twofold making of us clean and abolishing of our sins made mention of in God's word, and testified in the consent of the former witnesses of Justification.

First, a mystical and secret abolishing of our sins, wrought only by Christ and his righteousness, in the sight of God only, mentioned, John 1:29, saying, "behold the Lamb of God that taketh away the sin of the world," and I John 1:7, "the blood of Jesus Christ his Son cleanseth us from all sin," and in many other such like places of Scripture, which is called mystical, because it is wrought, seen, and apprehended above reason, sense, and feeling; that is, by grace alone, and is the mere and sole glory of Christ's Godhead. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb.1:3.

Secondly, a gross and palpable abolishing of our sins, wrought by us, by the help of God's Spirit, to our sense and feeling by sanctification, mentioned by Paul, II Cor.7:1, saying, "having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," and I Jn.3:3, "and every man that hath this hope in him purifieth himself, even as he is pure," which later way we shall never feel to be perfected in us, until the life to come, that there may be place for the first way, and for faith; for, as I said before, what place were there left for

faith, to believe that Christ hath made us perfectly holy and righteous in the sight of God freely, if we could see and feel ourselves to be so in the sight of God? But if sticking only in this later, we idly prattle and talk by the light of nature, of God's power and presence, and all-seeing and all searching nature, after a Gentileish and Heathenish manner, to the frustrating of his word and promises; because we see and feel the contrary; as if God were not able, or cannot abolish that sin, which we daily feel dwelling in us, out of his own sight above our reason, sense, and feeling; then we reject faith, dishonor God, rob him of his power, spoil him of his truth and find him to be no more our God, than the Gentiles and Heathens did; although they also talked goodly and vaingloriously of his power and providence, and presence, and all-seeing and all-searching nature. For that saying of the learned is most true, that it is not the light of nature, or reason, talking and discoursing of the almighty power, providence, and presence of God that gives him the glory of his Godhead; but it is faith only, placing God's power, and all-seeing nature in the fulfilling of his promises, and verifying the truth of them to be in us and upon us, which unto the natural man and Gentile seems foolishness; that makes us to pass the Gentiles and Heathens in talking of God's power, and all-seeing and all-searching nature, and gives him truly the glory of his Godhead; whereas the contrary seeming to glorify him, doth indeed rob him of the glory of his Godhead.

Whereby we may now see how unbelieving Gentileish and Heathenish that Papistical cavil is, saying, do we see sins in ourselves, and doth not God see them in us much more? This is absurd, and makes God blind, confirming the same by, Psal.94:9,10, "he that planted the ear, shall he not hear? He that formed the eye, shall he not see?" To which I answer, that if God had not appointed the clothing us with his Son's righteousness to

be the means to abolish them out of his own sight, but not out of our sight, sense, and feeling, that we may here live by the faith of God's power, and not by sight and feeling; then it were a good, true, and strong objection and argument; but now that God hath appointed the means of clothing us with the wedding-garment of his Son's righteousness, which is of this nature {as is before testified} mystically to abolish all those sins that we feel daily dwelling in us, out of God's sight, as truly as the sun-beams do abolish darkness out of a dark house, and to make us so clean, Isa.44:22, that from all spot of sin we are made perfectly holy and righteous in the sight of God freely, as shall be further manifest in the second part of Free Justification.

Now it is first an unbelieving, secondly a beastly, and thirdly a blasphemous argument and cavil. First {I say} unbelieving and heathenish, because no more could be objected and said {in respect of sin itself, and the being of it in the sight of God} than if no Redeemer were come that hath died to be the Lamb of God that hath taken away the sin of the world; than if there were no Jesus that saves his people from their sin itself; than if there were no blood of the Son of God, that of foul creatures doth from sin itself, which only defiles us in God's sight, makes us clean from all sin, I Jn.1:7, as is before testified by all the witnesses of God. Yea then, if for the abolishing of our sins out of God's sight, and for the making of us in very deed perfectly holy and righteous from all spot of sin in the sight of God freely; the name of Christ had never been so much as once heard of, or as if not being risen again, he lay still with the two thieves buried in his grave; I speak not concerning the guilt and the punishment; but I say, in respect of making us pure, and clean in the sight of God, from all spot of sin itself, which being the image of the Devil, is worse than the guilt and the punishment; seeing also that to be made clean

from all spot of sin in the sight of God, and yet to have one spot of sin in the sight of God, are flat contraries and contradictories that utterly overthrow and mar one another.

Secondly this cavil is beastly, not only because it follows merely present sense, and feeling like a beast, but also because it speaks contrary to sanctified reason; for is God blind, because he sees his sun-beams abolish darkness out of a dark house? Wherefore did he make his sun-beams not to see darkness abolished in the world, where he hath set his sun-beams to reign? So if the wedding-garment of Christ's righteousness, wherewith we are clothed, hath above our reason, sense, and feeling abolished {as the Prophet Isaiah saith} all our sins out of his own sight as darkness, and made us perfectly holy and righteous from all spot of sin in the sight of God freely; is God blind, because he sees his Son's wedding-garment abolishing our sins, and making us that were darkness, all light in his sight? Is not this contrary to spiritual sanctified reason, except we will say, that the wedding-garment of Christ's righteousness is not able to abolish the spiritual darkness of our sins, above our reason, sense, and feeling, out of God's sight, as perfectly as the sun-beams do abolish the bodily darkness out of a dark house; and that {as will be further showed in the second part of Free Justification} would be true blasphemy indeed.

Again, suppose a poor man is grown not only very poor, but also in very great debt, and being by reason of his poverty not able to pay it, is cast into prison; but being in this extreme poverty, a rich brother of his dies, who being very rich, hath bequeathed unto his poor brother thousand thousands; who entering upon the same, taketh possession thereof; and when by it all his debts are paid, and he being delivered, of poor is made very rich, in apparel, money, goods, and lands with his brothers

riches; is God now blind, because he sees his poverty done away and abolished, and he made very rich with his brothers riches? And is it not the simple sight of God, or his all-seeing sight that sees him rich without any disparagement to his all-seeing sight? And shall we give this power and honour to a mortal man, that he is able thus to put away and utterly abolish his brothers poverty, and to make him rich to God's all-seeing sight; and shall not Christ the eternal Son of God, our elder brother, although mystically, above our reason, sense and feeling {that it may be by faith} be able much more with all his righteousness to abolish all our sins, and to make us perfectly holy and righteous from all spot of sin, in his Father's simple and all-seeing sight, but he must needs put out his Father's sight and make him blind? Is not this a beastly cavil?

Thirdly, it is not only unbelieving and beastly, but also blasphemous and ungodly. First because in alleging that he that made the eye shall not he see, to prove that the learned Protestants over-shot themselves in saying, that God hath made his children so perfectly holy and righteous in his sight that he sees no sin in them, in and by their Justification. Hereby these objectors do make Christ's wedding garment to be {by their alleging this Scripture} no better a covering and abolisher of our sins out of God's sight, than the covering which the wicked and ungodly {there spoken of} do make to themselves by their hypocrisy and security, saying thus in effect, that as the wicked and reprobates {there properly spoken of} committing sin, although they hide and cover them over with such fair pretenses and shows, that they are as secure as if God did not see them; and yet notwithstanding {as the Prophet truly saith} God doth both know and see them to be horrible and abominable in his sight; even so the children of God, terrified more with the horribleness of sin, in the sight of God, than with the

punishment, although they flying to Christ, he {by clothing them with the wedding garment of his own righteousness} do not only cover them {which similitude is spoken in respect of our feeling of them continually dwelling in us} but also in respect of God, hath utterly abolished them out of his Father's sight, by making them of unjust just; that is, in very deed, perfectly holy and righteous from all spot of sin in the sight of God, freely; yet notwithstanding {say these objectors alleging this place for their proof} he sees their sins in them; which is as much as if they should say, he sees them not of unjust made just; that is, perfectly holy and righteous, from all spot of sin in the sight of God, freely; but sees them still, although there is no punishment belonging to them for the same, in the soul pickle of their sins; seeing the least sin, although there were no punishment for it, yet for the very nature of it, is ever horrible and abominable in the sight of God.

But how comes God to see them in us, after he hath covered them out of his own sight? These Objectors answer; by looking under the covering. But I would gladly know of them, wherefore did God cover them out of his sight, if he peep under the covering to see them again? Or, I would know of them, whether God so cover our sins out of his own sight, as men cover things with a net, that lie as naked to view as they did before they were covered? But howsoever by thus alleging of this Scripture, hereby the justified {excepting some difference of guilt and punishment} yet in respect of the sin itself, which is worse than the guilt and punishment, being the image of the Devil; and in respect of God's seeing the very being of sin in them, are made all one with the reprobate and wicked.

Secondly, God's covering is made all one with man's covering, nay rather with the deceitful covering which the wicked make to themselves.

And thirdly, the wedding-garment of Christ's righteousness is made all one in respect of the being of sin itself in God's sight, with the hypocrisy and security of the wicked. Are not every one of these points horrible blasphemy against Christ and his righteousness? Thus handsomely and thus properly doth unbelief and infidelity allege Scriptures; may we not worthily suspect these objectors in alleging other Scriptures against the truth, that allege this so absurdly?

Again, secondly, this allegation seeming to stand for, and defend the all-seeing nature of God, is blasphemous, not only because it robs God of his power; namely, that God cannot above our reason, sense, and feeling make his children so perfectly holy and righteous from all spot of sin in his sight freely, that he doth see no sin in them; but also, whereas by the truth of his Word, and by the power of Christ's blood, and by the testimony of all the former faithful witnesses, he doth so; and true faith that sees invisible things more plainly, than any demonstration can make them, and doth see it more brightly than any bodily sense can discern it; but on the other side, unbelief is blind and cannot see and discern invisible things; yet she is not content to be blind herself, but also being as bold as blind Bayard, she would go about to make God blind also; viz., that he cannot see this his own mystical and supernatural work, wrought in and upon his children, by the blood and righteousness of his own Son, but he must needs be blind; thus this blind bold unbelief makes God to herself both impotent, blind, and a liar, I Jn.5:10, and then lays the blame of all this upon faith. And thus men stumbling at the block of their own sense, sight, and feeling, do break the neck of their faith, and so endanger to break the neck of their souls. Wherein the example of Zacharias the Father of John Baptist, is written to terrify us, who being so good a man, was yet notwithstanding at the very entrance of the Gospel, for

an example of all unbelief, stricken dumb nine months, because he did not believe the Angel Gabriel that spake of fruitfulness in him, contrary to the course of nature, and work of God in him by nature, which he saw and felt in himself; how much more if we believe not Christ the Prince of Angels, speaking of perfect cleanness, Col.1:22, and of perfect righteousness, Rom.8:4, contrary, but to the work and image that the Devil hath wrought, and defiled us with, in the sight of God; and for which Christ shed out his dearest heart-blood to destroy, take away, and abolish the same out of his Father's sight; how much more {I say} if we believe neither the word of Christ, nor the blood of Christ, contrary to our sense, reason, sight and feeling, do we deserve to be smitten with everlasting dumbness, to be never able to speak feelingly of the mercies of God anymore? The Lord keep us from this judgement, by taking warning of the Prince, that would not believe the Prophet of the Lord; because his reason, sense, and feeling, spake strongly the contrary; and therefore was shamefully trodden under-foot to death, that he might never enjoy the promise. II Kings 7:20.

Now therefore, for the weaker understanding and memory, briefly to re-collect what hath been said against this first objection breathing out nothing but unbelief, do arise and ensue these six main absurdities.

First, the nature and essence of Faith, to believe what God speaketh, contrary to reason, sense, and feeling is denied.

Secondly, justification of unjust, making us just, that is perfectly holy and righteous from all spot of sin in the sight of God freely, is destroyed; and so redemption is denied, and Christ is denied; for look how much sin God seeth in us, so much unrighteousness he sees in us; look how much unrighteousness he sees in us, so much do we come short of being made perfectly holy and righteous, from all spot of sin in the sight of God freely; and so Christ

is made an imperfect workman, and his redemption is nullified. And again we see, that the truly learned hold, that until the cause be thus taken away, which is sin itself, the effects of guilt and punishment, do not truly cease.

Thirdly, by it hypocrisy is nourished; for hypocrisy, not seeing what an infinite horrible thing the sin itself is in the sight of God, cares for no more, than for self-love, to have the guilt and punishment done away; but as for the sin itself, which is the immediate abuser of God, and the mere work and image of the Devil, and spiritual high treason against the highest spiritual Majesty, defiling all her good works; she cares not greatly whether that be taken away; or she by her supposed holy walking will put out and take away that herself; she will not trust Christ with that business, to do it by himself alone, although therein relies the very glory of the Godhead of Christ, Heb.1:3, and so all her good works remain abominable in the sight of God. Lk.16:15. But true faith, that sees what an infinite horrible thing the least sin is in the sight of God, though there were no hell to punish it, labours not, through self-love, so much to have the guilt and punishment taken away, which is the less; as to have the blood and righteousness of Christ, that may take away and utterly abolish, out of God's sight, the sin itself, which is the greater, as is to be seen in the example of David, Psal.51:2-7, and other Saints, Psal.19:12, and so hath both the sin and the effects thereof abolished out of God's sight.

Fourthly, by this objection, seeming to defend the all-seeing, and to magnify the all-searching nature of God, we run into a double error; first, by saying God is Almighty, and seeth all things; and it were weakness in God not to see that which we see, yea, and absurd and foolish so to think; and such like. Here we oppose the power of God against his will, for I grant that he seeth all things saving that which he will not see, that is, the image

of the Devil in his children. God seeth all things saving that which he himself undertakes to abolish out of his own sight, that he may not see it. But doth it seem weakness in God, and foolish, that God should not see that in us which we see, when by mystical clothing us with his Son's righteousness, he hath abolished it out of his own sight, but not out of ours, that we may here live in the faith of God's power? Yet let us remember that we must rest in this, "that the weakness of God is stronger than men, and the foolishness of God is wiser than men." I Cor.1:25. And weighty and well worth noting the marking is that admonition of that heroic dispenser of God's mysteries, {Luther on Galatians,} saying thus, "true Christian Divinity {as I give you often warning} setteth not God forth unto us in his Majesty, as Moses and other doctrines do; it commandeth us not to search into the nature of God, but to know his will set out to us in Christ. But there is nothing more dangerous than to wander with curious speculations into heaven and there to search out God in his incomprehensible Power, Wisdom, and Majesty. If thou seek thus to comprehend God, it cannot be but thou must fall as Lucifer did, and in horrible despair lose God and all together. For as God in his own nature is unmeasurable, incomprehensible, and infinite; so he is to man's nature intolerable."

Wherefore if thou wouldest be in safety, and out of peril of conscience, bridle this climbing and presuming spirit, and so seek God as Paul teaches thee, saying, "we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness," I Cor.1:23, but unto them that are called, we preach Christ, the power of God, and the wisdom of God; for to this end, he came down, was born, crucified, and died, that he might keep us from climbing up into heaven, and from the cautious searching of the Divine Majesty, to the opposing of his power against his will, and to the descanting upon by human wit;

and doubting of his promises, uttered both in his word, and by his faithful dispensers of his mysteries; until we find out a way to understand them plausible to human reason, to the great darkening of Christ's benefits. But the Gospel must be so preached, that the benefits procured by his cross, be to them that perish, foolishness; but unto us which are saved, it is the power of God. I Cor.1:18. For thus will God destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent, verse 19, therefore when soever thou hast to do in the matter of Justification, and disputes with thy self, how God will be found; then know thou, that there is no other God, besides this man Jesus Christ; embrace him, setting aside all curious speculations of the Divine Majesty; for he that is a searcher of God's Majesty, shall be over-whelmed by his glory. But out of the matter of Justification, when thou must dispute with Jews, Turks, Papists, Heretics and such like, concerning the power, wisdom, and majesty of God, there employ all thy wit and industry to that end, and be as profound a disputer as thou canst; for then thou art in another vain; but in the case of righteousness, thou must withdraw thy mind wholly from all cogitations and searching of the Majesty of God, and look only upon this Man, Christ; thus doing, thou shalt perceive the love, goodness and sweetness of God, how great it is; and thou shalt see his wisdom, power, and majesty sweetened, and tempered to thy capacity; and the reason whereof is plain, which is, because in Christ, God hath made himself after a sort, little, that he might so submit himself to our capacity. Now if God vouchsafe to speak unto us according to our capacity; is it not high sin for us, not to believe in things concerning us according to our capacity?

The second error, that this objection runs into is, that it supposes God's power and almighty nature to be diminished and weakened, when indeed it is the more

magnified and exalted; because to believe and acknowledge that God is able with his Son's righteousness, of unjust to our reason, sense, and feeling, to make us above our reason, sense, and feeling just, {that is, not having one spot or wrinkle of sin, in his sight,} is to attribute, that to the working of God's power, which to reason, sense, and feeling is impossible; and so greatly glorifies the power of God; just as Abraham did, who withdrawing his eyes from considering his own and his wife's barrenness, and believing that he was fruitful, and his seed should be as the stars of the firmament, when yet he felt the clean contrary in himself; hereby he stood strong in true faith, and gave glory to God; but how? By knowing that he which had spoken it, was also able to do it; and thus he magnified God's power and glorified his truth. Whereas contrariwise by this unbelieving objection, God is made {as was before showed} first, impotent in his power; secondly, false in his word and promises; thirdly, blind that he cannot see his own and his Son's proper work in, and upon us; whereby fourthly, the whole Godhead {as Luther truly saith} is abolished to them by unbelief; and the wedding-garment of Christ's righteousness undertaking of unjust to make us just, that is, perfectly holy and righteous from all spot of sin in the sight of God freely is frustrated and made void. And thus unbelief doth all these things in truth, wherewith she burdens faith falsely.

Fifthly, although the guilt, that is, {as it is defined,} the binding over to punishment, and the punishment itself, doth not remain, but {as they grant} is abolished by Justification; yet {say these objectors} God sees the very being of the sins themselves in us. But seeing, they themselves grant, that the loathsomeness of sin is so vile and ugly in the sight of God, that it must be covered out of his sight before God ceases to be displeased, and angry with us; and yet it is so covered

out of his sight {say they} that he still sees the being of sin in his dearest Saints. Hereof it must needs follow that either that sin, which he sees in them, is not so vile and ugly in his sight {as it was before granted} or else those dear Saints must needs be very vile and ugly in his sight, by that vile and ugly sin, that he sees in them; for if God see some of their sins in them, he sees all their sins in them; if all, then seeing it is sin itself, and nothing else but sin, and that also but one sin, even in thought only that doth defile men in the sight of God, as Christ testifieth, Mark 7:21-23; hence it follows, that the justified must needs remain still more foul in his sight, with the many ugly sins that he seeth in them, being the image of the Devil, than any swine can be defiled over body, head and ears in our sight with mire; and more foul and loathsome, with the ugly sin that he sees in them, being the poison of hell, than any spider or toad can be full of loathsome poison in our sight; and thus their dear saints are as foul as ugly devils in the sight of God, with that vile and ugly sin that he seeth in them; but that there remains no guilt nor punishment to be inflicted upon them, for the same.

Sixthly and lastly, hereby are overthrown all the other benefits of the Gospel; as first, God being the fountain of all justice and righteousness; God {as the Doctrine of our Church saith} cannot but detest and abhor us, as long as he sees us in our sins; the filthinesses thereof is such in his sight, until we be first made clean from it. Secondly, the Holy Ghost will not come to dwell in such foul hog-pens of ugly sin. Thirdly, Christ will not knit such foul ugly members into himself, the members must be suitable to the head. Fourthly, Christ will not marry unto himself so foul a sow, or filthy swine, until he has washed her clean from that which doth deform and defile, which is the ugly sin itself. Eph.5:27. Fifthly, God will not acknowledge, much less adopt for his sons and

daughters, those whom he sees full of the image of the Devil. Sixthly, no unclean thing can enter into the kingdom of Christ, which is the kingdom of heaven here on earth; for except a man be born again, that is, made a perfect new creature in Christ to the eyes of God by Justification, and declare the same by being made a new creature to the eyes of men by Sanctification, he cannot see the Kingdom of God, Jn.3:3, because the Kingdom of God is nothing but righteousness, and peace, and joy in the Holy Ghost. Rom.14:17.

Now then we may easily see whether these objectors slipping from the excellency of Free Justification, taught by the first and purest orthodox writers of the same, are not to rectify their judgements; and seeing they go about to maintain their unbelief with Papistical cavils, whether a Minister, upon pain of the forfeiture of his faithfulness, be not to convince them sharply, that they may be sound in faith, Tit.1:9,13, and thus have I stood more largely in confuting this objection; because I find by daily experience, that this cavil against the excellency of Free Justification doth stick so fast between the teeth of natural reason, sense, and feeling, that many stumbling {as I said before} at this block of their sense and feeling, do greatly endanger the breaking of the neck of their faith; and so make it a dead faith, good for nothing, neither to glorify God, nor deliver their souls; but hereupon I may be briefer in the rest.

The next objection is this, God knows the sins of his justified children {as you yourself confess} infinitely more perfectly than they themselves do; ergo, he sees them in them; because knowing and seeing are all one in God; for his seeing is a phrase borrowed from the bodily eyes of men, and applied metaphorically of God.

To which I answer, that this objection is like that philosopher that looked so high into the Moon, that neglecting what was near him under his feet, before he

was aware, he was down in a ditch; for whilst it doth aspire, and climb up into heaven to look what is in God, it neglects what a perfect abolishing of all our sins out of God's sight, the blood of Christ wrought near us, Rom.10:8, here below on earth, and falls into the ditch of wrangling against the excellency of Free Justification. True it is, that God doth not see {as the Anthropomorphites fondly thought} with bodily eyes, as men see; but yet to say, that God doth not see, but only know, is somewhat bold, seeing the prophet saith, "he that formed the eye, shall not he see?" Psal.94:9. And again, if we do not know that the word "to know" {as far as we are able to conceive of it} is also applied to God, whilst we avoid the sin of the Anthropomorphites we may make of God a mental idol. And why? Because the nature of God is so incomprehensible, that the very angels do cover their faces, being not able to comprehend his knowing or seeing, much less any man. What then must be our wisdom? To come down unto his word, where he submits and applies himself to our capacity; and if we do see, we shall find, that although God's knowing and seeing be all one in God; yet to us they are not all one, in that sense wherein Paul calls the one simple and pure wisdom of God, the manifold wisdom of God; that is, one and simple to God, but manifold to us. Again, because God is of one, pure, simple and uncompounded nature; his mercy and his justice {saith Augustine} are all one in God; and yet they are not all one to us, nay more, what can be more contrary than his mercy and justice to us, and in us? So likewise, although God's seeing and knowing be all one in God, and although they be of so near affinity, that often times the one be put for the other; yet that unto us there is a difference between them, is evident by these two strong reasons.

First, because the Scriptures do distinguish between them; for as it is a sin to distinguish where the

Scriptures do not distinguish; for which cause the schoolmen are justly taxed of all learned Protestants, to have corrupted the Gospel, and all Religion by their idle and curious distinctions not used in the Scripture, {whereupon that new distinction between the guilt and the sin, namely, that Christ hath taken away from before his Father, or out of his Father's sight, not the sin itself, but the guilt of our sins, that we by our holy walking may take away the sin itself out of God's sight, is the more worthily to be suspected for a corrupter of the Gospel; because the Gospel of Christ makes no such distinction; saying nowhere that Christ hath taken away the guilt of our sins; but saying everywhere, that the sin itself, and the effects and punishments thereof are taken away out of God's sight,} so on the other side, where God doth distinguish for our capacities, there it is a sin for us not to distinguish. And therefore, seeing God's Word in this point doth distinguish, not only in words, as Psalms 94:9 & 10, where they are both distinctly set down, but also in continual practice, saying nowhere that God knows not the sins of his children; but in many places both expressly and equipollent, that he sees no sin in his justified children, by reason that he hath, by the wedding-garment of his Son's righteousness, utterly abolished them out of his own sight; now this distinction, if all men, devils and angels would gainsay it, must stand.

The second reason is, because if we do not by curious prying into God's incomprehensible nature, cast ourselves into a maze, and {as Luther truly saith} by curious speculations of the Divine Majesty, fall with Lucifer, and lose God, his Gospel, and all together. We may discern some difference even in nature, between knowing and seeing, both before God, men, and angels; for to know a thing, is to understand the nature of it, although the thing itself be abolished, taken away, and have no substance, existence, and being, really before

them; but properly to see a thing, is, before God, men, and angels, to have the thing itself unabolished, not taken away, but having existence, and real being presently before them. As for example, Gen.1:10, it is not said that God saw the light, the sea, the sun, and moon, and other creatures, before he had given them an existence, and being; but when he had given them a real existence and being before him; then it is said, that God saw them, and saw that they were good. As again, let me instance in an example or two. God now knows the flood that covered the earth, and drowned the whole world; but he now sees it abolished, that is, sees no existence and being of the flood, covering and drowning the earth; for if he did, it would soon be woe with us all; so likewise God knows the sacrifices of killing bulls, and goats, that were used in his first Church; but now he sees them abolished in his Church, that is, he now sees no killing of bulls, and goats in his Church; for if he did, he should see his Church to be judicial. Again, God knows what flood of fire shall burn up the world; but yet he doth not see it, by existence and being, burning up the world; for if he did, our houses would he too hot for us to dwell in. Again, yet more plainly, God knows both the wicked and good men, that lived upon the earth a thousand years ago; but he sees them not now living upon the earth; but he sees the wicked in hell, and the good in heaven, where they have now their existence, and present being before him. Let me add a proof of Scripture; whilst Nathanael's existence and being was under the fig-tree, the Godhead of Christ did see him under the fig-tree; but when he was come from thence unto Christ, although the Godhead of Christ did then know that he was under the fig-tree; yet he doth not say, my Godhead doth now see thee under the fig-tree, but I saw thee when thou wast under the fig-tree; but now I see thee here before me. So that seeing or not seeing hath no relation to any change in God, who is

unchangeable, but altogether respect unto the change wrought before God upon the creature. As {to come nearer to examples confirming our present purpose} whilst the existence and being of the leprosy of Naaman was in and upon him, God did see it in him and upon him, and saw him foul, and leprous; but when he was healed, and so his leprosy abolished, although God knew more perfectly than of what leprosy he was healed of, yet he did not see any leprosy upon him, when he was healed; but saw his own new work of his flesh restored and come to him as the flesh of a young child; and is it not gross unbelief to think that the river of Christ's blood is not able to do as much, and make as great a change in the sight of God upon us mystically above our reason, sense, and feeling, in abolishing the leprosy of our sins, and in making us perfectly holy and righteous from all spot or sin in the sight of God freely; as the River of Jordan was powerful by God's appointment to abolish from before him the bodily disease; seeing this was but a figure of the other; and seeing the abolishing of the bodily disease was a destroying of the work of God; but the abolishing of the spiritual disease is a destroying of the work of the Devil? Hereupon I say, and distinguish thus, that God knows the sins of the wicked and reprobate infinitely more perfectly than they themselves do; and he knows the sins of his justified children infinite more perfectly than they themselves do, according to that confession of David, saying, "who can understand his errors?" Psal.19:12. Who knows the number of his sins? Or who knows how often he errs? None but God. And herein is no difference between the children of God and the wicked; for how could the children of God praise and magnify God for his abolishing of all their sins out of his own sight, if he did not know what sins, and how many he hath abolished? But herein lies the difference, that God knows the sins of the wicked infinitely more perfectly than they themselves

do, and sees them in them, because they are not abolished, and they made perfectly holy and righteous from them all in the sight of God. "I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." Jn.8:24. But although he knows the sins of his justified children infinitely more perfectly than they themselves do; yet he sees them abolished out of his own sight, that is, he sees none in them, because being clothed with the wedding garment of Christ's righteousness, they are above our reason, sense, and feeling, not only abolished out of God's sight, but also are made perfectly holy and righteous and whiter than snow from all spot of sin in the sight of God freely. Thus God did know the sins of Abraham, and left the sense, sight, and feeling of them to abide to himself, and before men, for which men did reprove him, that he might live by the faith of God's power in abolishing them out of his own sight, and not by sense and feeling; and yet they were so utterly abolished out of God's sight, and he was thereby made so perfectly holy and righteous from all spot of sin in the sight of God, that although men did reprove him {as we ought to reprove one another in love} yet we read not that God took notice of any sin in him; neither did God, being so familiar with him, once rebuke him in all his life after his calling for any one sin, but did only try and exercise his faith. But why did men rebuke him and not God? Because he was not perfectly holy and righteous to his own sense and feeling and to men-ward by his sanctification, but was perfectly holy and righteous from all spot of sin to Godward by Justification; because he was the pattern and father of them that are freely made so holy, that they are without all fault, and without all blame in the sight of God. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable and

unreproveable in his sight." Col.1:21-22. So likewise God did know the stinging and poisonous swellings and soreness of his people wounded in the wilderness with fiery serpents; and yet when by merely looking upon the brazen serpent they were healed, he saw no poisonous swellings and soreness in them, but saw his new work of health and strength in them, and saw them go in this health and strength against their enemies; and shall not the true substance, the Son of God, Christ Jesus, figured by that shadow, heal us much more, though above our reason, sense, and feeling, and perfectly abolish all the hellish sores and poison of the fiery serpent Satan out of God's sight; by making us perfectly holy and righteous from all spot of sin in the sight of God freely? This being so lively a shadow to teach us the power of the true substance Christ Jesus. Oh, let us hold fast the Grace so miraculously signified, but more lovingly by his blood exhibited. And thus much for the difference between God's knowing and seeing of sin. Now let us proceed to other Scriptures objected, which may hereby be the more briefly answered.

## CHAPTER 5

### *Wherein other Scriptures Objected, are cleared, and answered.*

And first concerning that place, Heb.4:13, whereat these objectors do so much stumble, namely, "that all things are open and naked to God's eyes, &c.," which without judgment and understanding they hold out like the shield of Achilles strongly against the excellency of Free Justification; viz., that the children of God are made so perfectly holy and righteous in the sight of God, that God doth see no sin in them; when as it makes nothing against it, but rather for it being rightly understood; for it being the scope of the Apostle in all the third and fourth chapters to exhort the converted Jews purged and made pure in the sight of God by Christ alone, Heb.1:3, unto constancy in faith, and threatening and terrifying the hypocrites among them with fear of God's revenging eye, he telling them throughout the whole Epistle, that if they continue sound in the faith, embracing Christ constantly as their only High Priest, Heb.8:1, purging them by himself, and cleansing them with his own blood, II Pet.1:9, God doth behold them, their consciences, their bodies, their souls, their spirits, and all made pure and clean in his sight, it being open and naked in his sight, that Christ hath with that one Sacrifice, made all them that are sanctified to be in his sight by justification perfect forever. "For by one offering he hath perfected forever them that are sanctified." Heb.10:14. But if they be unbelieving hypocrites, distrusting Christ's purifying and cleansing them from all their sins in the sight of God, and so falling from Christ by unbelief; then how hidden and secret soever their unbelief and hypocrisy lay for a

season; and although they seemed to themselves and others never so holy and righteous by the Mosaical purifications and legal righteousness, yet their sins were not abolished out of God's sight; and so all their unbelief and hypocrisy {whatsoever they thought of themselves and what fair show soever they made for a time to others} yea, all their corruption lay open, manifest and naked to his eyes, with whom {in our profession} we have trifling dealing with him who would at length in due time bring it to light, as being naked in his sight; and so would be revenged of all unbelief and hypocrisy. This place being all one in effect with that which Paul more fully expresses in another place, Tit.1:15, saying, "unto the pure {namely, made pure in the sight of God by justification freely} all things are pure; their hearts, their consciences, their minds and all are pure in the sight of God, because they are made perfectly good trees in the sight of God freely by justification, and then cannot choose but declare the same to the eyes of men by sanctification. But to the self-deceiving, unbelieving hypocrites, though they think never so well of themselves, deceiving with a fair appearance, and legal zeal and devotion, both themselves and others; yet nothing is pure, but their inward hearts and consciences are defiled, and all their good and religious works are manifest and naked, to be in God's sight abomination. Hag.2:14, Lk.16:15. Thus the Apostle giving to all faithful ministers a true pattern of right exhortation; that is, not to mingle and confound the Law and Gospel, and so to mar both, but to give pure Law, to whom the Law belongs, and to give true and pure Gospel, to whom the Gospel belongs; and thus to divide the Word of God aright, II Tim.2:15; for how fearful a thing is it to say that the sins of God's repenting and justified children lie naked to God's eyes, and to show what little sight such objectors have of the horribleness of the least sin in the sight of God, is notably expressed by that industrious

labourer in the Lord's Garden, {William Perkins upon the Creed,} speaking of Christ's being crucified and naked upon the Cross, and saying thus, "that Christ was crucified naked, came to pass by the goodness of God, that we might have a remedy for our spiritual nakedness; which is when a man hath his sins lying open before God's eyes, and by reason thereof he himself lieth open to all God's judgments; so were the Laodiceans blind and naked; so the Israelites that made the golden calf were naked; &c., that is, first their sins lay naked and open before God; and secondly, by reason of their sins, they themselves are subject to his wrath and indignation. Now Christ was crucified naked, that he might take away from us this spiritual nakedness; and also gives us the garment of righteousness to cloth us withal in the presence of God, called white raiment, Rev.3:18, because our nakedness, that is sin, makes us more vile in the sight of God, than the most loathsome creature that is, can be unto us; until we have put on the righteousness of Christ, to cover the deformity of our souls, that we may appear holy and without spot before God." Thus saith he, and thus all things are naked; that is, both the hidden and mystical perfect pureness, and cleanness of the godly in the sight of God by Justification; and the hidden and secret foulness and hypocrisy of the wicked; even all things are open and naked in his sight.

The same answer in effect, clears also the objection out of Psalm 139, "thou knowest my downsitting and mine uprising, thou understandest my thought afar off," Psal.139:2, "thou knowest all my thoughts," ergo, {say these objectors,} he sees some wicked thoughts. To which I answer, as I did before; true it is, that God both knows and sees the sitting down and rising up, &c., that is, all the thoughts, all the words, and all the deeds of all men, both good and bad, when and wheresoever; but yet with this great difference, that he sees them like

Jeremiah's two baskets of figs; whereof one was exceeding good, and the other was exceeding bad, Jer.24:2, for the justified children of God, and all their thoughts, words, and deeds, are exceeding good in the sight of God, not to their sense and feeling by the perfection of their Sanctification; for so not some are wicked before God {as is here objected} but all are wicked, Rom.4:5, because although that be a good foundation of a godly life, inseparable from Justification, which John lays, saying, "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God," I Jn.3:9, that is, he cannot choose but wrestle and strive against all sin both in himself and in others, and zealously follow holiness. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:14. Yet this foundation of their sanctification is too weak to make them, and all their thoughts, words, and deeds exceeding good in the sight of God, because all their righteousness and goodness of Sanctification is by reason of the imperfection thereof, if it should be beholden out of Justification, but as a menstruous cloth, that is very wicked and mortal sin; and the more any man is not an hypocrite, the more with Paul, Rom.7:14-25, he feels, and bewails, and condemns not some {as is here objected} but all his best thoughts, best words, &., best deeds of great wickedness. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto

all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee, &c." Dan.9:5-7.

But how then come all the thoughts, words, and deeds of God's justified children to be exceeding good in God's sight? I answer, by the perfection of their Justification; whereby not only their persons are justified; that is, of unjust are made just, that is perfectly holy and righteous in the sight of God, which is to be exceeding good; but also all the figs in the basket; that is, all their thoughts, all their words, and all their deeds are justified in the sight of God; that is, all the evil of all their thoughts, words, and deeds, and all the imperfections of their sanctification are mystically, that is, above their reason, sense, and feeling, utterly abolished out of God's sight, and all their thoughts, words and deeds, are made perfectly holy and righteous from all spot of sin in the sight of God freely? Is not this to be exceeding good? And this is manifest by the foresaid saying in Titus, "to the pure, all things are pure," all their thoughts, all their deeds, their rising up, their lying down, their standing and their walking, and all is pure in the sight of God; which inseparably and infallibly brings forth sanctification also, manifesting and declaring this Justification more and more to their sense and feeling, and also to the eyes of others, to the glorifying of God for the same outwardly also. Matt.5:16. Hereupon this benefit was veiled and lay more hid in his days as shall be, {further showed hereafter,} yet hereupon {I say} did David in Psalm 139, glory with such comfort and boldness in God's spying out all his ways, Psal.139:17, not glorying in the perfection of his Sanctification, that that was able to endure such searching into, and trial in God's sight; for so to think were Pharisaical and Papistical, because of his own righteousness of sanctification and holy walking, he

speaks clean contrary in other places, saying, "if thou, LORD, shouldest mark iniquities, O Lord, who shall stand?" Psal.130:3. And again, by his virtue of sanctification and holy walking, shall none living be found righteous, Psal.143:2, but he rejoiced in a glimmering sight of Justification, that he and all his righteousness, and rising up, and lying down, was made righteous, acceptable and pure in the sight of God, in the righteousness that should fully be revealed and exhibited in the Messiah to come; collecting by his sincere holy walking as by the plainest evidence of those days, that he was justified in the sight of God. Thus in the virtue and power of Justification only, are all the thoughts, words, and deeds of God's justified children, like the sacrifice of Abel, that is excellent in the sight of God. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb.11:4. Thus did Christ testify of Nathanael, saying, "behold an Israelite indeed, in whom is no guile," Jn.1:47; that is, {as the Hebrew phrase signified,} no sin, Isa.53:9, not by the perfection of his sanctification, although the truth of his sanctification, and sincere holy walking was a manifestation thereof outwardly; but by the virtue and power of Free Grace by Justification, and that word of free promise, saying, "in those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Jer.50:20. Thus by Free Justification only, in all the rising up and lying down, and being of Nathanael under the fig-tree did the Godhead of Christ see a true Israelite in whom was no guile. The same is likewise evident in Abraham, that although his rising up, and lying down, had many even outward sins, and all his thoughts, words, and deeds had many imperfections of sanctification; yet {as I said before} God saw them all

abolished out of his sight, by his rejoicing in the day of Christ, Jn.8:56, whereby God was so far from seeing Abraham to have one spot or wrinkle of sin, or any such thing in his sight, Eph.5:27, Col.1:22, that he not only did not {as James speaks} cast him in his teeth with any sin, but also when in outward appearance he seemed to lie in his distrust, lying and dissembling, and equivocating that his wife was his sister, even then did God power out many needful blessings upon him, as sheep, and oxen, and asses, and men-servants, and maid-servants, and camels, and plagued Pharaoh and his house, and received his prayer for the removing away of judgments from the King Gerar, when the heathen king seemed in that action more sincere, just, and righteous than he; because even then, though mystically to us, yet truly all his thoughts words, and deeds, all his rising up and lying down, were made perfectly holy and righteous from all spot of sin in the sight of God freely. Thus did God always see Abraham a true Abraham in whom, in his sight, was no guile; so excellent a thing is Free Justification.

But on the other side, of them that are not justified, although their actions be as sincere, as was King Gerar, yet God both knows and sees all their rising up and lying down; that is all their thoughts, words and deeds, to be like Jeremiah's other basket of figs exceeding bad, their sincerest thoughts and actions nothing profiting them, except justified Abraham pray for them; because God sees in all their best thoughts, best words, and best deeds, nothing but sin, although in some more sin than in others, according to that saying, Prov.21:27, the sacrifice or prayer "of the wicked is abomination," {when he bringeth it with his good mind,} how much more when he bringeth it with a wicked mind? And all because their sins are not abolished out of God's sight, nor they made perfectly holy and righteous from all sin in the sight of God freely; and so both they and all their best seeming,

very holy, sincere, good works are sin, loathsome and abomination in the sight of God, as these Scriptures further prove. Tit.1:15-16. Psal.51:4. Lk.16:15.

The next place of Scripture much stumbled at is Psalm 51:4, where David saith, "against thee, thee only, have I sinned, and done this evil in thy sight," as also that place of Scripture, Psal.90:8, "thou hast set our iniquities before thee, our secret sins in the light of thy countenance," ergo, the children of God are not freely made so perfectly holy and righteous from all spot of sin in the sight of God, that God sees no sin in them.

To which I answer, that the true cause of stumbling at these, and such like places, is for want of discerning, and rightly distinguishing between the voice of the Law, and the voice of the Gospel; between the voice of God's children, judging of themselves in their temptations according to their sense and feeling, and their voice of Faith. For in the first of the foresaid places, David being also at that time under the school mastership of the Law, Gal.4:1-2, doth plainly pronounce his dangerous case by the Law, and judging according to his present sense and feeling, what he was to find at God's hand by the Law; in which sense he saith in another place, "I am cast out of thy sight," Psal.31:22, and so if we judge according to the Law, it is question-less that all our sins are in God's sight; and {as it there follows, showing plainly that the saying is legal} God is clear when he judgeth us for the same, to misery, death and damnation; but in the seventh he makes a flat antithesis and opposition between this state, and that there expressed; saying, purge me with hyssop, and I shall be clean; wash thou me and I shall be whiter than snow. And this is the voice of the Gospel, and faith.

Now all the Question is, what sin God saw in David, when he had obtained this request, and was from all spot of sin in the sight of God, made whiter than snow? Which

now to us is fully exhibited by Christ under the time of the Gospel, against which we should not wrangle; but for which we should now leap for joy. So likewise concerning the other place of Scripture, viz., thou hast set our secret sins in the light of thy Countenance.

This sentence is also merely legal, describing our misery in the state of nature, and by the Law; and as the children of God consider themselves in themselves, and do judge of themselves, according to sense and feeling, which is contrary to faith, and the state that they are in by faith, for that Psalm consisting of two principal parts; in the first part to the twelfth verse, Moses describes and bewails our miserable case, that all men are in by nature, and by the Law, as the words in the precedent, and subsequent verses do fully show; namely, that we pine away in the anger of God, and are consumed in his wrath; for which Augustine maketh this saying all one with that place, that describes our lost state, in the second to the Ephesians saying, we "were by nature the children of wrath, even as others," Eph.2:3; and whilst we are in this case of nature, it is no question, but that God sets all our secret sins in the light of his countenance, and so are consumed in his wrath. But in the second part of that Psalm, Moses apprehending by faith the restoring of man again by the Messiah to come, doth pray for the performance and full accomplishment of the same, in that God would be pacified towards his servants, and fill us with mercy in the morning. And now by the blood of Christ, whereby the day spring from on high hath visited us, all our secret sins are utterly abolished out of his sight; whereby all anger and wrath {as the Apostle saith} is slain. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments

contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph.2:13-16. And the nature of all our crosses, afflictions, and even of death itself, is hereby as greatly changed, as was the water, which at the marriage at Canaan was turned into wine, Jn.2:9,10, but that every man hath the benefit, fruit, and experience hereof, according to his faith. Matt.9:29. This is to preach the Gospel, this is to make our feet beautiful in bringing the glad tidings of peace, and the glad tidings of good things. Heb.11:6, Mk.16:15-16, Rom.10:15. But if we Ministers of the Gospel {as some fail too dangerously herein} do not wisely discern, and heedfully distinguish between such voices of the Law, and the voice of the Gospel, especially in this essential difference.

That the Law only teacheth what we ought to do, but the Gospel teacheth what we ought to receive; therefore the Law and the Gospel are two contrary doctrines; for Moses with his Law is a severe exactor, requiring of us by fear, and hope of reward, what we should work, and that we should give; briefly it requireth by precepts, and exacteth by threatenings; contrariwise, the Gospel giveth freely, and requireth of us nothing else, but to hold out our hands, and to take that which is bestowed freely. Now to exact, and to give, to take and to receive, are clean contrary, and cannot stand together; because the voice of the Gospel standeth only in freely receiving good things of God to the praise of the glory of his Grace. Contrariwise, the Law and Works consisteth in exacting with threats, in doing by works, and in giving to God; but faith and the voice of the Gospel requireth no works of us, or that we should yield and give anything unto God, but that we believing the promise of God, should receive of him; as Abel offering his sacrifice, giveth unto God; but he believing, receiveth of God. Whereupon

the voice of the Law exacteth and constraineth men to holy walking by fear of punishment, and hope of reward, and maketh hypocrites; but the voice of the Gospel constraineth to holy walking by love, and maketh true Christians. And if this difference be not marked in reading the Scripture, and distinctly applied to due persons in preaching, the Law and the Gospel are mixed and confounded together; and so neither true Law preached, nor true Gospel; but a hotchpotch of both, to the marring of both; just like the mingling and mixing together of water and wine, which maketh flash matter of both, and is rejected of God. "Thy silver is become dross, thy wine mixed with water." Isa.1:22.

And therefore most worthy of often reading, and faithful remembrance for the avoiding of divers inconveniences, is that Treatise in the book of Martyrs, united by English Professors to Scottish Patrick places, concerning the true discerning, right distinguishing, and fit applying of the Law and the Gospel, to the quite overthrowing of Popery, plainly showing, that as the Law and the Gospel are joined together in both the Testaments, as well in the New, as in the Old; so they ought in a mixed congregation to be joined together in preaching; but yet distinguished to divers persons, applying the Law to whom the Law belongs, and applying the Gospel to whom the Gospel belongs; and so to divide the word of God aright. But because commonly the greatest multitude do lie under the Law; therefore doth Christ and the Apostles {as it is there said} much and often supply the part of Moses; and as Christ himself until his death was under the Law, {which Law he came not to break, but to fulfill,} so his Sermons, for the most part, run all upon the perfect doctrine and works of the Law, showing and teaching what we ought to do by the right Law of justice, and what danger endureth in not performing the same. All which places, though they be

contained in the book of the New Testament, yet are they to be referred to the doctrine of the Law. As for example, where Christ thus preaches, "blessed are they that are pure in heart, for they shall see God, &c.," Matt.5:8; again, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt.18:3; "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matt.7:21; the parable of the unkind servant justly cast into prison, for not forgiving his fellow servant, Lk.16:1-8; the casting of the rich glutton into hell fire, Lk.16:19-31; these with many other such like places revealing sin, and threatening punishment do {I say} pertain to the doctrine of the Law. So then to know when the Law speaketh, and when the Gospel speaketh, and skillfully to discern the voice of the one from the voice of the other, that neither preachers nor hearers take the Law for the Gospel, nor the Gospel for the Law; this rule is to be observed, that when there is any moral work commanded to be done upon pain of punishment, or upon promise of any reward either temporal or eternal; there is to be understood the voice of the Law. Contrariwise, where the promise of life, favour, salvation or any blessings and benefits are bestowed unto us freely, without all our deservings, and simply without any condition annexed of any Law, either natural, ceremonial, or moral; all those places, whether they be read in the Old Testament, or in the New, are to be referred to the voice and doctrine of the Gospel; hitherto this witness; which rule diligently observed, hath especially these two excellent uses.

First, it serves to apply the Law, and the Gospel rightly, to their right due persons; as not to give the mourning-gown to a marrying person, and the wedding-garment to a funeral corps; but to give the mourning-gown to the funeral corps to whom it belongs, and the

wedding-garment to the marrying person to whom it belongs.

Secondly, it serves to give to each their due proper force, strength, and power, as to the Law her due terrors and severity, being altogether killing, and to the Gospel her due sweetness and glory, being altogether quickening. But if preachers neglect this rule, and so taking the Law for the Gospel, and the Gospel for the Law, do confound them by mixing and mingling them together, either in their essence, or objects, or end; either directly and professedly, as the Papists do, or indirectly by preposterous urging men to a constrained righteousness by legal terrors, then {as Luther truly saith} they pervert the Gospel, and become the ministers of the Devil; and yet {saith he} such perverters of the Gospel can abide nothing less, than to hear that they are perverters of the Gospel, and the Apostles of the Devil; nay rather they glory above others in the name of Christ, and boast themselves to be the most sincere preachers of the Gospel; but because they mingle the Law with the Gospel, they must needs be perverters of the Gospel, because it doth not only blemish and darken the knowledge of Grace, but also it doth take away Christ, with all his benefits, and utterly overthrows the Gospel.

The next place of Scripture, likewise objected is, Rom.7:24, viz., that Paul was a man as perfectly justified as any; and yet he complains of sin in himself, and saith, "O wretched man that I am, who shall deliver me," ergo, the children of God are not made so perfectly holy and righteous from all spot of sin in the sight of God, that God sees none in them. To which I answer, that all ought to have that feeling in themselves that Paul had; but yet the argument follows not, because it is not Paul's intent in that place, to describe in what state he and the justified children of God do stand in the sight of God; but what he and all the true children of God by the imperfection of

their sanctification do feel in themselves, for he there describing the battle that is in God's children between the flesh and the spirit, doth show that whilst they look into themselves and compare the imperfection of their sanctification with the perfection of the spiritual Law of God, they do find and feel no good thing in themselves, but mere wretchedness; which makes them so much the more to go by faith wholly out of themselves, and in the sight of God to be found only in Christ, and in his righteousness, Phil.3:9, whereby all those sins and imperfections of their sanctification, that they feel in themselves as a menstruous cloth, are above their sense and feeling utterly abolished out of God's sight by justification, and they made from all spot of sin perfectly holy and righteous in the sight of God freely. Which the Apostle testifies in another place, saying, he that knew no sin was made sin for us, that we being translated into him might be made the very righteousness of God, II Cor.5:21; this is their state in the sight of God, for indeed {as I said before in the answer to the first objection} what place is there for faith to believe that we are thus perfectly holy and righteous in the sight of God, if we did not feel the contrary in ourselves? And how may they that are of faith, with faithful Abraham be blessed, Gal.3:9, if they feel no wretchedness in themselves, which feeling must continue until having gotten the victory by faith, they triumph in the experience of God's truth? And therefore should these objectors not only fix their eyes upon the battle, but look also upon the ensuing victory; for after this battle between feeling and faith, presently follows the victory; the Apostle not only giving thanks to God that he was delivered by Christ, but also showing wherein that victory did consist, Rom.7:25, both in the cause of it, and in the effects of triumphing; the effect of triumph in these words; now then there is no judgement, no punishment, no condemnation to them that are in Christ Jesus. The

cause why, follows, because the righteousness of the Law, though not inherently and actively of us, yet objectively and passively is fulfilled in us, Rom.8:4, whereby above our sense and feeling, we are made perfectly holy and righteous from all spot of sin in the sight of God freely. Which {as I said before} contrary to their sense and feeling is the state of grace in which they stand, Rom.5:2, complete in the sight of God. "And ye are complete in him, which is the head of all principality and power." Col.2:10.

The next place of Scripture, by which they will seem to triumph, is I John 3:20, where John saith, "if our heart condemn us, {of sin,} God is greater than our heart, and knoweth all things." Which objection although I might easily without absurdity put off, with the former distinction between God's knowing and seeing; yet because the true meaning of the Apostle makes strongly for the present truth, which they think by misunderstanding the same to make strongly against it; therefore is this place to be further opened; herein lying their error, that they apply this to the justified children of God, which is spoken of the wicked and hypocrites, for John setting down in all that Epistle, the marks of discerning true Christians from hypocrites, both the verse going afore, and the verse following after do plainly show, that the twentieth verse is spoken of hypocrites. The true meaning whereof is this, if our hearts, that is, our consciences do accuse and condemn us of willfully practicing any sin; it declares, first, that we are blind, and see not what an infinite horrible thing the least sin is in the sight of God, that it cannot be abolished, but by the blood of the Son of God, and yet dare willingly practice it. Secondly, the accusation, terrors, and condemning of conscience for the same show our unbelief, that we do not truly trust Christ, that he with his blood alone hath made us clean from all sin in the sight of God, and so rob

Christ of his glory; not believing that by clothing us with his own righteousness, of unjust he hath made us just, that is, perfectly holy and righteous from all spot of sin in the sight of God freely, whereby all accusation, terrors, and condemning of conscience would cease, and end in peace, "for being justified by faith, we have peace towards God through our Lord Jesus Christ." Rom.5:1.

Thirdly, by our willing practicing of any sin, we are unthankful for so great benefits literally professed; and so being blind, unfaithful and unthankful to God's Covenant, we are hypocrites; and then that sin that our evil condemning conscience doth accuse us of, being not abolished, is much more odious in God's sight; yea, although we flatter ourselves thinking and seeming to ourselves to be, for all this, true Christians; yet God knows and sees all our unbelief, distrust, unthankfulness and hypocrisy, much more than we ourselves do, and must needs much more condemn us, than our own accusing evil consciences; he being so infinite in knowledge, and perfect in justice, and as the fountain of righteousness hating so infinitely all unrighteousness. But then in the next verse follows the antithesis or contrary description of a true Christian, saying, "beloved, if our heart condemn us not, then have we confidence toward God," I Jn.3:21, that is, if the peace of conscience casting out the accusations, Col.3:15, Phil.4:7, terrors and condemning of conscience, do reign in your heart, then it shows plainly, that in truth you yield to Christ the glory of his blood and righteousness in making both you and your consciences of unjust just, that is, perfectly holy and righteous from all spot of sin in the sight of God freely; and so are no hypocrites in the Covenant of God; because he hath made you good consciences quitting and excusing you of all sin two manner of ways.

First by Justification, that not only clears your conscience from all sin, and condemning terrors for the

same; but also makes you and your consciences perfect in holiness and righteousness freely to Godward, and in the sight of God; as the Apostle testifieth, saying, that the blood of Christ hath made our consciences so clean, that we are made holy and perfect concerning the conscience, Heb.9:9,14, whereby being once purged with Christ's blood, we have no more conscience of sin, Heb.10:2,14, that is, no more accusations, terrors, and condemning of conscience for sin; because {as it was said before} being justified, that is, made perfectly holy and righteous from all spot of sin in the sight of God freely, we have peace towards God through our Lord Jesus Christ. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb.9:13-14. Whereupon ariseth a threefold boldness; as first, Abraham's friendship and familiarity with God; secondly, a boldness to promise to ourselves from God all good things, both temporal and eternal; and thirdly, boldness to pray for the same, with assurance to receive whatsoever we ask; because the prayer of a righteous man, that is made perfectly holy and righteous in the sight of God freely, cannot but avail much. James 5:15-17.

And as our consciences are thus made good to God-ward by Justification; so secondly they are made good to men-ward by Sanctification; because when we see that the least sin is such an infinite horrible thing in the sight of God, that we must needs be made clean from all spot of sin in the sight of God, though it cost the price of the blood of the Son of God to effect it; then we keep his Commandments, and do those things that are pleasing to God zealously in the sight of men also. Therefore to conclude with John, this is the

Commandment of all Commandments, that we believe in the name or power of Jesus Christ, that of unjust he makes us just, that is, perfectly holy and righteous in the sight of God freely; by which we practice all Commandments, and so do manifest that we have the Holy Ghost, and are not hypocrites neither towards God by Justification, nor towards men by Sanctification.

To the next Scriptures, viz., that God saw sin in the justified Church of Corinth, and punished them for the same, I Cor.11:30, and also in the Churches of Asia, Revelation, chapters 2 & 3, ergo, the children of God are not made so perfectly holy and righteous from all spot of sin in the sight of God freely, that God sees no sin in them. I say, that as this is a Papistical cavil also objected against the Protestants defending the perfection of Free Justification; so do I answer with the Protestant Antagonists, that these examples, when people and whole Churches are alleged, as the Church at Corinth, the Churches of Asia, and the Church of the Hebrews, and such like; they alter the question, and come not within the compass of that whereof we speak; for it is one thing to speak of the Justification of the whole body of a people, and another thing to speak of the Justification of one particular man; because a true particular child of God is justified absolutely, but an whole Church or Nation is not justified absolutely, but respectively. Some in the same, and sometime the greater multitude falling away, and are collectively reprov'd being Reprobates; in which sense Paul said, that all Asia was turned away from him. II Tim.1:15. Again, others may be in the dead general calling of Christianity of God's election, but not yet effectually called, nor justified, bearing a name that they live, but they are dead. Rev.3:1. Such were they of whom the Apostle speaketh, saying, some have not the knowledge of God, I speak this to your shame. I Cor.15:34. Such also were the lukewarm Laodiceans, that

were not yet clothed with the white raiment, that their filthy nakedness do not appear, whom yet in love, for the Election sake, Christ rebuked, and willed to get on the white garment, that their filthy nakedness might not appear before. Rev.3:17-19.

Again, others although they be justified, and thereby all their sins utterly abolished out of God's sight; yet they find the fruits, effects, benefits, experience, and comforts of the same, but weakly, according to their weak faith, whereby they are exercised with many crosses, and afflictions, to the raising up of their faith to apprehend more fully the Grace of Justification, that hath abolished all their sins out of God's sight; such {as it appears} were those Corinthians, of whom the Apostle speaketh in that eleventh to the Corinthians, saying, "for this cause many of you are sick, and many weak, &c.," for what cause? Namely, because you discern not the Lord's body. Here was weak faith, according to which they found agreeable to that great axiom of the Gospel, "according to your faith be it unto you." Matt.9:29.

But fourthly and lastly, some are absolutely justified, and these are they that are here spoken of properly; such were those few names in Sardis, which had not defiled their garments, that is, they had not mixed and corrupted Free Justification, whereby they walked with Christ in white, that is, in the glory of the same, for they thereby are worthy. Rev.3:4. Such also are those great multitudes of all Nations, spoken of, Rev.7:9,13, which were clothed with long white robes, viz., of Christ righteousness; and had palms of victory over sin, death, the devil, and all evils in their hands of faith. And cry with a loud voice, that is, joyfully and zealously, saying, Salvation comes of our God, that sitteth upon the throne, and of the Lamb, that is, withdrawing utterly from their works, and ascribing the whole cause and glory of their Salvation, only and alone to God the Father, and to his

Son Jesus Christ. And they have washed and enlarged their long robes, that is, they have extolled, dignified, and magnified the glory of Free Justification, as Paul did, II Cor.3:7-11, saying, "but if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." And again, "yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil.3:8-9. Moreover these have made their long robes white in the blood of the Lamb; that is, they believe that the blood of Christ, hath made them in the sight of God from all sin whiter than snow, Psal.51:7, and so hath made them perfectly holy and righteous from all spot of sin in the sight of God freely. For thus hath Christ washed us from our sins in his blood, Rev.1:5, therefore are these in the presence of the Throne of God, that is, under his most loving and safe protection, Psal.91:1; 121:5, and they serve him day and night in his Temple, that is, continually and zealously in his true Church. And he that sitteth on the throne of power and glory, will dwell among them, that is, will manifest and declare himself and his goodness among them more and more. "He made known his ways unto Moses, his acts unto the children of Israel." Psal.103:7. These are they that are absolutely justified; and these are the matter and argument of this Treatise.

The last place of Scripture, but not the least pressed, is II Cor.12:7,8, viz., Paul both had the remnants of sin in him, and also prayed thrice, that the same might depart from him; ergo, the justified children of God are not made so perfectly holy and righteous, that they have not one spot of sin in the sight of God. To which I answer, that although this might be referred to the former objection out of the seventh to the Romans where it is fully answered; yet because it is so much urged, it is not amiss to open this place more fully, that these objectors may see how carelessly they trifle with the Scriptures; and so take God's Name in vain, in alleging, by their ignorance, that so much against the truth, which being thoroughly marked makes strongly for the truth. True it is, that Paul and all the true children of God both have and feel the remnants of corruption dwelling in them; yea, and the more Grace they have, the more by their true hatred of sin, and love of righteousness wrought in them by their Sanctification, do they feel sin to be like a thorn or splinter run into their flesh; whereby they cannot choose, but pray thrice, and thrice, and thrice; that is continually groan by the vigor and force of their evangelical, continual, true repentance, and still sigh to be freed from the same; of which although God doth not, for the exercise of their Faith, free them to their sense and feeling, until the time of their appointed change; yet doth he call them by his Word and Spirit, to see better and better by the eye of faith, that he hath perfectly healed them thereof in his own sight, before they pray; as if he said, yea I have healed thee with a twofold or double advantage, both to thee, and to me.

For first, the Grace of Justification, which is the Mother and abundant Grace of graces, Rom.5:15-17, is sufficient for thee; that is, although mystically above thy sense and feeling, that thou mayest not live by sense and feeling, but by faith of God's power, yet truly it makes

thee sufficiently righteous in his sight. How sufficiently? That is, perfectly holy and righteous, from all spot, or wrinkle of sin, or any such thing in the Lord's sight freely, Eph.5:27, which thy sanctification can never effect and bring to pass. Is not this to be sufficiently righteous?

Again, thou art not only made sufficiently righteous in God's sight; but also the second advantage is, that hereby the Lord's power is made perfect in thy weakness; that is, when thou feels nothing but weakness and infirmity in thy self, then for the Lord notwithstanding, to make thee sufficiently, and perfectly holy and righteous, from all spot of sin in his sight freely; herein his power is mightily magnified; for if thou hadst no sin in thee to thy sense and feeling, how couldst thou live by faith? And how couldst thou above thy sense and feeling be made perfectly holy and righteous in his sight, from that which thou hast not? Thus it is plain, that although God knows the sin that dwells in his sanctified children, yet he sees them abolished out of his own sight; and sees them sufficiently and perfectly holy and righteous from all spot of sin in his own sight, and sees, and defends his power to be therein greatly magnified. Which wrought such true contentment in Paul, in the midst of all his infirmities, that he cried out, that he rejoiced in his infirmities, that this power of Christ in Justification might dwell in him, whereby he came to feel this miracle even of contraries to be reconciled together in him; namely, that when he was weak, then was he strong. Which when we begin to feel to work in us also, then do we truly begin to live the life of faith.

Thus having blown over these clouds of their doubts obscuring in their minds the bright sun of Free Justification, arising of the soggy mist of misunderstanding these Scriptures, let us now proceed to the second rank of objections, as follows.

## CHAPTER 6

*Wherein is contained an answer to the objection of the examples of David, and such like persons as were Justified; and yet God saw, and took notice of sin in them, and punished them for the same.*

The second rank of objections is mustered together, of the examples both in the Old and New Testament of such persons, as were Justified, and yet notwithstanding God saw sin in them, and punished some of them also for the same; ergo, the children of God are not made by Justification, so perfectly holy and righteous, that they have no spot, or wrinkle, in the sight of God; concluding with an acclamation how it comes to pass, that God should see sin in them, and not in us. To which I answer, that although this doubt is most plainly cleared both by the express Scripture itself, and by the common consent of the best orthodox writers in the Church; yet through little understanding and marking, and less practice of the same, not only the Papists {especially pressing the example of David} do greatly stumble, to the overmuch dignifying and extolling of works; but also some Protestants do dangerously halt herein. But how is it cleared? I answer, by a threefold distinction, and difference of time, for to distinguish the times, and then places and things that seem contrary, will be reconciled. Now these three several times were these; first, the time of the Law, secondly, the time of John the Baptist, and thirdly, the time of the Gospel; the difference whereof is this, that the first time was glorious; the second, more glorious; and the third time was most glorious of all.

For first, the time of the Law was glorious, because Jesus Christ was the same; yesterday, and today, and the same forever, Heb.13:8, whereupon David said even in his days, that great and glorious things are spoken of thee, thou City of God, Psal.87:3; but yet both Christ, and these glorious things, were veiled; yea and greatly obscured, and darkened; but how? Or with what veil? Even with the bondage terrors, and legal government, not only of the Ceremonial Law, {as the Papists hold,} but also of the moral Law, whereby sin was severely taken notice of, and also punished sharply in God's children. For they having then but a little glimmering under types, figures, and shadows of the glory of Free Justification, and of the other glorious benefits of the Gospel and good things to come, Heb.10:1, for supply whereof they were chiefly driven to righteousness, with the legal rigor and government, wherein God was eager in all the Old Testament to exact, and extort their good works, and righteous living; to this end, greatly magnifying and extolling, the legal righteousness of holy and righteous living; promising and giving large temporal benefits, whilst they did them, Deuteronomy 28; and not only severely threatening the failures in them, Leviticus 26, but also sharply whipping the disobeyers, being with the same Majesty that he spake unto them the Ten Commandments in thundering and lightening; suddenly ready also, to take vengeance on every offence, both upon good and bad, with stern and horrible punishments. Thus was Moses for an unadvised word, not only typically, but also legally and morally stricken with death, that he entered not into the land of promise; thus was Uzziah stricken dead, for staying up the Ark; thus was Jonah cast into the Sea; thus was Eli his neck broken, for not correcting his children; hence came their captivities, and carrying away into Babylon; hence came their terrible famines, whereby the mothers were driven to eat their

own children; with such like examples innumerable, the whole preaching of the Prophets running chiefly upon this strain. Hereupon it was, that the Apostle said unto the Hebrews, converted to the Gospel, "for ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them anymore; for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said, I exceedingly fear and quake; but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb.12:18-24. And again, Rom.8:15-16, "for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom.8:15-16. Yes, God kept the people of the Old Testament under this bondage of fear with such severity, that the Manichees and other Heretics fondly conceited upon the same, that there were two God's, one of the Old Testament, that governed the people in rigorousness; and another of the New Testament, that governs peoples in gentleness. Whereas it is but one, and the same God that governed his people of the Old Testament with such severity and rigor, for two causes or respects. First, to show that nothing pleased him, but that perfect righteousness revealed in his Law; and therefore if their foot did step a

little awry from the same, they were presently for their disobedience severely punished. Secondly, to make them by the burden hereof to groan for the coming of the Messiah, that should freely cloth them with that perfect righteousness, which as the Apostle saith, Rom.3:21, was witnessed in that Law; which the Apostle testifieth, in the Epistle to the Galatians, and is the proper meaning of that place; namely, that the Law executed with such severity, was the Jews Schoolmaster to drive them to Christ, Gal.3:24, that they might be declared righteous by faith. Hence it was, that although they were the true children of God, as well as we, and heirs of the same blessings, that we be; yet {as the same Apostle there testifies} they were in comparison of us, like little children, Gal.4:1-3, and like wards in their non-age; and thereby under these three infirmities of little children, from which we are now freed.

As first, they had not a clear sight, and a ripe understanding by the death of Christ of the greatness of the riches of the Gospel, and of the worth of their spiritual treasures {as little children, and wards know not the worth of their rich lands and inheritance} but saw them darkly as things afar off, Heb.11:13, it being true what a learned dispenser of God's Mysteries saith, {Calvin,} that it behooved, before the Sun of righteousness was risen, there should neither be so great brightness of revelation, nor so deep sight of understanding; and therefore God so gave them in measure, the sight of his word, that they saw Christ and his riches, as yet, a far off, and darkly.

Secondly, like heirs in their non-age, that have not their whole inheritance, but {as it were} little pittances thereof administered unto them, for comfort, food, and apparel, as a secret testimony that the whole land in the hand of their guardians is theirs; so these {as the Apostle saith} received not the promises, Heb.11:13, but {as it were} little pittances of their riches outwardly,

administered unto them under shadows, types, and figures, of the blood of bulls, and goats, which were not able to make them perfect concerning the conscience, Heb.9:9, and therefore were fain to be renewed every year, Heb.10:1-4,11, because the Old Testament made nothing perfect, Heb.7:19, that being likewise true, that the foresaid dispenser of God's Mysteries, saith, that the store of heavenly riches, whereof there is offered unto us in the Gospel, a more plentiful enjoying, they did but a little sip of it.

Thirdly, as the little child whilst he is a child, is under tutors and governors; that is, in fear and terrors of the rod of the schoolmaster, and of sharp corrections for his honest and virtuous education; so they were under such severity of the Law, that if they did {as I said before} but step a little awry, they had the Law as a schoolmaster that took notice of their sins, and sharply scourged them for the same, thus constraining them to holiness and righteousness by fear, as a schoolmaster doth children to virtuous education. Gal.4:1,2. But to them that object that David and Daniel, and the Prophets, were not little children to us, but we rather little children to them; they having more freedom of conscience from the fear and bondage of the Law, than we. I answer, that that makes little to our commendations; that they profited in the Gospel more, being under the time of the Law, than we, being under the time of the Gospel; but yet I add that further answer of Calvin, that although they feeling the oppression and bondage of the Law, did fly to the succor of the Gospel, then twinkling and glimmeringly shining afar off; yet we deny that they were so endued with the spirit of freedom and assuredness, that they did not in some part feel both fear and bondage by the Law; yea in such measure, that in comparison of us, they were both children, and under the testament of bondage and fear. Nay, Paul is not content to liken them to little children

under the schoolmaster's rod; but also to men shut up in prison, and to servants under a hard apprenticeship, eagerly longing for their freedom by the coming of Christ, that might fully reveal the making them perfectly holy and righteous from all spot of sin in the sight of God freely. Gal.3:23,24. Thus was the glory of Free Justification, hid and veiled under the severity and rod of the Law, whereby they seemed not justified, but rather, as the Apostle saith, as slaves and servants, ever for their defaults under the whip, and more like malefactors in prison, than sons and heirs of such glorious benefits, as is the fulness of Free Justification. And such were the children of the Old Testament.

The second time coming between the Law and the Gospel, was the time of John the Baptist, continuing unto the death of Christ, and was more glorious than the time of all the Prophets before, by reason of the glory of his ministry; for although he revealed sin terribly by the Law, so that the Scribes and Pharisees that thought themselves so holy and righteous were glad to be washed of him; yet because he pointed with his finger to the Messiah, that was now come, and preached, yea, and sealed by Baptism a more full exhibiting of Free Justification, saying, look how truly I wash your bodies with water, so truly is the Messiah come among you, ready with his blood to wash away all your sins; for you may behold and see among you the Lamb of God that taketh away the sin of the world, John 1:29, whereupon although John came short of two points that made the ministry of all the former Prophets very glorious; as first, to foretell things to come; and secondly, to confirm the same with miracles, whereof John did neither; yet so glorious was his ministry that among all the Prophets born of women, arose not a greater prophet and minister than John; because by his pointing to the Messiah now come and present, he did not only preach and seal by baptism a fuller exhibiting of the

glory of Free Justification; but thereby also the former legal severity that then lay upon the children of God and the school-master like government began to slack and cease; for although John laid open their sins, and the danger of the same belonging to the wicked, and so divided and applied the Law rightly; yet concerning any punishments inflicted upon God's children, we read none; but rather many judgements and punishments by Christ's miracles were healed and removed away. Whereupon, though Peter's foul fault of denying and gross forswearing his Master, and others sins were in that middle state taken notice of, yet no punishments were inflicted upon them for the same; for as Ambrose saith, of Peter's denial and tears we do read; but of any satisfaction or punishment we read not, no not when the ungrateful Samaritans, Lk.9:53,54, {though afterwards converted,} refusing to receive Christ, James and John would in a legal rigor have had fire to come down from heaven to consume them, yet would Christ inflict none, whereof two reasons may be yielded. First, because the upshot and fulness of all punishment of all the sins of the Elect was now going to be acted and executed in the death of Christ upon the Cross, drowning all punishments and school-master-like whippings inflicted in former times. And secondly, because the bride that was a child before, and under the rod, now the fulness of time being come, Gal.4:4, was as one grown to full age, no longer under a school-master, but preparing to attire herself in the wedding-garment of that righteousness, which her Bridegroom had now actually wrought, herein to marry her unto himself in righteousness forever. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD." Hos.2:19-20.

And this expiring of the school-master-like whippings, veiling and darkening Free Justification, Christ himself testifieth, saying, "the law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it," Lk.16:16, for what was the prophesying of the Law, or what else did the Law prophecy, and what did the Prophets, agreeing with the Law, principally preach to the children of God then, but {as if they had not been justified} a severe exacting of righteousness with large promises to the doers of the same, as if they were to merit the favour of God and his blessings temporal and spiritual; but with threats of wrath and anger and sharp punishments to his children failing in the same? And not only threatening these things, but also executing the same sharply upon them, as we heard before; this was the prophesying of the Law until John being the mere school-master-like government that ceased with John; which the Apostle to the Galatians testifieth more fully, saying, "but after that faith {that is Christ the object of faith} is come, we are no longer under a schoolmaster," Gal.3:25, upon which words of the Apostle, the exposition of the learned interpreters is worth the marking, saying thus, now the Apostle flatly or expressly affirmed that the office of the school-mastership is expired, and hath place no more. Not but that the Law is to be preached, {as hereafter shall be further showed,} but that the former legal whippings of the old people of God under the Old Testament, driving them as little children to obedience by fear, thereby veiling and darkening Free Justification, was now expired and ended; which the said learned interpreters express more largely thus, but we Jews and people of God under the Old Testament, were in times past children under the Law, as under a schoolmaster, but Christ being exhibited and come, now being by faith grown to full age, we are under the school-mastership of the Law no more; as not

needing that legal school-mastership, being emancipated by our full grown age. The Law therefore hath the use of that direction no more, and therefore it ought not to be joined and mingled with faith. After this manner doth the Apostle lay forth not only the use of the Law, but also shows, why it ought to be but for a time; hitherto these witnesses. Now when the rising of the Sun of Righteousness had dispelled the mist of this pedagogue, John the Baptist being filled with joy in hearing the voice of the Bridegroom began so to open the Kingdom of Heaven by preaching, and sealing by Baptism such a clear manifestation of Free Justification; that not only unperfected Apollos, that knew but the Baptism of John only, became fervent, and zealous in the way of the Lord, Acts 18:25, but also many others were so replenished with joy and zeal, that they even pressed with violence into the Kingdom of Heaven, and the violent took it by force, Matt.11:12, and such were the children of the middle time, in the time of John the Baptist.

But now thirdly, the third time from which Christ groaned out his blood and life upon the Cross, crying out, it is finished, Jn.19:30, namely, that both the sin itself, and the guilt, and the punishment, and all, by the full exhibiting of the wedding-garment, by this infinite means of his own death upon the cross, are so utterly and infinitely abolished, and such an everlasting righteousness is so fully brought in upon God's children; and his glorious resurrection manifesting this righteousness to be so fully wrought upon us, that this time is most glorious of all; yea, as the Apostle saith, exceeds in glory. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is

glorious." II Cor.3:9-11. For now is fulfilled and finished that Prophecy of Zechariah saying, "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech.13:1. Why, were not the sins of God's people washed away before that day that the Prophet speaks of? Yes; but whereas they had before vessels, as the brazen sea, and such like to wash in, signifying their spiritual washing, then at that day of Christ's death, the full flowing fountain of Christ's blood should so abundantly wash them clean from all their sins, that they should, from all their uncleanness, be made in the sight of God whiter than snow. Now is fulfilled and finished that Prophecy of Daniel, saying, "seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Dan.9:24. Doth the Prophet promise here no more than the people of God had before those seventy weeks? What kind of a prophecy were that? Yes, although all the children of God, had as Calvin saith, a little sip and taste of all these graces, by which they were saved; yet, the full fountain and flowing stream of them were after those seventy weeks of years, at the death of Christ poured out upon the holy city of God's Church, in a more excellent manner, and in a more abundant measure. And this the Prophet Jeremiah also testifieth to be proper to the time of Christ, saying thus, "in those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer.50:20. This "none" spoken as God speaks in truth, is a glorious condition; but when shall this be? Even in those days, and at that time that Daniel before spake of, namely at the

death and resurrection of Christ, wherein as Calvin speaks, the flowing store of Christ's riches are disbursed unto us. Hence come those mighty voices of the dispensers of God's mysteries before set down, full of spiritual majesty and glory, passing the ministry of John the Baptist; namely, first of Luther, saying, and that there is no more sin in the Church since Christ now reigneth, {mark here is the third time specified, since Christ now reigneth,} we daily confess in the Apostles Creed, when we say, I believe that there is an holy church; which is indeed nothing else, but as if we should say, I believe that there is no sin in the Church of God; for they which believe in Christ are no sinners, but are holy and righteous, lords over sin and death, and living forever. But faith only sees this, &c., and so likewise doth Calvin magnify this third time, saying, now therefore under the New Testament, God doth not so much as remember our sins, because there is now made one cleansing for them all, once making us perfect forever. Otherwise the Prophet should say in vain, or to no purpose, that this should be the benefit and glory of the New Testament, that God will not so much as remember our sins any more, Jer.31:34; hence from the glory of this third time is that saying of Luther, that whosoever have not confidence in this one point, that his sins are so perfectly taken away and utterly abolished out of God's sight, now by the blood of Christ, that God doth see no sin in us, without doubt they are damned; viz., so long as they continue to rob this third time of her glory, and Christ of this full revealed efficacy of his blood. And what should I stand to recite any more of the witnesses of the glory of Free Justification before set down, seeing as one saith of Luther's speeches, so I may say of all their testimonies before expressed, that they are sayings of high contemplation of Christ, and mighty voices of Free Justification, full of spiritual majesty, describing the glory of this third time, which

Saint Paul saith, doth exceed in glory, and wherein {as Calvin truly saith} the least minister doth now in his ministry excel and pass John the Baptist, because he could not thus express this same incomparable strength and glory, which after the appearance of John, appeared in his resurrection; which glory Peter doth generally describe to consist mainly in three things.

First, that the old Prophets did diligently search into this glory; but found that the full stream thereof should not be administered unto them, but unto us.

Secondly, that it should consist in the sufferings and most wonderful actual death of the very Son of God.

Thirdly, in such glorious effects ensuing the same, that the very Angels stand in admiration at the glories that follow upon those actual sufferings of the Son of God. For now the veil of the pedagogue before mentioned, is rent into two pieces from the top to the bottom, Matt.27:51; now the way to the holy of holies, before shut up, is gloriously opened, Heb.9:8; now the queen comes forth, clothed with the vesture of gold of Ophir, being all glorious within, Psal.45:9-13, and enters with joy and gladness into the king's palace, verse 15, that is, into the Kingdom of Heaven here, set up on earth by Christ, which is the joyful glorious time and state now under the Gospel, Matt.11:11,12, which Kingdom of Heaven is this glorious new-revealed righteousness, and peace, and joy in the Holy Ghost, unspeakable and glorious. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom.14:17. Now this queen makes her children princes in all lands. Psal.45:16, Rev.1:6. Now appears the great wonder in heaven, a woman clothed with the Sun, Rev.12:1, and having the Moon under her feet, and a crown of twelve Stars upon her head; as shall be further showed in the second part of Justification.

Now we see, the Bride that was before a child, and under the rod, must not now if she chance to tread her foot a little awry, have the rod brought forth again to whip her into subjection, being a bride and a queen, and in her marriage attire, and wedding-garments. "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God." Rev.19:7-9. Now the heirs that were before heirs in their non-age, are now come to their full-age, and freed from their former child-like condition; because we have {as the learned interpreters show} received an adult-right consisting in a threefold prerogative, contrary to the three former infirmities of heirs in their non-age.

First, we are more capable to conceive by the death of Christ, and of ripe understanding to understand thereby, the greatness of the rich treasures of the Gospel {if preachers be faithful to lay out the worth and glory of the same} as Paul said, "unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," Eph.3:8, because the saying of Calvin is most true; that it is meet that the presence of Christ should have this excellency of prerogative, that from it should arise the clear revealing of the glory of the heavenly mysteries, whereby we attain in a manner into the secret closets of heaven. Whereupon Johannes Brenz also truly saith, that the Gospel makes us of hearers presently great doctors, that is, perfectly righteous; not indeed in the feeling of the flesh, but as we are translated into Christ. And therefore for this first prerogative is the joyful

exclamation of Christ very pathetic, worthy greater marking and better feeling and experience in our hearts; saying, "blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt.13:16-17.

The second privilege is, that we are emancipated, freed from that schoolmaster-like government, and pedagogical whippings that held the old people of God in bondage and fear, like children and servants; this {saith Calvin} being the sum of difference between the Old Testament and the New, that the Old Testament did strike into men's consciences trembling, and did drive to obedience with fear; but the new carries us to the glorifying of God with fulness of joy. The Apostle plainly testifying that the Law was a schoolmaster to drive to Christ, that we might be made perfectly holy and righteous in the sight of God freely by faith; and then flatly avouched, that faith being once come we are no more under the schoolmaster. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal.3:22-25.

The third prerogative of heirs come to their full age, that we are now in this third time entered into, is a fuller enjoying, and real possession of the fuller revealed riches and treasures of the Gospel; whereupon Calvin truly saith, that whereas the old people had but a sip of the treasures of the Gospel, there is offered unto us now in the Gospel such a plentiful enjoying of the same, that

for the inestimable flowing store of those riches exhibited to us, it is now not without cause said, that at Christ's coming, the heavenly Kingdom of God, called the Kingdom of Heaven, is here erected on earth; because the children of God are hereby entered into a fuller fruition of all the unsearchable riches of the Gospel, which the very angels desire to look into; whereby being mounted upon the chariot of the Gospel, running upon these four wheels; first, Wisdom; secondly, Righteousness; thirdly, Sanctification; and fourthly, Redemption; they are swiftly carried to the glorifying of God in all joy, and zealous conversation, Tit.2:14, and these are the children of the New Testament, these are the right children of the Gospel, and these are the true and natural children of faith. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord." I Cor.1:30-31. And thus doth this third time, viz., of the Gospel, excel both the other times, and exceed in glory; for thus saith the Apostle, if the ministration of death graven in the tables of stone was glorious, so that the children of Israel could not abide to behold the face of Moses, for the glory of his countenance; which glory was to be done away; how shall not the ministration of righteousness, that is this third time, fully exhibiting the righteousness of Christ, making the children of God perfectly holy and righteous from all spot of sin in the sight of God freely, much more exceed in glory, changing us into the same image from glory to glory. II Cor.3:7-10. And thus the least minister in this kingdom of heaven here upon earth, by laying out and administering these full treasures of the Gospel, is greater than John the Baptist, Matt.11:11, upon which place the faithful expositors say faithfully thus, that this greatness of the least minister above John the Baptist is to be referred to

the office of teaching; wherein Christ shows, that by how much John excelled all the Prophets that were before him; so much do the Ministers of the Gospel excel John the Baptist; for if John were therefore greater than all the Prophets that were before him, because he went immediately before Christ, that presently followed him, or because he pointed to him being present; how shall not an Apostle, or any other less minister of Christ be greater, who not only preaches Christ to be come, but also lays forth the mysteries, the great things of his Kingdom; or as the express word of God saith, the magnificent and wonderful things of God, as the Spirit gives them utterance. Acts 2:4,11.

But alas, herein, not only the Papists stumble {as I said at the beginning of this chapter} building upon David's sharp punishment after he was forgiven, and such like examples of executing the pedagogical severity, their works of satisfactions; as also upon the large promises of blessings, temporal and eternal, made unto legal workings, do build their merits, and magnifying of works. And surely the apples and nuts, and cakes, and the rod of temporal punishments, with which {as they themselves do write} God did govern that first people, as little children, buried by Paul, Gal.3:25, ever since the coming of Christ, and now rotten, are fit foundations for their childish and rotten buildings; not only these {I say} do thus play the children again; but also we ministers of this glory of the Gospel, too many among us, do not only limp in our practice, and lisp in our speech, but even halt down aright; being so far from passing John the Baptist in opening the kingdom of heaven, that we come not near him; neither in his inward fulness of joy in hearing the voice of the Bridegroom, that then was come to enrich so royally the bride; nor in outward washing the people from all their sins, that is, in not preaching and opening the glory of Free Justification as he did; much less do we lay

out the glory of the third time, that doth exceed in glory. But contrariwise, we slide back to the legal teaching of the Old Testament, from which we not understanding the intent of God in such high commending, and sharp exacting of works and legal righteousness, do fetch our principal vein of preaching; and do make it our common and chiefest manner of teaching, only a little as the old Prophets did, to glance at Free Justification, Mercy and Grace in general terms; but all our main labour is to command things that are right, and to forbid wicked doings, to promise rewards to the followers of righteousness, and to threaten punishments to the transgressors; which seems both in preachers and people a good and plausible course to flesh and blood, because it is the teaching of reason, and the light of nature described, Rom.2:14,15, to be thus in the very Gentiles; namely, that the Gentiles which have not the Law, do by nature the things contained in the Law; much more than do they approve and allow of the hearing of it; for they have the effect of the Law written in their hearts accusing them with fear of punishment for their evil doings; and excusing them with hope of speeding well for their well doings; this kind of teaching the people do like and applaud as agreeing with that light of nature; but what comes hereof? Truly we sew up again {in respect of the former Pedagogue of the moral Law} the veil that was rent in two pieces, from the top to the bottom; we shut up again the holy of holies; we hide and darken, if not put out the benefits of Christ, preaching, as if the children of God were not made perfectly holy and righteous from all spot of sin in the sight of God freely. We confound the Old Testament with the New; we bring back the full grown heir to School again to be whipped of his school-master, contrary to the express doctrine and direction of the Holy Ghost, saying, that after faith is come, we are no longer under a schoolmaster. Gal.3:25. And if we do not pull off

the wedding-garment over the bride's head; yet we bring forth rods to whip the Queen, standing at the right hand of the King, in the vesture of the gold of Ophir. Psalm.45:9. We do hinder true Sanctification; and either with legal threats or rewards do cause but a constrained hireling sanctity, which is hypocritical legal holiness, or else do cause people to run, though more cautiously, yet the faster, into the iniquities and sins so vehemently with legal terrors forbidden; according to that old true saying, that we rush the faster into things forbidden, and always desire the things denied us. And all this because we do not first establish and root them in the assurance and joy of Free Justification without works; for the seeking for further assurance by works, though not as causes, but as effects, makes people set the cart before the horse, and to confound, by the violence of the light of nature, the effects with the causes; and so to labour after the supposed works of sanctification more than after faith, that should give to Christ only, the sole glory of our assurance; therefore they should first have assurance, and then do, that which they do, in thankfulness for their assurance. True it is, that I cannot assure thee, of me; but by my confession with my mouth, Rom.10:10, and thankful obedience in my deeds; but the having of Christ alone, and his righteousness, with his other free benefits depending thereupon, must assure me. And these are they that are only able to change men's hearts, and to amend their natural preposterous perverseness, and to carry them with all joy, and love, and zeal as strong as fire and death, to glorify God in all holy and zealous conversation; which nothing but the seeing of the bounty of God in these riches freely bestowed, with the excellency and unsearchable worth and glory of them powerfully preached with joy and zeal, can effect and bring to pass. Which for preachers now to fail in, is bad enough.

But if we be offended at the mighty voices of Faith and Justification, used by the learned, to express the glory of this third time; and when we dare not for shame deny the glory of Free Justification, thus testified by the common consent of the learned, yet will say; I dare not say so of Justification, as Luther saith; that is {as Luther truly saith} I dare not say my creed, in the true meaning thereof, and thereupon to traduce, calumniate, and to persecute them, that use these sayings testified by the learned, to be but speeches full of spiritual majesty and glory; this is far worse. For this is to be like the owl, that can see a little, if she have but a little glimmering light; but if the sun be up, and shine forth with her bright beams she is stricken stark blind. But faithful ministers should above others, like John the Evangelist not only mount a loft with the eagle, but also be eagle-eyed to look against such bright beams of the Sun of Righteousness, without dazzling. But if the sayings of the faithful dispensers of God's mysteries, expressing the glory of this third time do dazzle our eyes; let us {as the best remedy} anoint our eyes with eye-salve, that so with the eagle's brood, we may look more directly upon the glorious beams of the Son of Righteousness, lest failing hereof, we beat length cast down out of the eagle's nest, as a bastard brood. But if we do thus anoint our eyes, we may easily by right marking the differing glory of these three times, answer the former proposed question; namely how it comes to pass that the faithful dispensers of God's mysteries avouch, that God saw sin in these justified persons exemplified, and yet now sees none in us? But that the weakest capacity may not stumble at this phrase of the learned, expressing the glory of Free Justification, I will for the weaker memory make all, that hath been spoken of this point, clear and manifest by a brief and plain antithesis thus.

First, God saw sin in them, as the veil not fully yet revealing and manifesting the glory of Free Justification, Rom.3:21, but he sees none in us, as the veil is removed away, and the glory that we are made perfectly holy and righteous from all spot of sin in the sight of God freely, is fully revealed and fully manifested. Zech.13:1. Dan.9:24. I Jn.1:7. Jer.50:20. Heb.10:14,17,18.

Secondly, God saw sin in them, as they were children that had need of the rod by reason of their non-age, Gal.4:1-3, but he sees none in us, as being full-grown heirs, and emancipated. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal.4:4-5.

Thirdly, God saw sin in them, and punished them for it, as they were under the schoolmaster of the Law, Gal.3:23,24, but he sees none in us, as we, after faith is come, that we are made perfectly holy and righteous from all spot of sin in the sight of God freely, and are no longer under a Schoolmaster. "But after that faith is come, we are no longer under a schoolmaster." Gal.3:25.

Fourthly, God saw sin in them, as they were not made perfect concerning the conscience, Heb.9:9, but he sees none in us, as we being perfectly purified with Christ's blood actually and fully exhibited, have no more conscience of sin. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb.9:13-14. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then

would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins." Heb.10:1-2. "For by one offering he hath perfected forever them that are sanctified." Heb.10:14. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb.10:22.

Fifthly, God saw sin in them, as they were come unto the Mount burning with fire, and to darkness and blackness and tempest, Heb.12:18,21, but he sees none in us, as we are come to Mount Zion, and to the City of the living God, and to the celestial Jerusalem. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb.12:22-24.

Sixthly, God saw sin in them, as being under the time of the Law, and spirit of bondage to fear; but he sees none in us, as we are under the time of the Gospel and spirit of joy and love, that casteth out that fear. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom.8:15. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." I Jn.4:18.

Seventhly, God saw sin in them, as their prophets and teachers being lesser than John the Baptist, came not preaching and opening the Kingdom of Heaven; but he sees none in us, as the least of our prophets and teachers being in their Ministry greater than John the Baptist, do bring us fully into the Kingdom of Heaven, which Kingdom

of Heaven is not meat, not drink, much less sin and punishment, but righteousness and peace, and joy in the Holy Ghost. Rom.14:17. Matt.11:11. Lk.16:16.

Eighthly, God saw sin in them, as they were under the Old Testament, that made nothing perfect; but he sees none in us, as we are under the New, and better Testament, established upon better promises, and makes us perfect. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb.7:19. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb.8:6. All which is worthily expressed by that reverend jewel of England, {John Jewel,} saying thus, our elder fathers in the Old Testament were under a Schoolmaster, and had not the perfect knowledge of this light; but now God hath scattered all these clouds, and we behold as in a mirror the glory of God with open face. Our elder fathers in the Old Testament, had only a dim candle to guide their feet, we have the bright sun beams, {O wonderful difference,} they had only the green blade of the corn, we have the plentiful increase, even as in the time of harvest, {exceeding advantage,} they had the shadow, we have the light; they had only a drop to refresh themselves, we have the whole stream of God's mercies poured upon us; now is that New Jerusalem, the glorious City of our God revealed from on high; now hath the bright Sun of righteousness appeared from on high; now hath God made the new heavens and the new earth, and hath fixed his tabernacle and dwelling place among men. Oh, that our tongues were untied, and our lips touched with the burning coal from the Altar Christ, that we might layout the worth and glory of these things, then should we be right Ministers of the Gospel of Christ; then should we make our feet beautiful, by bringing these glad tidings of

peace, and these glad tidings of good things, not confounding but truly distinguishing between the glory of the Old Testament, and the exceeding glory of the New; yet I end this point, saying with Calvin, that this distinction Christ himself meant of, when he said, the Law and the Prophets are unto John, and that from thence forth the Kingdom of Heaven {that is, the fulness of the treasures of the Gospel} is preached, and every man presseth into it. Luke 16:16.

## CHAPTER 7

### *Containing Answers to certain Reasons Objected.*

Now let us proceed to their third and last sort of Objections; namely their Reasons, which prove their matter, no better than their misunderstood Scriptures, and examples, but only bewrayed more unbelief. First, they say that God doth correct with afflictions and crosses, yea and punish his justified children for sin; ergo, they are not with the wedding garment of Christ's righteousness made so perfectly holy and righteous from all spot of sin in the sight of God freely, that God sees no sin in them. For {say they} will a loving father correct and punish his children for no fault? Now because this also {as well as the former that went before, and the rest that follow after} is a Papistical cavil, much pressed by them also, to prove that the justified children of God are not made both from the sin, and the guilt, and the punishment, perfectly holy and righteous in the sight of God freely. And because some Protestants writing in their books of God's correcting his children for sin are not rightly understood, and on the other side by the Thomistical {the theological and philosophical system of Thomas Aquinas} distinctions of the Schoolmen, of a fourfold punishment, the Law and the Gospel {as Luther justly complains} are much confounded; yea, and that in the books of the ancient Fathers, {except somewhat in Augustine,} the true and clear difference in this case, between the Law and the Gospel is not rightly distinguished; which {as he truly proves and experience shows} brought the Gospel of Grace into much corruption

with works, and men's consciences into great danger; therefore is this point somewhat the more largely to be handled, and reduced to the purity of the Scriptures; which is done by marking, that the clear fountain of God's Word doth distinguish crosses and afflictions, but into two sorts. The first sort are legal crosses, and the second are evangelical crosses and afflictions.

First, the legal crosses are the lashes of the Law, and belong to such persons as are not converted, at the leastwise actively and declaratively; and as these unconverted persons are of two sorts, the reprobate and the elect; so likewise the use and operation of these legal crosses is twofold, either vindictive, or corrective. Vindictive are such afflictions as God executeth upon the wicked and reprobates not converting them; but for their malicious wickedness, as with flashes and flames of his wrath, destroying and confounding them, in which sense God is called the God of vengeance, Psal.94:1,2, saying, "O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth; render a reward to the proud." But corrective afflictions are such lashes of the Law, as are executed upon those persons that are the children of God by Election, but not yet converted, and so under the Law; and therefore those afflictions are not in wrath to confound them, but in mercy to prepare them unto their conversion; and thus whilst they live loosely and wickedly, and like unto lukewarm Laodiceans, not effectually called and converted, these crosses and afflictions do serve to correct them for their sins; because whilst they are not yet converted, being yet in the kingdom of darkness and sin, as the Ephesians and such others were before their conversion, Eph.2:1-3, so the Lord lays crosses and afflictions upon them, as the rods and lashes of the Law, for their sins; that so they may look into the horribleness and foulness of them, and

feeling a taste of God's wrath, and seeing their most fearful danger by the same, may fly to Christ; which Grace of Justification, bringing forth also Sanctification, truly converts them unto God. Thus the school-master of the Law, that held the Church of the Jews, as little children under the rod, until the coming of Christ {as is before declared} is also a school-master to drive with the lashes of crosses and afflictions the unconverted Gentiles also unto Christ; and so is that saying of Paul common both to Jew and Gentile, that the Law is a school-master to drive us to Christ, that he may heal both our souls of sin, and our bodies of afflictions, by making us righteous freely by faith. Gal.3:24.

Examples for these legal crosses and afflictions are these, "wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the LORD." Lam.3:39-40. "If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God; but if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers." I Sam.12:14-15. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Psal.89:30-32. "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." I Cor.11:31-32. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As

many as I love, I rebuke and chasten; be zealous therefore, and repent," Rev.3:18-19, where although the lukewarm Laodiceans had not gotten on the white garment of Justification, that their filthy nakedness might not appear; yet for the Election sake they are rebuked, and threatened, and chastened in love, to get the same white raiment on, that their filthy nakedness may not appear; with many such places both in the Old Testament, and in the New, innumerable. All which places are easily discerned to be legal by that infallible rule of discerning the voice of the Law, and the voice of the Gospel, one from the other, before set down out of places in the answer to the objection of Psalm 51:4, which legal rebukes, afflictions, and corrections, because they are the elect upon whom they are executed, and that to so profitable an end, as to drive them to Christ, that he may convert them; hereupon are the many commendations of them, both in the Scriptures, and writings of the learned, as that they give understanding, that they are medicinal, that they that endure them are blessed, that they are tokens of God's love, and such like; not that they are such in themselves, or have any virtue in them to convert, or heal, or make blessed; for the Law, with all her rods and lashes, can do none of these, for they are the sole glory of Christ alone. But because they prepare us, and drive us to Christ, unto whom when we are come, out of him alone we draw virtue by faith, that heals and converts us, and makes us blessed, healing us by grace alone with the wedding-garment of his own righteousness. And because there are always in every congregation many unhumiliated persons not terrified with the horribleness of the least sin; but are cold, dead, lukewarm, and secure ones, to be called at the least {as I said before} actively and declaratively at all hours; and many mere civil honest men, yea and sometimes many holy hypocrites, conceited of their own holy walking and righteousness; therefore

must a faithful Minister, though {as I said before} not mix and mingle the Law and the Gospel, as one would mingle black and white together, and mar both; but yet ever and always preach the Law to the humbling of such persons; and he must not only and always preach it, but also {wherein many of us do too much fail, just as Luther prophesied, that it would come to pass after his time, that the very Law would not be preached in its true vein and nature again} we must always preach it to such persons, as killingly as we can; or else {as Luther truly saith} it doth make but hypocrites; for the more killingly the Law is preached, the more truly it is preached, II Cor.3:6,7, Rom.7:9, that is, it must be preached first spiritually, as Christ expounded it in the fifth, sixth, and seventh chapters of Matthew, and secondly as high as we can possibly, by laying out the horribleness of the least sin in the sight of God; and then the multitude of them in the spiritual breach of each Commandment, both by commission, and omission, and thirdly the fivefold punishment that God daily executeth in one place or other; we must preach it as high {as I said} as possibly we can, with the same majesty that God spake it, in thundering and lightening, and terrible earthquake, and flaming fire, reaching up to the midst of heaven; for which right nature of it, it is called the fiery Law, Deut.33:2, that so it may be to secure ones, and unto them that are under it, the lightening of God's wrath, the thundering of his anger, the messenger of death, the hammer and rattling of hell to break in pieces the hard stones, that lie secure in the least sin. Now when the preaching of the Law showing the horribleness of the least sin in the sight of God, and the fearfulness of God's wrath for the same, hath thus humbled and terrified, and killed men; then they fly willingly to Christ by faith, and sighing up to him; he by his full satisfactory punishment, heals all their sores, by making them perfectly holy and righteous from

all spot of sin in the sight of God freely; then this also sanctifieth them, and makes them full of comfort, joy, love, and zeal of glorifying God in all holy and godly conversation, by zealous doing, and cheerful walking by love in all God's Commandments; which is the true Evangelical Repentance continually walked in, that Christ is said to give, by turning away everyone from his iniquities. "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3:26.

Now on the other side, Evangelical crosses arise of the Gospel, and are laid upon them that are thus truly actively and declaratively converted, not to correct and punish them for their sins, as before; for this were to mingle, to mix and confound the Law and the Gospel; this were to deny Christ's satisfactory punishment; because it is therefore fully satisfactory, because we have thereby not one spot or wrinkle of sin, nor any such thing in the sight of God. It is therefore fully satisfactory, because by his death upon the cross he hath made us so holy, that we are without all blame, and without all fault in the sight of God freely, Col.1:22; yea, this were to deny, that of unjust we are made just, that is, perfectly holy and righteous from all spot of sin in the sight of God freely. And briefly this were to deny the express words of Paul, saying, that after faith {Christ} is come, that we are made thus perfectly holy and righteous in the sight of God, we are no longer under a Schoolmaster. Gal.3:25.

The use of Evangelical crosses are two, first, the trial of faith and afflictions, upon the justified and converted, have also these two uses; first, to try their faith; and secondly, to exercise that faith, that hath made them {as to their confidence and assurance in Christ} so perfectly holy and righteous from all spot of sin in the sight of God freely.

First, {I say,} for the trial of their faith, to try them how they will stick to the assurance of this truth of God, and power of Christ, in this work of the wedding garment wrought upon them by his blood; when the feeling of sin in the flesh, and these crosses and afflictions coming as it were in the neck of the same would, to sense and feeling, persuade them to the clean contrary, viz., that the blood of Christ hath not made them clean from all sin, I Jn.1:7, and that Christ hath not made them perfectly holy and righteous from all spot of sin in the sight of God freely; unto which temptation if we yield, what is this but to deny Christ and his blood?

Secondly, they serve to exercise, increase, make strong, and to give us an experimental feeling in our selves of that grace, that hath made us perfectly holy and righteous from all spot of sin in the sight of God freely. For it is true that the faith of God's children is weak, and will sometimes stagger and droop; and their sanctification will be like the Moon, as it were, in the wane, and fail as Abrahams did sometimes; but because they are clothed with the Sun, {as shall be further showed hereafter in the second part of Justification;} that is, because the wedding garment of Christ's righteousness wherewith they are clothed never fails them; therefore although the said weakness of their faith, and other imperfections of their sanctification be covered and utterly abolished from before God, with the perfection of Christ, and complete sanctification, wherewith they are clothed, and thus being translated into Christ they still abide complete in the sight of God, Col.2:10; yet by these crosses faith to themselves-ward, and to their own experience and feeling is made more strong, and raised to apprehend more fully, from faith to faith, that wedding garment of Christ's perfect righteousness, that hath made them to stand so perfectly holy and righteous from all spot of sin in the sight of God freely; which power of Christ, in thus

justifying them, makes them to say with Paul in their greatest afflictions, "when I am weak, then am I strong," II Cor.12:10, because when they feel crosses and afflictions upon them, which properly are the effects of sin, and of one not justified in the sight of God, it makes them to examine themselves whether they be justified, and to look better and deeper into the worth of it, and to apprehend it more strongly, and to cling the faster unto it, with prayer to God for the virtue and comfort of it; and finding in their consciences that they give to Christ the glory of his blood, by believing that they are justified, it makes them to rise up in great joy in the very midst of those afflictions; and this greater joy increaseth and brings forth more abundantly all experimental graces of sanctification, that gives experience both to themselves and to others that they are made perfectly holy and righteous from all spot of sin in the sight of God freely; and so blessed and saved forever; and this is that which is meant, where Christ saith, "now are you clean through the word that I have spoken unto you, &c.," Jn.15:1-3, that is, now already by my word of Free Justification are ye made perfect good trees in the sight of God freely; but it remaineth, that this faith of yours be exercised with many crosses and afflictions, that so it may be made strong; and bring forth the good fruits of Sanctification the more abundantly. This is to be seen in the lives of Abraham, Isaac, and Jacob, and very clearly in Joseph, afflicted of his brethren, sold into Egypt; and in Egypt for his faith, and chastity, and filial fear of God, plain evidences of his Free Justification {though not as yet clearly revealed and manifested} was cast into prison, expressly testified by the Holy Ghost, to be for the trial and exercise of his faith. The like is to be seen in the three children of Israel cast into the hot fiery oven; and of Daniel cast into the lion's den; and many others to be seen, as in a clear looking-glass, in the eleventh to the

Hebrews, whose faith by much exercising in troubles, was made so strong, that they brought forth much and wonderful fruit. Hence of this second sort of afflictions do arise far greater praises, than of the first sort; as that they fashion us like to the image of Christ, that they are more precious than gold; that they manifest and declare the rich graces wrought in us by Justification and the Spirit of God. For when we see sin in our flesh, and feel crosses and afflictions, as it were, punishments upon us for the same; then to believe that the blood of Christ hath made us in the sight of God clean from all sin, I Jn.1:7, and that we have not one spot, or wrinkle of in the sight of God, or any such thing, is a mighty trial and manifestation of our faith in the blood of Christ, and a wonderful giving to Christ the glory of his death, and resurrection, Rom.4:20, but who, and how few, when afflictions come, do here stand? As Paul speaks, Rom.5:2, but then if we do so, this causes God to return with all experimental comforts and blessings unto us; as three places of Scripture for confirmation of all this, are worthy the opening, as three sufficient witnesses, by which every word must stand.

As first, Rom.5:1-5, where the Apostle saith, "being justified," that is, made perfectly holy and righteous from all spot of sin in the sight of God freely, "by faith, we have peace towards God," that is, all beating, blows, and anger is ceased through our Lord Jesus Christ; for saith the Prophet, "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was laid upon him," Isa.53:5, that is, all correction and chastisement for all sin, needful for the making of perfect peace between God, and his justified children, was laid upon him, and with his stripes we are healed; wherein we stand, and rejoice under the hope of the glory of God. And not only so, but we glory in afflictions, also knowing that they are not now whippings,

corrections, and punishments for our sins, as before the blood of Christ had made us clean from all sin; for surely as a child hath little cause to glory in his whipping for his faults, but hath rather shame, and dejection; but we glory, because now they are changed into a new nature, and use; namely, to work patience, that is, a quiet contented suffering and enduring to have our faith tried; whether we will contrary to our present sense and feeling give this glory to Christ's blood, that he hath justified us, that is made us perfectly holy and righteous from all spot of sin in the sight of God freely, whereby God saith unto us, as he said unto Abraham; now I know that thou believest in my Son's blood; then this patient enduring of trial, bringeth forth experience, that by God's gracious deliverances from those afflictions, his Son's blood hath made us clean from all sin in the sight of God; as Ezekiel said, being healed of his sickness, now I know that thou hast cast all my sin behind thy back. Then this experience bringeth forth a sound hope, and trust in God, that is a flat promising unto ourselves from God, and a very expectation of all good things and blessings both temporal and eternal. And this hope makes us not ashamed, that is, shall not be frustrated; because the love of God in justifying us with his Son's blood, being thus experimentally poured abroad into our hearts, by the Holy Ghost, assures us that if he spared not his own Son, when we were sinners, to justify us, much more being now justified, that is, no sinners in his sight, will he not with him, give us all things also. Rom.8:32. Thus we see, how the wedding garment of Christ's righteousness put on in Justification, doth not only make us complete freely in the sight of God, Col.2:10, but also the faith hereof being exercised with crosses and afflictions, makes us in our own feeling and experience complete to ourselves more and more.

The second proof confirming this, yet more plainly is, Jam.1:2-6, saying, "brethren, count it all joy when ye fall into divers temptations," mark how he baptizes crosses and afflictions, as it were with a new name, taken from the change of the nature of them by the Gospel, and from the end and use of them, calling them temptations and trials; as when it is said God tempted Abraham, Gen.22:1, so crosses and afflictions are to tempt and try us, whether we will believe, even when we seem to feel the contrary; that his Son's blood hath made us, perfectly holy and righteous, from all spot of sin, in his sight freely. But to what end doth he so try us? It follows, "knowing this, that the trying of your faith worketh patience," that is a quiet and contented waiting, by reason that sin, the cause of all evil, is done away, to see a good issue, and the fore-said experimental use of them; and this patient waiting brings forth that perfect work that thus we may be perfect, not only inwardly, mystically and freely to Godward in Christ's perfectness, Col.2:10, but also grow perfect and entire, lacking nothing to ourselves-ward, and in our own experimental feeling, declaratively and outwardly. And if any man lack this wisdom, of thus rejoicing exceedingly for these causes in afflictions, let him ask it of God; but let him ask in Faith; that is, in assurance that Christ is his sufficient wisdom, and hath made him sufficiently perfect to God-ward, in Christ's own complete perfection, in that foundation of all experimental blessings, that Christ hath justified him, that is, made him perfectly wise, holy and righteous; and so entire and lacking nothing to Godward; and herein waver not, because it is Christ's own glory; for he that wavereth in this efficacy of Christ's blood, is like a wave of the sea, tossed of the wind and carried away, to the robbing of Christ of the glory of his blood; neither let that man think, that he shall receive anything of the Lord; that lets go this foundation of all blessings, that only gives him

acceptable, and approved entrance unto God to find all experimental outward blessings whatsoever.

The third place of Scripture, declaring the true nature of these Evangelical crosses and afflictions, is that of I Pet.1:6,7, laying out also the fruits, effects, and profits of the same; saying, "now for a season, if need be, ye are in heaviness through manifold temptations," mark again, how Peter also calls their afflictions by the name of temptations and trials; but to what end, and use are they? Namely, "that the trial of your faith, {in Christ the Son of God freely justifying you,} being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." More examples of these crosses and afflictions, merely Evangelical, are these places, II Cor.6:4-8, "in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true." II Cor.6:4-8. What sundry variety of crosses and afflictions are here, and yet all Evangelical! Again, II Cor.12:9,10, "most gladly therefore will I rather glory in my infirmities, that the power of Christ, {which is Free Justification, Rom.1:16,17,} may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." And again, I Pet.4:13, "but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." And again, Heb.10:34, "for ye had compassion of me in my

bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." And that place, Heb.12:5-8, to the necessary to be explained and answered, because it is so much objected; where the Apostle saith, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Although the Apostle speaking to a whole Nation {as the plural number shows} it is {as I said before} beside our question; because an whole Nation and Church consisteth of divers sorts of professors collectively reproved; yet I answer more fully and plainly thus, that the place is most true, and verified upon all God's children, two manner of ways.

For if we understand the place of the common and worsor sort among the Hebrews, in the dead general calling, not yet converted and effectually called, or putting their hand to the plough, were ready to look back; as it may seem, that he did mean such by his telling them of their hands that hung down, and of their weak knees, and of their halting, and that their turning out of the way, may be healed, as he doth with much sharpness reprove them divers times in that Epistle; then that place is legal, and to be understood of legal corrections and punishments, that must be the school-master to drive them home effectually to Christ; that so they may be soundly healed, by being truly, and in sincerity, made partakers of God's holiness and righteousness by Justification, and so bring forth better fruits of righteousness by sanctification; and so belongs to the first sort of crosses and afflictions, that {as I said} are legal.

But if the place be to be understood of the better sort of professors, truly converted, and absolutely

justified, such {as he saith in another place of the same Epistle} as suffered with joy, the spoiling of their goods; and of these he seems to speak most properly, because he saith, that although they suffered with joy the spoiling of their goods, yet they had not resisted unto blood; then this place is Evangelical, and to be referred to Evangelical crosses and afflictions; not only because he makes no express mention of suffering for any sin; but also because he saith expressly, that by those crosses and afflictions, their faith was exercised for their profit, that they might be made partakers of God's holiness, which is principally done by Free Justification; for although being once justified, they are ever justified, having all the imperfections of their Sanctification that they daily feel in themselves, ever abolished out of God's sight, being made clean and whiter than snow in his sight from all sin, I Jn.1:7, and they ever perfectly holy and righteous from all sin and rebuke before God, and in his sight; yet the trials and exercising of that faith, that hath made them such before God, makes them still partakers of God's holiness and righteousness, both of Justification and Sanctification, more and more experimentally in themselves, by the increase of their faith, from faith to faith, as I said before, Rom.1:17; yea God hath so wonderfully dignified that grace of Justification in Christ alone, which doth apprehend Christ truly, that although the least grain of mustard-seed of grace doth make the true child of God perfectly holy and righteous from all spot of sin in the sight of God freely; yet be he never so perfectly holy and righteous in the sight of God; yet he finds the fruit, experience, and benefit thereof, but according to his faith; according to that main axiom of the Gospel, "be it unto thee according to thy faith," whereupon it is most certain, that God chastens every son whom he receiveth; and that also with a double or twofold chastisement; both with the chastisement, or crosses and

afflictions of correction, and with the chastisement, or crosses and afflictions of trials; but yet not to be mixed and mingled, and confounded together; but first before faith, with the afflictions and crosses of corrections, to be the lashes of the schoolmaster of the Law to drive them to Christ; but after faith is come, with the glorious crosses and afflictions of trials and exercising of our faith, to make our faith strong, that may bring us into real experience of all God's blessings and graces. Neither is this distinction any new device, but such as not only walketh in the old and good way of God's word, but also is testified by the dispensers of God mysteries, both ancient writers, and modern antagonists against the Papists; for Augustine saith thus, "before Forgiveness or Justification, they are the punishments of sin; but after forgiveness, they are the fights and exercises of the just." This distinction of crosses and afflictions must be diligently, in preaching and teaching be observed; because the first are legal, causing fear, that by love must more and more be cast out, I Jn.4:18, and the other are Evangelical, causing joy and love; for if this distinction of Legal and Evangelical crosses be not diligently kept and distinguished, then there will follow these twelve main absurdities and inconveniences.

As first, not a true and right dividing of the word of God, by reserving and applying the Law and the Gospel to their due, right, and proper objects to whom they rightly belong in the congregation; as to apply the Law, and merely nothing but the killing Law, and that also in its full vigor and force to the loose, careless, and secure ones in the least sin, to whom the Law belongs; until they be terrified with the horribleness of the least sin in the sight of God; and on the other side to apply the Gospel, and merely nothing but the healing and quickening Gospel, to the humbled and terrified ones, to whom only the Gospel belongs, to raise them up to joy, love, and zeal

of glorifying God for the same, II Cor.3:7-12, whereupon the saying of Luther is most true, "that unless the Gospel be thus plainly discerned, and in practice distinguished from the Law, the true Christian doctrine cannot be kept sound and uncorrupt; but contrariwise, if this difference be known {and kept} then is also the true manner of Justification truly known and kept.

Secondly, to tell these humbled ones terrified with horribleness of the least sin, and now by justification made glad, joyful, and zealous, that they are not made perfectly holy and righteous from all spot of sin in the sight of God freely, but that God doth see their foul sins in them, and is ready to correct and punish them for the same, is to pull off again the wedding garment, and to put upon them a mourning garment of blows, and beating in the marriage feast, Matt.22:2, and to make the children of God, or rather spouse of Christ, not to have on the wedding garment in the marriage feast. Matt.22:11,12.

Thirdly, not feeling how powerful the treasures of the Gospel alone are, both to abolish all sin from before God, and by joy and zeal thereof to mortify all sin in ourselves, they go to borrow help by fear from the whippings of the Law; as if the Gospel that kills the old man, and makes us alive, and raises us up from spiritual death to life, were not able to increase that life begun, and sufficient to bury the old man utterly, except it borrowed help of the whippings of the Law; and so make a miscellany and mixture of the Law and Gospel; and thus preach {as Luther truly saith} neither true Law nor true Gospel, but a miscellany and marring of both; and thereby make miscellany Christians, that is mere hypocrites.

Fourthly, by this mixture and mingling of whipping to righteousness joined with Free Justification in the faithful, as Luther truly saith upon these words of the Apostle, viz., "they intend to pervert the Gospel of Christ,

Gal.1:7, the preachers of the Gospel {saith he} become the apostles of the Devil, because this mingling doth not only blemish and darken the knowledge of Grace, but also it taketh away Christ, with all his benefits, and it secretly undermines, and utterly overthrows the Gospel. And yet {saith he} such perverters of the Gospel, can abide nothing less, than to hear that they are the apostles of the Devil; nay rather they glory above others in the name of Christ, and boast themselves to be the most sincere preachers of the Gospel; but because they mingle the Law with the Gospel {as if one should mingle black and white and mar both, and so darken Grace} they must needs be perverters of the Gospel.”

Fifthly, they deny Christ to have by himself alone made us whole, that is, perfectly holy and righteous from all spot of sin in the sight of God freely; for all the Devils in hell cannot deny, but that look how much sin God sees in us, and whips us for the same, so much do we come short of being of unjust made just, that is, perfectly holy and righteous from all spot of sin in the sight of God freely.

Sixthly, they blemish and extenuate the glory of perfect Reconciliation, in that they grant, that we are so reconciled to God by Christ, that God is become our Father; but they paint him out like an angry Father, ever seeing sin in us, and ever standing with a rod or staff in his hand lifted up over our heads; with which by reason that he ever seeth some fault and blame in us, he is ever ready, but to strike us down, yet to crack our crowns, and sorely to whip us, and to begrudge us thoroughly; whereas the Gospel describes him to be not only our loving Father, but also our well pleased Father, at perfect peace, and perfect reconciliation with us, so perfectly satisfied by Christ, that we have not one spot or wrinkle of sin, or any such thing in his sight freely, Eph.5:27, and thereby are without all fault, and without all blame, and

reproof in his sight, {as the original words import,} if we continue rooted and stablished in this faith. Col.1:23. But alas, here we are so far from being grounded and stablished in this faith, that we lose not these benefits {as James saith} by wavering; but by wrangling, contradiction and gain-saying them, we cast them quite away; but how far more Evangelically doth a right Divine indeed, as it were with one stroke by taking away both the cause and the effect, beat down both these absurdities; reasoning both from the abolished cause, which is sin, and removed effect, which is correction, and all punishment against the Papists, after this manner and invincible demonstration, "of that which is not, there is no temporal punishment, correction, or pain; forgiven sin is not, or hath no being before God, Jn.1:29, therefore of forgiven sin there is no temporal punishment."

Seventhly, this mingling of the Law and the Gospel, and saying that God sees sin in his justified children to correct and punish them for the same, must needs trouble the consciences of God's children {except they be hypocrites} exceedingly; because the corrections of a loving Father have some respect to the heinousness of the fault committed, and correcteth accordingly; therefore seeing the least sin is so infinite an horrible thing in the sight of God, so infinitely detested of him; that if for one small motion of sin, but merely to chastise and correct us for it, he should lay us in hell fire, and there let us lie a thousand years, and afterwards deliver us; any man may see if he be not an hypocrite in the sight of sin, that it were but a moderate and small correction for one sin, if it be but the coldness or spice of vain-glory in one good work; much more then, if a man be not a gross hypocrite, to count his many sins, to be corrected, very small; how can he choose but fear and look every hour for most horrible temporal plagues merely to correct, and yet in mercy to chastise him for all his innumerable

horrible sins, that God sees in him? But these miscellany Christians never knew what an horrible thing the least motion of sin is in the sight of God, and therefore fear not horrible corrections for them, until they come for dallying with God's Justice, and for their unbelief, and robbing of Christ of the glory of the chastisement of our peace, Isa.53:5, to bear it themselves, they come to be chastised and corrected in hell, where, I dare warrant them, they shall have correction enough, and nothing but just and due correction for their sins.

Eighthly, whilst the light of nature and reason thinks to provide the better, and greatly to further the care and diligence of holy walking, with fear of corrections and whippings and lashes of crosses and afflictions {which fleshly and Papistical wisdom is the very core of this soar} she doth indeed greatly hinder true Sanctification, and the Evangelical true Repentance, and holy walking both in the whole, and in the parts of the same.

First, in the whole most evidently; for seeing the least sin is the plague-soar of the soul, making us sick, and unable to do any spiritual duty, pining away even unto the death of hell, and nothing can heal us of the same, but Free Justification, by making us by the blood of Christ perfectly holy and righteous from all spot of sin in the sight of God freely; and thus by his stripes we are healed, and truly made whole, Isa.53:5, and seeing Sanctification is but the lively stirring about, that comes of this healing by Justification, can we then strive lively in the duties of sanctification, before we feel our selves healed of the deadly sickness of our sins, by Justification? Was Naaman the Syrian so religious towards the true God, so loving to the Prophet, so meek, gentle, and liberal to his servant, before he felt himself freely healed of his Leprosy? And shall not the perfect healing of us from all sin {a thousand times worse leprosy} do the same much

more in us, when we are once come to see by faith how perfectly holy and righteous we are made from all spot of sin, the spiritual leprosy, in the sight of God freely, and that also not in the water of Jordan, but in the laver of the blood of Christ? Again did the sinful woman in the Gospel wash in true Repentance the feet of Jesus Christ with her tears, and kiss them so often in such love, until by perceiving that much both for matter, manner, and measure was forgiven her, she loved much? Luke 7:47.

Then for the parts of Sanctification and Repentance, and first mortification; seeing the least motions of sin, even in thought only are such an horrible poison of hell, so poisoning us, and all our holy walking of sanctification that {as Christ saith} they defile all unto damnation; when we see that nothing can make us spiritually clean from them, except the Son of God be killed to temper for us, with his blood, so precious an antidote or confection, as is justification, only able to make us mystically perfectly holy and righteous from them all in the sight of God; and so first makes our inside of our cup even of our minds and consciences passively pure and clean in the sight of God freely, Tit.1:15, or else these worms of our souls, even the very stirring motions only will as truly and certainly kill us, as they killed Christ? Do we not then begin to see in the stream of Christ's blood washing us from them, the vileness of these evil thoughts, and least motions, and begin to hate them, as the venomous vipers of our soul, either eating out our heart, or the heart of Christ Jesus? And thus hating the evil thoughts and first motions of sin, doth not this make us much more to hate and crucify the gross acts, and outward practices of the same? So for the second part of sanctification called vivification, being a quickening with joy, love, and zeal of God's glory, by cheerful walking in all his commandments. Did the tenth leper return with such joy, did he praise God with such a loud voice, and

did he fall down and worship Christ so fervently before he felt himself healed of his Leprosy? Which was {as the learned shows} a true type and figure of our Free Justification? Or did the children of Israel, stung in the Wildernesses with fiery serpents, go powerfully, and cheerfully, and courageously against their enemies, until by looking upon the Brazen Serpent they felt themselves perfectly healed of all their poisonous stinging, which is the liveliest figure of the efficacy of our Free Justification of all? Thus we see how the lessening of the glory of our justification extinguishes the vigor of our sanctification, both hindering our joy, lessening our love, and quenching our zeal, that otherwise, by the exceeding greatness of Christ's benefits, would exceedingly abound. "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." Isa.61:3. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:14.

Ninthly, this Doctrine that God sees sin in his justified children, to correct and punish them for the same, expels the filial fear, and brings in the slavish and servile fear, and makes his children to serve him with eye-service; for whereas the filial fear is to avoid the evil that the child knows to dislike and displease his father, and to do the good that pleaseth and liketh him; not for fear of blows, punishment, and beating, if his father should see him, but with a single eye, like nature, loving inclination, and dutiful affection of love and reverence, though his father neither saw him, nor would punish him for the same. But on the other side, the servile fear, looks only to the masters eye, and avoids evil doing, and doth the commanded good duties either for his wages, or for fear

of blows and beating; whilst it is not marked, that this filial fear is by the fall, and corruption of nature lost in natural children, whereby their parents are constrained to use the servile fear, and to drive their children from evil, and to do their duties, with blows, corrections, and beatings; whereby they serve them not only with much eye-service, but also very awkwardly oftentimes; when we preachers do neglect to ground in the hearts of the people, great joy for the greatness of the free-given treasures of Christ, that should work and cause this filial fear, loving inclination, and dutiful, and truly filial affections; and go about to square God's children, according to the corrupt pattern of natural children, corrupted with the slavish fear, with blows and beatings; we must needs quench in them the true filial fear, and stablish in them the servile fear that should be cast out, I Jn.4:18, and cause in the children of God, this eye-service, which if it be naught in sanctified servants to their earthly masters {as the Apostle saith, Eph.6:6} how abominable is it much more in the children of God, to their heavenly Father, and makes but hypocrites?

Tenthly, this Doctrine, that God sees sin in his justified children, to whip, correct, and punish them for the same, is the very instrument and engine that confounds the New Testament {in respect of the legal government of the moral Law} with the Old, that is finished, Heb.8:9,13, by bringing back the full-grown heir, to be again the heir in his non-age; it brings back again the full grown heir to be whipped again under the school-master; after faith, that we are made perfectly holy and righteous from all spot of sin in the sight of God freely, is come. Expressly contrary {as I said before} to the words and doctrine of the Apostle. Gal.3:25. It strips the queen and bride of her wedding-garment, Rev.19:7,8, of the vesture of the gold of Ophir, by which she is all glorious within, Psal.45:9, with her clothing of brodered

gold, to stand naked to be whipped with rods of crosses and afflictions for sin; for sin is nakedness. It makes not the New Testament in the administration of Righteousness and of the Spirit, above the Old Testament to exceed in glory, II Cor.3:7-10, whereby the least preachers in the kingdom of heaven, that should be greater than John the Baptist, do come so short of him, and of imperfect Apollos, Acts 18:25, that Luther calls such justly, first, task-masters, because {as the task-masters in Egypt} they lay many precepts and tasks upon the people, which for want of the Spirit {that comes by the preaching of Free Justification, whereof they speak but little, Gal.3:2,} the people are not able to do, and being not done, they all do beat them with the whippings and corrections and lashes of the Law; and it comes to the poor people accordingly, because it is unto them, according as they believe; and they must believe as they are taught; but they are not taught by such kind of teachers, as people that are made perfectly holy and righteous from all spot of sin in the sight of God freely; so that all that they do, must be done for joy and thankfulness, that they are made so perfectly holy and righteous from all spot in the sight of God freely. Which is to preach powerfully, the glad tidings of good things. Rom.10:15. Secondly, he calls such patchers, because they do not only patch unto the wedding-garment of Christ's righteousness, making his children, perfectly holy and righteous in the sight of God freely, the old patches of the duties of the moral Law, to make them good, and better and better; and more holy, and more righteous every day in the sight of God, by the holy walking of sanctification {as they call it} but also by the lashes of the Law do whip them thereunto. Hereby secretly laying the foundation of meriting works, and the first corner stone in building of all Popery, and Arminianism.

Eleventh, this Doctrine that the justified children of God must be kept from sin, and driven to holy walking for fear of correction and punishments, doth quite mar the true nature of sanctification; for then it is true sanctification, when it is done with willing cheerfulness, and mere thankfulness for Free Justification, and the other great benefits of the Gospel freely bestowed and already possessed; and thereupon bringing forth great joy, and zealous obedience; but if we be driven thereunto by corrections, and whippings, it is not free and cheerful obedience, but it is made compulsive; but all that thankfulness whereunto we with whippings are compelled, is no thankfulness; and indeed, all such obedience is not worth a button, except it be willing and cheerful for joy of Free Justification, and then it is true sanctification indeed. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." Psal.110:3.

Twelfth and lastly, the upshot of all is this, that when we preachers of the Gospel, not feeling in our hearts the vigor and power of the free given treasures of Christ, do not trust to, nor rely upon the pressing of them as sufficient {where they are felt and enjoyed} operative causes of all holy walking, and godly conversation; then we degenerate and decline thereby to the legal teaching of the Old Testament, more agreeable to the light of nature described before, of constraining men to holiness and righteousness with legal arguments of large blessings, if they do well, but with terrors of corrections and punishments for their evil doings; which either doth little good at all, or at the best makes but self-deceiving legal zealous hypocrites, and so go not with a right foot to the truth of the Gospel, Gal.2:14, and purity of the first Primitive preaching, of constraining men to holiness and righteousness by joy and love, by preaching with joyful

inflamed hearts and fiery tongues, Acts 2:4, the exceeding excellency and glory of the unsearchable riches of Christ; which as it was the true course of the first manner of preaching of the Gospel in the Primitive Church, as is evident in all these Scriptures, Acts 8:8,38,39; 13:38-52; Rom.15:13; I Thes.1:6; I Pet.1:8, and which Paul defines to be the very essence of a Preacher of the Gospel, Eph.3:8, saying in the person of all true preachers of the Gospel; unto me the least of all Saints is given this Grace, that I should preach among the Gentiles, the unsearchable riches of Christ; so it is the only means sanctified with the blood of Christ, to cause people to abound in all godly and zealous conversation. And thus have I somewhat the more largely hunted and taken this little Fox, Song.2:15, because it is so nourished not only by the Papists that press it exceedingly out of the examples of the Old Testament against the perfection of Free Justification, maintained by Protestants; but also some of us Protestants by lispings the language of Ashdod, do go about with the same to undermine the very root of the Lord's Vine, that is Free Justification, by going about to prove {as we see here} by it, that we are not by the wedding-garment of Christ's righteousness made perfectly holy and righteous from all spot of sin in the sight of God freely, full-sufficient of itself {the more it is rightly known} to constrain us with all joy to holiness, and righteousness, not by fear, but by love, and Evangelical zeal, as strong as fire and death. Tit.2:14.

## CHAPTER 8

### *Containing Answers to three other Reasons Objected.*

The second reason objected, is this; we pray daily in the Lord's Prayer, forgive us our trespasses, but he sees those trespasses and sins in us, which he forgives; ergo, we are not made perfectly holy and righteous from all spot of sin in the sight of God freely. And again thus, if God have by the wedding garment made us perfectly holy and righteous from all spot of sin in his sight, so that that phrase is true, that God sees none in us, what need we to pray unto him daily to forgive us our trespasses? The Papists a little otherwise in words, but all one in effect do bend these objections against our assurance by faith, that our sins are forgiven, saying thus, if your faith be an assurance that your sins are forgiven, what need you daily to pray to God to forgive you your trespasses; for this were needless, if we were before assured of Pardon and Salvation. Now because this matter of prayer is an exceeding weighty point, {for what can be more weighty than a right acceptable prayer in the sight of God,} therefore is this point the more fully to be handled; and so much the more, because these Objectors would, by these objections, give an appearance that they never yet made a good prayer to God; and no marvel, because as it is an easy matter to pray, and that sometimes earnestly by the light of nature; so it is an hard matter and rare to pray rightly by the light of Grace. For the very Gentiles, by the light of nature, understood that God did know and see their sins, and also they prayed to God for mercy and forgiveness of the same, and that earnestly, Jonah 1:5,14, but they left out, in the name of Christ, and therefore their earnest prayers were but much babbling.

Matt.6:7. But we {will some say} do pray in the name of Christ. To which I answer, that yet many do think {when they say, for Christ his sake} that they do pray in the name of Christ, yea and earnestly also, as they are persuaded in their own mind; and yet is their prayer but hypocritical, made rather in the light of nature in them, and in the custom and religion of their country, and in a legal zeal, than truly in the name of Christ; for such are the prayers of the Papists; such also are the prayers of the Anabaptists; such are the prayers of the Arminians; such are the prayers of the Brownists, and of many other hypocritical Protestants among us, making long prayers of many requests out of the word of God by a good memory, yea and very zealously sometimes by a legal zeal; all which are persuaded that they pray earnestly in the name of Christ; when yet indeed and in truth they are done but in the self-deceiving hypocrisy of legal zeal, and so are no good prayers before God.

But peradventure you will say, how then may we know, that we have, or do make good prayers to God, that are not wrought merely by the seeming sincerity of the light of nature, and in the legal zeal? I answer, when we come in the name of Christ rightly, which is not in a mere verbal, but in a real manner, and consisteth in these two essential and infallible points.

First, if we have by the unchangeable nature and truth of God revealed in that sentence, cursed is every one that continueth not in all things, and by the death of Christ, such a true sight above the Gentiles, what an infinite horrible thing the least sin is in the sight of God, that we dare not {as the Gentiles did, and men in the light of nature still do} press and rush into the presence and sight of God in the least sin, and so give him the true glory of his justice; because {as the first Protestant Dispensers of God's mysteries, that make faith the first entry unto God} do truly say; if he be justly condemned

of the contempt of his Princes majesty, that dares press into his sight and presence defiled with foul, filthy, and loathsome dung, that is exceeding loathsome in his Princes sight; how much more is he to be condemned of filthy hypocrisy in the sight of sin, that dares press and enter into the sight and presence of God, foul with the least sin in him and upon him, that is a thousand times more filthy and loathsome in the sight of God, than the loathsomest dung that can be, to the eyes of a Prince; and so rob God of the glory of his justice, and infinite hatred of the least sin?

Secondly, that he may not {as hereby justly he might} run away, with Adam, from God, Gen.3:8, and from prayer, he must, in his prayers, come in some measure of faith, hope, and comfort of his acceptance in Christ, and assurance before God; wherein God says unto him in the power of his own ordinance, "arise, and be baptized, and wash away thy sins in calling upon the name of the Lord Jesus," Acts 22:16, for when a Christian feels himself fallen into some sin, as the only means to raise him up again, must be to return by faith unto the efficacy of the blood of Christ, in washing away his sins, thus typified in Baptism; and by considering the horribleness of the least sin, that he being an infant, could not be admitted into the favour of God, and fellowship of his Church and children, except he were first washed from all his sins; and then considers how freely, when he was not able in his infancy to send up one groan, or sigh unto God for his original filth, not to think one good thought of God; yet even then to be saved freely, Christ opened his side, and poured out upon him his heart blood, to wash away all his sins past, present and to come; and clothing him with the wedding-garment of his own righteousness, did seal the same up unto him to put him out of all doubt thereof, by his oath, and own seal of Baptism; and therefore now sighing up to Christ in the sense and feeling

of his sins, may be much more assured, that he will continue in this Grace so freely begun unto him; we being thus found first of Christ before we sought after him, he will preserve us still in that his wedding garment from all sin in his Father's sight continually and forever; for whom he once justifieth, he justifieth forever, because as the Apostle saith, Heb.10:14, that Christ hath with one sacrifice upon the cross made perfect by justification to the sight of God, continually, and forever, all them that be sanctified; wherewith notably agrees that witness of a learned dispenser of God's mysteries, {Calvin,} saying, that we ought to know that at what time soever we be baptized into Christ, {placed into Christ,} we are at once washed and made clean for all our life; therefore so oft as we fall we must go back to the remembrance of our death and burial with Christ, and therewith we must arm our mind, that it may always be certain and assured of the forgiveness of sins; for though when it is once ministered it seemeth to be past, yet by following sins it is not abolished; for the cleanness of Christ is therein bestowed upon us, that always flourishes, is oppressed with no spots, but overwhelms and wipes away all our filthiness, and so preserveth us in perfect righteousness to Godward forever; as this {I say} is the only means whereby after our falls we return unto him; his washing us thus in his blood first, making us to wash ourselves declaratively in tears of love and evangelical repentance, so is it the only means to come rightly unto God in prayer; thus we come in the wedding garment; thus we come rightly in the name and power of Christ's blood that we were baptized in; thus our prayer is the prayer of a righteous man that prevailed much with God; thus we come in faith, wherein James bids us not to waver, for then we rob the blood of Christ of his glory in us, and then we obtain nothing of the Lord.

Whereby we see that they that will press by prayer into the presence of God, foul in their sin, until they have obtained pardon by prayer, do fail both in the first point of right coming, not knowing the horribleness of sin revealed in the word, and have but a Gentilish conceit of the foulness of it, and so are ready with the Gentiles and Papists to make their prayers to be in the name of Christ, the means of the pardon of their sins. But they fail much more in the second point, both by ignorance of the glory of God's Free pardon given to the elect in Christ, and also in not coming to pray in the wedding garment of Christ's righteousness, ever preserving and presenting them perfectly holy and righteous from all spot of sin in the sight of God freely; whereby they not praying in this faith, not only obtain nothing of the Lord; but also lie naked to all his judgements, because God sees not the sprinkling of the blood of the Lamb; that is, the cleanness wrought by his Son's blood, I Jn.1:7, upon the door posts; that is, the very entrance of their prayers and confessions; for how can it be less dangerous to enter after a more peculiar manner {as we do by prayer} into the presence of the most holy and most pure God, infinitely hating all sin, without the wedding garment of Christ's righteousness, without which God cannot abide to look upon us, but saith, bind him hand and foot, take him away, and cast him into utter darkness, where is nothing but weeping and gnashing of teeth? Matt.22:13. But if we come in the faith of this wedding garment, freely abolishing all our sins out of God's sight, then all the three persons of the blessed Trinity do magnify the glory of their proper offices, with one unanimous consent upon us; for we must mark, that although our justification be the work of the whole Godhead, yet the three persons have their several offices therein peculiar and proper to each person, which of us ought to be discerned, and rightly distinguished.

First, the Son comes down freely to us, when else we durst not ascend up by prayer to God, and is thereby the Lamb of God that taketh away the sin itself, Jn.1:29, by making us perfectly holy and righteous from all spot of sin in the sight of God freely, I Jn.1:7; and this must be our first ground of entering by prayer unto God; whereupon {as the Apostle saith} we have boldness and entrance with confidence through this faith in him. Eph.3:12.

Secondly, the sin being gone, the Father forgives the punishment due to that sin, that his Son hath abolished, as it is expressly said, "blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile," Psal.32:1-2, covered, and by the imputed righteousness of the Messiah to come, utterly abolished out of his sight, then verse 5, "thou forgavest the iniquity of my sin," and then pours out all manner of blessings upon us both temporal and eternal; not only for our good, but principally to dignify and glorify the blood and righteousness of his own Son in us and upon us. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found." Psal.32:5-6.

And thirdly, the Holy Ghost reveals and seals the assurance, comfort, and expectation of these blessings unto our souls; giving us the eyes of understanding and faith to know and see these invisible things and heavenly treasures in Christ. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may

know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph.1:17-18.

But hereupon will some peradventure reply and say, if our prayers be naught, except we come thus to pray clothed in the wedding garment of Christ's righteousness, which is God's royal pardon, the royalty whereof is such, that it preserves us and presents us ever perfectly holy and righteous from all spot of sin in the sight of God freely; what need we then to pray daily to God to forgive us our trespasses, if we have not one spot in the sight of God before we pray; especially {as the Papists object} if the nature of our faith be such an assurance, that it assures us that we are so clean before we pray?

I answer with the Protestant Antagonists against the Papists, that in three respects, we continue daily to ask of God forgiveness of our sins.

First, because the more faith any child of God hath, the more he prayeth for this glorious forgiveness; because the more Grace he hath, the more he feels by his daily slips the imperfection of his sanctification, and finds by the said daily slipping, that all his righteousness of sanctification is but as a menstruous cloth; the more he feels this great imperfection of his sanctification, the more he flies by faithful prayer to the absolute perfection of his justification; beseeching God that he may not be found in his sight in his own righteousness of sanctification, Phil.3:8-9, which he sees and feels in himself to be as a menstruous cloth, but in the wedding garment of his Son's righteousness, making both him and all his own righteousness perfectly holy and righteous from all spot of sin in the sight of God freely; the feeling of the great imperfection of his own righteousness, which is subject to sense, and visible, sharpens his faith to cling by faithful prayer the faster to that perfect righteousness wherewith he is clothed above sense and feeling, and invisibly.

Secondly, by daily praying for this glorious justifying forgiveness they grow to fuller assurance, and more comfortable feeling that they are by God's glorious forgiveness made perfectly holy and righteous from all spot of sin in the sight of God freely; for although the wedding garment, and the truth of God in clothing with the same, be full and perfect, and always alike {as is before noted} not subject to any alteration, never increasing, nor diminishing; yet our faith being weak, gives at the first but weak assurance, and is greater or lesser; sometimes {as I said before} hath a full, and sometimes a wane; but by daily fervent prayer, giving to Christ this glory of his wedding garment, it grows stronger and stronger, to a full assurance unto joy unspeakable and glorious; which the author to the Hebrews presseth earnestly upon us, saying, seeing God doth so gloriously forgive us, that with his one offering he hath made us so perfect forever, that he remembers our sins no more; so that there needs no more sacrifices, punishments or satisfactions for sin, having hereby brethren, boldness to enter into the holy of holies, by the blood of Jesus, by the new living way of Free Justification, which he hath prepared through the veil; that is, his flesh; therefore let us draw near with a true heart in full assurance of faith, having our hearts sprinkled and purified, and made perfectly clean by the blood of Christ from a troubled unquiet and evil conscience, and our body washed with pure water of Baptism, sacramentally pure by exhibiting and sealing unto us, and putting us out of all doubt both of justification, that makes us perfectly pure to Godward, and of sanctification that more and more makes us pure to man ward, let us hold fast this profession of our faith without wavering {much more without wrangling against it} because he is faithful that hath promised, and by his blood and righteousness worketh this upon us.

Thirdly, by daily praying for this benefit, we come to further experience of the fruits, and effects, depending and belonging to the same, that we may see invisible justification by its visible fruits and effects; for David gives us to understand that Free Justification {as we shall see further hereafter} is bliss and happiness, Psal.32:1-2, and therefore a freedom from all misery and sorrow; but for the exercise of our faith {as we heard before} we still live in misery, and much sorrow, and seem wholly strangers to all claim to a blissful estate; therefore being still in case as if our sins were not forgiven, and we thereby made perfectly holy and righteous from all spot of sin in the sight of God freely; we still pray for the forgiveness that doth effect the same praying that we may not only possess it, but also enjoy it; that is, not only certainly have the benefit itself, but also reap the fruits, effects, and blessings, both spiritual and corporal, temporal and eternal, belonging to the same; that as we have heard, so we may see; and as Christ said unto Martha, "said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God," Jn.11:40, whereupon Luther very aptly {in his Exposition upon the Lord's Prayer} doth make a twofold justification, one internal, invisible and secret, the other external, visible, and experimental; the internal invisible and secret must go before we say, our Father which art in Heaven, because before we are justified, and whilst we are in the state of nature, we are {to our sense and perception} the children of the devil, and of wrath, Eph.2:3, but when we are justified with this internal and secret Justification, and manifested thereby the children of God, then after the other petitions for eternal and temporal, spiritual and corporal blessings, we say rightly forgive us our trespasses; this is, show by granting and giving us these blessings, that thou hast justified us, that is, made us freely righteous from all our sins; both these Justifications

{saith Luther} Christ showed in the history of Mary Magdalene; the first, when he turned his back upon her, and yet said secretly unto Simon, many sins are forgiven her; the second, when Christ turned to her, and said to her face, thy sins are forgiven thee, go in peace; the first maketh clean; the other maketh outward peace; the first is of mere grace; the other consisteth in outward experience; the first God exercises upon men of excellent spirit, such as Daniel, and Paul were; the other upon weaklings that need refreshment. But to conclude this point in brief, every one that prayeth must needs pray in the faith of his acceptance in Christ; or out of faith, if he pray out of faith, by the light of nature and legal zeal, his prayer is abominable, because he hath not on the wedding-garment of Christ, signified in baptism, which is the washing of him clean by the blood of Christ from all sin itself in the sight of God, I Jn.1:7, but remains still foul in his sin, and thereby abominable, both he, his prayer, and all that he doth. But if he prays in the faith of Christ, by that grace alone he is clean in the sight of God from all sin freely, before he begins to pray for forgiveness, being a true saying, that a reverend Protestant writes against the Papists; that if the promise of God mentioned, namely, Isa.65:24, before they call I will answer, be verified upon them in any matter, it is chiefly true in their prayers for justification, because it is their faith that causeth God to answer before they call; but the faithful prayer that follows, is like the breath of living faith, and hath a twofold use {as aforesaid} working fuller assurance, and further experience of all blessings, spiritual and corporal. Because it is an infallible axiom in true religion, that good works of prayer, or any such like, do not go before a man be justified, but they follow after a man is before justified. Whereupon Luther agreeing with Augustine, saith, the promise of God justifying us, is not fulfilled by praying, but only believing; but when we

believe then we pray, and do any other good work. And thus {as I said at the first} have I handled this point the more fully; because it is exceeding weighty.

The third reason objected is this, the Holy Ghost is God, and shows us our sins; and shall not he being God, and showing us our sins, much more know and see sin in his justified children, ergo, the children of God are not made by Christ's wedding-garment, so perfectly holy and righteous, that they have not one spot or wrinkle in the sight of God freely.

To which I answer, that the Holy Ghost being true, God knows the sins of all men infinitely more perfectly than they themselves do; but in his justified children sees them abolished; for although men themselves know something of sin and of the wages thereof, which is death, by the light of nature, whereby they are left without excuse, Rom.1:20, 2:14,15, yet none comes to know and see them rightly and effectually, except the Holy Ghost do show them their sins. But to show his children their sins, he uses two glasses, and puts them into the hands of his Ministers for that purpose, the one is the glass of the Law; the other, is the glass of the Gospel.

Now whilst his children are unconverted, the Holy Ghost doth mark their sins, and wills his ministers to hold out unto such constantly the glass of the Law, that they may see the leprous faces of their souls in the same, wherewith the Spirit working open the eyes of their conscience, Gen.3:7, to see better than by the light of nature, that the foulness of sin is so horrible, that he must needs curse the creature that hath the least sin in his sight, saying, "cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal.3:10, and to see the unchangeable truth of this definitive sentence, that Heaven and Earth may pass away, but one jot or tittle of this sentence cannot pass, until it is all fulfilled, and to see the horribleness of God's

curse due to the least sin; thus the Holy Ghost shows us our sins, whereby they begin to see their leprosy to be very foul, and their misery most fearful for one sin, much more for many sins; whereby they are so terrified, and so effectually humbled, that they desire nothing more between Heaven and Earth, than to be healed of this their deadly leprosy, and hellish poison of the least sin; this is the Holy Spirit, and not the light of nature, first showing us our sins.

Now when this first work is thus wrought, then the Spirit wills his ministers to hold forth, likewise constantly before their faces the glass of the Gospel, wherein they hear that nothing can heal them of their spiritual leprosy and woeful misery, but the blood of the Son of God, which they apprehending, the Spirit also doth by imputation cloth them with the wedding-garment of Christ's righteousness, wherewith he abolished, first out of his own sight all their sins, and then gives them the eye of faith, whereby they also see their sins utterly abolished out of the sight of God the Father, Son, and Holy Ghost, one God blessed forever. And yet they seeing with this eye of faith, no less image and idea in this glass, than the gaping wounds, and gored bloody side of the Son of God, hanging upon the Cross, and streaming out his blood and life to wash away and abolish all their sins; as they see them thus utterly abolished; so the Spirit shows them hereby the horribleness of their abolished sin more in the blood of Christ than before, when they saw them not abolished in the glass of the Law; as if a father his son having committed some act of theft, should not be content to chide, beat, and all to hate him, saying, he should be hanged, and were worthy to be hanged; but also lead him out {strictness of justice so requiring} and show him a man hanging as his pledge and surety, and dying for him upon the gallows. This sight must needs pierce his affections; and although it show him his foul

fault abolished; yet he sees therein the vileness of it more than before; so although the Spirit of God do show us in the death of Christ our sins abolished out of his sight; yet he maketh us thereby both to discern in ourselves, and with Paul in the seventh to the Romans, to bewail in our feeling, for the exercise of our faith, those sins which before we counted but small or no sins; and to see the exceeding vileness of them, far more by viewing them in the blood of Christ, by which they are abolished out of God's sight, than if they were still abiding in the sight of God; and although the sight, sense, and feeling of these sins, be by a greater light in the Law, never so strong in their own selves; as sometimes it is stronger than it should be, being ready to cast the children of God down into despair; yet as before whilst they were under the Law, the Spirit did by the glass of the Law simply show them their sins, with the curse and wrath of God due to the same; so now being under the Gospel, and under Grace, he doth not simply show them their sins, as before, but it is the true office, and true work of the Spirit to show them their sins abolished out of God's sight; that is, as he himself doth see them clothed with the wedding-garment abolishing their sin, and making them perfectly holy and righteous from all spot of sin in the sight of God, and in his own sight freely; and thereby enters into them himself, as fit temples for himself to dwell in, and also knits them as meet and fit members into the body of Christ; so doth he open their eyes of faith, to see contrary to their reason, and to their strong contrary sense and feeling, that testimony of Christ to be true, and verified in them, viz., thou art fair my love, behold thou art all fair, and there is no spot in thee, Song.4:1,7, and that this is the testimony of the Holy Spirit unto the children of God under the Gospel; and that these are the things which the Holy Ghost shows unto them, Christ himself testifies, saying, when the Spirit of truth is come, he shall

glorify me; mark that, but how, or after what manner shall he glorify Christ? It follows, for he shall take of mine; namely that the blood of Jesus Christ the Son of God doth make us clean in the sight of God from all sin, I Jn.1:7, and shall show it unto you, Jn.16:14, certainly, if the Spirit do not show us this, nobody will show it us; for the whole religious world, the flesh, our own sense, and feeling, and the devil do all show us the contrary; but yet {saith Christ} when the Spirit shall come, he shall judge contrary to all these, for he shall judge the whole world of believers, in my ascension of nothing but righteousness, verse 10, because as Luther truly saith upon that place, in that passage of his into heaven, the sin of believers is absorbed and swallowed up into righteousness. Whereupon it follows of necessity, that such preachers as blend these two glasses and intermix them, and so do darken them, and such people as see not that they are clean from all sin in the sight of God freely, may justly suspect themselves to be sensual {as Jude saith} not having the Spirit, showing plainly that they see no more of the foulness of sin, then the light of nature teacheth; and so did never look rightly by the Spirit into the glass of the Law, to be truly touched with the foulness of sin itself. Secondly, they did never look rightly into the glass of the Gospel, to see themselves translated out of sin into righteousness, and unbelief being blind to discern these things of the Spirit, I Cor.2:14, as before she went about to make God blind; so now she falsifies the witness of the Holy Ghost, saying, that he testifies of sin, the work of the devil in the justified children of God, when taking only of Christ, and of his benefits, and showing them to believers, he testifieth only of righteousness, Jn.16:10, and so glorifies Christ, and his blood. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to

come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you." Jn.16:13-15.

The fourth reason objected is this, the Lord by his Spirit doth mortify our sins daily, and shall he not see those sins, which by his Spirit he doth mortify; ergo, the children of God are not with the wedding-garment of Christ's righteousness made perfectly holy and righteous from all spot of sin in the sight of God freely.

To which I answer, that as this reason doth seem most plausible to natural reason; so it is that, by which these objectors do not only most of all delude and deceive themselves and others; but also is the Papists cunningly devised thief, which they use after the cleanliest manner to rob Christ of his glory; against which my heart yearns. But, oh that it did burn more against it! But that we may understand the deceit of this argument we must mark two things; first, that the express words of the text, in this objection serpent-like suppressed, are these; if ye, that is the faithful do mortify the deeds of the body by the Spirit. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Rom.8:12-14. Secondly, we must mark, that this mortifying is all one, with that saying of John, and he that hath this hope, doth purify himself, &c., I Jn.3:3, and with that saying of Paul, who although as an elect vessel to preach unto the Gentiles, did most of all urge and press Free Justification; yet he saith, let us cleanse ourselves, from all filthiness of the flesh and spirit. II Cor.7:1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor.7:1. Now we must not

understand, that we purify, that we mortify, that we cleanse ourselves, no not by the Spirit properly to the sight of God. For this is the mere and only, and proper work of Christ's blood, and of the Spirit, clothing us with Christ's righteousness, who thus alone by himself only purifieth us from our sins, properly in the sight of God; as the Apostle saith, "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God," Heb.9:14, and is set down to be one of the main things, that declare the glory of Christ's Godhead, Heb.1:3, where among other praises of the power of his Godhead, this is one, that he hath purified us from our sins by himself; and therefore it is rightly said in the Doctrine of our Church, taught by the first Restorers of the Gospel in this land, in King Edward's days, that it is the greatest arrogance and presumption of man, that antichrist could set up against God, to affirm, that we take away, that we purify, that we cleanse our own sins out of the sight of God, either in whole, or in part.

But how then {will some say} do we purify, and cleanse ourselves?

I answer, that we cleanse, and mortify, and purify ourselves only declaratively to the sight of men; that is, we only declare both to ourselves and to others, in the way of thankfulness, that the Holy Ghost hath by clothing us with the wedding-garment of Christ's righteousness, purified, mortified, cleansed, and utterly abolished all our sins out of God's sight freely. Whereby the Holy Ghost sees us not properly mortifying, cleansing, and purifying our sins out of the sight of God ourselves, for then he should see us robbing Christ of that glory which his blood hath freely done, before we begin; but when the wedding-garment wrought by his blood, hath freely purified them out of God's sight, then the Spirit {we being thus first

clean in his sight} enters into us to dwell in us, which otherwise he would not do, but being entered, and dwelling in us, he enables us by walking holily and righteously, to avoid and purify out of our own sight, sense, and feeling, and out of the sight of other men, that sin which the wedding-garment hath purified and abolished before, out of the sight of God; and so we merely declare before the Spirit, that he himself and Christ's righteousness have originally and properly cleansed and purified away, and utterly abolished them out of God's sight freely. And this is that which Paul expressly teacheth in the sixth to the Romans; for having showed in the three next precedent chapters, how freely of unjust we are made just; that is, perfectly holy and righteous from all spot of sin in the sight of God freely, unto natural reason objecting, that then we may live freely in sin as we list; he answers, nay, that is impossible; for {saith he} how can we that are dead to sin, live yet therein? That is, if a man be by Justification as perfectly freed from all sin in the sight of God, as he is freed from the traffic and business of this life, that is dead, which must needs be, if we be made perfectly, holy and righteous from all spot of sin in the sight of God freely, how can such a one practice and live in sin? Nay he cannot choose but show and declare the same by holy and righteous living, to the sight of men, and mortify them to himself, and to his own feeling, as he is by Justification dead to them in the sight of God; and this Luther testifies very aptly saying thus, "thy love and good works, do put out and abolish thy sins, but before thy self, that thou mayest also feel them to be abolished, which yet thy Justification only puts out before God; but this {being above thy sense and feeling} thou dost not feel." But the manner hereof the Holy Ghost himself doth clearly illustrate unto us, by an apt similitude of a lantern; for as the lantern is both dark in itself, and doth cast forth no

light to abolish the darkness round about it, until the candle be in it; but when the candle is put into it, then the darkness of it is abolished, and it also casteth forth light to the abolishing of the darkness round about it; and yet it is not the lantern that puts out the darkness properly, but only the candle in the lantern, and the lantern doth only declare by casting out beams of light, the candle that properly puts out the darkness. Just so it is in the case of our Justification, the children of God, before and until they be declaratively justified, are like dark lanterns, both dark in themselves, and casting forth no beams by sanctification of any light to enlighten others; but when the Spirit of God, by the hand of his ministers, hath set into their souls, by the socket of faith, the candle of Free Justification; then do they cast forth the beams of Sanctification, and holy walking to the abolishing of the darkness of sin in themselves; and round about them, to the enlightening of others; and yet their Sanctification doth not put out the darkness of their sins properly; but doth only show and declare the candle of Free Justification to be in them, that properly before God puts out and abolished all the darkness of their sins, by making them perfectly holy and righteous from all spot of sin in the sight of God freely. And for the confirmation of this, as in the mouth of two or three witnesses every word doth stand; so three places of Scripture may be sufficient.

The first is of our Saviour Christ, saying, "let your light {namely of Justification, which only was that, that enlightened the blind Pharisee Nicodemus, Jn.3:14,15,} so shine before men, that they may see {namely by Sanctification} your good works, and glorify your Father which is in heaven." Matt.5:16.

The second place of Scripture teaching this more plainly, where the Apostle saith thus, "for ye were sometimes darkness, {there is the dark lantern without the candle in it,} but now are ye light in the Lord, {mark

how he saith, not light in themselves, but light in the Lord; there is the lantern made light with the candle of Justification set into it,} walk as children of light," Eph.5:8, there is Sanctification, as the beams showing and declaring, that the candle of Justification is in us, that only makes us light in the Lord.

The third place of Scripture teaching this yet more fully and largely, is Phil.2:15-17, where the Apostle saith, "that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." Be ye blameless and pure as the sons of God, without rebuke in the midst of a naughty and crooked generation; but how may we do all this, thus powerfully mortifying in our selves the corrupt conversation reigning in the world? By shining by Sanctification as lights and lanterns in this dark world. But by what means may we be made such shining lanterns? By holding out {saith he, as a lantern doth a candle} the word of life, that is, Free Justification, by which only we live, Rom.1:17, and therefore is expressly called the Justification of life, Rom.5:18, the holding out of which candle of Justification, is to show and declare, in the mortifying of our sins by Sanctification, that this candle is in us, that properly abolished our sins, and makes us originally and properly blameless and pure as the sons of God, without rebuke, first in the sight of God freely, Col.1:22, and then makes us declaratively blameless and pure as the sons of God, to the eyes of men; unto which similitude he subjoins the very essence of a Minister of the Gospel, and the essential mark by which he is to be discerned, saying, that if they did show by shining like bright lanterns, and declare that the candle of Justification is thus in them, that only gives to Christ such great glory, and to men assuredly eternal

life; and if they did constantly hold out this candle of the word of life, for which he counted his own holy walking of Sanctification as nothing and dung, Phil.3:8,9, then although he were slain upon the altar and service of working this faith in them; yet he would be glad, and rejoice with them all. And this doctrine, that we do not purify, mortify, and cleanse our sins out of God's sight, but only declare, that Christ's blood hath truly, originally, and properly abolished them out of God's sight freely, the doctrine of our Church also taught by the first restorers of the Gospel in this land, doth clearly witness and testify, saying; good living, and good works of fasting, liberal alms, and such mortifications of our corrupt natures, do not purify, and cleanse away the spots of our iniquities out of the sight of God; for that were indeed to deface Christ, and to defraud him of his glory; but by cheerful doing them in thankfulness of heart, they declare openly and manifestly unto the sight of men, that Christ hath washed away all our sins, and that his blood hath purified us in the sight of God, and cleansed us of all the spots of our iniquities freely; whereby we show evidently that we are not hypocrites, only making, by a legal zeal, a fair show of good fruits like choke-pears, but are in truth the sons of God, and elect of him unto Salvation; for it is an exceeding weighty point, worthy the diligent marking, and yet not sufficiently marked, that there are two kinds of mortification of sin, the one legal; the other Evangelical.

And this is the difference between them, that the Evangelical mortification, believing with the heart, and confessing with the tongue, Rom.10:10, that the blood of Christ hath made us clean in the sight of God from all sin, I Jn.1:7, that only poisons us before God, unto the death of hell; and so we are freely and preciousely healed of the same; hereupon by crucifying our corruptions so abolished out of God's sight, we will not eat of this deadly

poison of hell anymore; as David said of the delightful, and well-pleasing conversation of the wicked in sin. Let me not eat of their dainties, but let the righteous rather smite me friendly, and reprove me. And thus the Evangelical zeal doth mortify sin to ourselves, in mere thankfulness, that the Spirit of God dwelling in us shows us that we are clean, and by the blood of Christ have no sin to mortify in the sight of God. "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O LORD, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity; and let me not eat of their dainties. Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities." Psal.141:2-5.

But legal mortification, desiring to be her own physician, and striving for fear of punishment, either temporal, or eternal, or upon a secret hope lurking in the heart, of procuring and retaining God's favour and good will, by her diligent endeavours of crucifying and mortifying sin out of the sight of God, by the assistance {as she saith} of God's Spirit by herself, thus robs Christ of the foresaid glory of his blood; and by all her diligent laboring against sin, doth never obtain the assistance of the Spirit, which comes only by the foresaid healing by Free Justification, Gal.3:2; and so hath her sins by all her diligent labouring in mortification, never truly mortified nor abolished, neither before God, nor themselves. And this was the old pharisaical mortification, who {as the Apostle testifies} did with a legal fervent love of God, Rom.10:2, follow the Law of righteousness, Rom.9:31, instantly serving God day and night, Acts 26:7, for they had certain special points, and sentences of the Law written round about in the borders of their garments, that

they might never be out of their eyes; they prayed, no men more; they fasted twice in the week; the bed that they lay upon {as Epiphanius of Salamis writes} was but little more than a span broad, and yet that they might sleep with less ease, they strewed sharp things under them. Briefly all their life in appearance was such, and all their apparel and behavior so seemly and decent, that if a man would paint out wisdom, sobriety, mortification, and perfect holiness, he could have no better pattern. And therefore they were called Pharisee, that is, divided, as men in holiness and perfection of life far passing all the rest of the people, and that also by the assistance of God's Spirit, as they thought and professed; for as the good Jews professed that they had the benefit of all spiritual graces, but by the Spirit of God, confessing that God gave them his good Spirit to instruct them, Neh.9:20, and acknowledge that it was the Spirit that spake in their Prophets, verse 30; and as David said, "restore unto me the joy of thy salvation; and uphold me with thy free Spirit," Psal.51:12, so these merely legal devout ones, that by their devoutness drove Paul out of their coasts, did profess that all their devotions and mortifications were by the Spirit; whereupon Zedekiah, that struck Micaiah a box on the ear, said, "which way went the Spirit of the LORD from me to speak unto thee?" I Kings 22:24. But because they sought not mortification at the fountain of the Spirit which is Free Justification, Gal.3:2, "but {as the Apostle saith} being ignorant of the righteousness of God, and going about to stablish their own righteousness, did not submit themselves to the righteousness of God," Rom.10:3, therefore they were utterly void of the Spirit, and had not one spark of true mortification. Yea, this very opinion of mortifying sin ourselves by the Spirit properly out of the sight of God, is the very heart of Popery, the very essential form of Anabaptism, the very root of all self-justification, the very pride of Lucifer, the very joining

in check-mate with Christ, or rather in parting stakes with him to take the greater part of glory to ourselves; in granting that he doth abolish and take away the guilt and the punishments which are the lesser, but we purify away and mortify and cleanse ourselves by the Spirit from sin itself, which is the cause and greatest of all evils; when as it is the sole glory of Christ alone properly to purify, and cleanse away from before God by himself alone all sin especially, Heb.1:3, for by this self-mortifying and self-cleansing our sins by the Spirit properly out of the sight of God, such must needs go about to make themselves good, and every day better and better in the sight of God, which is the patching with God before spoken of, and just the Papists second Justification, and flat denial and nullifying of the true Justification; yea, this legal mortification is the ground-work and foundation of the Eremites first living by roots in the Wilderness, even to mortify their sins by the Spirit out of the sight of God; of Anchorites shutting themselves up in walls to mortify their sins out of God's sight by the Spirit; and was the first foundation stone in the building of all Nunneries and Convents to mortify their sin out of God's sight by the Spirit; and although these devout legal mortar-makers, mortifiers {I should say} of their sins, do appear both in their own opinion, and in the judgement of others to be by their legal, zealous, holy, and godly living, the most religious, and most holy men in the world, yet they are nothing so in truth, but do overflow with all manner of hidden corruptions, which they themselves see not; as envy, malice, disdain, preposterous judgement, self-conceitedness, pride, contempt of God in his chiefest matters, slavish fear, and utter retracting under fair pretenses, to do zealously the duties of their vocations, where any danger appears, being blindness itself in the right understanding of the Gospel, full of secret grudging, whisperings, evil speaking, and manifold breakings, or

rather flat contemnings of the ninth commandment, by evil surmisings, and misconstruings of the words and deeds of others, wherein especially they bewray themselves. And to conclude, these Saints {as Luther saith} are the bond slaves of Satan, and therefore are driven to think, speak, and do whatsoever he will, and are the generation that Solomon speaketh of, Prov.30:12, that are pure in their own conceit, by their mighty mortifying of their sins out of God's sight by the Spirit, and yet are not, for want of having on, by grace alone, the wedding garment of Christ's righteousness truly washed from their filthiness; and is {as Luther truly saith} a pestilent generation, although in outward appearance, they seem to excel all others in good works, in holiness and straightness of life, and think themselves to lie in the very lap of God, and to be his true Saints by mortification, when they are in truth but white devils, by their darkening and annihilating of Free Justification.

Thus, although {as Luther truly saith} when we have the express Word of God, we ought rather to contemn objections than to repel them; especially when the Word of God is seconded with the unanimous consent of the faithful dispensers of God's mysteries {as we see before} yet have I endeavored to remove away these stumbling-blocks, that lay in the way of the weak believer, leaving the full overthrow of these objections, against the former consent of the learned, to my brethren of higher gifts, and larger talents than myself. And although more peradventure is objected against this first part of Justification, human wit being a very fertile field to bring forth thorns and briars to choke the truth, and the good seed of the Word; and it is also most true, which the first restorers of the Gospel do say concerning Free Justification, that contenders will ever forge matter of contention {even when they have no occasion thereunto} whereby they may with captious cavillations obscure and

darken Free Justification; yet I think they may either be referred to some of the former objections, or will be such slight ones, that a weak faith will easily overthrow them; but if faith be not first in our hearts, no answers, be they never so clear, will serve at all; because it is true what Augustine saith, "we come not by understanding the reason of God's mysteries, to believe; but first believing without reason, as little children, then we come to see and understand the reason of them, and by believing are able to answer all objections whatsoever," as John saith, "this is the victory that overcometh the world, {of opposition,} even our faith," I Jn.5:4, and therefore now let us proceed to add something for the kindling and preserving of our faith.

## CHAPTER 9

*Containing an Antidote against doubting, to  
kindle faith, that so our faith may be a  
preservative against all objections of the world,  
the flesh, and the devil, whatsoever.*

Now although first, the express Word of God; secondly, the unanimous consent of the faithful interpreters of God's mysteries; and thirdly, the removal of these objections might be sufficient to make us strong in the assurance, that we in and by the wedding garment of Christ's righteousness are made so perfectly holy and righteous before God freely, that we have not one spot or wrinkle of sin, or any such thing in the sight of God; yet such is the frowardness of our natures against God's promises, that for all this, still we will be wavering and doubting; the reason whereof, Luther laying his finger upon the very boil, notably expressed in these words, saying, but what lets that one dares not challenge to himself this title, that he is perfectly righteous in the sight of God? Even a timorous conscience, for we always feel sin, and our life is ever frail; the cause whereof {saith he in another place} is our corrupt nature, and our blind reason, which will measure the Kingdom of God according to her own opinion; whereby it thinketh {notwithstanding Christ's cleansing away of our sins out of God's sight} that those things so cleansed, are yet unclean before God, which seem unclean to itself; wherefore that opinion must be removed out of our minds, seeing the Heavenly voice hath said, the things which God hath purified, pollute thou not; that is, count not thou unclean, Acts 10:15; and because the Apostle putteth doubting, and unbelief in a

manner for all one, Rom.4:20, which doubting is the main desire of the Devil, and the first and chiefest sacrifice that he longs after, as being most dishonorable to God, and most injurious to Christ; therefore that we may be found at the least wrestlers and strivers against this sin of sins, we must fence ourselves with certain remedies drawn out of God's Word, wherewith being armed, as with spiritual weapons, we may by casting down imaginations, and all strong holds that exalt themselves against the knowledge of Christ's benefits, be able not only to resist, but also at the length to overcome all doubtings; which armor or spiritual weapons I will propose in six points; whereof although some of them have been briefly touched before; yet because they are of great moment for the working of faith in us, may here, with the common consent of the learned interpreters be more largely confirmed.

First therefore, because we cannot be saved except we become the children of Abraham, Lk.19:9, and we cannot become the children of Abraham, but by walking in the steps of the faith of our Father Abraham, Rom.4:11,12, because the Apostle plainly avouched that as many as are of faith, the same are the children of Abraham, and blessed with faithful Abraham. "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal.3:7-9. Therefore first {I say} it behooves us exceeding greatly to mark, as being the very life of our soul, and to have ever before our eyes the description of Abraham's faith that he walked in, exactly described purposely for this end, by the Holy Ghost. In which description four principal things are set down, which the Apostle flatly testifieth, that we must in

this case of Free Justification expressly imitate, if we will be the natural children of Abraham.

The first is the right object, ground, and matter of faith, whereupon faith must rest, which is a promise of God giving a real being of the thing, to be already so indeed as he hath spoken it before himself, although to outward sense, sight, and feeling, it seems not to be; as when God said to Abraham, thou art fruitful, and thy seed shall be as the stars of the skies for multitude, and yet he saw and felt both in himself and in his wife, nothing but barrenness; so likewise in the case of our Justification, God saith, that the blood of Jesus Christ his Son doth make us clean, I Jn.1:7, and whiter than snow from all sin, Psal.51:7, whereby we are made so perfectly just and righteous in the sight of God freely, that we are fair, yea, and all fair, and there is no spot in us, Cant.4:7, all which is by God's speaking it really, so indeed spiritually in the sight of God, and yet we see and feel nothing but foulness and spotted-ness. And this object and matter of faith is expressed in the text in these words, before God that quickeneth the dead, "and calleth those things that be not, as though they were," Rom.4:17, the meaning whereof is this, God calleth, that is, worketh, effecteth, causeth and maketh that thing to have a true and real being before himself by speaking it, which to sense, sight, and feeling is not; and yet to have by his call as true and real a being before himself, as though it were and had an outward being to sense, sight, and feeling; therefore doth Beza rightly thus expound those words, saying, "what God calls, those things he effecteth, before whom those things are already, which otherwise indeed are not, as he that can with his word make what he will of nothing."

Secondly, follows the battle of faith, in which the order of nature, and sense, and reason, grounded upon natural causes, do show a flat contrariety, and impossibility of the matter spoken and promised; against

which unbelief opposeth the mere word, and power of God speaking; and this battle of faith is expressed in the next verse in these words, verse 18, "who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be," which Abraham above, or contrary to hope, believed under hope, according to that which was spoken; that is, contrary to hope, namely, which he might conceive by the consideration of the nature of things, but under hope, namely, which he did conceive by the consideration of the power of God, which had spoken.

Thirdly, follows the victory of faith, by which it shuts her eyes and considers not, nor looks upon, but {as it were} winks at, and turns quite from, and forgets the order of nature, and natural causes, and things that do to reason, sense, sight, and feeling, show a contrariety and impossibility in the matter promised and spoken; and rests wholly and only upon the Word and Promise, and power of God speaking; whereby visible things, that to reason are contrary to the promise, do become as things of nothing, and having {as it were} no being; and invisible things spoken by God, become to be the only things that have substance and ground with us; and this victory of faith is expressed in the next verse in these words, verse 19, that he being not weak in faith considered not, or would not think of his own body, which was now dead, nor the deadness of Sarah's womb, &c., that is, whatsoever he could behold either in himself, or about himself, was against, and contrary to the accomplishment and fulfilling of God's promise; and therefore to give place to the truth of God, he wholly withdrew his mind from the things which he saw and felt, and did as it were forget himself; because it is truly said of another interpreter of God's mysteries, that seeing the power of God is so great, that quickens the dead, it is

meet that we believe him, even when he promiseth things impossible to nature, and to the judgement of our reason.

Fourthly, hereupon follows the triumph of faith, yielding to God only upon the foresaid grounds of his truth and power, his full glory of truly fulfilling upon us that which he hath spoken; whereby he hath ascribed unto him the glory of his truth and power, and we have the blessing and benefit thereof forever; and this triumph of faith is expressed in the next verses in these words, that he doubted not of the promise of God by unbelief, but was strengthened in faith, and gave glory to God, being fully assured, that he which had spoken it was also able to do it. All which {the Apostle flatly testifies} must be imitated of us, in the case of Free Justification by Christ, who was delivered to death to abolish our sins out of God's sight, and is risen again for our full justification. "Much more then, being now justified by his blood, we shall be saved from wrath through him," Rom.5:9, the manner whereof is notably expressed, by that Hercules of God's glory, {Luther,} upon the Song of Zechariah, saying thus, "in what place soever the horn of Salvation, Jesus Christ, is exalted, there is no access neither for sin nor death, wherefore a Christian is both foul, and yet without sin. How comes this to pass? After this sort, for beloved you have often heard that God leaves in us an appearance and feeling, whilst we live here, both of sin, death, and the devil; God suffereth these to remain, and taketh them not quite away from sense and feeling; for this appearance must continue, that we may perceive, and feel that we are nothing else of ourselves, but sinners subject to sin and Satan; but all this is but a certain outward appearance before my sight, and the sight of the world, which know and judge no otherwise, but that sin and death are present; and yet under this appearance, lieth hid innocency, life, dominion, and victory over sin, death, and Satan; for because faith is the evidence, and

substance of things not appearing; therefore that faith may have place, it is necessary that all things which are believed, be hid; but they cannot be more deeply hid than under the contrary object, sense, and experience; but when as we see all our sins laid upon Christ, and to be victoriously conquered of him by his resurrection, and do confidently believe this; then they are dead, and brought to nothing; for being laid upon Christ, they must not remain so, but are swallowed up in the triumph of his resurrection." So saith Paul, Christ was delivered to death for our sins, and is risen again for our Justification; that is, by his death he hath taken upon him our sins, and thereby utterly abolished them out of the sight of God, as the sunbeams abolish darkness, and by his resurrection hath made us perfectly righteous; so that a true Christian may be bold to say, Lord God, maker of the whole world, it is true that I feel sins in myself, but through Christ, that hath taken them away out of thy sight, I am certain that I am perfectly righteous, good, and holy before thee, &c., for of these things must a sincere Christian be partaker, and of these things he ought to glory, if he be a true Christian; and he that cannot glory of these things, is not yet a Christian.

The second spiritual weapon to overcome doubting is, that whereas our reason, sense, sight, and feeling are our strongest enemies; not only to drive us into doubting; but also sight, by saying, I see sin in me, and sense, by truly saying, I feel sin in me, and reason by saying, it is impossible but this should make me foul in the sight of God, will thus strongly persuade us, that we are not made perfectly holy and righteous, from all spot of sin in the sight of God freely; we must mark out of the former description, that it is the very nature, heart, and essence of faith to mortify these enemies, and to tell them, that they are all lying sophists, of true principles assuming false inferences, and to believe the clean contrary to

them; because God and the blood of Christ do assure us the contrary, namely, that we seeing by the light of God's word, that one spot of sin makes us in the sight of God foul, like the Devil, and accursed, Gal.3:10, the blood of Christ doth make us so, that we are whiter than snow, from all spot of sin in the sight of God. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Psal.51:7. But if thou ask me, how, and by what means may I mortify my reason, sense, and feeling, and come to believe the contrary unto them? I answer, by removing what they pretend, out of thy sight and mind, as Abraham did the deadness of his body, and the deadness of Sarah's womb, by not considering the same, Rom.4:19, and by trusting in the word alone spoken, although {as Christ dealt at first with the woman of Canaan} God himself, and all creatures pretend otherwise than the word speaketh; and thus Sarah stumbling at the first, yet at length got the victory over her doubting, by forgetting her barrenness, and old age, that pretended impossibility, and by judging him faithful that had spoken. Heb.11:11. And thus doth faith make a man shut his eyes against what he sees, and feels in himself, and doth bore his ears, Psal.40:6, to hear what God speaketh. Because it is most true that Luther saith, "that this is the chief virtue, and cunning of faith, that it seeth those things that are not seen or felt; and seeth not those things, which are felt, yea which are now sore upon us, and do press and urge us." As on the contrary side, diffidence and unbelief seeth nothing, but that which it feels agreeing with natural reason, neither can it rest upon any other thing, but that which it feels.

But faith saith otherwise, it resteth only in the word, and trusteth wholly unto it; neither doubteth it that anything will fall out otherwise than the word speaketh. This is a right and strong faith, when as a man leaveth

sense, wisdom, reason and trusteth wholly to the word of God.

For this cause those things are of God laid upon faith to overcome them, which the whole world is not able to bear, as sins, death, the world, and the Devil; neither doth God suffer it to be occupied with small matters.

Because this right faith thus trusting to, and relying upon the testimony of the word of God, doth perceive, and firmly believe things to nature impossible, and therefore incredible to human reason; and yet firmly believes them, merely considering the truth and power of God, speaking, calling and thereby effecting the same.

For faith saith, I believe thee, O God, when thou speakest; and what saith God? Impossible things, lies, foolish, weak, absurd, abominable, heretical, and devilish things, if thou believe reason.

For reason doth not understand, that to hear the word of God, and to believe it, is the chiefest grace which the Lord engages in those that are his, but when God speaketh, blind reason judgeth his word to be heresy, and the word of the Devil; for because it is against reason, it seemeth unto it absurd and foolish.

Therefore Abraham killed reason by faith in the word of God, whereby seed was promised to him of Sarah, who was barren, and now also past childbearing; and unto this word reason yielded not straightway in Abraham, and yet bore more sway in Zechariah; but it fought against faith even in him, both he and especially Sarah judging it to be an absurd, a foolish, and impossible thing, that Sarah who was now not only ninety years old, but also was barren by nature, should bring forth a son. Thus faith wrestled with reason in Abraham; but herein faith got the victory, killed and sacrificed reason, that most cruel and pestilent enemy of God, and gave glory to God.

So all the godly entering with Abraham into the darkness of faith; when feeling, and reason would

persuade them that they are not clean from all spot of sin in the sight of God, they crucify feeling, and kill reason, saying, reason, thou art foolish, thou dost not savour those things which belong unto God; therefore speak not against me, but hold thy peace; judge not, but hear the word of God, saying, that the blood of Jesus Christ hath made us so clean, that we are whiter than snow, from all sin in the sight of God freely, and believe it.

Thus faith corrupts not the word by seeking for a meaning of it, that may be agreeable to reason, but killeth reason, and slays that beast, which the whole world, and all creatures cannot kill; and so gives glory to God.

Thus sincere Christians that have overcome the foresaid timorous conscience, and have a good conscience, and in whose heart the Spirit of God abideth, although they feel their sins, yet they are enforced to say, howsoever sin is, yet I know no sin by myself, neither am I subject to death, and hell, {and here they strive and wrestle, and at length overcome,} but I find it far otherwise, if I set my life before my sight; here life and the word, must be separated far asunder. If thou wilt consider life, I will set before thee the lives of Peter, Paul and John, and thou shalt find even them not to have lived without sin; when thou desirest to be holy and righteous before God, lean not to thy life, unless thou wilt perish forever. For thou must trust only to Grace, and to the wedding-garment of Christ's righteousness revealed in the word, and not to life or works; but being clothed in this wedding-garment all thy sins are quite abolished out of God's sight, and so thou mayst glory safely that thou art perfectly good, godly, holy and righteous in God's sight. "Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." Isa.45:24-25.

Yea, God cannot defer, or delay, where there is this sincere heart that trusteth in him alone, all other things being left, looking only to the naked word of God, there God cannot hide himself, but revealeth himself, and comes unto such an heart, and maketh his abode there, as the Lord saith, Jn.14:21,23, "he that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Now what can be more joyful than for a man to give credit to the naked word of God? And as to be plucked from it by no affliction, or temptation; so to shut his eyes against every assault of Satan, to become a fool, that he may be wise. I Cor.3:18,19. The obedience of the Gospel; that is, to lay aside human sense, understanding, reason, and wisdom, and to say daily in his heart, God hath spoken it, he cannot lie; this is true mortifying of ourselves, and right obedience to the Gospel; and I say that nothing is more joyful than such a faith.

The third means to overcome all doubting, is much and often to meditate upon our baptism; yea, as often as we feel, that we have by any sin pierced and wounded our soul with the sting of death, {for "the sting of death is sin," I Cor.15:56,} so often must we call to mind, especially these four things wherein the very essence and virtue of our baptism consisteth.

First, that God in baptism gave unto us his Son in the likeness of water, signifying that Jesus is no Jesus unto us, but as he hath first and before all things with his blood washed away out of the sight of God all our sins, as John saith, Rev.1:5, "and hath washed us from our sins in his blood," and by clothing us with the obedience and righteousness contained in his blood, doth so perfectly deck and adorn us, as fit brides unto himself, with that

wedding-garment of his own righteousness, that he doth not only of unjust make us just, but also preserves us {as is before showed} in the same, above our sense and feeling, ever and continually perfectly holy and righteous from all spot or wrinkle of sin, or any such thing in the sight of God freely, Eph.5:26,27, because {as the Apostle testifies} with one sacrifice upon the Cross, he hath made perfect, forever and continually, all them that are sanctified in Christ Jesus. Heb.10:14. For {saith Luther} the blood of Christ hath in it such sharp salt, and such purging soap and niter, as that it takes away from before God, and abolished all foulness, and all spots, so that in one moment it consumes sin and death, takes them away and utterly abolished them. And because we must mark, that at the time of our baptizing, it is not the man or minister, that doth baptize us, properly; but it is God, the Father, Son, and Holy Ghost, that is, the true, right, and proper baptizer of us; the reason whereof is, because it is not the work of the minister, that baptizeth outwardly, nor the baptism of man, but the Baptism of Christ and of God; for the minister or man doth nothing in his own authority, but stands by God's appointment in the place and steed of God, and supplies the room of God; whereupon we ought to receive our baptism at the hand of man, no otherwise, than if Christ himself, or rather, as if God himself did baptize us with his own hands; and therefore we must take heed that we do not so divide Baptism, as to attribute the outward baptism to man, and the inward to God; but we must attribute both to God, and count of the man or minister baptizing us, but as the instrument, {like the axe in the carpenters hand,} God himself using it, to square thee himself to the glory of his Grace; by the which God sitting in heaven doth reach down his own ordinance of Baptism, coming merely from himself out of heaven as his hand; and doth pour water upon thee with his own hands, and doth pronounce that

he hath washed thee clean from all thy sins, speaking unto thee in earth himself, with his own mouth, by the voice of a true minister of God's Grace in Christ. And this the very words used in thy Baptism, do make clear unto thee; when the minister pouring water upon thee, said, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, Amen; that is, I wash thee clean from all thy sins, but how? What in thine own name and power? No, for alas, that were able to do no such work, and just nothing, but, as the Brazen-Serpent healed the Israelites, that is, in the mere ordinance, name and power of God the Father, Son and Holy Ghost, as if he should say; that which I do, I do it not in mine own strength, name, or power, but it being none of my work, but standing by God's own appointment and ordinance in his place and stead, and supplying his room, I wash thee in the name and power of God, that thou mayst count no otherwise of it, than if God had done it visibly himself. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Jn.20:23. This sense is full of comfort, and an effectual help of faith, for a man to know, that he was baptized not of man, but of the Trinity himself, by man; who standing in his stead, did the work signified, as truly in his name and power, as if God himself had been the very outward and visible agent, and worker. But {I say} because God himself is all in all the proper workman in our baptism; therefore in his outward sign of washing by water, he doth {although inwardly and mystically to himself, yet} so thoroughly wash us with the blood of Christ, that it is as much when any one is baptized into faith, as if he were visibly washed not with water, but with the purging blood of Christ. And hereupon both for the Agent God, and for the means of Christ's blood, is Baptism such a magnificent work, and hath such virtue, and so great power, {as the Holy Ghost by Paul testifieth,} that

it is indeed the laver and washing of the new birth, and the renewing of the Holy Ghost. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit.3:5-7. That is first it makes us new born creatures to Godward by Justification, by abolishing all our sins out of God's sight, and making us perfectly holy and righteous from all spot of sin in the sight of God freely, whereby we are adopted the sons of God; and secondly, it doth renew us by the Holy Ghost to be new creatures to men-ward by sanctification; whereupon John saying, that Christ came by water and blood, and repeating blood with a vehement emphasis, saith again, "not by water only, but by water and blood," doth give us to understand, that in Baptism of water, we must have principal respect to the blood of Christ, whereby Baptism is of such efficacy, and of so great operation and power, {in its type and signification,} that it washeth away from before God all sin, drowns and abolished death, heals all our infirmities, and makes us clean from all our faults; this indeed, we see not to be done, with carnal eyes; but the faithful in Christ neither ought, nor yet do desire to see with bodily eyes; but they apprehend the Word, and believe it, and so glorify God's Truth, Seal and Ordinance; so that whatsoever is there promised, they persuade themselves to be as sure and certain, as those things which they even see and feel before their outward eyes. Briefly in a word, to be baptized, is nothing else to spiritual eyes, than to be washed with the most precious blood of Christ, and to be made so clean, that we are made from all sin in the sight of God, whiter than snow. And this is that perfect cleansing by the blood of Christ, which David speaks of,

Psalm 51, where he saith, wash me thoroughly from mine iniquity, and make me clean from my sins; purge me with hyssop, and I shall be clean, wash thou me and I shall be whiter than snow. And this is the first thing that we must call to mind concerning our Baptism.

Secondly, we must call to mind, that God in our Baptism gave us Christ, making us thus clean from all our sins, appropriated unto thee, that art baptized; that is, given unto thee in particular, as if at that time that thou wast a baptizing, there had been {in respect of thy particular and perfect washing and cleansing} no more to be saved by the blood of Christ, but thou only in the world; whereby God said in the virtue and power of his own ordinance unto thee in particular, as he said unto Paul, "arise, and be baptized and wash away thy sins," mark thine in particular, in calling on the name of the Lord Jesus, Acts 22:16, whereby thou hast just cause to say with Paul, Christ hath loved me, and given himself for me in particular. Gal.2:20.

Thirdly, we must call to mind that God in our Baptism, gave us Christ thus perfectly, washing away all our sins freely, that is, God respecting no worthiness in us, to deserve this rich Grace, not respecting no unworthiness in us, to hinder the same, not requiring any other condition at our hands, but that in time we feel our selves lost by sin, and freely take this rich Grace of Christ freely to heal us. Because the Apostle saith, "all have sinned," and thereby are deprived of the glory of God, but are justified freely by his Grace through the redemption that is in Christ Jesus, Rom.3:23,24, and to show how freely he thus of unjust, makes us perfectly just in his sight, he brings us to the laver of baptism even whilst we are infants, and doth then and there sanctifies us to himself with his blood, and makes us clean by the washing of water through the word, Eph.5:26, when we are not only mere lumps of original sin, far more foul in the blood

of our souls, than we were a little before in the blood of our bodies, yea so foul, that we might not be admitted into the communion of the Church, and Saints of God, until we were washed in the blood of the Son of God, but also were not able to send up one sigh unto God in any sorrow for the same. This rich Grace of God's washing us so freely, even when we were without feeling of our misery, in the very blood of our original sin is plainly described by God in Ezekiel 16, saying, "and as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." Ezek.16:4-6. "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil." Ezek.16:8-9. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints," Rev.19:8, and covered thee with the silk of mine own righteousness. Thus wast thou decked with gold and silver, and thou wast exceeding beautiful, for thou wast perfect through my beauty which I had put upon thee, saith the Lord; shall not we then as freely take these riches as God, when we were yet in our blood, so freely given unto us?

Fourthly and lastly, we must call to mind, that God, to put us out of all doubting, gave us these riches, confirmed, ratified and sealed unto us with his own seal of baptism; whereby no Father lying upon his deathbed, can seal unto his adopted son the gift of his lands and goods in his last will and testament, more certainly and assuredly, with the seal of his own ring, than God hath by baptism, as with the seal of his own ring, and signet of rich Grace, undoubtedly confirmed, steadfastly ratified, and certainly sealed these inestimable riches unto us. Is here left now any starting pole of doubting for us to doubt, whether we enjoy these riches or no, except the Devil, like a wicked will-falsifying-lawyer, foist this thought into thy head, to say; yea, this without all doubt, is true upon me in particular, if I be an adopted child of God; but there is the question, to which I answer, why shouldest thou make question of thy self, when God hath revealed no exception or question of thee? Nay, rather when God hath done the clean contrary; that is, hath revealed the putting it out of question, that he hath adopted thee to be his son? First, because thou hadst a day of thy adoption of God's own appointing, and acting; namely, in thy baptism; secondly, thou wast expressly in the act of thy adoption, that it might be known, that thou in particular wast adopted; thirdly, God did by the hand of his minister set to his sign and seal of adoption upon thee; whereby he did give his last Will and Testament sealed unto thee in particular, by his own seal of Baptism, {signifying the death, burial and resurrection of a believer with Christ,} as the deed of his hand into thine own hand, pouring water upon thee in particular; now dost thou dare think that God did jest, or mock with thee? Can there be now any doubting, that thy sins are forever washed out of the sight of God, and thou adopted an heir of all the riches of thy elder brother Christ Jesus, his last will and testament being made good unto thee by the death also of the

Testator? Heb.9:17. Certainly thou canst not miss of the experience of this rich benefit, except by careless neglect, thou despise and forsake {as alas too many do} or like a mad child dost with willful contempt tear in pieces, and break the seal willfully of this last will and testament, sealed unto thee so undoubtedly in thy Baptism; especially {as I said before} that last Will and Testament, so sealed unto thee in particular, standing in force by the death of the Testator.

But peradventure some man may say, you speak of marvelous, great, and excellent things of Baptism; but I see nothing of all this wrought in Baptism; I could easily believe you if at some time I might see some such thing wrought before mine eyes.

I answer {as I said a little before} Christians must not see, but believe; and these things must be seen in the looking-glass of Christ's blood alone, with spiritual eyes; for so is the will of God that thou shouldest not bodily see these things here on earth, but godlily believe them; neither shouldest thou doubt of them by unbelief, but with faithful Sarah overcome doubting by judging him faithful in his word and ordinance, Heb.11:11, that hath spoken and sealed them unto thee, and so give glory to Christ's blood, and receive at the last the end of thy faith, even the Salvation of thy soul, I Pet.1:9, for grant that God should visibly manifest and reveal the things which the Holy Ghost, and all the holy Trinity in the presence of all the Angels that stand with admiration looking into the same, I Pet.1:12, do work upon thee in thy Baptism; whereof God to strengthen and satisfy thy weakness, gave in the Baptism of his Son, that was for thee, some little taste and glimmering, even to thy bodily ears and eyes of the glory of thy Baptism; wherein the heavens were opened, and the Holy Ghost came down, and God the Father made a sermon himself, that in his Son, given and sealed unto thee in thy Baptism, he is perfectly well

pleased; although this be much, if it be well marked, yet thy mortal condition would not be able to endure, no not one moment, the full manifestation of that Divine and Heavenly Majesty; and therefore for this cause, even for thy sake, doth God as it were put on another face, and comes forth in another form and appearance, more familiar, and tolerable unto thee; and because he would not have us to wander in our own opinions, and carried away with our own devotions, to seek him, and his Grace with great labour, where he will not be found; therefore he comes forth covered with familiar outward signs, and plain visible seals, bidding his ministers to wash us with a little water, and add those few words, I baptize thee in the name of the Father, &c., and wills us to fix and fasten our eyes and ears upon the same, being such as our mortal nature is well able to bear and endure; and yet therein gives us himself, and all his inestimable riches, to be certainly found by faith, and so freely enjoyed of us. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Rom.4:16. But if we neglect these, and as small matters do scarcely regard them, thinking to find God in more difficult labors of our own endeavours, then we mar Grace, and with the Scribes and Pharisees, thinking scorn of John's Baptism, we despise the counsel of God against ourselves, Luke 7:30, and do vanish away with them, in our own legal devotions. And therefore thou must say thus, indeed I see nothing in Baptism but a sprinkling with a little water, neither do I hear anything else than a few words which the Baptizer pronounceth, namely, I Baptize thee, or wash thee in the name of the Father, &c., for this indeed I hear with my ears, and see with mine eyes; but the word and faith does tell me, that God himself is there present, and worketh the works there spoken, himself; and

hereupon that washing and laver is of such efficacy, and of so great virtue and power, that it renews a man, and doth {symbolically and mystically} wash away out of God's sight all his sins, wherewith he was foul, and being swallowed up utterly abolished them. And although it cannot be denied, but that all of us, even every mother's child among us have done little better, than did the Scribes and Pharisees, who {as it is said before} by setting light of the Baptism of John, despised the counsel of God against themselves, because either by profaneness, or in love of our own blind devotions, we have been too ignorant of this right way of God, Acts 18:25, and by a careless neglect of them, have too much forsaken our baptism; yet by due meditating of these four points, and by printing them effectually in our hearts and affections, we return to our baptism again; whereby although we have changed our selves from the same towards God; yet because God is not changed towards us, and because his gifts are without repentance, therefore by thus returning to our baptism, we declare, that we do abide before God perfect and blessed in the fame forever; whereupon comfortable is the testimony of that learned Dispenser of God's mysteries, {Calvin,} saying thus, "we indeed being blind, and unbelieving, did in a long time not hold fast the promise sealed unto us in our baptism; yet the promise itself {forasmuch as it was of God, that is unchangeable} continued always staid, steadfast and true; although all men be liars and faith-breakers, yet God ceases not to be true. But now since by the Grace of God, we have begun to wax wiser, we accuse our own blindness and hardness of heart, which have been so long unthankful for so great goodness, and do believe that the promise itself is not vanished away; but rather thus we consider, God hath promised to give us these unsearchable riches freely; and seeing he hath not only promised, but also sealed it unto me in particular in

baptism, he will undoubtedly perform it to all them, that believe it. Thus we return unto our baptism, thus we cleave fast unto it, and thus we glorify the seal of baptism and ordinance of God, and enjoy the benefit and blessing, and all the glory of baptism forever.”

Hereupon also doth Luther say very profitably thus, “that it will be not a little profitable, if a man fall into sin, and being terrified and cast down with the same, do first before all things remember his baptism, {union with Christ,} and apprehending with boldness the free goodness and promise of God, which he hath forsaken, confess the same to God, rejoicing that he hath yet this so great safeguard of his Salvation, that he is baptized; and detesting his wicked ingratitude that he hath so much failed from the faith and truth thereof; for his heart will be wonderfully comforted, and be greatly encouraged to the hope of Grace, if he consider the Free promise of God, not only made, but also upon no consideration, nor stop of any unworthiness, sealed unto him; how impossible it is that God should lie, and fail him in the same; and so must needs remain sound and firm unto him, and not changed for his changing, and such as cannot be changed with any sins of men.” As Paul testifieth, saying, “if we believe not, yet he abideth faithful; he cannot deny himself.” II Tim.2:13. Certainly this mere truth of God, sealed unto him by Baptism, will be his shield and buckler to preserve him; so that if all other things fail him, yet this truth of God will not leave him utterly destitute; for he hath what he may oppose to his insulting adversary; he hath what he may object against his conscience troubled with sin; he hath what he may answer against the horror of death and judgement; and to conclude, he hath what may be a comfort in all temptations; namely, this mere truth of God sealed unto him from God, saying, God is true in his promises, whereof he hath given me his pledge, and seal in Baptism; and if God be thus infallibly

and unchangeably, on my side, who can be against me? For if the children of Israel, when they were to return to repentance, did first, and before all things call to remembrance their deliverance out of Egypt, Exod.13:3, 13:42, Deut.5:15, 6:12, 8:14, and by the remembrance thereof did return unto God, who so graciously brought them out; and therefore is so often inculcated by Moses and the Prophets, and is made by God himself the very preface to the keeping of all the Ten Commandments; how much more should we call to mind our deliverance out of our Egypt of sin, the Devil, death, and hell, and by the remembrance thereof return unto him, who so freely brought us out, by the washing of regeneration, and renewing of the Holy Ghost, which is likewise to this end urged by the Apostles, and pressed upon us, Tit.3:3-5, and this is chiefly to be done in zealous celebrating the Lord's Supper; for so at the first in the Primitive Church were these two ordinances, Baptism and the Lord's Supper, zealously frequented, and helped one another; this is the preaching that ought earnestly to be pressed upon people. This promise, that he that believest, namely that the Son of God justifieth him, making him perfectly holy and righteous from all spot of sin in the sight of God freely, and is baptized, that is, and hath received the assurance hereof, by having it by God's own sign and seal of Baptism sealed unto him, he shall be saved, Mark 16:16, this {I say} is the promise, which as the head, heart, and soul of Religion, ought daily to be inculcated; thus should Baptism be continually repeated; and because our faith is not the foundation of our Baptism, but our Baptism {that is, our identification with Christ, in his death and resurrection, as the substance of our baptism,} is the foundation of our faith, therefore should it be continually urged, that our faith may be daily increased and nourished in the same, and that for two causes.

First, because although Satan hath not been able to extinguish the virtue and power of Baptism to little infants; yet he labors with all might and main to extinguish it in elder folk, and hath so far prevailed herein, that where are there almost any that remember the glory of their Baptism, and feel joy in the truth of the four former points, much less do they glory in this great glory of the Lord sealed upon them, oft mentioned, but look after other means of assuring themselves of the forgiveness of their sins, and after other ways of coming to heaven. "For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee." Isa.60:2.

Secondly, because the power and virtue of our Baptism once pronounced upon us in the Lord's ordinance, endures upon us to the end of our lives, raising us up {as we heard before} when we are fallen, to true repentance, and effectually strengthening us against all temptations; as we read of a certain holy virgin in the Primitive Church {when as yet custom and long use had not made Baptism to seem small} who as often as she was tempted, did resist and overcome with objecting her Baptism, saying briefly, I am a Christian, and am baptized, as the spouse in the Song saith, I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them again? Song.5:3. For the enemy presently understood the virtue and power of Baptism, and the faith of the same, which depends upon the mere truth of God, freely promising it, and so fled from her. And this point have I the more largely prosecuted, because although it be a high point of magnifying God's truth, and the sole glory of Christ, and the right honoring of God's ordinance of Baptism, and the next means of raising us up to the true Evangelical repentance, and right zeal of God's glory; yet it is of us too little practiced. God

in his rich mercy grant that we may {as it was said before} wax wiser, and more joyfully embrace the same.

The fourth enemy assaulting our faith, and driving us strongly to doubting, and against which we have need to arm ourselves, is that great multitude commonly called the world; of whom John speaketh saying, "and we know that we are of God, and the whole world lieth in wickedness," I Jn.5:19, for although God hath some of all sorts, high and low, rich and poor that are true believers; yet the greatest multitude of all sorts, although they glory by the dead faith that they believe; yet they discern not the mysteries of Christ; and therefore are so far from believing with the heart, and confessing with the tongue, that we are so clothed with the wedding-garment of Christ's righteousness, that we are made perfectly holy and righteous from all spot of sin in the sight of God freely, that hereupon condemning the very sayings of the learned, in the former fifth Scripture phrase, expressing the same, they bring forth all their munition, and artillery drawn out of the store-house of natural reason, and sharpened with seeming Scripture wrested to the strengthening of reason; and hereby wet their tongues to contradict, to gainsay, wrangle against, and dispute the same, with all the might that they can muster up. But against this scandal we are sufficiently forewarned, and thereby strongly fore-armed with that one watch-word of the Holy Ghost, saying, that Christ brings the most certain testimony of himself and of his benefits, from his Father, but no man receiveth his testimony, Jn.3:32, which {learned interpreters do well express} must not be so understood, as if no man at all doth receive Christ's testimony {seeing both the Apostles, and many others believing, have, and daily do receive the same} but because very few in comparison do receive it, who if they be compared with the huge multitude that make a show of receiving it, by the dead faith, but in truth do not, do

appear to be in a manner nearly diminished to none. Indeed almost all do profess that they do believe, and do think in a general confused manner, that they do receive Christ, and his benefits; so that Abraham himself could not see the day of Christ more clearly than they do, saying and thinking by the dead faith, I am rich, and increased in goods, and have need of nothing, when they know not, that they are wretched, and miserable, and poor and blind, and naked, Rev.3:17, this is not to receive Christ, and the rich benefits testified by him, but only to dream that we have received Christ; but to receive Christ, and his benefits truly, doth necessarily include in it these four particular points.

First, to know the time when we were without Christ, and had him not, therein feeling our misery and our lost state by the least sin, and what need we had to receive him.

Secondly, to see the excellency and worth of having Christ and his benefits, how worthy they are to be received and retained; for no man will take, and advisedly receive that which he sees to be little worth, except it be for custom, and fashion sake, because all men do so, with whom we live; Aesop's cock contents himself with a barley corn, neglecting a pearl, because he knows not the worth of it.

Thirdly, it imports a possession of Christ and his benefits to one's own self in particular; for he that receives a thing and that also to himself, doth take it to his own self, and so hath and enjoys the profit, use, and benefit of it to himself in particular; as when a sick man hath received a cordial of his Physician, he hath it within him, there working strength, health, and liveliness in himself, in particular.

Fourthly, and lastly, he that hath received to himself the enjoying of Christ, and his benefits, of such excellent worth, is filled with great joy, according to the

excellency of the things received, and becomes to the giver of the same full of thankful zeal, highly prizing them according to the worth of them, above all other things whatsoever; all which is evident by the testimony of Christ, saying, the Kingdom of heaven {that is, the true enjoying of Christ and his benefits} is like a treasure hid in the field, which when a man hath found, he hideth it, and for joy thereof goes and sells all that he hath, and buyeth that field, Matt.13:44; but alas, how few are there at this day that do thus; and therefore how few have found this treasure; how few receive and consider this very testimony of Christ; may we not well say, in a manner none? But what is the core of this sore? Even this, because it is a difficult and hard matter to believe with Abraham, the excellency of the things that God speaketh contrary to our sense, sight, and feeling, and to reason built upon the same; and therefore the paradoxes and mysteries of Christ must be wrested to agree with reason, or else the world, that is, the greatest multitude will be so far from receiving them, that they will utterly reject them. But how, and after what manner will they dare to reject Christ and his benefits? Even with a threefold cunning device.

First, to palliate their unbelief; for we must suppose that they are no unbelievers of any old ancient truth; therefore although God himself, the ancient of days, hath spoken it, and hath the unanimous testimony of the Orthodox interpreters and Dispensers of God's mysteries, yet it must bear the title first of new Doctrine, and then it is enough to reject; so when Christ came a Minister of the old and ancient truth of God, but to confirm the promises made of old unto the Fathers, Rom.15:8, yet when he began to preach the same, the greatest multitude cried out, what new Doctrine is this, Mark 1:27, whereupon it is most true, which is testified by the Apology of the Church of England, saying, we know not

by what means, but we have ever seen it come to pass from the first beginning, that as often as God did give but some light to any people, and open his truth unto men, though the truth were not only of greatest antiquity, but also from everlasting; yet of the foresaid greatest multitude it was called newfangled, and of late devised. Yea, Eusebius writes that the Christian Religion that was ever of old from the beginning, for very spite was called new and strange. But as Christ unto the Scribes and Pharisees objecting, that he brought in a certain new Religion, said, "for had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words," Jn.5:46-47, so it may be answered to these, that if they believed the excellency of Free Justification, they would not stumble at the saying of the Scriptures, and unanimous consent of the learned interpreters, as they express the same.

Their next manner of rejecting the benefits of the Gospel is, that going about to measure them by human reason, and finding that reason agrees with them no righter than a rams horn; that reason may not lees her glory, no fault must be found with Lady Reason, but Christ's benefits must bear the blame, namely, that they are foolish and absurd, and so foolish and absurd things are not to be received of such wise men as the whole world is; these little remembering, and less regarding to lay the blame where it is, namely, that the natural man not only perceives not the things of God's Spirit, but they are also foolishness unto him, I Cor.2:14, but least of all practicing that admonition of the Apostle, "let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise," I Cor.3:18, but this is an hard saying to such wise heads, and who can hear it?

Then thirdly, when they have concluded of Christ's benefits, that they are not only strange, but also foolish

Doctrine; lest they should be blamed of unbelief, they think it the best, to sharpen the uttermost of their wits by contradicting, sophisticating, wrangling, gain-saying, and especially by absurd calumnious consequents of their own collections and hatchings, as with mere Nicodemical conclusions, yea and by mockings, jestings and deridings, utterly to beat it down. But weighty is that admonition of our Church taught by the first Restorers of the Gospel in this Land, saying, the worldly wise men scorn the Doctrine of Christ, as foolish to their understandings; yea, will some say, to some of that blind time; nay say the foresaid faithful witnesses, these scorers have ever been, and ever will be to the end of the world; and therefore let us that have one spark of the true fear of God, if we cannot understand the sense and reason of the sayings of the holy Scriptures, yet let us not be scorers, jesters, and deriders, for that is the uttermost token and show of a reprobate, of a plain enemy to God and his wisdom, &c., and therefore if we will be profitable hearers and readers of holy Scriptures, we must first deny our own selves, and keep under our carnal senses. Reason must give place to God's Holy Spirit, &c., for indeed by gain-saying, wrangling, jesting, and deriding the things which men understand not, what do they else but stumble at the stumbling stone laid in Zion, which the Apostle teacheth is chiefly done in gain-saying, and wrangling against Free Justification, as these Scriptures testify, Rom.9:30-33, Rom.10:3, 4, 10, whereby they pull that stone upon their own heads, which falling upon them will grind them to powder, Matt.21:44, and yet when Christ in the excellency of his benefits is powerfully preached, the greatest multitude stick not violently to rush upon him with their contradictions, wranglings, derisions, and calumniations, the reason whereof Calvin truly expresses, saying "thus, whereas all the mysteries of God are to fleshly reason Paradoxes, yet is reason of such

impendency, that she will not stick to set up her bristles against the same, and to purse that which she doth not understand with malapert and saucy gain-sayings and wranglings." And although it dares not for shame of the world oppose itself directly and grossly against the person of Christ; yet if Christ's words may not be wrested to sort and agree with natural reason, they shall be condemned to be very foolish, and his Ministers that pronounce and maintain them, to be very absurd in their opinions, if no worse; so that although it is true that a Minister ought to be exceeding watchful, that he speak {especially in this carping age} very circumspectly of God and his mysteries, lest by any means he give an occasion to the wicked to calumniate God's truth; yet it is most true that Calvin testifies, proving it in the example of Paul, that there was never such weariness and sobriety of speaking in the servants of God, which could make silent unclean and poisonous tongues; because it is most true which again he dotes upon those words of Paul, Rom.3:5, {"I speak as a man,"} that Saint Paul saith not, I speak as the wicked, but I speak as a man; wherein sharply taxing human reason, he shows that it is the proper nature thereof, to be always wrangling against the wisdom of God, and calumniating his faithful Ministers, that teach the same; and therefore Luther sets it down for an infallible mark, that the Gospel is not truly preached, and is not the Gospel indeed, if it be so brewed, and so fitted agreeable to reason, that all approve of it, and yield unto the meaning of it peaceably; for then indeed how should the prophesy of old Simeon be verified, that Christ should be set up for a sign and mark of contradiction, Luke 2:34, how should he be a stumbling stone, and rock of offence laid in Zion? How should wise Festus judge Paul to be mad? Acts 26:24. How should Christ be to the Gentiles foolishness? I Cor.1:23. Yea, the deep things of God, which Beza expounded to be but the excellency of Christ's

benefits, being judged of natural wise men to be foolishness? Is it possible for the wisdom of the world to hold her peace from speaking against foolishness, especially if the foolishness of Christ dare offer to prefer itself above their wisdom; and to conclude, how else should Christ be not only the rising, but also the fall of many in Israel? The truth whereof is notably testified by the Doctrine of our Church, delivered by the foresaid first restorers of the Gospel in this Land, saying thus, the holy man Simeon saith, that Christ is set forth for the fall and rising of many in Israel; and as Christ Jesus is a fall to the reprobate, which yet perish by their own default; so is his word, yea the whole Book of God a cause of damnation unto them through their own incredulity. And as Christ himself, the Prophets, the Apostles, and all the true Ministers of his Word, yea every jot and tittle in the holy Scripture have been, is, and shall be forever more, the savour of life unto eternal life, unto all those, whose hearts God hath purified by true faith; so likewise Christ himself, the Prophets before him, the Apostles after him {mark} all the true Ministers of God's holy Word {mark further} yea every word in God's Book is unto the reprobate the savour of death unto death. The reason whereof Calvin upon those words of the Evangelist, from that time many of Christ's Disciples went back, and walked no more with him, Jn.6:66, most truly expressed, saying thus, "never can there be so great wariness used, but that the Doctrine of Christ is an occasion of scandal to many, because the reprobate devoted to destruction, do draw poison out of most wholesome meat, and do suck gall out of honey." And "mark {saith Luther} where this fall is, even in Israel, that is, in that people that will seem to be Christ's own people; and being in the Church, as the apes and peacocks were in Solomon's Family, that is, apish saints, and painted peacock justiciaries, will process nothing less than to be contradictors of Christ; yet thus is

Christ ever oppugned of the greatest multitude, both in his word, and in his true Ministers, under the name of greatest friendship with Christ." Briefly, Luther well notes, that a wise minister doth aim but at the gathering of the Elect, by the example of Paul, who said, "I suffer all things for the elects sake, that some may be saved," II Tim.2:10, as for the rest, that are the greatest multitude, he, or rather Christ himself divides them but into two sorts, swine and dogs; between which there is only this difference, that a swine, if one go about to drive him from the mire, or from his own bog, only gives a grunt, and away he goes to the rooting in the earth; so profane and worldly men, if one go about to drive them from sin, or to pull their noses out of the Earth, they only give an hoggish grunt, and away they go to the rooting more eagerly in the earth and earthly things; but the nature of the dog is, that if one go about to drive him from his vomit, or from his stinking carrion, he will presently fly in ones face, and be ready if he can to pull out ones throat; so these, especially, justiciaries enamored with their own holy walking and legal righteousness; if one go about to draw them from the high prizing of the menstruous clothes of their own righteousness, and lay before them the inestimable riches of Christ, and the precious wedding-garment of his righteousness, they are ready for thy good will, with calumniations, reproaches and slanders, all to rend and tear thee, and with false accusations, if they can, to pull out thy throat; but they will not leave their stinking carrion; both agree in this to set light of the wedding-garment of Christ righteousness, that only puts them in possession of heaven and heavenly things; though for their ingratitude, and grievous contempt of the same, they be justly bound hand and foot and cast into utter darkness, where is weeping and gnashing of teeth. Matt.22:5,6,12,13.

And to conclude this point, if we would but mark and remember how the world, that is, the greatest multitude of all sorts, that we shall have to do with all, in the world, with all their wisdom, judgement, gravity and righteousness are described in the word of God, we would make them no pattern, either of our believing or doing to the hindering of our walking in the narrow way of the true faith. And therefore to arm ourselves against this great multitude, neither knowing, nor discerning, nor believing the excellency of Free Justification, and thereby driving us to doubting, we must remember, First, that Christ would not pray for the world. John 17:9. Secondly, that therefore the world cannot receive the Spirit of God, to know the things of God. John 14:17. Thirdly, that therefore the whole world lieth dead in darkness and wickedness. I John 5:19. Fourthly, that therefore the world shall be damned, I Cor.11:32, and therefore no president for us, to lead us into doubting, though they by their dead faith deny the excellency of Free Justification, and the excellency of the other benefits of Christ, never so impudently; because it is notably well said of Calvin, upon those words of Christ, "verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness," Jn.3:11, that this is the complaint of Christ, against many such jolly, grave, and learned heads, as Nicodemus was; saying, that we are hereof to gather, that it is {as it were} a fatal thing to the word of God in all ages to obtain credit, but with a few; whereupon Christ spake in the plural number, saying, but ye receive not our witness, because this belongs to the greater number, and in a manner to the whole body of the people; with which we ought to be armed as with a buckler; that notwithstanding all the willfulness of men, we may go forward in the obedience of faith and of the Gospel; this principle indeed is to be holden, that our faith be founded and grounded upon God

speaking; but then when we have God for our author, being, as it were, lifted up thereby above the heavens, we ought boldly to trample the whole world rather under our feet, and set light of it from aloft, than that the unbelief of any should trouble us, or cause us to waver.

But here it is replied, no, I am not so fond as to respect the profane world, or the greatest multitude, either led by their great wit, or enamored with their blind devotion, but other Ministers being both zealous preachers, and such teachers as are of great knowledge and of excellent learning, do hold the contrary; namely, that the children of God are not freely without works, made so perfectly holy and righteous in the sight of God, that God sees no sin in them.

To which I answer, that although the express Scriptures before alleged, were the only ground that first wrought faith in me; yet they were zealous preachers of Free Justification, and learned teachers that have greatly strengthened my faith herein; who in their judicious interpretations upon the same Scriptures, and other writings of great knowledge and of excellent learning, have so concurred in one consent, that they have, and do put me out of all doubting. And if any man will show me that these zealous preachers, and grave teachers, have in their writings and interpretations of those Scriptures said or writ more of the excellency of Free Justification, than they may say by the truth of those Scriptures, or that I have said more than they do say; then {oh doubting objector} will I also doubt with thee, and grant that thou hast some just cause by reason of some learned teachers to doubt.

But if thou repliest, that thou speakest not of such learned teachers as are writers, but of such learned men, as are now living speakers and preachers; and again, even of those learned writers, all do not write of those Scriptures after the same manner; and if they do, yet

those that are learned can allege many sayings of the same learned writers and interpreters of those Scriptures, that in other places, do seem to unsay, and to hold the clean contrary to that which they have written upon those Scriptures; namely, showing that the children of God, are not by Free Justification, made so perfectly holy and righteous from all spot of sin in the sight of God, that God sees no sin in them, unto which I give a threefold answer.

First, that thou hast more cause to take heed, that the unbelief of thine own heart do not rather beguile thyself with a prejudice opinion, that those learned preachers, that thou speakest of, now preaching with lively voice, do hold the contrary, than that they disagree from the foresaid learned writers and interpreters; or that these learned writers, and interpreters dissent from themselves in other places, and un saying that which they have said, do hold contraries, for Paul saith truly, that if we love not the truth to hold fast unto it, God, by our prejudice opinion, will in justice, send us strong delusions to believe our own lies; namely, that the learned teachers do speak and hold contraries, when indeed they do not; true it is, that it is possible for good and faithful men in their writings, and preachings to appear to speak, and so to appear to hold contraries, when in truth they do not; whereof there are two principal reasons; first, when by the reader, the circumstances of the speaker or writer, and of things spoken and written, as of persons, times, and places, and such like are not understood and marked; and secondly, because the writers themselves consisting of two men, of the old man, and of the new man, and both these men in them being ruled and guided by a twofold light, the light of nature, and the light of grace. First, we must mark that the old man in them is ruled with the light of nature, described, Rom.2:14-16, namely, that the Gentiles which have not the Law, do by nature, the works and things contained in the Law, because they have

the effect of the Law written in their hearts; their thoughts and consciences accusing them with fear of procuring punishment, when they do evil, but excusing them, with hope of speeding well for the same, when they do well. But on the other side, the new man is ruled by the light of Grace, which is, when a Christian seeing by the eye of faith, that all his sins are washed away and abolished from before God, only by the blood of Christ, and he made perfectly holy and righteous in the sight of God freely, doth by the power of sanctification flowing from the same, abstain from all sin, not for fear of punishment, which is slavish; and doth all good duties zealously, not to procure reward for the same, which is hireling-like; but because he sees that all is too little that he doth, and that he cannot be thankful enough, do what he can, in glorifying God, for his already blessed estate only by Free Justification. Gal.3:8-9. And although the more that any child of God is endued with this light of Grace, the more Spiritually and Divinely, he both speaks and writes; yet so strong, like Goliath, are the remnants of the old man in the best children of God, and so busy is the foresaid light of nature in the best writers {excepting only the writings of the Prophets and Apostles} that this old man will be foisting in somewhat of the light of nature, with the light of Grace; and thereby, except the writer be exceeding wary, corrupting the one with the other, to the quite marring of both. Which, as it should teach preachers and all others, that which is too lamentably neglected, how wary they should be to speak, but much more to put pen to paper to write anything in the Church, especially in matters of Divinity and Salvation, lest they give advantage to the Adversary; and forget that saying of a notable Reformer, that it is a great danger to speak in the Church, lest peradventure, by a wrong and preposterous interpretation, it be made of the Gospel of Christ, the gospel of man; or that which is worse, the gospel of the

Devil; so also it must teach such as are readers of other men's books, and writings, especially preachers and young students in Divinity, to take heed, that even in the best writers they do not take all things hand over head; but first to ground themselves in the perfect distinction between the Law and the Gospel, faith and works; as it is notably described in the book of Acts and Monuments of Martyrs; that so faith, {as Paul saith,} may not be of works, nor works made Grace, Gal.3:12, lest Grace, be no more Grace, Rom.11:6, and thereby to keep Free Justification pure, and in her true glory, without any mixture, as the alone soul-saving Grace, and only soul-saving glory of Christ; that so, where they find in faithful writers, the excellency of Christ's benefits by their light of Grace worthily extolled and magnified, that same they may embrace as evidences of the light of Grace reigning in them; but where something of the light of nature extolling and dignifying works, so darkening grace and the glory of Christ's free benefits, drops from their pens, before they are aware; yet to make a charitable exposition of the same; ever trying all things and keeping only that which is good; but ever preferring those things most, that make most for the glorifying of Christ in the excellency of those benefits of the Gospel, which he worketh upon us alone by himself, without our working with him; and ever in love and thankfulness accepting the writers willing endeavours, and covering by love such infirmities, as by the remnants of the old man in them have {as I said} dropped from their pens, by the overflowing of the light of nature in them, before they were aware. And to this end, let us ever in reading, remember that reproof that Luther justly gives of some; saying thus, so it happens unto imprudent and ill-disposed readers, that those things that are of infirmity in the fathers, and other holy writers, they make all to be of high authority; which is the fault not of the authors, but of the readers,

who snatch up out of the fathers that which they spake of infirmity, and hold them so fast, that they do oppose them also against that which in another place, the same fathers have spoken by the light and power of the Spirit; and do so urge and press them, that the better must give place to the worse, whereby it comes to pass, that they attribute authority to the worse sayings, because they agree more to the sense of their flesh and reason; and take away authority from the better sayings, because they agree not to their sense and reason. Therefore if we will not err in reading good authors, we must follow that notable rule, that Luther gives in the same case, saying, this only I say of those holy men, that when they vary among themselves; these are rather to be followed, which have spoken the best things for Free Grace without works, leaving them which by the infirmity of the flesh, have spoken rather after the flesh and reason, than after the Spirit. So likewise, those writers that vary from themselves, are in that part to be chosen, and held fast unto, where they speak after the Spirit, but to be relinquished, where they savour of the flesh and natural light of reason. This is the duty of a Christian Reader, and of the clean beast, that hath cloven hoofs and cheweth the cud. But now setting aside judgement, we devour all confusedly whatsoever a good man saith; or that which is worse, by a perverse and preposterous judgement we refuse the better things, and approve the worse; yea, in one and the same authors we attribute and apply that authority and title of holiness to their worser things, which they have deserved for their best things spoken after the Spirit, and not after the flesh, and natural light of reason.

My second answer to this objection, that other Ministers do speak, and seem to hold the contrary, is this; that it is an undoubted truth, that although all brethren in the Ministry may be enlightened with one and the same truth; yet all are not enlightened with one and the same

measure of truth; who thereupon may argue about a matter, but not be of a contrary judgment and resolution, flatly to hold the contrary. And it is possible that one man may have laboured more, and so see further in some one point than another; though he come behind many others, that are rich in all other gifts, and of excellent learning; who yet should show themselves to be of Cain's brood, and devils incarnate, if we should willingly and willfully envy an higher talent in our brother in some one gift, and we be all of us set and appointed by God to be, by our particular gifts, helpers of another, but not hinderers and enviers one of another.

And thirdly I answer, that although some one, or more, of seeming great learning, will in the height of their own conceit, and in the opinion of their great learning, oppose themselves against this common consent of the learned Orthodox writers, and so flatly hold the contrary; yet is their great knowledge and great learning no sufficient cause, to drive thee into wavering, and doubting of the excellency of Christ's benefits; because the Holy Ghost hath so sufficiently armed us against this scandal, in teaching so plentifully in his word, that there is a twofold knowledge or learning; the one a literal knowledge, or a literal learning, and the other a spiritual knowledge; the understanding and marking of which point, because it is of so great use, that thereupon depends, in a manner, the whole essence of Salvation, both to discern in what state thou thine own self dost stand, that makest this objection, who peradventure mayest be learned, and of great knowledge; and also to keep thee from many scandals and delusions by others, that seem to be of great learning and knowledge; therefore to leave us without all excuse, is the Holy Ghost most diligent to describe these two knowledges unto us very largely.

First, the literal knowledge is described from Romans 2:17, to the very end of the chapter, after this manner, "behold, thou art called a Jew," that is, thou art called to be a member of the Church of God, even of one called, and professing God's revealed glorious truth, "and restest in the Law," that is, thou takest the word of God, and the doctrine from heaven to be thine only rule, and warrant, and wilt not {as thou sayest} go one hairs breadth from the word; yea, and "makest thy boast of God," namely, that he is thy Father, Saviour, and Redeemer, and "knowest his will," that is, thou art skillful in the word of God, and canst try the things that differ, and are excellent, by reason thou are instructed and very learned in the word of God. Neither only hast thou thus, knowledge enough for thy self, and for thine own use alone, but also art a rich store-house for others; for thou art confident, and takest upon thee to be a guide to the blind, a light to them that are in darkness, an instructor of them that lack discretion, a teacher of the ignorant, and hast the whole form of knowledge, and of the truth in thy breast; is it possible that this exquisite knowledge can be more gloriously described? And yet all this is there showed, to the end of the chapter, to be no knowledge indeed; but only a mere shadow or show of great knowledge, and of the truth, which {as Calvin saith} men commonly call an appearance of knowledge; because {as the Apostle saith in divers verses following} it consisteth but in the letter only, that is, is merely literal, learned by good wit, and good memory; but is not by the working of the Spirit of God in spirit, and in truth; being agreeable with that which the Apostle saith in another place, they have a show of very godliness, but they deny the power of the same; for they had {which is the Holy Spirit's scope in this description} a confession of the forgiveness of their sins by God's mercy in the Messiah; but they had not a joyful spiritual absorbing knowledge of the excellency of

Free Justification, which is the soul of all this great knowledge; and when the soul is away, all the rest is nothing else but a dead carcass of knowledge, as the Apostle shows in all the whole Epistle following, whereby they that are in this literal knowledge, although they seem to be greatly enlightened in the whole word of God, and to be excellent learned men, yea and very zealous with a legal zeal, Rom.9:31; 10:2, yet because they are in this point destitute, as Calvin speaketh, of the true inward spiritual light, it is incredible to think how blind they are in understanding the excellency of Christ's benefits; so that none is so blind as such as are in this literal knowledge, as it is plainly testified by the Prophet Isaiah, 42:18,19, saying, "hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant, or deaf, as my messenger that I sent? Who is blind as he that is perfect, {that is, that by this literal knowledge think themselves perfect,} and blind as the LORD'S servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." Yea such in this literal knowledge are not only more blind than the very ploughboy; but also more blind and ignorant than the ox, and the ass that the ploughboy drives before him; as the same Prophet witnesseth, saying, "the ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people {as by this literal knowledge they profess themselves} doth not consider." Isa.1:3. But how then {will some man say} may these blind men, seeming so learned in this literal knowledge, be discerned from such as are truly enlightened? I answer, this that the same Prophet Isaiah plainly expressed in the former place, saying thus, seeing many things, but thou keepest them not; for such a one as is in this literal knowledge, doth not keep that which he professeth that he knows; and that also two manner of ways, that is neither in word, nor in deed. For first he fails in the foundation, that is, he

keepeth it not in judgement; for how can he keep that which he hath not, that is, doth not understand? Indeed let a man run with them in the same round of the ordinary letter, or usual phrase, that they like blind mill-horses are customable without understanding used unto, thereby rocking themselves and others asleep in the cradle of custom; what in Christ's mysteries is carnally and customarily conceited, and ordinarily spoken, rather than caring to understand what is said; and whilst they are applauded for learned men, so long they are reasonably quiet, and will sing the same song of the dead letter, containing the outward shell of Christ's mysteries; and will some of them run as fast as you will, with you, in a legal zeal flowing from the light of nature, of works, works, works, and a preposterous holy walking; but if a man press the same truth, which they seem to hold, and to awake them out of their lethargy of custom, do preach Novè, but not Nova; nay if one express the same truth which they seem to hold, but even with an old phrase, used of the best interpreters that understand rightly the mysteries of Christ, which they have not before heard of, or which they are not customarily acquainted withal, {especially if it be a phrase going to the quick of the truth, and expressing the excellency of the matter,} which they daily, like parrots, do blindfoldly prattle of, then although it be but one and the same truth, and the old doctrine which is daily taught; yet upon presumption and high conceit of their great learning, they cry out, new doctrine, errors, false doctrine, heresy, blasphemy, and what not? Adding ever something thereto out of their own Cimmerian darkness, to make the matter more odious; and thus they keep not, no not in word and judgement to that, which they seemed to hold; but when the excellency of Christ's benefits are pressed upon them, by the express word of God, then they fall to sophisticating, equivocating, and plain denial {if they cannot fashion it

to agree with their natural reason, and earthly conceit, and human wit} even of that truth which they seemed before to hold, at leastwise in letter; so that by not understanding what they have spoken in one sentence, they are so far from keeping to that which they have said {especially dealing in the mysteries of Christ, that are above human wit, and the light of reason} that they often times speak the flat contrary in another sentence; thus {as I said} not keeping, neither in judgement, nor in word and confession to that truth, which they themselves profess in other terms. An evident example hereof, is Nicodemus, who being a great learned Rabbi and Teacher in Israel, knew by the dead literal knowledge, those usual places often repeated in the Prophets, where God promiseth to give unto his people new hearts, and new spirits, that they might serve him in walking holily in all his Commandments, and yet because he felt not the power and truth of it in himself, being but in this dead literal knowledge; although in his daily teaching he talked of these promises, and called for a new life in holy walking in all God's Commandments; yet when Christ giving an example to all preachers, how they should awake people rocked asleep in the cradle of custom, not by teaching, Nova, but yet by preaching Novè, spake of the same truth which he daily beat upon, but in a new phrase that he had not heard of, expressing but the excellency of the doctrine, namely, that a man must be new born; then was Nicodemus quite beside his books, and thought that Christ spake very absurdly, if not erroneously; the old doctrine uttered with a new phrase, expressing but the truth and deepness of it, made it seem new and false doctrine to the old blind literal doctor; and therefore it is well noted upon the same place by Musculus, saying, "there is in this man a certain example set before us, wherein we may see, that men, although wise and learned, yet not being new born again, are to the

conceiving of the mysteries of Christ, and of the doctrine concerning his kingdom, merely blockish and sottish." Yea, and he addeth further, saying, "they are so far from understanding the matter itself, that they conceive not the very declaration thereof set before them by the words of Christ himself." Whereupon {as the learned well note} Christ seeing that he lost both his time and labour, in teaching a man so high in his own conceit, and yet so greatly ignorant, is constrained to fall to chiding of him, saying, art thou a principal teacher in Israel, and knowest not these things, as if he should say, oh miserable condition of those sheep, whereof the pastor, that hath the cure of them, is so grossly blind, and so unskillful in divine matters; hitherto thou hast been revered as a principal teacher in Israel, and yet knowest not those things, of which it is a shame that thy very scholars should be ignorant; and lest any should think that this was a blindness, and just reproof peculiar and proper only to Nicodemus, and not of all such as are in this dead literal knowledge, it is upon the same place well noted of the learned, saying, but this is a general reproof, wherewith Christ reproveth all such rabbi's and great teachers as lie by the literal knowledge in the same blindness with Nicodemus. And thus we see the first way how they that are in this literal knowledge, do only but sophisticate about the mysteries of Christ, seeing many things, but they keep them not, viz., they do not keep to them in word and judgement, they do not love them, and embrace them, but profess them one way, and deny them, and speak contrary to themselves divers other ways.

The second way how these do see many things, but they keep them not, consisteth herein, that what they profess that they know, they keep not in life, practice, and conversation; their life, conversation, and action nothing agreeing with that which they profess, and seem to know and see. As for example, such as are in the mere

literal knowledge of Free Justification, do find by reading, and thereupon do profess, that Free Justification is the strong Rock and Foundation of Christian Religion, the head Article of Salvation, the sole-saving Grace of Christ, the cause of Sanctification, and of all Godly Living, the advancer of the true Glory of Christ; but yet because by this mere literal knowledge of it, they feel not the truth and power thereof in themselves, whose feet do not labour to fasten upon this strong Rock of Christian Religion, whose house of Religion is simply built upon the sands of their repentance and holy walking, having this rocky foundation laid in their hearts no more in a manner than the Papists lay it, whose Religion is not headless for want of sound joy for this head point of Salvation? How many are truly sanctified, and serve God cheerfully, joyfully, and zealously, by the joyful knowledge of it? Yea, rather although such seem to hold strongly contrary to Papists; yet they are, in this chief point of Salvation, of the Papists minds, coming forth with the Papists objections against it, that people learn it too fast; and although it be the only sacred ordinance that God in his high wisdom hath appointed to be the only cause and means to make men to live truly a godly life; yet such stick not in their rotten wisdom of reason to belch out this blasphemy, that it opens the gate to all loose and wicked living, and are so far from continually pressing this point, by showing the horribleness of the least sin in the sight of God, and the excellency of this benefit, perfectly healing us from all sin in God's sight, and so planting it soundly in men's hearts to effect these happy ends, that almost they never speak of it, but find themselves grieved with them that do; or if their text chance to press them to it, they lightly touch it, and soon pass it over, being as it were glad when that text is past. Is this to keep to those foresaid most glorious titles of the excellency of Free Justification, which they so gloriously profess in words,

and is it not rather before God and men a denying them in deeds? And thus do they in all the rest; for these that are in this literal knowledge, first, either they live profane lives; or secondly, but outwardly civil honest lives, caring no more than for their profits, honors, and pleasures; or thirdly, at the best, which is worst of all, do but delude the simple blind devoted people, with a legal zeal of holy walking for fear of punishment, or hope of reward, and speeding well for the same; seeming, yea, and being as hot as a toast against outward vices, and earnestly calling for all active moral duties, which they call holy walking in all God's Commandments; as if herein did consist the main point of Salvation, do this and live; and yet abound themselves with all manner of inward hidden corruptions, as envy, calumniating, slavish fear, and glorious outward painting of their rotten old Adam. All which is notably testified by the Doctrine of our Church, taught by the Martyrs and first Restorers of the Gospel in this Land, saying thus, by outward shows of good works they appear to the world. How? The most religious and holy men of all others, making the outside of the cup and platter {that is, the outward appearance both of their persons and vocations} so clean, that they seem to the world. What? Most perfect men; wherein so perfect? Both in teaching and living, and yet because the inside is not clean which {as it is showed in the Sermons before} only the comfort and joy of Free Justification truly worketh and effecteth, Christ {who sees their hearts not justified with his own righteousness} knows that they are in the sight of God most unholy, most abominable, and farthest from God of all men; their judgement being preposterous, their doctrine sown leaven of mingling the Law and the Gospel together, and so marring both, and their life the hidden secret hypocrisy; that is, not suspecting themselves of hypocrisy, they delude their own selves with supposed sincere hearts, respecting {as they think} only God's

glory; being inwardly full of all manner of filth, as pride, envy, covetousness, ambition, vain-glory, hatred, disdain, unbelief, conceitedness of themselves, contempt of those whom they like not, calumniating them, and such like; and yet {as I said} so adorning and painting their old Adam that reigns in them, with such a fair outward new coat, not of Christ's righteousness able utterly to abolish their corruptions freely from before God; but of their own righteousness, that they seem not only unto others, but also to their own selves in all respects admirable and excellent men; and such were they, that because they excelled in great learning, and were zealous towards God, Rom.10:2, in following righteousness by holy walking in all God's Commandments, Rom.9:31, serving God instantly day and night, Acts 26:7, said hereupon unto Christ, in the high conceit of their literal knowledge, "are we blind also?" John 9:40. Unto whom Christ answering, said, "if ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth," verse 41, and thus much of the description of the literal knowledge, whereby men only sophisticating about the mysteries of Christ, would be doctors and teachers of the Word, but by not understanding what they say, nor whereof they affirm, I Tim.1:7, they neither in word, nor deed keep to that which they seem to hold, but speak flat contraries.

But on the other side, the spiritual knowledge, and right illumination, by the true spiritual learning, whereof the Prophet thus speaketh, saying, "and they shall be all taught of God," is likewise {that we may not be babes in the knowledge of it} as largely described by the Apostle, I Cor.2:9, to the very end of the Chapter, also saying thus, the things which neither eye hath seen, nor ear hath heard, neither have entered into the heart of man, are they which God hath prepared for them that love him. But {will some say} if they be such things as neither eye hath

seen, nor ear hath heard, nor have entered into the heart of man, what is any man the better for such things? True saith the Apostle, not into the heart of the natural man, verse 14, but yet "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God," for {saith he} "what man knows the things within a man, save the spirit of man which is in him? Even so the things of God knows no man, but the Spirit of God; now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God;" but the natural man, or the man endued only with a mere human understanding, perceiveth not, nor receiveth the things of the Spirit of God, "for they are foolishness unto him, neither can he know them, because they are spiritually discerned," and so forth to the end of the Chapter; out of which two descriptions both of the literal knowledge, before expressed, and of the spiritual knowledge, he hath so largely described by the Apostle, let us {because to discern this knowledge, the one from the other is a point of great moment, the one being but a condemning knowledge, making our damnation only the greater; and the other being a true saving knowledge;} let us {I say} for further perspicuity and clearness herein mark some main and principal differences whereby they may be discerned the one from the other, wherein for brevities sake I will only briefly touch these six following.

First, the spiritual knowledge apprehends the things which neither eye hath seen, nor ear hath heard, nor heart of natural man can conceive; that is, it conceives the mysteries of God above reason, yea, and contrary to natural reason, sense, and feeling; but the literal knowledge apprehends not the mysteries of God, but after a carnal manner, as they are new-fashioned, as it were, and made agreeable to reason, sense, and

feeling; and hence come so many objections from reason, sense, and feeling.

Secondly, the literal knowledge doth, Rom.2:18, but it doth not, I Cor.2:12; that is, the literal knowledge so knows the mysteries of God's Word, as a man knows a thing by reading of it, or as a man knows a thing that is told him of a strange Country; but he hath no experimental certainty of it in himself, whereby it is true in such that is written, Matt.13:14, by hearing ye shall hear, but not understand, and by seeing ye shall see and not perceive; but the spiritual knowledge doth; that is, so knows the mysteries of Christ, as he knows a thing that sees it with his very eyes, and hath experimental feeling of it in his own self; so that he that is in the literal knowledge only is like a man that lying in the morning in his bed, and hearing that the day is broke, and peradventure seeing a little at the holes and crevasses of his windows, may talk of the day light, and of the actions of the day light to be done in the same; but because his windows and doors are close shut, he still without doing anything, lies in darkness; when as he that is in the spiritual knowledge is like one that is abroad in the open clear morning, working and walking by the light of the same.

Thirdly, the literal knowledge being, but doth not, that is, the literal knowledge doth know, as it were, by heresy many things, by which they think themselves rich, and increased in goods, and have need of nothing, but it doth not see the deep things of God; whereby they are raised up to no joy and zeal for the deepness and greatness of the same; but the spiritual knowledge doth, I Cor.2:10, see the deep things of God, that is, as Beza well expounded it, the excellency of the benefits of the Gospel, working joy, and zeal of God's glory by discerning the greatness and excellency of the benefits wrought upon us; from whence flows the cold and formal working

of great learned clerks, making a show of doing something, and think in their own hearts that to proceed any further is needless, when they that are in the spiritual knowledge do think both that there is need, and also that they can never do enough.

Fourthly, the literal knowledge, judgeth of the mysteries of the Gospel, by the Spirit of the world; that is, after an human witted fashion, saying the same thing, that the spiritual enlightened child of God doth, as far as natural reason, and human wit can reach; but pulls down God's thoughts in the mysteries and benefits of the Gospel, and makes them like unto man's thoughts; for whereas the Spirit of God useth by certain human phrases and similitudes, to descend down to our weak capacity, {not to the intent that we should dwell in them, but that we should, as it were, by a ladder reached down to us, ascend up to the height and excellency of God's working and dealing upon us, correspondent to the glory of his great majesty;} they that are in this literal knowledge do stick fast in the human phrase, as it were, in the foot and first step of the Ladder, but ascend not to the greatness and excellency of the work of God, correspondent to the greatness and excellency of his Majesty; whereby they hold fast to those phrases that are correspondent to human reason, and to good human wit, but cannot abide to have those human phrases reduced and understood according to other phrases, expressing in the same case, the true nature and excellent working of God above reason, and passing those human similitudes; and so compare, and flatly measure, spiritual things with earthly things; because as a learned Dispenser of God's mysteries saith, whereby they can say in the mysteries and benefits of Christ say Sibboleth, but not Shibboleth, Judg.12:6; that is, they come very near the truth, and are as Christ said to the young man, not far from the kingdom of heaven; but they cannot frame to pronounce

the aspirate that hath God in it; that is, they cannot yield to the truth and mystery correspondent to the nature, and perfect working of God, for that is foolishness unto them. I Cor.2:14. But on the other side, they that are in the spiritual knowledge have received not the spirit of the world to judge worldly, carnally, and after an human witted fashion, of the mysteries and benefits of the Gospel; but have received the Spirit, which is of God, that they may see after a spiritual manner the things freely given of God; that is, correspondent to the high nature, perfect operation and glorious working of God; whereby although they gladly use the similitudes and human representations in the Scriptures, as an help to their weak capacities; yet they stick not in them, but ascend by them, as it were by steps, to the high working of God above all human representations, and earthly excellencies; not comparing or measuring spiritual things with earthly things, but measuring spiritual things, as the Apostle saith, with spiritual; yea, even with God himself, the spiritual worker and author of them; making them in our apprehension correspondent and agreeable to the Almighty nature, and glorious working of so wonderful a workman.

Fifthly, the literal knowledge although it be never so great, doth not change him that is in it, but leaves him in his former old nature, and corrupt conversation; as if he were profane, it leaves him still profane; if he were merely civil honest, it leaves him still merely civil honest; if he were blindly zealous with a legal zeal, it leaves him still blindly zealous with a legal zeal, of advancing works, works and doing, as we may see by the example of Paul, who before his conversion, followed the righteousness of the Law, Rom.9:31, and was zealous towards God, Acts 22:3, serving God instantly day and night, Acts 26:7; and yet was but in this literal knowledge; yea, as this literal knowledge finds a man in death and condemnation; so it

leaves him in death and condemnation; saving that it leaves him in greater condemnation, than if he never knew anything at all. But the spiritual knowledge wholly transforms him that is in it, and makes him to leave his old corrupt course of life, and to live a godly conversation; and not only makes him that was profane, or merely civil, to become zealous of God's glory, but also changes the legal zeal of advancing works into the Evangelical zeal of advancing Christ's benefits, and to do all good duties zealously in mere thankfulness for the same; because he that by this spiritual knowledge with open face beholds {as in a looking glass} the glory of the Lord, is changed into the same image from glory to glory, as by the Spirit of the Lord.

Sixthly and lastly, as the spiritual knowledge discerning the deep things of God, counts them and embraces them as precious and glorious, so the literal knowledge resting in the bare letter, cannot perceive nor receive the deep things of God, that is, the excellency of Christ's benefits, because it counts and rejects them as absurd and foolish; yea, very foolishness itself, I Cor.2:14, and because great learning counts it her wisdom to confute that which she takes for foolishness; hereupon ariseth infallibly against the preaching of the excellency of Christ's benefits strong sophisticating, and bold contention; because the literal learning being mounted up upon the horse of pride, {for this knowledge puffeth up, I Cor.8:1,} and being pricked forward with two spurs, the one of envy at her brothers gift of preaching the glory of Christ, and the other of vain glory lest this literal learning loose some of her praise, she rusheth out like a war-horse into the battle of contention; and yet lays all the blame hereof upon the preaching of the excellency of Christ's benefits; yea so strongly doth this literal knowledge judge the excellency of Christ's benefits to be mere foolishness, and thereupon so

impudent in contention against the same, that Luther upon these words saith, then is the slander of the Cross abolished, Gal.5:11, proves with many arguments, that Paul taketh it for a most certain sign, that the Gospel of Christ, and the righteousness of faith are not rightly preached, and is not the Gospel, if it be preached without contention against it; for {saith he} when the cross is abolished, and the rage of the false Apostles wrangling, sophisticating and persecuting ceaseth on the one side; and offences and scandals on the other-side, and all things are in peace, this is a sure token that the Devil is keeping the entirety of the house, and the pure doctrine of God's Word is taken away. Because {saith he} it cannot be, but as long as the Gospel flourishes, the cross and offence thereof must needs follow it; or else truly the Devil is not rightly levelled at, and hit, but slightly glanced at; but if he be rightly hit indeed, he resteth not, but begins horribly to rage, and to raise up by these literal vain-glorious men all the troubles he can. And again, notably writes Luther upon these words, {but as then he that was born after the flesh, persecuted him that was born after the spirit, even so is it now,} whose whole exposition is worthy to be often read by the children of faith; the sum and effect whereof is thus, "this persecution always remaineth in the Church, especially when the word of God is powerfully brought to light, and the doctrine of the Gospel flourishes, {to wit,} that the children of the flesh mock the children of the promise, and persecute them, and therefore Paul in this place arms the godly afore-hand, that they should not be offended with these persecutions, sects and offences; as if he should say; if we be the children of the promise, and born after the Spirit, holding that righteousness comes without works merely by the promise, we must surely look to be persecuted of our brother, which is born after the flesh, that is, after the Law and works, and yet shines in the

righteousness, and glorious works of the Law; that is to say, not only our open enemies, which are manifestly wicked, shall persecute us; but also such as at the first were our dear friends, with whom we were in religion familiarly conversant in one house, which received from us the true doctrine of the Gospel, shall become our deadly enemies, and persecute us extremely; for they are brethren after the flesh, and will persecute their brethren, which are born after the Spirit, and so raise hurries and molestations. Indeed, they lay the blame and fault in our doctrine, when they themselves are the authors of these troubles and persecutions; but because they are persuaded by this literal knowledge, that they persecute that which is absurd and but mere foolishness, they cannot believe this, that they are the authors of these troubles; and much less can they believe, that it is they which murmur, rise up, and take counsel against the Lord, and his anointed; nay rather they think that they maintain the Lord's cause, that they defend his glory, and do him acceptable service in persecuting us." The reason whereof is this, {expressed by Luther in other places upon the Galatians, speaking against vain-glory, and therefore as worthy the often reading as the former, the sum also whereof is thus;} that "such is the nature of these literal and vain-glorious Ministers of Satan, that they can make a goodly show, that they are very charitable, humble, lovers of concord, and are endued with all other fruits of a 'godly' profession; also they protest, that they seek nothing else but the glory of God, and the Salvation of men's souls; and yet, being full of vain-glory, and doing all things to seem learned and godly, and so to get praise and estimation among men, they do nothing else, but with their cavils, sophisticating and calumniations under a color of clearing the truth, paint over, and hide their own ignorance, muddy the clear truth, disquiet the minds of the simple, and trouble men's consciences, and so are

the true and proper authors of dissention and sects. And this Paul complained of, not only respecting the present times, but also foresaw in spirit that there should be an infinite number of such in the Church; even to the worlds end; for when God sendeth faithful laborers into his harvest, by and by Satan raiseth up his ministers also, who will in no case be counted inferior to those that are rightly called; here straightaways riseth dissention; the wicked will not yield one hairs-breath to the godly; for they take themselves, that they far pass them, in wit, in learning, in godliness, in spirit, and in all other virtues. And on the other side the godly, although in matters of charity, they are as flexible as a reed, enduring all things, and suffering all things; yet in matters of faith, knowing that a little leaven doth leaven the whole lump, they dare not; and much less ought they to yield to the wicked, lest the doctrine of faith do come in danger." For alas the faithful Minister knows that the Gospel is not delivered unto us, that we should thereby seek our own praise and glory, or that the people should honour or magnify us, which are the Ministers thereof; but to the end that the benefits and glory of Christ might be published and known; and that the Father might be glorified in the bounty and riches offered unto us in Christ his Son; who thereby enricheth us with his heavenly and eternal good things; as for the other, they regard not this; but to get praise and liking, and estimation with the people, do rather sophisticate and wrangle against the benefits of Christ, thus provoking one another, and envying one another; which is a sure token that neither such teachers, nor such hearers do live and walk after the Spirit, but after the flesh and works thereof; and so consequently with the Galatians to hold the truth, they with the Galatians do loose the true Doctrine, Faith, Christ, and all the gifts of the Holy Ghost; and by kicking against the benefits of Christ, become worse than the heathens, and

prove mere ministers of Satan; some of them never failing from time to time to accuse the true minister of Christ, not only of error, but also of heresy and blasphemy. Whereupon comes most truly to pass, what Luther saith in the former alleged place, that he that will preach Christ truly, and confess him to be our righteousness, must be content to hear that he is a pernicious fellow, and that he troubles all things, because it cannot be, but that Ismael must persecute Isaac; and yet Ismael was outwardly, and in his own opinion, a lover of religion; he sacrificed and exercised himself in well-doing; therefore he mocked his brother Isaac and so persecuted him; but Isaac again persecuteth not Ismael; whereupon the same faithful Dispenser of God's mysteries concludeth with a weighty saying, that who so will not suffer the persecution of Ismael, let him not profess himself to be a Christian. But if those that lie in this literal knowledge, be such mere mocking and persecuting Ismaelites, until God opens their eyes, and converts them; let any man judge whether that be any just cause, by their sophisticating and wrangling, to stop our faith and to make us to doubt and waver in the excellency of Christ's benefits; though they excel in all literal learning, and in the legal zeal, shining {as I said before} in the righteousness and glorious works of the Law and holy walking never so much.

The fifth Remedy to overcome doubting, and to grow strong in Faith, is to set often before our eyes the dignity, glorious nature, and exceeding excellency of believing; namely, that the belief that the blood of Christ doth make us clean from all spot of sin in the sight of God freely, is such a good work in the sight of God, as passeth all other good works whatsoever; nay rather if all the good works and holy walking that were ever done, or shall be done in the world were heaped together, and compared with this one work of believing, yet all they

joined together, are not comparable to belief; which is not only testified by Christ himself in his answer to the Jews, when they asked him {dreaming of works} what shall we do, that we may work the works of God? He answered, and said this is the work of God, that is, the work of all works, that ye believe on him whom he hath sent, namely to justify, and make you freely righteous in the sight of God; but also many reasons grounded upon the very heart and essence of the Gospel, confirm the same, as especially may appear by these three main privileges of faith.

First, for the exceeding honour and glory that we give to God the Father, and that also four manner of ways, as first this belief and laying hold only of Christ and his righteousness as only able, and full sufficient, to make us from all spot of sin perfectly righteous in God's sight freely, makes us as Chrysostom saith, to conceive a right and high estimation of God for his perfect justice of hating all sin, and loving perfect righteousness, in that he could bestow no benefit upon us, as a benefit, except he had first given us so wonderfully his own Son to justify, and make us perfectly righteous in his own sight; and so we give him the praise, honour and glory of his justice. Secondly, if we believe, and take fast hold of this benefit, that God, by washing us in his Son's blood, hath made us clean from all spot or wrinkle of sin in the sight of God freely, thus perfectly blessing us, we give him the glory of his truth, having so gloriously and manifoldly promised the same, and by believing, do set to our seal that God is true. John 3:33. Thirdly, if so far beyond our carnal sense and feeling, and outward appearance, and all outward likelihood we believe that God, by clothing us with his own Son's righteousness, hath made us clean from all spot of sin in his own sight freely, truly performing upon us, so unlikely to present sense and feeling, yea and impossible things, we give him the glory of his omnipotent power.

Rom.4:19,20. Fourthly, by believing that God by clothing us with the wedding-garment of his Son's perfect righteousness hath made us perfectly holy and righteous from all spot and wrinkle of sin in his own sight freely, and that he hath made us hereby {as I said before} truly blessed persons, Gal.3:8,9, we give him the praise, honour and glory of his rich Grace, great Mercy, and glorious Bounty. Eph.2:7. And therefore it is most true which that magnanimous dispenser of God's mysteries {Luther} testifieth of faith, saying thus, "Paul {by these words, Abraham believed} of faith maketh the chiefest worship, the chiefest duty, the chiefest obedience, and the chiefest sacrifice; let him that is a rhetorician amplify this place, and he shall see that faith is an almighty thing, and that {as it may appear by the whole eleventh chapter to the Hebrews} the power thereof is infinite and inestimable; for it gives glory unto God, which is the highest service that can be given unto him. Now to give glory unto God, is to believe in him, to count him {in that which he speaketh} true, wise, righteous, merciful, almighty; and this reason doth not, but saith, this is that which makes us a heavenly people, and {as a man would say} it is the creator of a certain divinity, not in the substance of God, but in us; for without faith God loses in us his glory, wisdom, righteousness, and mercy. To conclude, no majesty and divinity remaineth unto God where faith is not, but the chiefest thing that God requireth of man, is that he give unto him his Glory, and his Divinity."

The second main privilege of faith is, that if we believe that Christ, by washing us in his own blood, hath made us whiter than snow, from all spot or wrinkle of sin in the sight of God freely; that then we give to Christ, his Son, his due glory; especially in these four points. First, we yield him the virtue of his name, for he is called Jesus, because he doth thus perfectly save his people from their

sins. "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." Matt.1:21. Secondly, we yield him hereby the glory of his Godhead, that he is able to make us, above our reason, sense, and feeling, from all spot or wrinkle of sin, in the sight of God whiter than snow; as also we give him hereby the glory of his Kingly power, that he is a true Melchisedec, that is, King of righteousness, by making his true subjects, in the sight of God from all spot or wrinkle of sin, or any such thing, perfectly righteous freely. Thirdly, we give to Christ the glory and truth of his prophet-ship, who did long before, and especially by the mouth of David, prophesy, that if he did take in hand to purge us, we should be clean, and when he did take in hand to wash us, we should be whiter than snow, Psal.51:7, which if we believe to be by his blood now done, and wrought upon us, we fully accredit him, by believing, a true Prophet, and give him his glory of fulfilling the truth of his prophesying. Fourthly, by believing, we yield and give unto him the virtue and glory of his Priesthood, who was wounded for our iniquities, and broken and bruised for our transgressions; but to no other end, than that the chastisement of our peace might be upon him, and that by his stripes we might be healed, Isa.53:5, which if we believe, that by his blood we are, from all our sins, made in his sight whiter than snow, and so perfectly healed in God's sight, we give him the true glory of his Priesthood, because if the priest offering but the blood of Bulls and Goats, made the believers clean from all their sins before the Lord, Lev.16:30, "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God," Heb.9:14, of which the more we assure ourselves, the more do we yield him the virtue and glory of his Priesthood; whereby is brought to pass, that God not so

much as remembering our sins any more, there is no more sacrifice for sin, Heb.10:17,18, because with one offering he hath made perfect continually and forever all them that are sanctified. Heb.10:14. Oh Jesus Christ, who will not believe in thee magnificently?

The third privilege of faith, yielding to God so great honour and glory, is, because that we believing the plain and naked word of God, speaking simply and plainly to the weakest capacities, without wresting and wringing it a double sense, from the proper and grammatical sense of the words, to sort and accord as they shall be most agreeable to human wit, and natural reason, do greatly glorify the word of God, speaking in the mysteries of Christ in his proper sense, and plain and literal, and grammatical signification, captivating our sense and understanding to the Scripture, speaking so far above reason, sense, and feeling; and do also greatly glorify the Spirit of God, speaking in the Scriptures; because we have an ear to hear what the Spirit saith unto us, Rev.2:11, and not what men's glosses do make agreeable to human wit, not expressly taught in the word; the reason whereof is, because, as Luther truly saith, "greater is the authority of the plain and simple grammatical speaking of God's word, than the capacity of our shallow wits," which plain speaking, although philosophy and human reason cannot conceive, yet faith is able to comprehend; and therefore he gives this worthy and stable rule against the wresting of the words of the Scripture from their proper sense to the maintaining of error, sounding more fit to human reason; namely, to the words of the Divine Scripture must no wresting source be offered, neither by man nor angel; but as much as can be possible, they must be kept in their most simple and plain signification; and except the manifest circumstance do constrain, they are not to be taken out of the signification that is grammatical and proper, lest there be given an

occasion to adversaries to cloud the whole Scripture; in which consideration for neglecting the grammatical speaking, Origen was of ancients justly rejected; because thereby the words of the Scripture may be extenuated and set light of, and may with great injury be made void of their own significations; and as if the Holy Ghost were such an one as could not utter his matters with apt and fit words, except men did help thereunto with their devices. For {saith he in another place} if it shall be admitted, that the authority of the Scripture doth rest upon doubtful and uncertain words, what may not a master of any opinion be able to prove or dis-prove, to hold or defend; because when the authority of a Scripture doth press him, he may by this means elude, and so interpret it, as that it shall not oppress him? And therefore {saith he} must the simplicity and sincerity of the Scripture be diligently kept; neither let any man presume to utter it better and more sincerely with his own mouth, than God hath spoken it with his mouth; for none speaks better than he that best understandeth it; but who understandeth the things of God better than God himself? Yea how small is it that man understands of the things of God? But rather let wretched man give glory to God, and either confess that he understands not the words of God, or cease to profane them with new, or his own proper words; that the lovely wisdom of God may remain unto us pure, and in his proper and native kind; ever letting this to be our wisdom, to captivate our sense and understanding to the words of God, but not captivating the words of God to our reason and human understanding. And so believing above our reason, and relying contrary to sense and feeling, upon the bare and naked plain word of God, we greatly glorify the word of God; whereupon Paul said, "finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." II Thes.3:1. And again,

when the Gentiles heard the word of God expressed, Isa.49:6, and cited by Paul, they were glad, and by believing the same, it is said, that they glorified the word of God, Acts 13:48, whereupon Calvin truly notes thus, then truly do we yield to the word of God its due honour and glory, when obediently we submit ourselves unto it by faith.

The sixth and last weapon to resist and overcome doubting, and to work faith in us, is to set before our eyes the great inconveniences and evils that come of doubting, being yielded unto, and much more by wranglings maintained, which inconveniences and evils are briefly these eight.

First, by doubting whether we be made in the sight of God clean from all our sins, we make God a liar, as John testifieth, saying, he that believest not God, hath made him a liar; because God testifying in his word, that the blood of Jesus Christ his Son doth make us in his sight so clean from all sin, that we are whiter than snow, we believe not this record that God giveth of his Son. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." I Jn.5:10.

Secondly, by the same reason, we make God to ourselves perjured and forsworn, two ways; first, because he hath sworn, saying, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength, even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory," Isa 45:23-25, the whole house of Israel shall be justified; that is, made perfectly holy and righteous from all spot of sin in the sight of God freely, and glory in

the Lord. And secondly, Baptism is God's sacramental oath, by which God hath foreshadowed unto us in particular, that he hath washed every one of us in particular, and made us whiter than snow, from our sins in his blood, Rev.1:5, and we have sworn to take this benefit of Christ's death freely by believing it, and to become zealously thankful for the same; whereof if we now willingly doubt, we make God forsworn, and our selves covenant-breakers with God, and so flatly forsake our Baptism.

Thirdly, by the same reason, we make God a deluder, mocker, and a deceiver of us; if God outwardly signify this perfect washing away, and making of us clean from all spot of sin in his own sight freely, by his own devised sign of washing by water of Baptism, and thereby to seal unto us the operation of his Son's blood effecting the same; yet we doubt that he doth not perform the truth of all this upon us.

Fourthly, by the same reason, we rob him, in ourselves, of the praise and glory of his almighty power, if we doubt that we are not made perfectly holy and righteous from all spot of sin in his sight, for any unlikelihood thereof, by reason of the sin that we see and feel dwelling in us; as though he were not able to make good upon us his promise, oath and seals above our reason, sense, and feeling.

Fifthly, by the same reason, we rob him in ourselves of the praise and glory of his perfect justice, that shines forth more in undertaking with his Son's righteousness to make us perfectly holy and righteous from all spot of sin in his own sight freely, than if we had performed the Law of God ourselves, in the most absolute perfection.

Sixthly, we rob him in ourselves of the praise and glory of his free grace, great mercy, and rich bounty, if we doubt for any unworthiness in us, that he hath not,

with the wedding-garment of his Son's righteousness, made us perfectly holy and righteous from all spot of sin in the sight of God freely.

Seventhly, we spoil Christ in ourselves of the glory of his name Jesus, in doubting that he not making us perfectly holy and righteous from all spot of sin in the sight of God freely, hath not saved us from our sins; of the glory of his Godhead, as not able to effect the same; and his Kingly and Prophetical, and Priestly offices, of their virtue and power, as not having done the same; and so abolish by our doubting the testimony of Christ to ourselves, and do frustrate and make void his Gospel and joyful news, which he hath brought from heaven.

Eighthly, by our unbelief and doubting we most unthankfully reject from ourselves, and put away the grace, mercy and rich bounty of God so freely offered unto us, and with the Scribes and Pharisees, despise the counsel of God against ourselves, Lk.7:30, and thus by this unbelief and doubting do diminish the freely bestowed graces of God, and cast ourselves down headlong into everlasting damnation. Because it is most true what the Prophet Isaiah saith, "if ye will not believe, surely ye shall not be established," Isa.7:9, which the Apostle James most strongly confirms, saying, "in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double {or doubtful} minded man is unstable in all his ways." James 1:6-8. Fearful examples ever to be set before our eyes, to make us strive against doubting, much more to take heed of wrangling against the excellency of God's mysteries are.

First, Peter, who whilst he rested upon the word "come" went safely upon the waters; but when he looked at the outward swelling of the winds and waves, and

began upon the likelihood of them to prevail to doubt, presently he began to sink. Matt.14:30.

Secondly, Zacharias, for when he began to consider outward appearances, and likelihoods of impossibilities of that which the Angel had spoken by reason of his own old age, and his wife's impossibility to natural reason to conceive, and thereupon doubted of that which was from heaven spoken, was presently stricken dumb. Luke 1:20.

Thirdly, the Prince, that looking upon outward and present unlikely-hoods, and thereupon with the other old unbelieving Jews, did limit the power of God, Psal.78:41, and so did run into doubting and unbelief, was trodden under foot of the people, and died. II Kings 7:17-20. The reason whereof is concluded by God, that the just by faith shall live; but if any withdraw himself {namely by doubting and unbelief} my soul {saith God} shall have no pleasure in him, Heb.10:38, but we are not they which {by doubting and unbelief} do withdraw ourselves unto perdition, and follow not the righteousness of works, and preposterous holy walking, according to the Law of righteousness, as the Jews did, Rom.9:31, but follow faith unto the conservation of our souls; and therefore brief, but wise and faithful Luther, to him that hath an ear to hear, is that saying of his, namely, that "the first and principal care of every Christian man ought to be in this especially, that setting aside all confidence in God's sight of holy walking, he strengthen his faith more and more, and by daily increasing grow in knowledge." Whereof? Not of works, but of Christ Jesus, and of him crucified for him; being so delivered to death, to abolish from before God his sins, and risen again to make him freely righteous; which is the admonition of Peter, "but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever," II Pet.3:18, forasmuch as none other graces do make a true Christian.

The same advice giveth Christ himself, the Lord of wisdom, who in the sixth of John, when the Jews asked a question, what they should do to do the works of God {excluding the multitude of works and their preposterous holy walking, according to the Law of righteousness, wherewith he perceived them to swell, and to be puffed up in themselves, seeming humble, yet full of pride,} prescribes unto them one only rule, saying, "this is the work of God, that ye believe on him {to make you freely righteous, Rom.10:3,4} whom he hath sent," Jn.6:28-29, for him hath God the Father sealed thereunto; whereof ariseth such a necessity of believing, and resting only upon this before God, that Christ maketh this the short and long of all, that he that believeth, {viz., that the blood of Christ the Son of God, doth make him clean from all spot of sin in the sight of God freely, I Jn.1:7,} and is baptized, {viz., hath this washing of him clean from all sin, with my blood sealed unto him, putting him out of all doubt by the Spirit's testimony of Christ, imprinting his mind and establishing his thoughts,} shall be saved; but he that believest not this, shall be damned. Mark 16:16. This is Christ's short and long; but why is he damned, that believeth not this? The reason hereof is the horribleness of unbelief, notably expressed by the learned Calvin, saying thus, "no injury more grievous can be offered unto God the Father and unto Christ his Son, than when the joyful news of his Gospel is not believed, {for the truth of God is not acknowledged;} but God cannot be spoiled of his truth, but his whole Glory and Majesty are abolished; therefore look how much the faith of the godly maketh to the glory of God; so much on the contrary, doth the unbelief of the wicked, not believing in Christ, make to the grievous reproach of God; not that their wickedness doth hurt the truth of God, but that in respect of them, or as much as lies in them they accuse, and condemn God of falsehood and lying."

But peradventure some man will say, what is this unbelief, that is thus horrible before God; not only in the effects of it hitherto described; but even in the essence, and being of it in itself?

I answer, that this is plainly expressed by the learned Beza, saying thus, "unbelief in this place signifies absence of assent or agreement to the word spoken, and uttered by God, such as is of them, to whom the words of the Gospel {except they be brewed to agree with human reason} are either toyish, as a merriment, or else an offence to them, as absurd, foolish and hurtful," so that the power of God promising so great, so difficult and so unlikely a thing is utterly rejected, as if he did promise that which is impossible to himself; or else they do despise, nullify and set light of his will revealed in the same, as speaking one thing, and willing another; thus running into all those eight inconveniences and evils spoken of before, because most true, and weighty, and therefore worthy often to be thought upon, is that testimony of Luther, saying thus, "as there is no honour like unto the opinion conceived of truth, and righteousness, wherewith we do reverence, willingly obey, and most highly esteem of him whom we do believe; for what are we able to ascribe to any person more than truth, righteousness, and goodness of all parts, perfect and absolute? And contrariwise, it is a detestable reproach to conceive a secret opinion of a man, to be false, faithless and wicked," and so stands the case between God and the soul of man by belief; for as long as it believest steadfastly in God that promiseth, it doth account him in that which he speaketh {even above reason, sense, and feeling} to be true and righteous, which assertion cannot be more suitable to God's testimony regarding himself. This is the highest honour of God, but on the other side, what rebellion; what impiety; what greater reproach can there be unto God, than not to

believe him what he promiseth? For what is this else, than either to make God a liar, or to be doubtful that he is true? This is as much as to ascribe truth to himself, and to his own reason, and to condemn God of lying and falsehood; whereby doth not such a one deny God, and set up his own reason as an image to himself in his own heart? What avail works and holy walking in the chaste and meek works of the Law, being done in this impiety and unbelief, though they seem never so Angelical and Apostolical? And yet notwithstanding, when they of Cain's brood hear of God's grace in Christ to be entreated of after this sort, that it alone doth justify us, by making us perfectly holy and righteous from all spot of sin in the sight of God freely; they cannot sufficiently marvel at our madness, as it seems unto them, God turn this away from me {say they} that I should affirm myself perfectly, holy and godly; far be this arrogance and rashness from me; I am many ways a miserable sinner; I should be mad if I should arrogate holiness and righteousness unto myself; and thus they mock at faith, and count such doctrine as this for execrable error, and go about with might and main to extinguish the Gospel. These are they that deny the Faith of Christ, and persecute it in the whole world, of whom Paul speaketh, saying, in the later times, many shall depart from the faith, I Tim.4:1; but he that believeth will simply confess, that he is holy, godly, righteous, a son of God, and certainly saved; and that also by the only mercy of God, in the wedding-garment of Christ's righteousness making him thus righteous in the sight of God; whereof if he should anything doubt, he should procure exceeding ignominies and reproach to baptism, which he hath received, and to the Lord's supper; and also reprove the Word and Grace of God of falsehood. For that this confession of faith, is thus necessary, is expressly testified, by Paul saying, "for with the heart man believeth unto righteousness; and with the mouth confession is

made unto salvation," Rom.10:10, which is the sacrifice of thanksgiving, sealing up as it were unto himself his assured Salvation. And in comparison of this sacrifice of faith and confession {saith Luther} all the religions of all nations, and all the works and holy walkings of all monks, and merit-mongers {whereof there are more than many are aware of} are nothing at all; for by this sacrifice, first {as I said before} they kill reason, a great and mighty enemy of God; for reason despiseth God, and reproveth him in that which he speaketh, Lk.1:18, II Kings 7:2, denieth his wisdom, justice, power, truth, mercy, majesty and divinity. Moreover, by the same sacrifice, they yield glory unto God, that is, they confess him to be, in that which he speaketh, above their reason, sense and feeling, just, good, faithful, and true, Heb.11:11, thus confessing by believing such impossibilities, as reason would pretend, that God can do all things; and that all his words and works are holy, true, lively, and effectual, &c., which is the highest and most acceptable obedience unto God.

To be able, therefore to give this glory unto God by faith, is the wisdom of wisdoms, the righteousness of righteousnesses, the religion of religions, and the sacrifice of sacrifices; wherefore there can be no greater, nor more holy religion in the world, nor more acceptable service unto God, than faith is. All which is evidently manifest by that saying of John the Baptist, John 3:33, that although Christ coming amongst us to testify the rich treasures of his Gospel, no man almost receiveth his testimony; yet he that hath received his testimony, hath set to his seal, that God is true. Upon which place Calvin worthily saith thus, "truly except we be more than stony, this so excellent praise of faith as ought to kindle in our hearts an ardent desire of the same; for what a great honour is this, which God vouchsafes us wretched worms, that we which are nothing but lies and vanity, should be counted worthy to approve and make good, as it were, the sacred

truth of God by our subscription; because he that hath received the testimony of Christ, hath set to his seal, that God is true." Seeing therefore that doubting of such rich benefits of Christ, pronounced in the Word of God to be wrought upon us, is so dangerous and hurtful; and constant faith and confession, that we are made with Christ's righteousness perfectly holy and righteous, from all spot and wrinkle of sin, in the sight of God freely, is so precious, so excellent, and so glorious; let us {with strong assurance, that the blood of Christ hath made us in the sight of God clean from all sin, against our reason, sight, sense, and feeling; against the world, the flesh and the devil, and against all objections and enemies of our faith whatsoever} make with Paul, this Christian and joyful triumph, as here followeth.

The Christian triumph against all sin perfectly abolished by the blood of Christ out of the sight of God; uttered by the true grace of God, magnificently glorifying God.

Who dare lay anything to the charge of God's chosen, Rom.8:33; that is, who dare accuse them, that they have one spot or wrinkle of sin, or any such thing, in the sight of God? Why may none dare so to accuse them? Because it is God that justifieth them, that is, makes them perfectly holy and righteous from all spot of sin in the sight of God freely; whereupon a faithful dispenser of God's mysteries challenging the whole world, reasoneth against all men invincibly thus, "God making righteous and clearing, who dares be so bold, as to accuse them before God of anything?" First, because they are made just, that is, perfectly holy and righteous, from all spot of sin, in the sight of God freely; who dares be so impudent, to charge a just and righteous man of a crime before a righteous discerning Judge, and looks not to have the blame to light upon his own head? Secondly, because it is God that justifies them, and makes them blameless

before himself; who dares be so bold as to confront God, and charge them with any matter of blame and fault in his sight? Seeing the heavenly voice hath also given warning from heaven saying, the things that God hath made clean, let no man count unclean, Act. 10:15, but guilt-making sin, only causing condemnation, being thus perfectly taken away and utterly abolished, who shall condemn them? Why not? Why? Because it is Christ, who is dead for them, that is, Christ hath undergone by death all condemnation both temporal and eternal, that they should have born; and by washing them in his blood, hath made them in the sight of God from all their sins whiter than snow. Nay rather Christ is risen again, namely, to justify them, that is, to make them perfectly holy and righteous in the sight of God freely; who is also at the right hand of God, and maketh intercession for them, that is, there stablishing an everlasting reconciliation unto them, for if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling them that were unclean, made them clean concerning the flesh, and made them clean from all their sins before the Lord, Heb.9:13, Lev.16:30, "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, {by making us clean, and from all sin whiter than snow,} purge your conscience from dead works to serve the living God." Heb.9:14. Whereupon, Chrysostom on Rom.3:25, triumphed well, saying, "if the slaying of beasts did wash away sins, much more this blood; if the type and figure had such force, much more shall the truth itself perform the same," thus is the prophecy of Daniel now powerfully and completely fulfilled, that transgressions are finished, perfect reconciliation for iniquity is made, and sins are made an end of, and everlasting righteousness is brought in. Dan.9:24. Whereupon the faithful dispensers of God's mysteries do excommunicate justly, saying, cursed therefore is the man, who shall say that Christ hath not

utterly abolished all the sins of the faithful. Whereby the children of God, have no more conscience for sin, Heb.10:2, seeing God himself testifieth, saying, their sins and iniquities will I remember no more. Heb.10:17. Now, where there is such a perfect remission of these, there needs no more offering, or suffering for sin, verse 18, because with one offering hath Christ made perfect continually and forever all them that are sanctified, or made holy. Heb.10:14. And thus much of the first part of Free Justification, serving for the perfect and infinite abolishing of all our sins, from before God, by the blood and righteousness of Christ, seen and apprehended, and enjoyed only by faith. Now it remains that we proceed to the second part of Free Justification, as followeth.

## CHAPTER 10

*Of the second part of Free Justification, making the true Believer completely, sufficiently, and perfectly holy and righteous in the sight of God freely.*

Concerning which second part of Free Justification, how necessarily, inseparable it is from the former part; although the learned writers give many reasons thereof, unto whom, for larger consideration, I refer the reader; as namely, to Doctor Willet in his Hexapla upon Daniel, {1610,} upon Dan.9:24, and to Amandus Polanus, his Partitiones, {1590,} in the common place of Justification, and to Master Downam in the first part of his Christian Warfare, in the Treatise of Justification, {1633,} and to such others; yet for brevities sake, I will specify only four principal and main reasons, why this second part of Free Justification, is of necessity inseparable from the former part.

First, for the property of contraries; because as it is the nature of all contraries mutually to expel one another, so that two flat contraries cannot possibly dwell together at one time in the same subject, especially in privative contraries; so it is principally true concerning sin, and of making the child of God, perfectly righteous in the sight of God. As to instance in privative contraries. If the sun break into a dark house, and abolish all the darkness in that house; the house is made of necessity all light, and if the house be made all light, there is no place for any darkness, but all the darkness is abolished; so likewise is it in the case of our Justification, for if God by the power of his imputation, so cloth us with his Son's righteousness, that it makes us in his sight perfectly holy and righteous, then all our sins must needs be abolished out of his sight; if it put away all our iniquity like a mist,

as the Prophet Isaiah saith, 44:22, abolish all our sins like darkness out of God's sight; then it leaves us of necessity, only and perfectly righteous in the sight of God. Which Paul plainly testifies, opposing these two contraries one against another, and showing how perfectly they expel one another, and cannot both stand together in the same subject, saying thus, ye were once darkness; there is one contrary, expelled; that is, the sinful state of nature abolished, and quite done away from before God, signified by the word once, or in times past; but now are ye light in the Lord; there is the other contrary remaining and reigning in them, that is, Free Justification making them by an emphatical figurative speech, put in the abstract for the concrete even light itself; that is, perfectly holy and righteous in the sight of God; not by their doings and holy walking, but, in the Lord. Thirdly, walk {saith he} as the children of light; there is sanctification inseparably following, and showing, that we that before our Justification were darkness, that is, mere lumps of sin and nothing else but sin in the sight of God, are now by Justification, changed and removed out of that condition, and are made the clean contrary, even light in the Lord, that is, nothing else but righteousness in the sight of God. Thus, {saith Luther,} "they that are called by Christ, are translated out of sin into righteousness, out of sorrow into joy and glad tidings of the Gospel, out of God's wrath into his favour, out of death into life; because {saith he again} in the place of sin, succeeded righteousness; in the place of wrath, reconciliation; in the place of death, life; and in the place of damnation, Salvation." Thus do contraries not dwell together in one and the same subject; but sin being abolished by Christ's righteousness, this wedding garment makes us and leaves us only and perfectly righteous in the sight of God; which the Doctrine of our Church, taught by the first restorers of the Gospel in this Land, doth plainly thus express, saying, that by virtue of

Christ's blood shed upon the Cross, we are not only clean purged from our sins, but also made righteous again in God's sight.

The second reason, why it is necessary that not only our sins be abolished out of God's sight; but also that we be made perfectly holy and righteous in the sight of God, is for the full satisfaction of his justice; because, as God made us at the first, not only clean from all sin, as he made his other creatures, as the sheep, the horse, the lamb, the birds and such like, all which he saw in their kinds to be exceeding good; but also above all his other creatures he made us in Adam, perfectly holy and righteous in his own image; and saith by his Law revealing his constant will and nature herein, cursed is every one that continueth not in that righteousness, in all things; so his Justice is not fully satisfied until he behold us, not only clean from all sin, but also perfectly holy and righteous in his sight; and therefore the Apostle testifieth that as by the disobedience of one man many were made sinners; so by the obedience of one man, must many be made righteous. Rom.5:19.

Thirdly, it is necessary for the glory of Christ; who, that he by himself may perfectly heal us of the evil and loss, brought upon us by Adam, it is requisite that he do not only free us from all sin, but also that he make us perfectly holy and righteous in his Father's sight; whereupon ariseth Paul's comparison in the fifth to the Romans, between Adam and Christ; that as Adam brought upon all his sin, and thereby death; so doth Christ to heal perfectly this sore, bring upon all his, righteousness, and thereby life; whereby the Apostle testifies, that the Gentiles, that followed not righteousness, have attained unto righteousness. Rom.9:30.

Fourthly, it is necessary that not only our sin be abolished, but also that we be made perfectly holy and

righteous in the sight of God, for our urgent necessity; because as by suffering our punishment, and making us by his blood clean from all sin, he hath thereby taken away the punishment, and all the evils, both temporal and eternal, that were due to our sins. So, that we may be made worthy and meet for eternal life, and capable of all the blessings of the Gospel both temporal and eternal, it is necessary that he make us perfectly holy and righteous in his Father's sight; the necessity whereof is plainly expressed by the Apostle, Rom.5:21, where he saith, that Grace doth reign by righteousness unto eternal life, through Jesus Christ our Lord; as if he should say, Grace indeed, now reigns to procure all blessings and benefits, both temporal and eternal upon us. But how? By righteousness. But where shall we have it? Freely by Jesus Christ our Lord; that is, that the Grace of God may be of force to procure unto us all blessings, Christ must of necessity, first make us with his righteousness, perfectly holy and righteous in the sight of God freely; all which necessities, the Doctrine of our Church, delivered by the first Restorers of the Gospel in this Land, doth seem to shut up in this one short sentence, that it had not been enough to be delivered by his death from sin, except by his resurrection, we had been endued with a perfect and everlasting righteousness. Now then let us proceed to describe what this second part of Free Justification is; which is as followeth.

The second part of Free Justification, is a wonderful mystical work and benefit of the Gospel, by which we being, by the power of God's imputation, clothed with the wedding-garment of Christ's perfect righteousness, are so endued; or rather {though not inherently and actively, yet evangelically and passively} so mystically formed with Christ's own perfect righteousness; that we have, not only all our sins, together with the imperfections of our sanctification, ever

{whilst we are in this life} dwelling in us, incomprehensibly swallowed up, and utterly abolished, {as is before showed in the first part;} but also that we are, without the help of any good works to make us righteous, made perfectly holy and righteous in the sight of God freely; shining now in this life with Christ's good works, more glorious in perfect holiness and righteousness inwardly in the sight of God, than the sun shines gloriously in our eyes, when he shineth in his brightest hue; by which only we are made worthy of, and do take possession of all the rest of the benefits and unsearchable treasures of the Gospel, as these Scriptures, and the rest following do abundantly prove. "Seventy weeks {viz., of years} are determined upon thy people and upon thy holy city, {the church,} to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy," Dan.9:24, wherein the learned interpreters, say thus; here are two benefits rehearsed, which should come by the Messiah, the first is the taking away of sin; and the other is the bringing in, and giving of a perfect and everlasting Righteousness. For {saith another} sin is finished, or come to an end, iniquity is clean put out; and there is preached to the whole world an everlasting righteousness. They which do believe in Christ, by faith in him are purified, and have gotten and attained an everlasting righteousness. But for the better understanding of this description of this second part of Justification; let us briefly open those four points that are used to explain and fully to clear a matter; as first the efficient cause of our Justification; secondly, the formal cause; thirdly, the material cause; and fourthly, the final cause; all in this head point of Salvation, very necessary the marking.

First, the efficient cause of our Justification is twofold. The first and primary efficient cause, who is it that undertakes to justify, and make us so perfectly holy and righteous, is God himself, the Father, the Son, and the Holy Ghost; these are the first efficient cause of our Justification, which evidently sheweth the full ability of these workmen; and how easily this work may be brought to pass, and wrought upon us; and how dangerous a matter it is, to extenuate, diminish or in any way to disparage this excellent work. The description of whose working is under a similitude notably expressed by the Prophet Ezekiel saying, "when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." Ezek.16:6. "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil." Ezek.16:8-9. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa.43:25. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more." Jer.31:33-34. "And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD." Ezek.16:14. All which

{as a learned writer, treating of Free Justification, truly saith} signifies, that God purgeth us with the blood of Christ from all sin, and adorning us with the rich robe of his own righteousness; and thus he, and none but he, by himself alone, makes us in his own sight perfectly holy and righteous freely. Yea, how absolutely God resumes this work wholly and only into his own hand, is notably expressed by the Apostle, with God's intent and reason, why he so reserves this work only in his own hand, saying, that he may show, declare or manifest, at this time; what? His righteousness, namely, wherewith he justifieth us, far passing the righteousness of men or angels, that he might be just, that is, declared to be just, in that none can please him, but such as are righteous in his sight, with such a perfect holiness and righteousness, and that he only may be a maker of him righteous that believest in Jesus, Rom.3:26, and hence it is that this righteousness, wherewith we are made so perfectly holy and righteous in God's sight, is so often by Paul called the righteousness of God; both because God alone worketh it upon us; and because it alone makes us acceptable and righteous in the sight of God; as where Paul saith, Rom.3:21,22, "but now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe," upon which place the true orthodox exposition of Chrysostom, is worthy the marking, who saith thus, "Paul, expresses two great matters in this place, both that thou art made righteous, and that also without the Law thou attainest these good things; moreover he said, not simply righteousness, but the righteousness of God, declaring the gift to be the greater, for the dignity of the giver, and the promise easily to be effected and done." Another reason, why God reserves this work in his own hand to be wrought only by himself, is, because it is too great and

too glorious a work for any mere creature to do it, or to have any hand in it; for what work can be more excellent, than to make a creature righteous in the sight of God, seeing also it is the cause of removing all evil, and the procuring of all good unto the creature; and this is testified by Augustine saying, "what is more magnificent than to justify a wicked man, that is, of a wicked man to make him just and righteous?" And therefore the conclusion of Jerome Zanchius upon this point is most true, saying, "it is only God alone, that of a man conceived of unclean seed, can make him clean," Job 14:4, especially {say I} in this case of making him above sense and feeling, perfectly righteous in the sight of God freely.

The second efficient cause of our Justification, together with the meritorious means more immediately working and effecting the same, is Christ, as he is the Mediator, both God and Man; who {as it is in Rev.1:5} washing us from our sins in his own blood, and procuring unto us thereby a perfect righteousness, cried out upon the Cross, "it is finished," that is, the prophecy of Daniel, prophesying that seventy weeks of years should be fulfilled, before iniquity should be sealed up and finished, and sin made an end of, and abolished, and everlasting righteousness brought in, is now accomplished and finished; but how? By the slaying {saith Daniel} of the Messiah; so that it is Christ, and the blood of Christ that hath by himself purged us from our sins, and made us righteous freely, Heb.1:3, and therefore {saith the Apostle} we are justified freely by his Grace; but how? Through the Redemption that is in Christ Jesus, Rom.3:24, his blood alone justifieth us; and therefore very aptly speaketh Augustine, saying there have been, are, and shall be many just men, but both just, and also justifying, and making others righteous, there is none but Christ. Upon the truth whereof ariseth that unlike likeness between Adam and Christ, which the Apostle speaks of,

Romans chapter 5, wherein none must participate, nor be any agent or doer with Christ; namely, that as by the disobedience of one man Adam, many were made perfect sinners, before they have done or thought any evil work; as namely, infants which are perfect sinners, before they begin to speak or think any evil, all their evil actions afterwards but showing how evil one man Adam hath made them; so by the obedience of one man, Christ, are many made perfectly righteous before they speak or think any good work; all their good works of sanctification done afterwards, but showing how perfectly blameless Christ hath made them to Godward freely. Whereupon the exposition of Chrysostom upon that place, is very proper, saying thus, "as Adam, unto all that came of him {although they had not eaten of the tree} became the author of sin and death; so Christ, unto all that are of him, although they have not lived righteously, became a procurer of righteousness and life, even that righteousness which by his Cross, he freely gives unto us all; hence he is called Jehovah, our righteousness, that is, the only cause making us righteous, and also Melchisedec."

The second main point to be considered and marked in our perfect Justification, is the formal cause, or the very form itself, making us perfectly holy and righteous in the sight of God; wherein two things are to be marked; first, what it is, and secondly, the excellency of it. For the first, namely what this formal cause, forming us perfectly righteous, is, we must observe that it is the perfect obedience, both active and passive of the Mediator Christ, which {being made under the Law} he performed in fulfilling the whole Law for us perfectly; whereof Christ spake when he said unto John the Baptist; let it be so now; for thus it becometh us to fulfill all righteousness, Matt.3:15, so that the perfect holiness and righteousness, not of the Godhead, but of the Human

Nature of Christ wherein he performed perfect obedience, both active and passive in fulfilling the whole Law of God, is the formal cause of our Justification; which only after the nature of the form giveth unto us not only the name, but also the true being of righteous men in the sight of God; and that it is this obedience of Christ alone, that is the only form that makes us perfectly righteous in the sight of God, is flatly expressed by the Apostle, Rom.5:19, saying that, "by one man's {Adam} disobedience many were made sinners, so by the obedience of one {Christ} shall many {he means elect, both Jews and Gentiles, present and to come} be made righteous," upon which place the words of the learned Expositors are very effectual, saying thus, the Apostle flatly pronounces that we are made righteous with Christ's righteousness, and withal sheweth what manner of righteousness it is, when he calleth it obedience; saying, by the obedience of one man many are made righteous; where it is to be marked, what it behooves us to bring into the sight of God, if we will, by works, be made righteous; namely, the obedience of the Law, and that also not in one or two parts perfect, but in all points absolute; which because we are not able to attain unto by our holy walking, therefore this of mere Grace he communicates unto us.

And this {I say} is only that, which forms us and makes us perfectly righteous in the sight of God, which Luther in his Treatise of the Threefold Righteousness handles notably, the short sum whereof is thus, "as there is a sin that is essential, original, and another mans, which yet makes us sinners, whereof is mention, behold I was born in iniquity, and in sins hath my mother conceived me; and whereof Christ speaketh, saying, an evil tree cannot bring forth good fruit, and that by one man's disobedience many are made sinners; and again, by the offence of one man the fault is come upon all men unto condemnation; so there is a justice or righteousness

contrary to this, which likewise is essential, original and another mans, and yet makes us righteous, which is the righteousness of Christ, whereof Christ speaketh, except a man is born again of water and the Holy Ghost, in this Free Righteousness figured in beholding the brazen Serpent, he cannot see the kingdom of God; and that by the righteousness of one man, is the free gift of righteousness come upon all men, unto Justification of life; and again, by the obedience of one man are many made righteous," this is {as I said} our Lot, our capital Foundation, our Rock, and our whole Substance in which we rejoyce, and glory forever; wherein we are made the righteousness of God, II Cor.5:21, and wherein Christ is made unto us wisdom, righteousness, sanctification, and redemption, I Cor.1:30, and whereof the Apostle saith, other foundation may no man lay, I Cor.3:11, and this is revealed and sealed to us by faith. Rom.1:17. The just by faith shall live; and again, with the heart man believes unto righteousness. Rom.10:10. This is conferred upon us in the ordinance of Baptism, for this is that which properly the Gospel reveals, and it is not the righteousness of the Law, but the right business of Free Grace; by this a man is made heir of all things; because his righteousness hath looked down from heaven; and herein mercy and truth are met together, righteousness and peace have kissed each other; truth shall spring out of the earth; for without this mercy a man in all his righteousness is an hypocrite; and without this righteousness his conscience is unquiet; this Grace makes a man true and just, and this true righteousness brings peace; thus Christ frames all them that belong to him with this same one righteousness of his own, strange and undeserved of others, and makes them just, righteous, and saved; that as by another man's sin we were made sinners, lost and damned, so by another man's righteousness we are made righteous and saved; and therefore I called this righteousness an

essential righteousness, and eternal, and {as Daniel saith} everlasting; because when a man hath it, it always abides and remains, neither doth sometimes fail, as the actual righteousness doth, as it is said, his righteousness endures for ever and ever. Psal.111:3. Only Christ is eternal and everlasting, and therefore his righteousness is everlasting; and yet ours, and makes us everlasting. This is the mercy of God the Father, this is the Grace of the New Testament, wherein the Lord is sweet to them that taste him. In this must we be saved, and in no other; for there is no other name given under heaven, by which we must be saved, Acts 4:12, and therefore said David, deliver me in thy righteousness. But as there is another sort of sin, called actual sin, which is the fruit of original; and these, whether they arise in thought, word, or deed, are our own proper sins; so contrary unto this there is a righteousness called actual righteousness, flowing from Christ, and from the foresaid essential righteousness; and this is our righteousness, and our own proper righteousness; not because we alone do work it, but because we work together with the foresaid first righteousness, called the righteousness of another, hitherto Luther, "but this first righteousness, called the righteousness of another, is the form that makes us perfectly righteous in the sight of God, as we see before," wherewith Zanchius speaking by the same spirit, although he differing a little in words, yet agrees all one in sense, saying thus, "the formal cause, that is to say, the righteousness wherewith we are justified or made righteous, is twofold; the one by which we are reputed, and also are truly and perfectly righteous to God-ward; whereof the Apostle speaketh, saying, by the obedience of one are many made righteous; this is our true righteousness." "But {saith he} there is another righteousness, which being communicated unto us by the Spirit of Christ, and indeed inherent in us, and showing

itself outwardly by works, consisteth of the mortification of the old man, and quickening of the new man, of a hatred of sin, and love of righteousness, by which we are just; but how? Before men, and are acknowledged and counted for righteous before them." And this righteousness we affirm to be an effect of that former, and although the Apostle doth not separate this from the former; yet he places our true Justification, and the making of us righteous to God-ward, in the former; and thus saith Zanchi, but in another place where he shows, that this righteousness of Christ is the only formal cause of our Justification and Salvation; yet more plainly, namely upon those words of the Apostle, that Christ died in the body of his flesh, to make us holy and unblameable, and without fault in God's sight, Col.1:22, he saith thus, "here we have the formal cause of our Salvation, which is holiness of life, and true righteousness, by which it is brought to pass that we are, without fault and unblameable in the sight of God. But this {saith he} cannot be the righteousness of our works, and holiness of life begun in us, because that is imperfect, as David himself said, enter not into judgement with thy servant, for no flesh is righteous in thy sight; only the righteousness and holiness of Christ is perfect in the sight of God; and this being imputed unto us is the formal cause of our Salvation." Thus it being sufficiently showed what the formal cause of our Justification, making us thus perfectly righteous in the sight of God, is; now let us mark a little the excellency of it, both in the nature, and in the operation of it. First, concerning the nature of it, although that doth show the excellency of it, which is said before; namely, that it is an obedience, and a fulfilling of the Law in all points absolute; yea, and a perfect everlasting righteousness; yet the thing that shows it to be exceeding excellent, is because it is a righteousness that passeth the righteousness, not only of men, but also, as Calvin truly

saith, even of Angels; because it is the righteousness of that Person that is not only man, but also God; for which cause it is called often in the New Testament the righteousness of God, and amongst other places most emphatically, Rom.3:21,22, where Paul beginning to write of it, saith thus, "but now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference." Where it is twice together called the righteousness of God, not only because God is the Free giver of it, and because God himself approves of it, as the only righteousness pleasing God, but also because it is the righteousness of that person that is very God, and therefore of wonderful operation and efficacy; as it is plainly testified by the learned dispensers of God's mysteries, saying thus, this righteousness is called the righteousness of God, not only because it is the Free gift of God, and because God by giving the same shows himself to be righteous, that is, faithful and true; and because it is opposed to the righteousness of man; but also because it is the righteousness of that person that is both God and man; and therefore a far more excellent righteousness many ways, than that which Adam had in the state of innocency; for that was the righteousness of a mere man, this is the righteousness of him that is both God and man.

Then for the effects, the righteousness of Christ is meritorious of eternal life; it overcame death, subdues the Devil, none of which Adam's righteousness could do. And again, Christ's righteousness is eternal and immutable, but Adam's righteousness was but temporary and mutable. Fourthly, we are in Christ's righteousness restored to a more excellent state, than we lost in Adam, which was but terrene and mutable; but by this Justice and perfect Righteousness, we receive a heavenly,

everlasting and immutable kingdom. Hence it is, that Paul prized this righteousness so highly saying, touching the righteousness which is in the Law, I was unrebukeable, but I count all things loss, and do judge them but dung, that I may be found not having mine own righteousness which is after the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith, Phil.3:8,9, therefore I conclude the excellency of this point, with that excellent note of learned Beza that these things being diligently considered, do manifestly declare, what is meant by that word, the Righteousness of God; namely that perfection and high integrity, with which whosoever is endued, he is presented before God as Paul saith, Col.1:22, that is, so holy that he is unblameable, and one that cannot be reproved of any fault.

The third point to be marked in our perfect Justification, is the subject of this righteousness, or the matter formed with this righteousness; and it is to be observed that this subject or matter formed with this righteousness is twofold; either the subject or matter inherently, legally and actively formed with this righteousness; or the subject and matter evangelically and freely formed, and made righteous with this righteousness.

First, the subject or matter inherently, legally and actively formed with this form of perfect righteousness, is the manhood of Christ Jesus; because it is Christ only, who coming not to destroy, but to fulfill the Law, Matt.5:18, was to this end, conceived of the Holy Ghost; and being formed perfectly righteous in his mother's womb, was thus born inherently and perfectly righteous; and in the residue of his whole life, afterwards fulfilled the whole Law, actually, workingly and perfectly; for which cause the Apostle saith, that he was made under the Law, Gal.4:4, because he actually fulfilled, both actively and

passively, the whole Law; for which cause also he is inherently and actively called that holy and just one, Acts 3:14, and the Lamb without spot or blemish. I Pet.1:19.

But secondly, concerning the subject or matter evangelically and freely made righteous, two things do here offer themselves to be marked of us; first, who they be that are thus evangelically and freely made all light, and perfectly righteous; and secondly, the manner how, they are thus evangelically and freely formed, and made all light, and perfectly righteous in the sight of God.

Concerning the first, we are to observe, that none are made thus perfectly holy and righteous, but such as are effectually called; because although all the elect shall be justified in their time, and none but the elect shall be justified, {for whom he justifieth, those he glorifies; but he glorifies none but the elect;} yet the very elect, are not manifestly justified; but are darkness, and live in sin and darkness, until they be effectually called, as Paul expressly testifieth saying, whom he calleth, them he justifieth. Rom.8:30. But who are thus effectually called? Namely, such as do mark in the death of Christ the exceeding horribleness of the least sin, there being no sin little in the sight of God; and thereupon come to a feeling of their misery, and lost state, by true terror in their souls, for the multitude of their sins; thereupon making this conclusion upon themselves, that if God dealt so sharply with the green tree, Christ, for the sin which he had not done, but wherein he was only a surety for others, in what a case of burning in God's wrath and justice, is he that is a dry tree, utterly dry of goodness, and hath, as the principal, committed and done, himself, so many sins? And thus is Christ made unto him first Wisdom, I Cor.1:30, to see his sins, and therein his lost estate; then this makes him with deep groans, Rom.8:26, to sigh up to Christ for some help in this misery, Rom.7:24, which is the turning of his spiritual eye of faith to the true spiritual

brazen-serpent Christ, as really as the Israelites turned their bodily eye to the bodily brazen-serpent; and thus is this Elect effectually called to Christ; and then is he vindicated freely, that is most certainly helped and healed by being made perfectly holy and righteous from all spot of sin in the sight of God freely, as certainly as he doth with true groans, sigh up to Christ for this help; and as certainly as the old Israelites were helped and healed of their bodily stinging, by their bodily looking up to the brazen serpent; and thus secondly, is Christ made unto him Righteousness; then follows hereof, thirdly, Sanctification; and fourthly, full Assurance of Redemption, unto eternal glory. I Cor.1:30.

Now secondly, for the other point, namely, the manner how the Elect are thus justified, and made perfectly holy and righteous in the sight of God, is thus.

That God by the power of his imputation, conveying his Son's righteousness to be in us, and upon us, doth in his own sight so cloth us, body and soul, both within and without, with the wedding-garment of his Son's perfect righteousness, that we have our sins hereby not only utterly abolished out of God's sight; but also are Evangelically and freely formed, that is, are in truth and certainty, in very deed made, although not inherently and actively, {as I said in the beginning, the Papists would have it,} yet objectively and passively, perfectly holy and righteous in the sight of God freely.

This I will clear more fully with a similitude or two, and then confirm it with undeniable proofs; first, I say, as nothing doth effect this, but God's imputation of his Son's righteousness, for which cause the Apostle saith, "even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered," Rom.4:6-7; yea, hereupon he maketh mention of this word imputing and counting

righteous, no less {as I take it} than eleven times, in that fourth chapter; which not only shows that it is an action wrought immediately by the very thought, as it were of God himself, only, and thereby must needs be very spiritual and mystical to us, far above our reason, sense, and feeling; but also it must needs be wrought upon us very freely, without any working of ours; so likewise we must mark that this imputing being an immediate act, proceeding, as it were, out of God's own breast, is not a light, small, weak, and imaginary thing, like man's imputing, as the Papists imaginarily and scoffingly conceit; but God's imputation is a lively, mighty, operative and real working imputation, and counting nothing like ours; for man may impute, and count a thing to be so, or so; and yet the thing, if it were not such before, becomes such, never the more for our imputing or counting it, to be so; but God's imputing and counting, being Almighty gives a real being and true existing of the thing before himself, as he counts it; for God did but count that there should be light, and there was light; and he did but count that his other creatures should be, and presently they were so as he counted; so he doth but impute his Son's righteousness unto us, and counts us perfectly righteous in the same, and this imputing doth so operatively and really convey the righteousness of Christ to be in us and upon us; as Paul testifieth, saying, the righteousness of God, by the faith of Jesus Christ is that is, not only unto all, but also upon all that do believe, Rom.3:22, that though mystically above our sense, and feeling; yet not imaginarily {as the Papists prattle against us} nor yet only outwardly like painted tombs, {as they likewise caviling object,} but truly both inwardly are clothed with the same in the sight of God, and richly robbed, and decked and adorned in the same; as the faithful soul in the Prophet Isaiah joyfully confesseth, saying, "I will greatly rejoice in the LORD, my soul shall

be joyful in my God." Why? Because "he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels," Isa.61:10, hence are the Saints said so often in the Revelation, to be clothed with long white robes washed in the blood of the Lamb; hence doth God the Father command his servants, the Ministers, in the calling in of the Gentiles to the Gospel {signified by the return of the prodigal child} to bring forth the best garment, and to put it on upon them ministerially, as he working with his Ministers, doth by the power of his imputation cloth them with it mystically. Lk.15:22. Hence it is said, Psal.132:9, that the ministers powerfully coming forth, clothed not only personally with it for themselves only, but also ministerially to cloth the people with it, the saints do shout for joy; because it being objectively and passively in us, and upon us, doth not only abolish our sins, but doth form us, and in very deed make us {not inherently and actively as the Papists hold, neither yet imaginarily as they cavil, but objectively and passively} perfectly holy and righteous in the sight of God. Now by these words objectively and passively, I mean, we doing nothing hereunto, and we working nothing, but only are mere patients suffering another from outside, even God to work all in us; as may be further cleared in the manner how, by two fit similitudes and lively representations.

First, take a drinking glass that is blue, or red, and put water, or drink into the same; and in some glasses I myself have seen, that the drink, or water in the same looseth, to the present view, its own color, and becomes as blue, or red, as the glass itself; and yet not inherently and actively; for the blueness, or redness is inherently, agently, operatively and actively only in the glass; but yet whilst it doth abide in the glass, it becomes communicatively and passively as blue, or red, as the

glass itself, but what is the reason hereof? Because {as I myself have observed} the glass doth convey by the force of the light certain beams of its own color into the drink, and so makes it to lose its own color, and to be of the same color that the glass is of; where it is pretty to observe that the liquor in the glass, hath lost its color, and hath not lost it; first, the liquor hath not lost it inherently and to itself, because if it be put out of the glass, it is found only in its own color; but yet hath lost its own color in two respects, first in respect of the glass, which it is in, that hath by converging her beams into it; made its own color; and secondly, to the view of the beholder, it is truly abolished and gone, and nothing remains but the color of the glass. Now although the truth represented by this similitude, passeth the representation as far as a substance passeth the shadow; yet it is sufficient for a shadow, and is a notable representation of the truth; because that God's powerful imputation, after a more real, mighty and effectual manner, doth the same in truth, that is but resembled in this shadow, and faith that went so far, as to say, wash thou me, and I shall be whiter than snow, goes higher than any similitudes can reach unto, and seeth the soul being clothed with Christ's righteousness, to be {although not inherently, yet less imaginarily, and colorable, but truly in very deed} made perfectly holy and righteous in the sight of God; so effectually that the very power thereof begins inherently to change the heart by sanctification also, to the eyes of men, more and more; whereas we see that the blueness or redness of the glass, worketh no inherent change upon or in the drink, but because faith reasoned and concludes from the power of God thus; that if so poor and silly a creature as a piece of glass, be able by the force of the light to cast her beams into it, and to make the liquor to lose, to the view and sight of men, her own color, and to look {whilst it is in the glass} of the same color, that the

glass is of; were it not impiety, and flat blasphemy not to grant, that Christ can much more being true and almighty God, translating me out of Adam to be a member in himself, by clothing me, both within and without, with his own righteousness, convey much more, by the power and force of his Spirit, his own righteousness to be thought not inherently and actively, yet objectively and passively in us; and so by this means abolish all our sins from before God, and make us only perfectly holy and righteous in the sight of God freely? Herein consisting the analogy of the truth with the similitude, that Christ by reason of his Godhead, and power of his Spirit, doth that in truth above our reason, sense and feeling, which the red glass doth only in show, that is, make us in truth perfectly holy and righteous in the sight of God freely; not imaginarily and colourably, as the Papists fondly cavil, but really, truly, and in very deed, like the working of an Almighty Creator; this faith {I say} shall find by the very fruits of sanctification flowing from the same, that he is not made only colourably righteous, but that he is truly and in very deed, with Christ's righteousness, made perfectly holy and righteous in the sight of God freely. Hence for the lively representation of this truth do so many Divines both learned and judicious so much use this similitude, saying thus, as he that beholds anything through a red glass, doth take it to be red as is the color of the glass; so God the Father beholding us in his Son, doth take us to be of the same nature, and quality that he is, that is, perfectly righteous, for which cause he saith to his spouse in the Canticles, {though she felt and complained, that she was black, and full of infirmities to her sense and feeling and own inherent active righteousness;} yet saith Christ that knows better what in this respect he hath wrought upon her, than she herself, "behold thou art fair my love, behold thou art all fair, and there is no spot in thee;" and for this cause it is,

that he loveth us, and sets his heart upon us, and will not be removed from us, &c., which is not for the shadow, but for the true substance of his own righteousness, though not inherently to our sense and feeling, and actively; yet by God's imputation objectively and passively conveyed into us, so utterly abolishing our sins from before God, and making us not imaginably, but truly, and in very deed, perfectly holy and righteous in the sight of God freely.

A second similitude illustrating this truth yet more fully, is this, let an house or shop be made towards the east, and let the sun beat upon the same all day long; yet whilst the windows and doors are fast shut up, the house still remains dark and unprofitable; because the walls being dark bodies, can cast forth nothing, but darkness; but let the windows and doors be opened, then do the sun-beams beat in, and dispel all the darkness that was there before; and the house is made all light, and profitable to the use of man. But yet it is not inherently and actively light, as the Papists conceit of their manner of Justification; for if that light did come actively out of the walls, then the house would not {at the least immediately} be beholding to the sun without it, in the firmament; but the house would be inherently and actively light, immediately enlightening its own self; but in that it is enlightened by the sun-beams, the house is all light in deed, and yet no agent and doer in making itself light, but is altogether passively and objectively light; so is it in the case of our Justification; and being a similitude much used by the Holy Ghost, it passeth all other human similitudes, by running {contrary to the old proverb} upon four feet.

First, man's soul and body is like this house, or shop of God's wonders; and sin in the same is the spiritual darkness {as it is everywhere called in the Word of God} that blinds and darkens this house of men's souls, as the

Prophet saith, Isa.60:2, "for, behold, the darkness shall cover the earth, and gross darkness the people," and again, "if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth," I Jn.1:6; and again, he that "is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." I Jn.2:11.

Secondly, Christ Jesus is like the sun that shines in the Firmament, having all true and full light and righteousness inherently, and actively in himself only; and for this cause, is expressly called by the Prophet, the Sun of righteousness, saying, "but unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal.4:2.

Thirdly, his righteousness by the power of God's imputation conveyed to be in us and upon us, so effectually clothing us, both within and without, is like the beams of this Sun of righteousness beating in upon us; and thereby without our mortifying of ourselves, or any other working or labour of ours, utterly abolishing all our sins from before God, and making us perfectly holy and righteous in the sight of God freely; as the sun beams do utterly abolish the darkness out of a dark house, and make the house all light freely; as Christ testifieth by the Prophet Isaiah, saying, "I {and not you, with your labour of mortification} have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins," Isa.44:22, even I will put away your sins as darkness, and abolish your transgressions like a mist; and as the walls of the house cannot of their own nature {being opaque bodies} but cast forth all day long a shadowish darkness, that would obscure and make the house all dark; and yet the sun beams do continually all day long swallow up and abolish that darkness, and make the house light freely all day long; so our natures corrupted with sin, although they can do nothing else continually, but cast forth to our

sense and feeling, the shadowish darkness of innumerable sins, both in thought, word and deed, all day long; yet this Sun of righteousness by the full revealing and exhibiting of Free Justification, being risen upon us, doth shine upon us, with that continual day spoken of Rev.21:25, and thus Christ's righteousness by the power of God's imputation, clothing us both within and without, doth although mystically above our sense and feeling, yet spiritually and truly, continually abolish all our sins from before God freely, and doth make us perfectly holy and righteous in the sight of God freely all day long, and continually; for which cause John speaking of the power and operation of Christ's blood freely justifying us, speaketh in the present time saying, the blood of Jesus Christ, the Son of God, doth make us clean from all sin, where although this work is so perfectly done and wrought at one instant upon the faithful, that he might have spoken in the past time completed sense, as the doctrine first Reforming our Church from Popery often times, in divers Sermons, speaketh to the glory of Christ blood, saying, the blood of Christ the Son of God hath made us clean from all sin; and as Saint John himself speaketh, Rev.1:5, saying, Christ the faithful witness hath washed us from our sins in his own blood; yet to show that this work is so perfectly done, that it is ever in present action, continually making and keeping us thus perfectly clean in the sight of God; therefore he useth the act of the present time, saying that it doth make us clean from all sin; as the sun beams beating into a dark house, at six of the clock in the morning, have at that instant abolished the darkness that was there before, and have made the house all light; and yet it doth make it, and doth keep it light all day long; so we being by the power of God's imputation clothed with Christ's righteousness, it not only hath made us perfectly clean, from all sin in the sight of God; but also doth make us, and doth keep us

clean all day long. And this is testified by the faithful Expositors upon that place, saying, the verb of the present time signifies a continual action, but wherefore, because although ever and anon, we do by new sins, as much as lies in us, even cut off ourselves from the love and favour of God, yet this continual and perfect imputation, doth continually abolish all our sins and ever and continually retain and keep us in perfect righteousness and fellowship with God; which is more plainly testified by the author to the Hebrews saying, with one sacrifice, he hath made perfect forever, or continually them that are sanctified.

Fourthly and lastly, faith believing that this wedding-garment of Christ's righteousness, doth make us thus perfectly holy and righteous in the sight of God freely, is like the windows and doors of the house letting in this light into the soul, whereupon it is said, Acts 14:27, that God had opened the door of Faith unto the Gentiles; because although the Gospel does shine, by preaching, never so brightly unto men; yet if this door of Faith be not opened, but remains fast shut up, they still abide in the gross darkness of their sins; but if the door and windows of faith, be opened, then the beams of Christ's righteousness beating in do abolish all the darkness of their sins from before God, and make them all light; which sheweth also, that it is not faith that justifieth us actively of itself, as it is a virtue, {as the Papists hold,} but passively, as it lets in the imputation of Christ's righteousness into the soul; for if the door of the house be wide open, and yet there be no sun {as being not yet risen} to shine in the firmament, that may cast in her beams into the same, the house abideth still dark, though the doors and windows be open never so wide; but if the sun shine, and cast her beams upon the house, and then the door and windows thereof be open, then do those doors and windows by passive receiving in the light, make

the house all light; even so doth faith, by receiving the imputation of Christ's righteousness, make a man all light in the Lord; and yet not inherently to his sense and feeling, and actively, {for then his sanctification should be perfect, which is not so in this life,} but in that he is made all light, that is perfectly righteous by the imputation of Christ's righteousness, he is all light, indeed both without and within; but yet mystically light, that is above sight, sense, and feeling, and altogether objectively and passively light in the Lord, and to the Lord; as the Apostle plainly testifies to the justified Ephesians, saying, ye were once darkness, {there is the soul in the state of sin, and of nature like the house dark at midnight,} but now are light in the Lord; there is Justification by which Christ Jesus, the Sun of righteousness, being risen upon a man, and mystically clothing him both without and within, with his own righteousness, all his sins are mystically above his sense and feeling, utterly abolished from before God, and he is objectively and passively made all light; but mark how, he saith not simply light, nor yet light in your selves, but light in the Lord, as the house is not inherently light in its self {as I said before} but made all light in the sun beams; therefore {saith he} walk as the children of light; there is Sanctification that is always inseparable from Justification; and thus having illustrated by these two similitudes, the manner how the true believer is not barely counted, but truly and actually made perfectly holy and righteous in the sight of God freely, let us come to some evident proofs of the matter, and prove by undeniable Scriptures and testimonies of the learned and faithful dispensers of God's mysteries, that we are by the power of God's imputation, though mystically, yet truly, so clothed both without and within, with Christ's perfect righteousness, that it is even in us, thereby not only so truly and utterly abolishing from before God all our sins,

as is before showed in the first part of Justification; but also that it doth make us truly and really just, that is perfectly holy and righteous in the sight of God, thus after the right nature of the form giving us not only the name, but also the true being of just and righteous men in the sight of God freely.

First, that we are by the power of God's imputation so spiritually clothed in the sight of God both within and without, with the wedding-garment of Christ's righteousness, that the righteousness of Christ, is, though mystically above our sense and feeling, yet objectively and passively truly even in us, is evident and plain, both expressly and equipollently by many places of Scripture; but I will instance only in such as are so express and plain, that if unbelief do not offer them open violence, to wrest them from the plain simplicity of the Scriptures miraculous speaking to the weakest capacity, and so too grossly make the Scripture like a nose of wax, are most evident and plain and utterly undeniable, as namely, Song.1:15, 4:1-7, where it is to be seen that when the Church here militant upon earth, had before complained that she was black in the sight of God, both with the feeling of sin in herself, and also besotted with the crosses and miseries of this life, as true effects of the same blackness in sin, Christ tells her flatly in effect, that she mistakes the matter, and is deceived by her sense and feeling; and to draw her from sense and feeling to live by faith in his word, to note that in this respect, being clothed in his sight with his own righteousness, she was above her own capacity in a double or triple wonderful estate, he often doubles and triples the sign of wonder and admiration used in the Scriptures, that as the Spirit spake in great wonder and admiration, "behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," Isa.7:14, and so saith Christ, "behold thou art fair, my love, thou hast doves eyes," first commending

her clear eyes of faith for seeing invisible things, II Cor.4:18, which neither eye hath seen, nor ear of natural man can hear, nor heart of natural man can conceive, I Cor.2:9,10, and then repeats with deeper emphasis again for fuller certainty, saying, yea, thou art all fair, and there is no spot in thee, where we are to mark, that he saith not, {as unbelief blends this looking-glass of God's word, wherein the soul should see her beauty by her clear eyes of faith,} although thou art black, yet I am all fair for thee, but thou art all fair my love; neither doth he say, although thou hast many spots in thee, yet there is no spot in me for thee, but there is no spot in thee; so that we must not so grossly pervert the words of Christ, and so palpably turn, by unbelief, away the blessing pronounced upon ourselves, as to turn, thou, and thee, into I, and me; but so by faith to shut our eyes, and open our ears, as to know that the Church, and every true believer is so perfectly fair in the sight of God, that she hath not one spot in her; not inherently and actively by the perfection of her holy walking, which then she might feel in herself; but mystically above her sense and feeling, and objectively and passively, to God-ward, by being so clothed both within and without with Christ's righteousness, that above our sense and feeling it not only truly and utterly abolished all our sins from before God, {as is before showed in the first part of Justification,} but also {wherein consisteth the true wonder, and the work of the dove-like eye of faith, to see the same} it makes us, though mystically, yet truly, perfectly holy and righteous from all spot of sin in the sight of God freely. And this place, not only all interpreters both ancient and modern, that I have read, do expound to be verified upon the children of God by Justification; but also Paul himself {as some learned expositors teach} speaking of the love of Christ in justifying his Church, doth allude unto this place, saying, Christ gave himself for his

Church to sanctify it, and hath {as the original word imports} made it clean by the washing of water through the Word, namely, of the free promise of Justification; in which sense John also saith, he hath washed us from our sins in his own blood; to what end or intent hath he done this; viz., not imaginarily to count us, but to make us, not to ourselves, that is to our sense and feeling, but to himself a glorious Church, correspondent to her husband Christ, how, or wherein glorious; that is, not having now at this present time {as the learned know that the Greek and Latin participles of the present time do evidently import, the Apostle not saying that the Church is in such case now as not to have hereafter one spot or wrinkle; but not having now at this present time} one spot or wrinkle of sin or any such thing; which cannot be spoken of our sanctification now in this life, but yet is true and truly verified upon us mystically in the sight of God, by Free Justification, as Christ saith, "now are ye clean through the word that I have spoken unto you," Jn.15:3; and again, "he that is washed, {saith Christ to Peter,} needeth not, save to wash his feet," Jn.13:10, that is, but to declare by the holy walking of sanctification, that he is washed, why? Because, he is clean every whit, that is, not imaginarily, but truly perfectly holy and righteous from all spot of sin in the sight of God freely; and because some unbeliever, or some weak Christian may say, yea I shall be so clean and truly righteous in the next life; nay saith Christ, I do not say you shall be so clean, but you are clean, but not all, speaking of Judas, that should betray him; plainly teaching that all they that are not in the way of Judas, that is, which although they deny for a while in weakness as Peter did; yet do not obstinately and finally deny that Christ doth truly wash them now in this life from all their sins; are now in this life, clean every whit, that is, not imaginarily, but truly perfectly holy and righteous from all spot of sin in the sight of God freely;

and they shall at length come to confess the same, and glorify Christ for it, as Peter did, although it seemed so strange unto him at the first, that Christ was fain to tell him, that if he did not so truly and thoroughly wash him, that he were thereby clean every whit, he had no part in him, but was in Judas his condition.

Wherein we see how necessary it is above all things, and that this indeed, is that one thing that is only necessary, that we labour to come to assurance of faith, that we are by the power of God's imputation so clothed both within and without with Christ's perfect righteousness, that it being thus even mystically in us, it so makes us not imaginarily, and slightly, but truly and perfectly clean every whit in the sight of God; and to conclude and shut up this point, that this word of righteousness is near us, that it is not only in our mouth, but also, though mystically, yet truly, in our hearts, making us truly and perfectly righteous in the sight of God; whereby there is no judgement or condemnation belonging unto us, is utterly undeniable by one place of Scripture, that I will allege more, and that is, Rom.8:4.

For many granting that there is no condemnation to them that are in Christ Jesus, yet they do not sufficiently mark the cause why, expressed in the fourth verse, that is, the ground, and full assurance establishing the conscience, why there is no condemnation or judgement to them that are in Christ Jesus; namely, because the righteousness of the Law is fulfilled in us, Rom.8:4, for {saith Paul} that which was impossible to the Law, namely, to make us inherently perfectly, holy and righteous in the sight of God, by our doing and fulfilling it, by reason it was weak through the infirmity of our flesh, God sending his own Son, in the likeness of sinful flesh, {viz., that he might show what the power and almightiness of his Godhead was able to do above the Law,} for sin so arraigned, condemned, and executed sin

in his own flesh, that he might mystically and utterly abolish the same from before his Father, but why, or to what end or intent did he so? Namely, that by the power of his imputation of the same unto us, the righteousness of the Law might be fulfilled in us; what inherently and actively for us to fulfill it, {as the Papists pervert this place,} no, but that imperator, it might be, mark be, passively and objectively fulfilled in us; bringing forth this effect in us, not to walk after the flesh, but after the Spirit. And therefore, whereas Durandus the Papist would prove by that place, that Christ had by his death brought this to pass, that we may inherently and actively fulfill the Law, because Paul saith, the Law must be fulfilled in us; true {saith he very acutely it is fulfilled in us, but not by us,} that is, whereas God is true and unchangeable in that definitive sentence, cursed is every one that continueth not in all things to do them; and heaven and earth may pass away, but one jot or tittle of this sentence, cannot pass away until it is fulfilled; therefore God passing in truth, justice and constancy, a thousand times that heathen king that having made a just Law, that whosoever committed adultery with another man's wife, should lose both his eyes, that had carried him into that pestiferous inconvenience to the commonwealth; and therefore his own and only Son, being taken committing that fact; that he might be found true, just, and unchangeable in his Law, did {that his Son might not be made utterly unserviceably for the commonwealth} first, put out one of his own eyes, that had brought forth so incontinent a son, and secondly, put out one of the eyes of his son, that so the rigor of his Law might be satisfied, and he be found true, just, constant and unchangeable in his Law; God, I say passing this king in these virtues {if I may so speak} as far as the substance passeth the shadow, that he might be found {correspondent to his excellent nature} true, just, and unchangeable in his Law,

and definitive sentence, belonging to the same, saying, "cursed is every one that continueth not in all things to do them."

First, that we may not be quite marred and utterly lost by the rigor of his Law, God sends his own Son in the likeness of sinful flesh inherently and actively, to do and fulfill all things that were written in the book of the Law, in our flesh; and for sin so arraigned, condemned, and executed sin in flesh, that he utterly abolished the same from before God by his death.

Secondly, by the power of his imputation, doth so truly cloth us both within and without with this his Son's doing and fulfilling of the Law perfectly, that we also continue in all things to do them in the sight of God, not inherently and actively, by our own doing, but because his Son's perfect doing all things is objectively and passively so truly in us, that we are made perfectly holy and righteous in the sight of God with that doing freely, and so the rigor of his Law is satisfied and fulfilled truly in us, and God continueth correspondent to his most excellent nature, true, just, constant and unchangeable in his Law; because we continue in all things, to do them in his sight, in ourselves, and yet doing nothing herein {as the learned Whittaker said} actively of ourselves, wherein we may see, how truly and evangelically Luther, in showing the argument of the Epistle to the Galatians, testifieth this truth, saying, "this is a passive and heavenly righteousness, which we have not of ourselves, that is our active doings, but receive it from heaven; which we work not, but which by Grace is wrought in us, {mark merely passively wrought in us,} and apprehended by faith, whereby we mount above all Laws and Works." Then he proceeds and saith, "what {will some man say} do we then nothing? Do we work nothing for the obtaining of this righteousness? I answer {saith he} nothing at all, for like as the earth engendereth not rain, nor is able by

her own strength, labour and travail, to procure the same, but receiveth it of the mere gift of God from above, so is this heavenly righteousness a mere passive righteousness, given us of God without our works or deservings; for in this we work nothing, we render nothing unto God, but only we receive, and suffer another to work in us, {mark to work in us,} that is to say, God; therefore it seemeth good unto me to call this righteousness of faith, or Christian righteousness, the passive righteousness; but that it is wrought in us, not inherently and actively, but is thus in us merely mystically, that is, after a secret and unutterable manner, utterly hid to reason, sense, and feeling, and so to be comprehended and apprehended by faith only," he expresses plainly in the next words, saying, "this is a righteousness hidden in a mystery, which the world doth not know, yea believers themselves do not thoroughly understand, and can hardly take hold of it, especially, in the time of temptations; therefore it must be diligently taught, and continually practiced; for who so doth not understand, and apprehend this righteousness {if he do but know the horribleness of the least sin, in the sight of God} must needs in afflictions and terrors of conscience be overthrown, for there is no comfort of conscience so sure and so sure as this passive righteousness."

Neither do these foresaid dispensers of God's mysteries only {as Doctor Whittaker, and especially Luther abundantly} testify, that this righteousness of Christ is mystically even in us, and passively wrought even in us, but also other learned and faithful restorers of the Gospel in the Church do testify, as Calvin likewise, showing that those words of the Apostle, Rom.8:4, namely, that the righteousness of the Law is fulfilled in us, is not wrought, {as the Papists do expound it,} by inherent and active fulfilling of the Law by us, but passively by imputation, presently addeth the manner

how, saying, "for the Lord Christ, &c.," and again, entreating upon those words in Job 15:15, "behold the heavens are not clean in God's sight," how much more is man abominable and filthy, which drinketh iniquity like water? He saith more plainly after this manner, "that although man's nature be thus defiled, and made abominable by sin, yet there remains this remedy against the same, that all our filthiness is washed away with the blood of God's Son; and his righteousness being imputed unto us, and we thus clothed in his garments are acceptable to our God, why? Because {saith he} we have a perfect and more than angelical righteousness in us, {he means not inherently and actively in us, for of this he is both against the Papists and against the Anabaptists in all his writings a continual and earnest impugner,} but mystically, objectively and passively in us, as by the power of God's imputation, we are though spiritually, yet truly clothed with the garment of Christ's perfect righteousness, abolishing mystically all our filthiness from before God, and making us perfectly holy and righteous from all spot of sin in the sight of God freely," the full passive manner whereof he enlarges out of Ambrose, by a similitude in another place, plainly thus, "that as Jacob having not of himself deserved the preeminence of the first begotten Son, did cloth himself in the fair clothes of his elder brother, whereby Isaac smelling the sweet and well pleasing savour of his eldest son, Jacob got thereby into the favour of his father, and received the blessing of the elder brother to his own benefit and commodity; so we being, by the power of God's imputation, clothed with the precious pureness of Christ, the Lord Christ doth in such sort communicate his righteousness to us, that after a certain marvelous manner he pours the force thereof into us, so much as belongeth to satisfy the Justice of God, whereby we get a testimony of righteousness in the sight of God." Yea, so great a testimony of righteousness

in the sight of God, that Luther testifieth "that God doth see nothing else in true believers, but a mere cleansing and righteousness," saying thus, "Christ by dying upon the cross hath so purged and perfectly cleansed us from all sins, that God would see nothing else in the whole world, of those purged, but a mere cleansing and righteousness."

Now that this righteousness, though mystically, yet is so truly in us, that it makes us above our sense and feeling, perfectly righteous in the sight of God, whereby we are not imaginarily counted righteous as the Papists do cavil, but truly and in very deed, made perfectly holy and righteous in the sight of God freely; although I wonder that any Protestants of any reading should doubt thereof, much less by mouth and pen deny it, seeing it is not only evidently taught in the Scriptures, but also testified abundantly of all {except two or three at the most} the best dispensers of God's mysteries, especially such, as by this Doctrine reformed the Church, and were the first Restorers of the Gospel amongst us, so that I dare undertake to collect out of Luther's works a thousand testimonies of this Doctrine, that by the power of God's imputation we are truly made righteous in the sight of God, and although I have briefly touched this before in my first defining of Free Justification; yet because, by reason of the old sore of outward seeing and feeling the contrary, it is so hardly believed, it is necessary, that I further prosecute this point, and prove both by plain Scriptures and common consent of the learned, that by this form of Christ's perfect righteousness we are not barely counted righteous, but are {after the nature of the from} truly and in very deed made perfectly righteous in the sight of God freely; and that as all other forms do, so this also gives us not only the name, but also the being, of persons made perfectly holy and righteous, from all spot of sin, in the sight of God freely.

The first plain express Scripture is, Rom.5:19, proving we are not only counted, but are indeed perfectly righteous in God's sight, where the Apostle not speaking of sanctification, until he comes to the sixth chapter, but only of Free Justification, saith thus, "for as by one man's disobedience many were made sinners, so by the obedience of one shall many be," what? Counted righteous? No, but "made righteous." The antithesis, or rather likeness in contraries is very plain, that as the first Adam infected all that come of him with such original corruption, that every little infant, before it hath done, or thought any evil, is not barely counted a sinner, but by his first birth is truly made a true and real sinner; so the second Adam so truly endues, with his own righteousness, all that come of him, that every little infant before it hath done or thought any evil, being justified, is not barely counted, but truly made righteous; herein only lying the difference, that the little infant is by the first Adam made, so inherently sinful with original sin, that it cannot but actually practice the same afterwards in life and conversation; but by the second Adam it is mystically above sense, and feeling, that it may be by the faith of God's power, made so truly and really righteous to Godward, that it cannot but in time, by discerning Christ's love inherently and actively, declare the same afterwards to men-ward by sanctification. Hence, is that saying of Chrysostom before cited, "that as Adam unto all that came of him {although they had not eaten of the Tree} became the author of sin and death, so Christ unto all that are of him, although they have not yet lived righteously, became a maker of them righteous, even with that righteousness which by his cross he freely gives unto us all."

Herewith accorded the Doctrine of our Church taught by the first Restorers of the Gospel amongst us, saying more plainly thus, that we by the virtue of Christ's

blood shed upon the Cross, are clean purged from our sins, and made righteous again in the sight of God. What? Does the Doctrine of our Church, and first Restorers of the Gospel, say, that we are barely counted righteous? No, but that we are made righteous again, alluding without doubt by the word {again} unto the state of Adam in Paradise, that as truly as the first Adam made us sinners, when before his fall we had no sin in sight of God, so the second Adam Christ hath not come any whit short of his work also, and done less upon us; but hath made us though mystically, yet truly perfectly holy and righteous again from all spot of sin in the sight God freely; this also do other faithful expositors, that were the first restorers of the Gospel, testify plainly unto us, adding also reasons why it must needs be so, that Christ by conveying his righteousness unto us, doth indeed and truth make us righteous in the sight of God, saying thus, for seeing before the Tribunal Seat of God it is esteemed no righteousness, except it be the perfect and absolute obedience of the Law, as Christ alone is thus righteous, so by conveying his righteousness into us and upon us he makes us righteous. Let us here mark three reasons plainly expressed why we must of necessity, be not barely counted, but indeed and truth made righteous in the sight of God.

First, because before the Tribunal Seat of God, that is, in the truth of his Justice, which always reigns, as it were in his breast, it is esteemed of him no righteousness, except it be the perfect and absolute righteousness of the Law, therefore no bare counting righteous will serve the turn.

Secondly, because God doth by the power of his imputation convey this perfect and absolute righteousness of Christ into us; for so these learned Expositors testify, that the manner of this work is by

conveying his righteousness into us, and upon us; this is that mystical clothing before spoken of.

Thirdly, because as they may be truly understood; either God by his powerful imputation, conveying his righteousness into us, doth make us righteous; or else more immediately, that the righteousness of Christ so mystically conveyed into us, doth make us righteous, whereupon these said learned faithful expositors, do plainly conclude upon the foresaid first alleged proof of Scripture, thus, as many therefore as are born of God, and therefore ordained to eternal life are made righteous, not only for, but also, by the righteousness of one man Christ; that is, not only for the righteousness inherently and actively in Christ, but also by that righteousness objectively and passively conveyed into us; and so though mystically, yet truly making us perfectly righteous in the sight of God.

The second proof of Scripture, proving that we are not barely counted, but truly made righteous in the sight of God, is Eph.5:25,26,27, where the Apostle saith, that Christ gave himself for his Church; what to do? To sanctify it, and hath made it clean by the washing of water through the word; but for what purpose and intent hath he made it clean, by shedding his blood for it? Namely, that he might make it to himself a glorious Church, not having spot or wrinkle, or any such thing; mark how he saith not, that he might count it a glorious Church, but make it to himself a glorious Church. And whereas some have objected that the word {might} imported that this place is to be understood of our making righteous by our sanctification, by which we shall be made so righteous, that we shall have no spot or wrinkle in the life to come. I answer, that although our sanctification be now inseparable from our Justification, and yet will not be perfect until the life to come, and then it shall be so perfect, that we shall not have one spot or wrinkle of sin

to ourselves, and own sight, sense and feeling; yet notwithstanding, all interpreters that I have read, do understand the place to be meant of Justification also, by which it is verified upon us, that we have, not even in this life, one spot or wrinkle of sin in the sight of God freely; and I think that this place is properly and chiefly to be understood of Free Justification, for six reasons apparent in the Text.

First, for the scope of the place, which is to exhort Christian Husbands to deal with their Wives as Christ hath already dealt with them, as by a pattern perfectly done upon them.

Secondly, our sanctification is wrought by us and by the Spirit of God enabling us thereunto, but this example is appropriated to Christ alone, in giving himself to shed his blood to effect it, which properly belongs to the work of our Free Justification.

Thirdly, the Apostle speaks in the aorist betokening, in the participle of the preterite tense, that he hath made us clean; importing a thing already perfectly done; which is proper only in this life to the work of Free Justification.

Fourthly, for the means whereby this work is wrought upon the Elect, that is, by the Word of promise, that the blood of Jesus Christ the Son of God doth make us clean from all sin; it being proper to Justification to be wrought only by the word of promise, and by faith resting upon the same word of Free Grace, as Christ saith, "now are ye clean through the word that I have spoken unto you." Jn.15:3.

Fifthly, because the apostle saith, that he might make us to himself a glorious Church, not having spot or wrinkle, he saith not to ourselves, which will be verified indeed by sanctification in the life to come; for then even to ourselves, and to our sense and feeling, we shall not have one spot or wrinkle of sin or any such thing; but he

saith to make us to himself, that is, above ourselves, and above our own reason, yea, altogether mystically, and contrary to ourselves, and to our own sense and feeling, hath Christ already made us fit brides for so glorious a bridegroom, which is only in this life by Free Justification; neither doth the word {might make us} any whit hinder this sense, because when this sign of the potential mood, doth follow another action, importing the purpose or intent of that precedent action, the sign {might} may signify a thing that is already wrought and perfectly done; as any man may say of his brother now living and counted a good Christian, that he was baptized, that he might be a Christian; where the sign {might} doth not import, that he is yet no Christian, but shall be so hereafter, but merely the purpose and intent of the precedent action, why he was baptized, although that purpose and intent be now already fulfilled.

Sixthly and lastly, for the participle of the present time immediately following, because the Apostle saith not that the Church is now in such case, as that it shall not have one spot or wrinkle of sin hereafter; but not having now at this present time, one spot or wrinkle of sin or any such thing, which is only true in this life; not to man-ward by Sanctification, but to God-ward by Free Justification; the Greeks and Latins having their proper tenses and times, fitly to express the same.

But if any object, or rather cavil yet further, saying, that in some translations, the original word, is not translated, that he might make us to himself, but that he might present us to himself. To which I answer, that is all one, or rather confirms more fully that which I say, because God doth not present to himself a false show like a thing represented on a stage; but indeed and truth doth the thing, and then presents it to himself, such indeed as he hath undertaken to make it to himself; so that as his counting of a thing makes it by his Almighty Power to be

indeed and truth as he counts it; so his presenting us to himself, doth make us to himself a glorious Church, not having one spot or wrinkle of sin or any such thing in the sight of God freely. Therefore it is well noted in the margin of our English Bibles upon this place {and indeed should be better noted than ordinarily it is} that Baptism is a token or sign that God hath consecrated the Church to himself, and made it {mark} holy by his word, that is his promise of Free Justification and Sanctification in Christ, not having one spot or wrinkle of sin, or any such thing, why? Because {saith the note} it is covered, and clad with Christ's justice and holiness, thereby showing that the Church is without spot or wrinkle, but inchoately to menward by Sanctification, but made so perfectly to Godward by Justification; and this Erasmus in his Paraphrase upon the same place, Eph.5:26, collected out of the same ancient expositors of God's Word, doth more fully express, saying after this manner, "Christ gave himself unto death to make clean his Church, and so of a defiled one, he hath made her pure and holy; and whereas, she was unclean and foul, he hath made her fair and beautiful, having washed her clean in the stream of his own blood, and hath made her to himself a glorious wife, even the congregation, having now {saith he} neither spot, nor wrinkle, nor any such thing, but is in every point both fair and faultless, because he hath cleansed her, adorned her, and made her perfectly trim in every point." Where we see that beside other equivalent phrases of like force, he doth four or five sundry times together avouch that Christ doth not barely count her, but hath made her clean and righteous.

The like Scripture agreeing with this, is Col.1:21,22, proving we are not only counted righteous, but made righteous in God's sight, where the Apostle saith to those converted Christians, "and you, that were sometime alienated and enemies in your mind by wicked

works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproueable in his sight." Col.1:21-22. Hath he now reconciled, how, or, by what means? In the body of his flesh through death; but wherefore, or to what end, did he die in the body of his flesh, viz., to make you, or {as other translations say} to present you holy and unblameable and without fault in God's sight, and so you are perfectly reconciled unto him. And this also doth Erasmus in his paraphrase upon this place notably testify, saying, "because there can be betwixt God and sinners no peace, it hath pleased him, not by the ministry of Angels, but by the bodily death of his own Son, to forgive you all the offenses of your former life, and make you {note how he saith not, count you, but make you} holy, unblameable and faultless in his sight."

The third place of Scripture, besides many others, most evidently proving that the power of God's imputation is not a bare counting, but a true and real making righteous is, II Cor.5:21, where the Apostle saith that, "for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," in which place of Scripture, although the Papists deny {by the consent, as they say, of the ancient Fathers} that Christ by the power of God's imputation was really made a true sinner, but only figuratively, being truly but an host or sacrifice for sin; our English Antagonists do evidently prove both by Scripture, and by the common consent of the ancient Fathers, as Chrysostom, Augustine, and others, that as Christ was truly made an Host or Sacrifice for sin, which is the effect of sin; so the cause thereof went before, which was because by the power of God's imputation, Christ so truly took our sins upon him, and was so really in the sight of God clothed in the same, that although not inherently and actively, {for so he was always and ever the Lamb of God

without spot or wrinkle,} but yet really he was made a true sinner; and so God having made him by his imputation really a sinner in his sight, did count him a sinner, and did rend and tear him upon the Cross, and dealt with him in wrath, as if he had committed our sin himself, and died with bearing our sin in his own body upon the Cross, as Peter saith, I Pet.2:24, and yet notwithstanding, to avouch our Saviour Christ to be so a sinner, is not {as the Papists collect and cavil} to say, that he was averted from God, the slave of the Devil, and Son of Perdition; because these are consequents only of inherent corruption and sin, whereof Christ was inherently utterly free; but as he passively was made a sinner, and passively tasted of these things, {as the author to the Hebrews speaketh,} and as he truly cried out, "my God, my God, why hast thou forsaken me," whereupon, that saying of the ancient Dispenser of God's mysteries Oecumenius is true, saying thus, "Christ was greatly a sinner; as who did take upon him our sins, and make them proper to himself, and so was truly made a sinner, for that Christ was a sinner {saith he} hear the Apostle, saying, he made him sin for us," which words of the Apostle, Luther hearing with the right ear {overthrowing the whole world of sophistical Papists, by proving, that in plain places of the Scripture, speaking in the main points of our Salvation, the plain, proper, and grammatical words of the Scripture, are the true and proper sense of the Scripture} saith, upon these words, thus, "these words of Paul are not spoken in vain, that God made him sin for us, which knew no sin, that we in him might be made the righteousness of God." II Cor.5:21. And again that place of Isaiah 53, saying, God laid upon him the iniquity of us all, "we must not make these words less than they are, but leave them in their own proper signification, for God dallies not in these words, but speaketh earnestly, and of great love, to wit, that Christ,

this Lamb of God should bear the sin of us all." But what is it {saith he} to bear? The Sophisters answer, to be punished, very well. But wherefore is Christ punished? Is it not because he hath sin, and beareth sin? Yes, he hath, and beareth our sins in his own body, not that he himself committed them, but for that he received them being committed or done of us, and laid them upon his own body; thus was he made a sinner for us, and hereupon became {as the Apostle saith} a curse for us.

But some {saith he} will say, it is very absurd and slanderous to call the Son of God a cursed sinner. I answer, if thou wilt deny him to be a sinner, and to be accursed, deny also that he was crucified and died; for it is no less absurd to say, that the Son of God {as our faith confesseth and believeth} was crucified, and suffered the pains of sin and death, than to say that he is a sinner and accursed, but if it be not absurd to confess and believe, that Christ was crucified between two thieves, then it is not absurd to say also, that he was accursed, and of all sinners the greatest, and why? Because {saith he} we must as well wrap Christ, and know him to be wrapped in our sin, in our malediction, in our death, and in all our evils, as he is wrapped in our flesh, and in our blood, for unless {saith he further} he had taken upon himself my sins and thine, the Law had no right over him, which condemneth none but sinners only, and holds them under the curse.

Thus mighty is God's imputation of our sin upon his Son Christ, and as Christ by the power of God's imputation though not inherently and actively, yet objectively and passively, was made in the sight of God really a sinner and cursed; so on the other side, are we by the power of God's imputation of his Son's righteousness, made though not inherently, and actively, yet objectively and passively really righteous and blessed, as Chrysostom testifieth, saying, "he made the just a

sinner, that he might make sinners just; that is perfectly righteous in the sight of God freely."

The fourth place of Scripture proving that we are not barely counted, but truly made righteous in the sight of God is, Heb.10:14, where the Apostle saith, that Christ with one offering hath made perfect forever, them that are sanctified, that is, such as are put apart unto Salvation, and declare the same by sanctification, although their sanctification be very imperfect, yet by Justification God doth not imaginarily count them righteous; but hath made them in the sight of God perfectly righteous continually and forever; where we see that we must not, with the Papists, draw God's imputing of his Son's righteousness unto us, to an human imaginarily counting righteous; but reduce our imaginary counting to be an Almighty, a real making us righteous, yea, and perfectly righteous in the sight of God. And therefore very aptly upon this place doth the doctrine of our Church, and the first restorers of the Gospel amongst us, say, in the third part of the Homilies concerning prayer, speaking against praying for souls in Purgatory, after this manner, "the death and blood of Christ, if we apprehend it, with a true and steadfast faith, purgeth us, and cleanseth us, from all our sins in the sight of God. For {saith John} the blood of Jesus Christ hath cleansed us, from all sin; as also Paul saith, we be sanctified and made holy {mark how he saith not, counted holy, but made holy} by the offering up of the body of Jesus done once for all." Because {as the said Doctrine of our Church saith in another place} "if we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all sin; and not only made holy, but also Paul addeth more, saying, with the one oblation of his blessed body and precious blood, he hath made perfect for ever and ever, all them that are sanctified. This is the only Purgatory, {say these first Restorers of the Gospel

amongst us,} where in all Christian men must put their whole trust and confidence.”

Now that God’s imputation and spiritual clothing with his Son’s righteousness, doth so really make us righteous, that after the manner of the form gives us both the name and being righteous, although it be clear and manifest by this former point, {because whatsoever is made so, or so, we see by daily experience, that they be, and are so called accordingly,} yet because it makes to the confirmation of the former point, as evident effects of the truth of the former; let me briefly touch this also. And first, that this spiritual clothing with Christ’s righteousness doth so really make us righteous, that only that gives us the name of truly just, and righteous persons in the sight of God, is manifest by that often repeated axiom of the Apostle, the just by faith shall live, for although some do darken the sense, both of the Prophet and of the Apostle, by saying, the just shall live by faith, by joining the word faith to the verb, or predicate, shall live, yet the true sense and meaning of the Apostle, as it is in the Hebrew and Greek, is, that by faith, should be joined with the subject just; as if the Apostle had said, they that are justified, shall so live by faith, for the Apostle showing, that the righteousness that saves us is declared only in the Gospel, and is revealed to everyone, from faith to faith; that is, the more faith he hath, and the more it doth increase, the more he sees, and embraces this righteousness, that truly makes him just and righteous in the sight of God; he confirms the same by the Prophet Habakkuk, saying, the just by faith shall live; wherein he teacheth two things evidently.

First, that it is faith only embracing, and applying the righteousness revealed in the Gospel, that declares a man justified, and righteous in the sight of God; and secondly, that this righteousness not only names him just and righteous, but makes him to live also, a Christian

godly life in this world; and then to eternal glory in the world to come; so that the Apostle likens this righteousness of the Gospel to the soul; as if a Christian had two souls in him, first as he is a man; and secondly, as he is a Christian; his soul as he is a man, is his natural soul, by which he lives truly only to this world, but his soul as he is a Christian, is Christ's righteousness, that also sanctifies him; and so is like the life that the soul works in the body, and makes him live a godly Christian life, in this world; and also makes him to live unto eternal glory in the life to come. And as the Physicians say, that the vital spirits are they that knit and combine the soul and body together; so faith is like those vital spirits, that combine the righteousness of Christ and the Christian together. Whereby as the soul gives unto a man, both the name and essential being of a man, so doth the righteousness of Christ apprehended by faith, give unto a man both the name and essential being of a Christian, and makes him to live the life of a Christian in this world, and to live unto eternal glory in the life to come; and as by reason of the Divine understanding soul, made to the image of God, God is said to be near, and to dwell in us, {whereby as Paul saith, Acts 17:28, "in him we live and move, and have our being," and are of his generation,} so by reason of Christ's righteousness apprehended by faith, Christ himself dwelleth in us {saith the Apostle} by this faith, Eph.3:17, whereby in Christ we live, and move, and have our being, and are of his generation or offspring; that is to say, Christians. All which Paul doth testify, Gal.2:20, by his own example, in the plainest words that can be, saying, I live not now but Christ lives in me; and in that, I now live, I live by the faith of the Son of God, who loved me, and gave himself for me; namely, to justify me by his blood, and make me perfectly holy and righteous in the sight of God freely. The truth whereof, Luther clearly seeing with the spiritual eye of

faith, doth with as excellent a spirit testify the same, against the whole world of Papists, saying, "this is the true means to become a Christian, even to be justified in Jesus Christ," and why? Because it is most true, that Master Downham testifieth of Justification, saying, "the believer is clothed with the most glorious robe of Christ Jesus, his righteousness; and so appearing before God both clean from all sin, and endued with a perfect righteousness, he is justified, reconciled and eternally saved."

Now what can be required more to make a true Christian? I grant, that where this is, there will follow infallibly, a renewed sanctified life, with zeal of God's glory; but this makes not a Christian; but consequently declares, and outwardly shows that he is already, before, thus freely made a Christian; because he being thus clean from all sin in the sight of God, as is here described, hath not only the name and imaginary counting, but also the essential being of a person perfectly just and righteous in the sight of God freely; hence it is that the children of God are called by no other name in all the Psalms and whole word of God, more commonly than by the name of the righteous, just, and saints; because they are so, two manner of ways.

First, they are righteous, just, and saints to Godward, by Justification.

Secondly, they are righteous, just, and saints to man-ward, by sanctification; the first way to Godward is perfect; because, otherwise it is no righteousness to Godward, which cannot love anything, but that which is perfect, but the second way to man-ward is imperfect; which, yet being done in sincerity, is sufficient, for man that is imperfect; and therefore because this later way is so exceeding imperfect, both in respect of the perfection of the justice and righteousness revealed in the Law; as also in respect of the perfection of God's righteous nature

described in the Law, that loves nothing, but that which is perfect in his sight, therefore all those large promises made in the Psalms and Old Testament, unto the righteous cannot be understood {as the Papists conceive} of the Saints inherent righteousness; because David that had so great a measure of inherent righteousness, cried out that by this inherent righteousness shall none be found righteous in God's sight; whereupon those large promises made in the Psalms unto the just and righteous, must needs be understood of the first way, by which they are objectively and passively with Christ's righteousness imputed, though mystically, yet truly made perfectly righteous, just, and saints in the sight of God freely; and therefore it is well and truly noted by Calvin, saying, to this effect, "I grant, that the Saints are called righteous, declaratively of their inherent holiness of life, yet forasmuch as by all their endeavour, they do not fulfill righteousness itself, it is meet that this inherent righteousness, such as it is, do give place to the being made righteous in Christ, from whence it hath that which it is." But yet Luther's observation out of Paul strikes this nail more fully to the head, saying, "that Paul calleth them only righteous, which are justified through the promise, or through faith in the promise without the Law."

And no marvel that Paul calls them that are justified, only righteous, seeing God himself having freely justified Abraham, made him thereby so truly righteous in his own sight, that God was not content to call him by his justification righteous; but even justice and righteousness itself, saying, "who raised up {justice or righteousness} the righteous man from the east, called him to his foot." Isa.41:2.

Now seeing it is most true, that which Luther collected, that if the Father of the Jewish Nation, was made so truly righteous in the sight of God without the Law, and before the Law, that God called him justice and

righteousness itself in his sight; so that we his children may much more assure our selves, now under the time of the Gospel, that we are made as righteous, as he was, by the same means. What greater joy and fuller assurance can we have, than that we are not imaginarily counted, and in name only called righteous; but are though mystically, yet in truth, and in very deed, formed and made perfectly righteous in the sight of God freely, seeing with the first and with the last, I am the same, saith the Lord. Isa.41:4. Whereby we may see, how true that testimony of Master Downham, and of other our English Divines, is, effectually beating down that Popish slander, that Protestants hold in Free Justification, only a false-reputing and imaginary counting righteous in the sight of God, saying expressly of Free Justification, in divers places after this manner; neither are we imaginarily righteous, but God makes us perfectly righteous indeed, by washing away our sins with the precious blood of Christ, and by appropriating and applying unto us his Son's righteousness, by virtue of his Spirit principally, and a lively faith instrumentally; and so being made really and in truth partakers of Christ's righteousness, God reputes us not imaginarily, but as we are {mark as we are} and that in truth, perfectly just and righteous. The self-same thing doth Zanchius abundantly testify in his Treatise of Justification upon, Eph.2:5, saying likewise, expressly in divers places, that we are not only reputed and counted, but also truly are, perfectly righteous before God; and that also, because God by clothing us with his Son's righteousness, doth in very deed make us so. For saith he, God forbid, that when the Apostle saith, God doth justify the ungodly, we should so understand it, as that he, which is simply wicked and ungodly, him God should absolve as godly, and should pronounce him to be righteous; which is in very deed unjust, seeing the Scripture saith that God doth hate the wicked and his

wickedness; and forasmuch as God is the highest wisdom, truth, and justice; but all men by their own nature are unjust and no man can make himself just and righteous, but only God; therefore it follows {saith he} that God doth absolve no man, and pronounce him just and righteous, but him whom first he hath made righteous by his Grace; then he shows how God doth make a man righteous by his Grace, saying thus, but as the righteousness is twofold {as we showed before} by which we are justified, that is {saith he} by which we are made righteous; so God doth two manner of ways; make men righteous.

First, when not imputing their sins unto them he forgives all their iniquities, because they are extinct and clean put out by the blood of Christ; and on the contrary, by clothing them with his Son's righteousness, doth make them righteous, as the Apostle testifies, saying, by the obedience of one man, {namely imputed,} are many made righteous; seeing then this is a true and perfect righteousness, who {saith he} may say, that they are not of unjust truly made just and righteous, which have in Christ gotten and attained this righteousness?

Secondly, God sanctifieth them by inherent righteousness. Seeing then {saith he} God doth with both these righteousnesses make us in very deed righteous, with the first, righteous before himself, with the other, righteous before men, it can by no means be said, when God doth justify his Elect, that he doth absolve men, that are simply, wicked and unjust, and pronounce them just and righteous, {because this were directly repugnant, both to his high justice, and truth,} that is, first he makes them just and righteous, and then absolves them. Again he saith thus, although God doth make them righteous with both these righteousnesses; yet he doth not absolve, and pronounce them righteous, for their inherent righteousness, because it is imperfect; but only, because

he hath made them perfectly righteous before himself, with his Son's righteousness imputed, standing complete before God, only by that.

Last of all, concerning this point, he shows how a man may know in his own heart, and how he himself and others may discern, that he is justified, absolved before God from all fault and blame, and freed from all sin, guilt and punishment, and pronounced just before God, and an heir of his heavenly kingdom; and so {as I said before} is made a true Christian freely before God; namely, when he assented {was persuaded by the effectual work of the Spirit of Christ,} to this main proposition of the Gospel, and receives the assurance of it to himself in his own heart, to wit, that whosoever believes in the Son of God Christ Jesus, that by his obedience, he is made as righteous before God, as he was by the disobedience of Adam, made unrighteous, forasmuch as the obedience of Christ, is not of less force and efficacy to make him righteous, than was the disobedience of Adam, to make him unrighteous; this man hath the true faith, and him doth God acknowledge, count, and pronounce righteous, and so doth quit him from all faults that can be objected against him; and thereby free him from, all the guilt and punishment due to his sins.

By all which it is clearer than the noon day, that before a man can be free from all guilt and punishment of sin, and from the power of the same, he must not only be barely counted, but must first be, though objectively and passively, yet truly and in very deed, made perfectly holy and righteous, from all spot of sin in the sight of God freely. And therefore that the true believer is not only truly and indeed made righteous; but also perfectly holy and righteous in the sight of God, freely; remains to be proved by the express Word of God, and unanimous consent of all the best and faithful dispensers of God's Gospel, in the next Chapter.

## CHAPTER 11

*That the true Believer is not only made righteous, but also completely, fully, sufficiently, and perfectly righteous in the sight of God freely.*

Now that the excellency of Free Justification is such, and so great, that it doth not only make the justified person merely righteous, but also completely, fully, sufficiently, and perfectly righteous in the sight of God freely; although it might be proved by many proofs of Scriptures, yet I will insist, with the consent and reasons of the learned, but only in four, and that with as great brevity, as such weighty a matter can possibly require.

The first is, Eph.5:25-27, where the Apostle, appropriating the work there spoken of, only to Christ and his blood, and therefore belonging properly {as I showed before} to Free Justification, saith thus, "Christ gave himself for his Church," for what cause? To sanctify it, and hath made it clean by the washing of water, through the word. But to what end or purpose hath he so done? To make it to himself a glorious Church. How glorious? Not only not having, now at this present time, one spot or wrinkle of sin, or any such thing, as is before showed in the first part of Free Justification, which is wonderful; but also holy, yea, unblameable holy. Can possibly the wit and understanding of man wish and desire a more perfect holiness, than to be so unblameable holy in the sight of God, who is of so pure and perfect eyes? Whereupon the testimony of Polanus in his partitions, treating of Free Justification, is worthy the marking, saying after this

manner, "we must be perfect in God's sight, and that in all the degrees of true and entire righteousness, Eph.5:27, but so perfect we cannot be, but Christ, Col.2:10, whose true and entire righteousness in every respect is imputed unto us," which thing Zacharias Ursinus also, agreeing with others, propounded in the place alleged, for thus he writes, "the repentant persons are perfect {mark, are perfect} in the sight of God, not only in the parts of true piety, all which are begun in them {by sanctification} but also in the degrees of true and entire righteousness of Christ imputed unto them, as it is said, Col.2:10, in him we are {mark, we are} complete and perfect." Where we see, that the righteousness of Christ, being the form that makes us righteous in the sight of God, is not only absolute and perfect in itself, but also forms and makes us perfectly righteous in the sight of God. And this is yet more fully expressed by Hemingius, upon I John 1:7, saying, "it is not enough to have our sins forgiven and cleansed away, unless also righteousness be bestowed upon us; therefore the obedience of the Law is required in Christ, that it may be imputed unto us, whereby we appear fully just and righteous in the sight of God." Where let us mark, that he saith not, that Christ may appear fully righteous in the sight of God, for us; but, that we may appear fully and perfectly just and righteous in the sight of God freely. The same is confirmed by other faithful expositors, and dispensers of God's mysteries, upon I Cor.1:8, saying, unto believers, without all controversy, is imputed the righteousness of Christ, by which it is brought to pass that we appear altogether holy and unblameable in the sight of God. Can any man wish any more, than to be altogether holy and unblameable in the sight of God? The cause whereof to be only Free Justification, is plainly expressed by Master Downham in his Treatise upon Justification, saying, "the Believer is clothed with the most glorious robe of Christ

Jesus his righteousness, and so appearing before God both clean from all sin, and endued with a perfect righteousness, he is justified, reconciled, and eternally saved."

And this making of us perfectly righteous in the sight of God, is God's forgiveness and pardon, which is not like man's forgiveness, but is great and glorious, like God the forgiver; which few understand, and by not understanding the same, do run into divers absurdities, and yet this truth is plainly taught and testified by Paul, Acts 13:38,39, where when he had said, "be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins," that we might understand, that God's forgiveness is not a weak and slender thing, like man's forgiveness, that doth not make the thing forgiven any whit the better; but that God's forgiveness is a strong, mighty, and powerful thing, that makes the creature forgiven, perfectly holy and righteous in his sight; he presently addeth in the next verse, by way of exposition, what he meaneth by God's forgiveness, saying, even from all things, from which ye could not be justified, that is, made perfectly righteous by the Law of Moses; by him every one that believest is justified, that is, made perfectly righteous from all spot of sin in the sight of God freely. And this Calvin also plainly witnesseth, saying upon the same place of Acts 13:38, after this manner, "you see that after mention of forgiveness of sins, justification is added in place of an exposition; and this the Apostle seems to press as a peculiar privilege of the New Testament to be revealed under the time of the Gospel, where speaking, Rom.3:25, of remission of sins that are past, through the forbearance of God, he sheweth, that now under the time of the Gospel, that forgiveness is revealed to be the righteousness of God, made manifest without the Law, even the righteousness of God, conveyed by the faith of

Jesus Christ unto all, and upon all that do believe; whereby God doth more fully declare, at this time, the perfection of his justice and righteousness, that he is just, and a maker of him just, and perfectly righteous, that believest in Jesus." Again, this is yet more fully expressed by the author to the Hebrews, where citing the prophesy of Jeremiah, that under the time of the Gospel, God will so forgive the iniquity of his people, that he will remember their sins no more; he shows, that this is the meaning of this perfect forgiveness, that by one offering Christ hath made perfect for ever all them that are sanctified, Heb.10:14, such a wonderful and glorious thing is God's forgiveness.

And because the blessedness of the Church, and of the children of God, and the assurance of their Salvation, doth consist in the forgiveness of their sins, therefore doth the Apostle in this first alleged place of the Epistle to the Ephesians so gloriously describe both by the causes, by the nature, and by the effects this forgiveness and remission of sins, saying, Christ gave himself for his Church; there is the cause of forgiveness, to sanctify it; and hath made it clean, by washing of water, through the word; there is the nature of God's forgiveness, with the means and instruments of conveying the same; then follows the force, operation, and efficacy of this forgiveness, to make it to himself a glorious Church, not having, at this present time, one spot or wrinkle of sin, or any such thing, but to be holy, and without blame. All which declares what a powerful, operative, wonderful, and glorious work, God's forgiveness is, and how short we ministers come of laying forth, as the Apostle doth, the excellency of God's remission and forgiveness of sins, being both perfect and glorious in its own nature, and also making the true believer perfectly holy and righteous from all spot of sin in the sight of God freely. As it is notably expressed in Erasmus in his Paraphrase upon the

same place, worthy, for the evident clearing and concluding of this point, to be repeated again and again, saying thus, "that this might be brought to pass, Christ gave himself unto death to make clean his Church, and so of a defiled one, he hath made her pure and holy; and whereas she was unclean and foul, he hath made her fair and beautiful, having washed her clean in the stream of his own blood, and hath made her to himself a glorious wife, even his congregation, not having now one spot or wrinkle, nor any such thing, but be in every point {mark, in every point} both fair and faultless; for he hath cleansed her, adorned her, and made her perfectly trim {mark again, perfectly trim} in every point.

The second proof of Scripture evidently proving that Justification makes the true believer perfectly holy and righteous from all spot of sin in the sight of God freely, is Col.1:22, where the Apostle saith unto the called and justified Colossians after this manner, and you which were in times past strangers, is that all? Nay, and enemies to God, why? Because your minds were set on evil works, hath he now reconciled; that is, he hath set you in his perfect love again; this is a happy change and alteration, but how, and by what means is this brought to pass? In that body of his flesh through death, to make you holy and unblameable, and without fault; and {as our new translation saith well} unproveable in his sight, in which saying is expressed such perfect making of us holy and righteous in the sight of God, that if all the children of God, being troubled in their consciences for the horribleness and vileness of their sin, should lay their heads together to sue at God's hand, for a perfect abolishing of all their sins out of God's sight, and for a perfect making of them completely righteous in the sight of God, they could not invent a more full and perfect happiness, than is here granted them; for can the heart of man wish more than to be so holy, as to be without all

blame, and without all fault, and unproveable, as the original Greek words import? And that also, as Zanchius well observes, not simply and barely, but in the sight of God, whose eyes {as it is in Rev.1:14,} are as a flame of fire; that is, with irresistible purity searching the heart and reins. Must not the acclamation of Chrysostom, upon this place, needs be true, saying, "surely it is a great matter, that he hath given us a righteousness, that makes us so perfectly righteous, as to be able to stand in his sight." Whereupon the collection of Zanchius upon this place must needs be true also, saying, "this cannot be the righteousness of works, and inherent holiness begun in us; why? Because {saith he} that is imperfect; and of which David speaketh, saying, enter not into judgement with thy servant, O Lord, for in thy sight shall none living be found righteous; only Christ's holiness and righteousness is perfect in the sight of God. This therefore being imputed unto us, is the formal cause of our Salvation, by which it is brought to pass, that we {mark how he saith not, Christ for us, but we} are without all blame, and without all fault, and unproveable in the sight of God." Of which most happy and joyful estate the learned in the Gospel do give two principal reasons, the one taken from the cause of his happy condition, the other from the effect of the same.

First, the cause why we are so perfectly holy and righteous, that we are unblameable, and without fault in the sight of God, is, because we being, though mystically, yet truly, clothed both within and without with the wedding garment of Christ's righteousness, have, though not inherently and actively, yet evangelically and passively, more than an angelical righteousness in us, as Calvin testifies upon Job 15:15,16, saying, "all our filthiness being washed away with the blood of God's Son, and his righteousness imputed unto us, being thus clothed with his garments, we are acceptable to our good

God, why? Because we have more than an angelical righteousness in us. Neither is this perfect righteousness idly in us, but makes us as perfectly righteous in the sight of God freely, as it is righteous in itself." As Calvin in the beginning of his next sermon upon the same place of Job plainly testifieth, saying, "herein we have to consider God's great goodness towards us, in clothing us with a righteousness that surmounted the righteousness of the angels; we are as wretched and miserable sinners as can be {viz., in our sense and feeling} and yet notwithstanding God makes us {mark how he saith not, makes Christ only for us} but makes us righteous after a more excellent and precious manner than the very angels are, {in respect of their own nature only,} for {saith he} Christ's righteousness is given unto us, which far surmounted the righteousness of the angels. If this perfect righteousness be, by the power of God's imputation, not only in us, but also does make us thus perfectly righteous in the sight of God; is it any marvel that we are so holy, that we are unblameable, and without fault in the sight of God." The same in a manner Chrysostom also testifieth upon those words, that the Gentiles that followed not righteousness, have attained unto righteousness, but Israel, which followed the Law of righteousness, could not attain the Law of righteousness, Rom.9:30,31, saying thus, "for thou O Jew {saith the Apostle} hast not found that righteousness which is of the Law, for having transgressed the Law, thou art made subject to the curse by another way, namely by faith, have found a greater righteousness {mark, a greater righteousness} than this of the Law.

For here {saith he} three things are effected; first, that the Gentiles have found and attained righteousness; secondly, that they have attained it, not following after it, that is, bestowing no pains or labour about it; and thirdly, they have found a greater than that which is by the Law,

whereupon in the next chapter upon these words, Christ is the end or perfection of the Law, for righteousness to everyone that believest the same, Chrysostom concluded thus, "there is no cause therefore why thou shouldest fear as a transgressor of the Law, if so be that thou believest in Christ, why? Because thou hast fulfilled this Law, and hast now received a far greater righteousness," because it is most true what Master Downham avouched in his Treatise of Justification, that we are made partakers of a more excellent righteousness, than we lost in Adam, required again in the Law, even the righteousness of God, as the Apostle saith, Rom.3:22, which consisteth not only in the absence of evil and sin; but also in the presence of all actual, perfect, and everlasting holiness and righteousness; in which we being made thus perfectly righteous in the sight of God, must needs be without all blame and without all fault in his sight freely.

The second reason flowing from the effect of our justification convincing, why we are made so holy, that we are unblameable and without fault in God's sight, is because this imputing and mystical clothing of us with Christ's righteousness, doth not only make our persons, both bodies and souls perfectly holy and righteous, in the sight of God, but also all our works, vocations, affaires and businesses, that we take in hand, are made perfectly holy and righteous from all spot of sin in the sight of God freely.

First, all our natural actions, as our eating, and drinking, and the marriage bed, and such like are honorable, being made perfectly holy and righteous in the sight of God.

Secondly, our civil actions as honest buying, and selling, and other works of our civil vocations are made perfectly holy and righteous in the sight of God.

Thirdly, our religious works, as our prayers, and alms, hearing the word, reading, receiving of the

ordinances, and other works of our Christian vocations; even all the works of our hand are made perfectly holy and righteous in the sight of God; not by the perfection of our sanctification, because that only works an unwillingness, a battle, and a striving against the least sin in all these sorts of actions, because it knows that no sin is little in the sight of God; but yet it will not be perfect in itself, until the life to come.

How then are all these sorts of actions in God's children, made perfectly holy and righteous in the sight of God?

I answer, freely, by the perfection of Justification, so that as it is said on the one side, of them that are not justified, that the unbelieving are defiled and abominable, unto whom nothing is pure; whereby not only their minds and consciences are defiled, Tit.1:15, {but also the Prophet Hag.2:14, crieth out,} so are all the works of their hands, and that which they offer in the temple is unclean, so on the other side, to the pure, that is, to them that are justified, and washed, and purified from their sins by the blood of the Lamb, all things are pure {saith the Apostle} and all the works of their hands, and whatsoever they offer in the temple, is perfectly holy and righteous in the sight of God freely; and thereby acceptable and pleasing in the sight of God, whom nothing pleaseth, but that which is pure and perfect.

But how, and after what manner, are they made so perfectly righteous?

I answer, because Justification doth abolish from before God all their infirmities, and all the imperfections of their sanctification; because otherwise, all their infirmities and imperfections of their sanctification, that are but infirmities and imperfections in respect of themselves, would be, {if they were not abolished from before God by Justification,} damnable filthinesses in the sight of God, and make all the righteousness of their

sanctification, and holy walking, as a foul filthy menstruous cloth; that is {as I said before} damnable sin and filthiness in God's sight; neither doth Christ's righteousness in the justified, abolish only all the infirmities and imperfections of their works of sanctification, but also presents all their works and holy walking, to be perfectly holy and righteous in the sight of God freely, and by this means are made continually acceptable and pleasing in the sight of God; if they be not pretended infirmities of unbelieving and unjustified hypocrites, but mere infirmities of imperfectly sanctified persons; for of such sanctified persons only, God saith by the prophet, Mal.3:17, "I will spare them, as a man spareth his own son that serveth him," not as the Papists conceive, for their sanctification sake, and goodness of their works; nor yet sparing them, as other semi-Papists childishly conceive, for their good will and good endeavours, because they do like a child the best that they can, and because their imperfections, be but infirmities; nor that he will {as he hath now more fully revealed in the Gospel} accept of the imperfect works of his children, whilst they are imperfect; seeing he hath now revealed by his Son's death, what an horrible thing, the least imperfection is in his sight, that they are so loathsome as a menstruous cloth in his sight, causing him to take his full stroke at them, in his Son's blood, to wash away and abolish the imperfections of them out of his sight; but because in new tincture of his Son's blood and righteousness, he hath made them perfectly holy and righteous in his own sight, freely; therefore he likes, and accepts them. For that Justification makes not only our persons, but also our works perfectly holy and righteous in the sight of God, is not only evident by the former Scriptures, but also, testified by all the best faithful dispensers of God's mysteries, who say with one consent after this manner, after that we are made partakers of

Christ, not only we ourselves are righteous, but also our works are reputed and counted righteous before God, what; not righteous indeed, but only imaginarily reputed and counted righteous; nay, but because God's counting is not a bare imaginary thing, but a real working of the thing, as he reputed and counted; therefore as we ourselves are so reputed and counted righteous, that we ourselves are in truth just, that is, perfectly righteous before God; so also, God so counts our works, perfectly righteous before himself, that they are in very deed and truth, perfectly holy and righteous in the sight of God freely, that is, not in the worth and perfection of our doing them by sanctification, but in the making of them, perfectly righteous in Christ's righteousness by Justification.

But what is the reason that our works, that as they proceed from us, are so full of spots and stains, are made so perfectly holy and righteous in the sight of God?

The learned answer thus, therefore verily, because whatsoever imperfection is in them, is done away and abolished by the blood and righteousness of Christ. And by this means only do our works please God; and for this cause only, all the large promises made in God's Word unto our works, are truly verified, and fulfilled upon us; merely because we doing them in comfort, faith, and thankfulness, that we are justified, all our works are thereby justified and accepted in Christ, as well as we; and made so perfectly holy and righteous in the sight of God, that they fully please God, and pull down all blessings and benefits whatsoever, both spiritual and temporal, freely upon us, only for, and by Free Justification thus perfectly blessing, both us and our works, as it is clearly testified by the foresaid learned dispensers of God's mysteries, saying thus, for they that are clothed with Christ's righteousness, have God pleased, and favorable not to themselves only, but also

to their works; the spots and stains whereof, lest they should come in any reckoning, are abolished with Christ's purity, from whence our works are counted righteous, seeing they are tainted with no spots of uncleanness and foulness, and by this means, and not otherwise do men's works please God.

This learned Calvin also sets forth in the 7,8,9,10, sections of the 17th chapter of the third book of his Institutes, with clear demonstrations, saying thus, "when the blot and fault of imperfection is abolished, which is of force to defile our good works, the good works which the faithful do, both are, and are to be taken for righteousness, yea, after this manner, for a full and perfect righteousness, and thus we may {saith he} truly say, that by Christ, not only we, but also our works are justified; that is {as I have proved before} made perfectly holy and righteous from all spot of sin in the sight of God freely, and so truly pleasing God." And this the Holy Ghost in the example of the sacrifice of Abel, doth plainly and expressly teach, Heb.11:4, saying, "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh," where we see that not only Abel himself was just and righteous, that is excellent, but that his gifts were excellent, and that also excellent to Godward, God himself {as the text saith} testifying of his gifts, that they were excellent; which title they could not have with God, except they were in truth, perfectly holy and righteous in his sight; not for the perfection of Abel's doing them, but freely; because {as also it is said of Noah} he was made heir of that righteousness which is by faith, verse 7, and this is the righteousness of Christ, which is so mighty in operation, that by it, God not only {as Calvin speaketh} with the precious tincture of his own righteousness doth cover us, our own selves, but also with the same precious tincture

doth cover all our good works and whole life, and conversation, making not only us ourselves, but also all our works perfectly holy and righteous in the sight of God freely; and yet not by these works, made with this tincture, perfectly holy and righteous in the sight of God, to deserve heaven as the Papists fondly conceit; because a Christian hath heaven freely, by the Free Justification of his person, before he hath moved himself to do any good work, because he is {as Christ testifieth} translated from death into life, by believing only, Jn.5:24, but the works of the believer are with this tincture and pattern, made thus perfectly holy and righteous in the sight of God freely, that they may thus be a welcome and acceptable sacrifice of praise and thanksgiving before God; because {as I said before} he hath now revealed in his Gospel, that nothing is welcome and acceptable before him, but that which is perfectly holy and righteous in his sight; but that herein he manifested the bottomless gulf of his mercy, that he makes mercy and truth so to meet together, and righteousness and peace so to kiss each other, that he makes all things new, and all the works of his children, with the mere tincture of his Son's righteousness to be, mystically above their sense and feeling, perfectly holy and righteous in the sight of God freely; that so they may be a well pleasing sacrifice before him. Which as it is expressly so taught everywhere in the Word of God, and namely, in that saying of Peter, that true believers do offer up spiritual sacrifices, acceptable by Jesus Christ, that is, in the tincture of Jesus Christ's righteousness, only made perfectly holy and righteous in the sight of God, freely; so is it as plainly and truly testified, together with many other witnesses, by a faithful dispenser of God's mysteries in our Church, testifying thus against the Papists, if any Papist stand out here, and say, that Christ taketh our works, and dyes them in his blood, and then offereth them to his Father,

who accepted them as meritorious, not for our sakes, nor their own, but only for Christ," I answer, that Christ in deed dyes the works of the godly in his blood, and so presented them unto his Father, and his Father accepted them at his hands, but no way in respect of any satisfaction of sin, or merit of Salvation; but only as testimonies of our thankfulness and duty, and not otherwise; where we see it is plainly testified, that our works although they be made perfectly holy and righteous in the sight of God, do merit nothing; yet notwithstanding that they may be welcome sacrifices of our praise and thanksgiving, and testimonies of our thankfulness acceptable before God; and have the testimony of God, that like the sacrifice of Abel, they are excellent before him; they must in the tincture of Christ's blood and righteousness, be new dyed perfectly holy and righteous in the sight of God freely; which new dye and tincture nothing can ingrain upon them, but only the blood and righteousness of Christ; which therefore is called often in the word and Gospel, the righteousness of God; not only because it is the righteousness of that Person that is both Man and God, or because it is a righteousness given freely by God; but also because it being an Hebrew phrase to call whatsoever is excellent, to be of God; seeing this righteousness is so excellent in itself; and secondly makes the person clothed in the same, excellent and acceptable in the sight of God; and thirdly makes not only his person, but also, all his works, excellent in the sight of God, is it not worthily called the righteousness of God? But hereupon we may conclude this second proof of Scripture, that if Christ's righteousness, do make not only us, our selves, excellently and perfectly righteous in the sight of God, but also all our works excellently and perfectly holy and righteous in the sight of God freely; the saying of the Apostle must needs be true, that we are so holy that we are without all blame, and without all fault in the sight of

God freely. "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight." Col.1:19-22.

Whereunto Erasmus in his Paraphrase upon the same place, addeth the reason and necessity thereof, drawn from the horribleness of sin, saying thus, "because there can be betwixt God and sinners no peace, it hath pleased him, not by the ministry of Angels, but by the bodily death of his own Son, to forgive you all the offenses of your former life; and showing further the power of God's forgiveness how great it is, he proceedeth with the Apostle, saying, and make you holy, unblameable, and faultless in God's sight; which to be the mere operation of the righteousness of God, only able to effect this upon us." Beza, in his larger Notes upon Romans 1:17, doth thus clearly testify, saying, "these things being diligently considered, do manifestly declare, what is meant by that word {of the righteousness of God} namely, that perfection, and high integrity revealed in the Gospel, with which whosoever is endued, he is presented before God, as the Apostle speaketh, Col.1:22, that is, holy and unblameable, and one that can be reprov'd and blamed of no fault." And I add, what can a man wish and desire more for full perfection?

The third proof of Scripture, proving that we, by being clothed with Christ's righteousness, are not only truly made righteous, but also perfectly holy and righteous in the sight of God freely is, Col.1:28 & 2:10, where, when the Apostle in the first place hath showed, in his own example, what is the proper office and duty of

all ministers and preachers of the Gospel generally; namely, to labour everywhere, to present every man perfect in Christ Jesus; presently he addeth in the next chapter, in way of application unto the Colossians, that were by his labour converted, saying, "and ye are complete in him, which is the head of all principality and power," where we are to mark, that he saith not, that being engrafted into Christ, you shall be complete hereafter in time to come; but, now in the present time, ye are full, complete, and perfect, not by your own doings, but freely; because you are the members of such an Head, that is the Head of all principalities and powers, rich enough to make you also, without your own doings, rich in all fulness and completeness of his own sufficient fulness, freely and perfectly. Of which place of Scripture the learned interpreters speak worthily thus, this is a very notable saying, worthy that the godly should have it always in their sight. For, first, it teacheth very clearly of Justification before God, for it shows {saith Calvin} that the essence of the Godhead, that is in Christ, doth herein profit us, that being in him, we also are perfect; as if he said, that the whole Godhead dwells in Christ, is even for this cause, that having gotten and attained him, we have and possess full perfection; because with one oblation of himself he hath made perfect continually, and forever, all them that are sanctified.

Therefore they do a twofold or double wrong to God, that rest not in Christ alone. For beside that, that they derogate from the glory of God, by desiring something more than his perfection, and moreover, they are ungrateful and unthankful, that they seek from elsewhere, that which, being in Christ, they now have already, and what have we now already? Even that which these learned Expositors testify in another place, namely, upon those words of the Apostle, that I may know him,

and the virtue of his resurrection, saying thus, for in this virtue of his resurrection all things are bestowed upon us.

First, the attaining of righteousness. Secondly, the abolishing of sin. Thirdly, freedom from all guilt and punishment. Fourthly, over death. And fifthly, an assured hope and expectation of blessed immortality. And what can a man wish more? And therefore sound is the conclusion of these faithful dispensers of God's mysteries, upon those words of the Apostle, for in him dwelleth all the fulness of the Godhead bodily, saying after this manner, after we have gotten Christ, we have need of no other thing; for he that hath Christ, hath all things; and he that by faith is engrafted into him, hath no need to seek for wisdom, or righteousness, or perfect freedom from elsewhere, because by him he is fully justified, and made fully perfect, that is {as I say still} perfectly holy and righteous in the sight of God freely.

And this is Christ's full satisfaction that is wrought fully in us, and upon us by Christ, which many talk of, but few understand, even as little, as they know what is meant by God's forgiveness, for because God made man perfectly holy and righteous, at the first, and thereby a complete creature, his justice is not satisfied, until he sees his creature as perfectly holy and righteous in his sight, as he made him at the first, but none can undertake to bring this to pass but Christ; and therefore he undergoing for us, and overcoming that punishment of God's justice, that we should have born, and conveying, by the power of his imputation, that justice and perfect righteousness that he fulfilled for us, to be in us, and upon us in God's sight, hath thus by his death fully wrought by himself alone, whatsoever the perfect justice of God requires to be in us; and so hath fully satisfied the justice of God, by making us perfectly holy and righteous in the sight of God freely. And thus we being in Christ made, as the Apostle saith, complete in the sight of God, the justice

of God is fully satisfied, so that although the death of Christ, satisfying for us, be without us in Christ; yet the virtue, fruit, and power of that satisfaction is in us, making us perfectly holy and righteous, and fully complete in the sight of God freely.

And therefore it is well observed of the faithful dispensers of God's mysteries aforesaid, saying, concerning the death of Christ, after this manner, as often as the Scripture speaketh of the death of Christ, it doth place and set the fruit and price thereof in us; because {say they} by it, first, we are made clean from our foulness. Secondly, we are restored unto righteousness. Thirdly, we are reconciled to God. Fourthly, by it we are redeemed. Fifthly, the gate of life is opened unto us. And, sixthly, and lastly, everlasting life is gotten and attained.

Can we ask any more, to be full, complete, and sufficiently righteous in the sight of God, seeing in the two first points consisteth full satisfaction to God, namely, that by the death of Christ we are made clean from our sins, and restored unto righteousness? And therefore it is aptly said by that reverend antagonist against the Papists, Doctor Abbott against Mr. William Bishop, that our justification is our satisfaction before God. For declaration whereof {saith he} "it is to be observed, that sin consisteth partly in commission, partly in omission, partly in doing that which we ought not to do, partly in not doing that which we ought to do; satisfaction for sin must serve to acquit both the one, and the other; it must take away what we have done, and supply what we have not done, or else it cannot be called a satisfaction." But so doth our Justification, as it abolished, though mystically, yet truly, all our sins from before God, and so {as it was said before} makes us clean from all our spiritual foulness; and, secondly, restores us unto righteousness, so that we are made perfectly holy and righteous in the sight of God freely; and so the justice of God in us is fully satisfied,

because we are made complete in the sight of God, and sufficiently righteous. But that we may not tug too long in this sea of happiness, let us proceed to the next place of Scripture.

The fourth proof of Scripture therefore, proving that we, by being clothed with Christ's righteousness, are not only truly made righteous, but also perfectly holy and righteous in the sight of God freely is Hebrews 10:14, where the Apostle saith, "for by one offering hath Christ made perfect for ever them that are sanctified." If they be once by him alone made perfect forever, who may presume to add anything to these persons to make them one jot more perfect in the sight of God? For the better understanding whereof, let us mark the circumstances of the place, which do much enlighten the matter. For, comparing the Sacrifices of the Old Testament with that one Sacrifice of Christ, offered up by himself, in the New Testament, he shows, that although the blood of bulls and of goats, being but types, and figures, and shadows of the good things to come, are of such force, as sprinkling the unclean did sanctify them to the purifying of the flesh, so that the sacrifice being done and performed, they went away clean from all their sins; yet notwithstanding those sacrifices were so weak, that they could not bring perpetual and continual quietness of conscience; so that when they felt themselves to slip again, and to fall into new sins and infirmities, they were fain to bring new sacrifices to renew their peace of conscience, and why? Because it was impossible that the blood of bulls, and of goats, being but shadows of the truth, should take away sin, and make the comers thereunto perfect; for so the figures and shadows should go away, at least in outward appearance, with the glory belonging and reserved as do unto the substance itself. But when Christ, the truth itself, came, signified by those figures, and did fully exhibit himself to perform fully the truth that was represented in

those figures, then the blood of Christ, who through the eternal Spirit offered himself without spot to God, did so fully purge and purify our consciences from dead works to serve the living God, that now there is no need of any more Sacrifice for sin, because God doth not so much as remember our sins any more, Heb.10:17,18, and why? Because with that one offering of himself he hath made perfect for ever all them that are sanctified. Where let us mark the full perfection of the New Testament above the Old, here compared the one with the other, and the New passing the Old in four circumstances.

First, he saith not inchoately and imperfectly, as it is said of the Old Testament, that it made nothing perfect, but perfectly. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb.7:19.

Secondly, he saith not, that he will make perfect, but, he hath made perfect; signifying, that this perfect making of us righteous in the sight of God, is already perfectly done.

Thirdly, not for a season to be by intercourses often renewed with new sacrifices, {as the Papists do counterfeit in their Mass,} but perpetually and continually.

Fourthly, not only for long times, as whole years, and such like; but for ever and ever, as the doctrine of our Church speaketh.

Thus hath Christ made all his children and church righteous; first, all that are sanctified; secondly, only they that are sanctified; and thirdly, he hath made them perfectly righteous, continually and forever. Hence he is called Melchisedec, that is, the King of Righteousness, because he makes all his subjects thus righteous; secondly, none but his subjects only; thirdly, all his subjects are made perfectly holy and righteous, from all spot of sin in the sight of God, only and forever. And

therefore did the Prophet Daniel, 9:24, prophesy of Christ, that at his coming he should not only make an end of sin, but also bring in an everlasting righteousness; that is, making the children of God perfectly righteous from all spot of sin in the sight of God, for ever and ever.

Hence we see the reason why the learned do pronounce the justified children of God to be not only fully and completely, but also sufficiently righteous before God. For if the child of God be thus completely and perfectly righteous in the sight of God, then he is sufficiently righteous in the sight of God, but if he be not sufficiently righteous, then is he not perfectly holy and righteous in the sight of God. But that the justified child of God is, above his sense and feeling even sufficiently, righteous in the sight of God, is plainly testified by God himself, II Cor.12:6-12, where we may see, that Paul, feeling the remnants of corruption hanging upon him, and not only doubting {as the circumstances of the place show} that he was not sufficiently righteous in the sight of God, but also grieving at the same; and therefore praying thrice, that is oftentimes to God against the same, God answered him, saying, "my Grace {viz., of Free Justification, the Grace of graces called often the Grace of God, and gift by Grace,} is sufficient for thee," that is, makes thee sufficiently and perfectly righteous from all spot of the remnants of thy corruptions in my sight freely; and then adds the reason why he should be content with this rich grace of Free Justification, saying, for the power of my Grace of Free Justification is manifested and made perfect in thy weakness; because if thou hadst not weakness and corruption in thee, thou shouldest have no need of my grace of Justification, but in that I make thee, from all those infirmities which thou see, left to hang upon thee, sufficiently and perfectly righteous in my sight freely, herein my Free Grace of Justification is greatly magnified and glorified. Which

reason did so greatly content Paul, that he said, very gladly therefore will I rejoice rather in mine infirmities, what, simply? No, but that the power of Christ's Grace, making me thus sufficiently and perfectly righteous in the sight of God freely, may dwell in me. Thus we may see how true that saying of Calvin is, of Justification in another place, "that Justification finding us naked of our own righteousness, doth so cloth and enrich us with the righteousness of Christ, that the saying of Luke 1:52,53, is fulfilled," "he hath put down the mighty from their seats, and exalted them of low degree, he hath filled the hungry with good things; and the rich he hath sent empty away," for Paul hungering after his own inherent righteousness, when his own inherent righteousness could never have made him sufficiently and perfectly righteous in the sight of God, is sent away filled with the power and rich Grace of Christ, making him sufficiently and perfectly holy and righteous from all spot of sin in the sight of God freely. "Which treasure {saith Luther} Isaiah inwardly considering did in the tenth of his Prophecy say, the consumption decreed shall overflow with righteousness; as if he had said, faith which is a brief and summary fulfilling of the Law shall replenish the believers with so great righteousness, that they shall not have need of any other thing, to make them more righteous." Which Paul also doth testify, Rom.10:10, saying, "for with the heart man believest unto righteousness," whereby he hath no need of works to make him righteous in the sight of God, but is replenished freely with all goodness, and truly made a son of God. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jn.1:12-13.

Yea, that the true believer is made sufficiently and perfectly righteous {because he is by Free Justification

thus freely replenished with all righteousness in the sight of God} is likewise plainly taught, and clearly testified in the doctrine of our Church, taught by the restorers of the Gospel in this land, saying in the Sermon of the Resurrection of Christ after this manner, it had not been enough to be delivered by his death from sin, except by his resurrection we had been endued with a perfect and everlasting righteousness, whereby the true righteousness, looking down from heaven, is in most liberal largeness dealt by the Holy Ghost upon all the world; by whose assistance we be replenished with all righteousness, &c. Doubt not of the truth of this matter, how great and high soever these things be, for it becometh God to do no little deeds, how possible soever they seem to thee. And no marvel that Justification makes us so sufficiently and perfectly righteous in the sight of God, seeing David calls it hereupon a great and plentiful Redemption, Psal.130:7, and Paul calls Free Justification, the receiving of the abundance of Grace, and of the gift of Righteousness, Rom.5:17, reigning in righteousness unto eternal life through Jesus Christ our Lord, Rom.5:21, and although it is true, that the children of God may be called saints to men-ward for their sanctification; yet the true cause that makes them saints in the sight of God, is Justification; because by it alone, they are made thus sufficiently and perfectly holy and righteous, from all spot of sin, in the sight of God freely, by the blood of Christ only, as the Apostle to the Hebrews plainly testifieth, saying, "wherefore Jesus that he might sanctify the people," that is, make them saints, that is, perfectly holy and righteous with his own blood, "suffered without the Gate." Heb.13:12. Then let us not give this precious name of saints principally to our own holy walking by sanctification, but to the blood of Christ in our Justification; because sanctification is so far from being the cause of making us saints to Godward, that properly

it doth but declare that we are saints to man-ward, wherein men are much and often deceived, taking them for Saints which are no Saints.

But the right rule is that which Luther giveth, saying thus, "when I was a monk I did oftentimes most heartily wish, that I might once be so happy, as to see the conversation and life of some saint or holy man, but in the mean time I imagined such a saint, as lived in the wilderness, abstaining from meat, drink, and living only with roots of herbs, and cold water, which laboured to attain such perfection, that they might be without all feeling of temptations and sins, and this opinion of these monstrous saints, I had learned, not only out of the books of the Sophisters and Schoolmen, but also out of the books of the Fathers, as Hieron, and such like, but now in the light of the Gospel we plainly see, who they are whom Christ and his Apostles call saints, not they which live a sole and a single life, or in outward appearance do other great and monstrous works, or such only as are canonized in the Pope's calendar for saints in heaven, but they which being called by the sound of the Gospel and Baptized, do believe that they be justified and cleansed by the death of Christ. So Paul everywhere writing to the Christians, calleth them saints, holy, the children and heirs of God, and such like. Whosoever therefore {saith he} do believe in Christ, whether they be men or women, bond or free, are all saints, not by their own works, but by the works of God, which they receive by faith. To conclude {saith he} they are saints through such a holiness as they freely receive; not through such a holiness, as they themselves have gotten, by their own industry and good works." Where we see that he ascribed all the cause of being saints unto their Justification; although he shows afterwards, that Sanctification inseparably follows Justification, and declares the same.

For thus he saith further, "so Ministers of the Word, Magistrates, Parents, Children, Masters, Servants, all are true Saints, if first, and before all things, they be assured {by the testimony of the Spirit of Truth,} that Christ is their wisdom, righteousness, sanctification and redemption. Secondly, if everyone does his duty in his vocation, according to the rule of God's word, and obey not the flesh, but repress the lusts and desires thereof, by the Spirit, in some measure; though not all in like measure." And against the corrupters of this order and doctrine he pronounced an anathema thus, "and let him be accursed, whosoever shall not give this honour unto Christ to believe, that by his death and word, he is justified and sanctified, and so made a saint; for can we rejoice in this precious name, with greater glory to Christ, than to ascribe it to the blood and righteousness of Christ, and with greater assuredness and fulness to our own selves; than to that means, by which we are made complete, and perfectly holy and righteous, from all spot of sin in the sight of God freely?"

Nay, if we will rejoice in that which God speaketh, he gives us, in this glory of Free Justification, yet greater matter of rejoicing; not being content in this happy state of his own righteousness, to call us saints, holy ones, and the righteous everywhere in his word; but also being translated by this benefit into Christ, he calls us, in a wonderful vehemency of our excellent perfection, even righteousness itself; and not simply righteousness itself; but the righteousness of God, as the Apostle testifieth, II Cor.5:21, saying, he that knew no sin was made sin for us, but wherefore, or to what end and purpose? That we being translated into him, might be made, the righteousness of God. Where we see that the Apostle is not content to say, that we are made righteous, no nor perfectly righteous, but by a vehement speech, that which is far more, even the righteousness of God, being a

figurative speech, when we are not content to use the concrete, but to express the excellent perfection of a thing, we use the abstract, as to say, he is not only patient, but very patience itself; or not only very meek, but even meekness itself; so saith the Apostle, that we are made even the righteousness of God, the excellency of which speech Chrysostom perceiving, bursteth forth with this just admiration, saying, "what a saying is this, what understanding can sufficiently commend and set it forth? For {saith he} he hath made the righteous one, a sinner, that he might make sinners righteous. Nay, he saith not so neither, but that which is far more, for he is not content to name the qualifying, but as it were the very substance itself; for he saith not, he was made a sinner, but sin; and he saith not, that we might be made righteous, but Righteousness itself, yea, and the Righteousness of God, for it is of God, showing that it hath no spot or stain in it, from whence all sin vanishes away, as also that God wholly performs it, thereby declaring the magnificence of the gift." What can be spoken more excellently of this passing excellent new creation? For further proof whereof; hence we may see the cause, why God having justified Abraham, he is not content to call him righteous; but even righteousness itself, saying, Isa.41:2, who raised up Justice or Righteousness from the east, and called him to his foot? Is it not that the most perfectly righteous God, should call a mortal man not only righteous, but righteousness itself? Is it not a most dangerous thing to extenuate and darken this glorious benefit? Or can any mortal man extoll and dignify this happy condition sufficiently? No, but because it is the immediate work of God, it passeth the reach both of men and angels.

But thus much shall serve of this first point, showing the excellency of this second part of Free Justification, namely, that this clothing us with the

righteousness of Jesus Christ, doth make us fully, completely, sufficiently, and perfectly holy and righteous, from all spot of sin, in the sight of God freely.

## CHAPTER 12

*That the justified children of God, are so perfectly and excellently righteous before God, that they are made glorious in the sight of God.*

The second point showing the exceeding excellency of Free Justification is, that they are thereby made so perfectly clean, from all spot of sin, and so perfectly holy and righteous; that before God they are made glorious, and do, though mystically in respect of outward sense and contrary feeling, yet inwardly and truly shine gloriously in the sight of God; as it is evidently testified from God's own mouth by many Scriptures, and unanimous consent of all the best dispensers of God's Mysteries, the principal and chief whereof I will briefly recite.

The first place of Scripture, is that notable prophesy, where under the figure of Solomon marrying the King of Egypt's daughter, Psalm 45, where it is plainly prophesied, that Christ Jesus coming to marry unto himself the Church of the Gentiles, to make her his Queen, and a fit Bride for his own self, doth first clothe her with the wedding-garment of his own righteousness, called in the ninth verse, the vesture of the gold of Ophir; saying thus, "on thy right hand doth stand the queen in a vesture of the gold of Ophir," and then presently adds thereupon, that hereupon, "she is all glorious within," where we are to mark, that though he saith, within, that is, mystically to us-ward, and inwardly and spiritually to Godward; yet she is not only glorious, but also all glorious within; and to show that the wedding garment of his own righteousness, is the cause of all this perfect gloriousness,

he presently added; for her clothing is of wrought gold, verse 13, whereby she enters with joy into the king's palace, that is, into the Kingdom of heaven; which is not meant, the kingdom of glory above, but the joyful and glorious state of the Church under the time of the Gospel; which in the New Testament, {as Calvin well notes,} for the full revealing of the treasures of Christ, by which we enter, even as it were, into the secret closets of heaven, is called everywhere the Kingdom of Heaven.

The second place of Scripture not only confirming, but also explaining, and clearing all this to be verified upon the Church of the Gentiles, is that to the Eph.5:25-27, where Paul being an elect vessel sent forth purposely to deck the new bride of the Gentiles with this wedding garment of Christ's righteousness, shows that Christ giving himself for us, hath made us so clean, that he makes us hereby to himself, that is, though mystically to us, yet spiritually and truly to himself, a glorious Church {mark a glorious Church} or Congregation; but how, or wherein glorious? He shows how, saying, not having now in this present time, one spot or wrinkle of sin; this is very glorious indeed, but is this all? No, nor any such thing; this is more glorious, but is this all then? No, but makes her so holy, that she is unblameable holy; this is exceeding glorious indeed. Thus hath Christ made us to himself a glorious Church. Whereupon we may see the truth of that saying of Chrysostom upon the like place of Scripture, Col.1:22, saying, "he hath not only freed us from our sins; but also hath made us shining bright and glorious, which to be truly wrought upon us, in the sight of God by our Justification," Master Downham in his Christian Warfare upon Justification, clearly testifies, saying, "the bright shining Sun of righteousness, hath made us freely so perfectly righteous, that in him we also shine gloriously in the sight of God." And no marvel, for these two evident reasons.

The first strongly pressed by Paul himself, who comparing the glory of the Law with the glory of the Gospel, saith, "if the ministration of death written with letters, and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be more glorious? For if the ministration of condemnation was glorious, much more doth the ministration of righteousness exceed in glory." Where we are to mark, that if the administration of the riches of the Gospel be so glorious, how glorious are the riches themselves? And how glorious must they needs be that possess, have, and enjoy those riches? As more particularly, "if the administration of this righteousness exceed in glory; how doth this righteousness itself exceed in glory?" And then how infallibly must they that are clothed with the same, needs exceed in glory? Yea, the glory of the shining of Moses face, and the glory of the Law itself, the administration whereof made the face of Moses so to shine, is {as the Apostle saith} no glory in comparison of this excellent glory.

The other reason is that which is before testified by Calvin, and is grounded upon invincible divine reason, that if the righteousness of the angels be excellent, and makes them in truth gloriously righteous; how glorious must we needs be in the sight of God, that {saith he} have a more than angelical righteousness upon us? Because, although we daily feel our selves filthy and loathsome, by drinking up iniquity like water; yet God taking in hand to make us, above our sense and feeling, righteous from the same in his sight; doth cloth us with the righteousness of his Son Jesus Christ, which far surmounted the righteousness of the Angels. A lively figure of this our glorious state and condition by Christ in the sight of God, was the ark, which had not only a cover

called the mercy-seat, made all of pure gold; which was a type of Christ, who was all purity and perfection itself; but also the ark which the mercy-seat covered, being a figure of the Church, although it was made of fine shittim wood, signifying our sanctification; yet, besides this it was covered all over, both within and without, with the same beaten gold, that the mercy seat was made of, whereby it appeared in view, both within and without, as glorious as the mercy-seat itself; so are we clothed, both within and without, with Christ's perfect righteousness, whereby our sins being abolished out of God's sight, we are made both within and without, even wholly, exceeding glorious in the sight of God. And therefore, it is truly testified by Master Smith writing upon Psalm 51, verse 7, upon those words, "wash thou me, and I shall be whiter than snow," that when a man is washed from his sins by faith in Christ's blood, then he is made of a most vile and loathsome sinner, and filthy unclean limb of the devil, a blessed member of Jesus Christ, beautiful and glorious in the eyes of God, being covered in Christ's righteousness, whereof he makes this worthy use, saying, that this should therefore be a surpassing comfort to God's children, that although they seem vile, base, and miserable in the blind eyes of sinful men, who thereupon despise, scoff, and contemn them; yet to remember that because they are washed in the blood of Christ, and clothed with the most pure robe of Christ's righteousness, they are even in this life, in so blessed and so excellent state and condition, that they are most fair, most lovely, beautiful and glorious in the eyes of God our heavenly Father.

So that in truth the Sun doth not shine more gloriously in our eyes, than the Church and true children of God, in this righteousness of Christ, shines gloriously in the sight of God, as is clearly illustrated by that lively icon expressed, Rev.12:1, which every child of God

should have as a bright looking glass before their eyes, to see therein how gloriously the Bridegroom Christ Jesus hath decked their souls, with the wedding garment of his own righteousness, as with the vesture of the gold of Ophir; and although they cannot look much in other looking-glasses without danger of pride and vanity; yet this will humble them; and therefore they should never leave looking in this glass, until they begin to rejoice, for this glorious state, with joy unspeakable and glorious, I Pet.1:8, as this it is, "and there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Rev.12:1.

First, observe, that it is not simply a wonder, but a great wonder; so great, that a natural man cannot conceive the mystery of it, but this glory from heaven, is ready to strike him more blind, as it did Paul himself at the first, Acts 26:13, of which he also, when the scales were fallen from his eyes, said, " behold ye despisers and wonder, and vanish away, for I will work a work {of Free Justification, verse 39,} in your days, which ye shall not believe, though a man would declare it unto you," Acts 13:41; yet, it is such a great wonder, that it makes the children of God, that by the Spirit do discern the deep things of God, I Cor.2:10-12, to be lavished with joy and wonderment. "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." Jer.33:8-9.

Secondly, where is this wonder? In heaven, that is, in the joyful time and state of the Gospel, fully

revealing the treasures and mysteries of Christ; called therefore, especially for the full revealing of the glory of Free Justification, everywhere in the New Testament, the Kingdom of heaven.

Thirdly, what appeared? A Woman, that is, generally the true militant Church, but particularly every true believer; because they are married to Christ by true faith as truly, as any woman can be married unto her husband. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the LORD." Hos.2:19-20.

Fourthly, what is said of this woman, she is clothed with the Sun, namely, that shineth in the firmament; that is, spiritually clothed with this perfect righteousness of Christ, which swallows up, and utterly abolished all the shadowish darkness of her sins; and makes her to shine in perfect holiness and righteousness, as gloriously in God's eyes, as the bodily sun shines gloriously in our eyes, when he shineth in his brightest hue; and thus hath Christ made her to himself a glorious Church, Eph.5:27, for which the Gospel teaching this, is said to exceed in glory. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." II Cor.3:9.

Fifthly, and hath the Moon under her feet; by the Moon is meant two things; first our own righteousness, even of sanctification, which as it is like the Moon, because it is spotted and changeable; so we must have it under our feet in two respects, as marks to discern, that we are clothed with the glorious Sun of Christ's righteousness.

First, we must have it under our feet, by making no account of the righteousness of our sanctification before God, by reason, and in comparison of the wedding

garment of Christ's righteousness, which is the Sun that we are so gloriously clothed withal; so that we must make it no part of our wedding garment, but have it, in that respect, under our feet, that is, count it as Isaiah did, as a menstruous cloth, Isa.64:6, and as dung meet to lie under our feet; as Paul did, saying, I count all things loss, and do judge them to be dung, that I may be found in Christ, how? Not having mine own righteousness, which is of the Law, which the learned expound to be our righteousness of works wrought according to the Law, not only before our Justification, but also our righteousness of sanctification, wrought according to the Law of God after our Justification. But in what then would Paul be found? Only in the righteousness which is through the faith of Christ, even the righteousness which is of God by faith, Phil.3:8,9, I count my righteousness as nothing, so that I may be found in the true righteousness; because {as Chrysostom saith} when the sun shines, it is but loss to sit by a candle light. Why? Because {saith he} "it is God's righteousness, it is wholly a gift from God. But the gifts of God do pass and excel the weak good deeds that we do by our labour, in a great measure."

Secondly, this moon must be under our feet, because our life is like a continual walking in this world, as it were in a dark night; and therefore we must have the light of our sanctification, flowing from our Justification, as the light of the moon doth come from the Sun, to direct our feet in this dark world; and to give light, as the moon doth, to other men walking in the dark night of this world, that they may see our good works, and glorify our Father which is in heaven. And this is the second mark, showing that we are mystically clothed with the glorious Sun of Christ's righteousness; because this sanctification flows infallibly from our Justification, as the light of the Moon comes from the Sun.

Again, the Moon signifies also the riches, honors, dignities, profits, and pleasures of this world; which being changeable and inconstant as the Moon, the justified children of God have them under their feet, as it were; because being clothed with the glorious Sun of Christ's righteousness, and thereby discerning the worth of the heavenly riches, they set light of these earthly glories, shining to the dark world like the Moon; and do tread them under feet, using them as if they used them not, being ready to leave all, for the further advantage and advancing of the heavenly riches, and for the glory of God. Thus Moses, being come to years of discretion, refused to be called the son of Pharaoh's daughter; and chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sin for a season, esteeming the rebuke of Christ greater riches than the treasures of Egypt. Why? Because he had regard to the recompense of the great reward of the unsearchable riches {as Paul calls them} of the Gospel. So the Christians in the Primitive Church suffered with joy the spoiling of their goods, knowing in themselves {by being clothed with the glorious Sun, and wedding garment of Christ's righteousness} that they had in heaven a better and more enduring substance. And this is the very head of our sanctification, and the third mark, showing, that we are the woman in heaven clothed with the Sun.

Sixthly, and lastly, this woman, or bride, hath upon her head {to signify what an heavenly queen she is} a crown of twelve stars; that is, she hath, for a fourth mark, the doctrine of the Gospel delivered by the twelve Apostles, and preached by God's faithful Ministers {which are called stars in highest account} as her crown, counting them as her chiefest and highest ornament, and saying with David, "it is more to be desired than gold, yea, than much fine gold, and sweeter also than the honey, and the honey-combe," and in keeping the same

she knows that there is a great reward. Psal.19:10,11. And this is the fourth mark, that believers are identified with that woman in heaven clothed with the sun; and he that is thus glorious to the eyes of men, by having the moon under his feet, and is also thus glorious in the eyes of God, by being clothed in his sight with the glorious sun of his Son's righteousness, must needs be a great wonder to the world; because he is a wonder and admiration for beauty and glory, even in the eyes of God, for which cause God crieth out, doubling his word of admiration and wonder, saying, "behold, thou art fair, my love, behold, thou art all fair, and there is no spot in thee," Song.4:1,7, which admiration of Christ at the glory of his Church, is by Doctor Hall movingly expressed after this manner, saying, "O my Church, behold, in mine eyes, thus clothed as thou art in my righteousness, oh how fair and glorious thou art! How above all comparison fair and glorious!" But the Prophet Isaiah, prophesying of the kingdom and coming of Christ, expresses this glory of his Church more gloriously, saying, "then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa.24:23. The meaning whereof the marginal note doth well express saying, after this manner, when God shall restore his Church {which is chiefly verified in the full exhibiting of Christ to justify the same, Dan.9:24, and so shall restore it to righteousness} the glory thereof shall so shine, and his Ministers which are called his ancient men, that the sun and moon shall be dark in comparison of the glory thereof. Which excellent glory of the Church Calvin doth yet more fully express after this manner, saying, "when God shall make clean his Church of her foulness and dross {which he truly performs by Free Justification joyfully known} and so shall set up the Kingdom of Christ, so great shall be the magnificence and glory thereof, in restoring the people {to righteousness}

that those things, which otherwise shine before men most gloriously, as the sun and the moon, shall then be darkness." Is not this excellent and magnificent beauty and glory indeed?

And yet the Prophet Isaiah, not contenting himself herewith, but prophesying of the coming of Christ to heal the people of God of their sins, prophesied yet further of more exceeding glory, saying, "moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound," Isa.30:26, the meaning whereof is this, that the light of the moon, which is the glory of sanctification, forming us actively righteous to the eyes of men, by which {as it was said before} the children of God do shine in this dark night of the world, as the moon, Song.6:10, shall be as the light of the Sun, that is, far more rich and plentiful than it was under the handful of the old Church of the Jews, and far more spaciouly spreading to all nations, but the light of the Sun, that is, the glory and bright-shining of Free Justification, forming us passively righteous to the eyes of God, by which the children of God shine in the sight of God most gloriously as the Sun, Eph.5:27, shall be sevenfold, that is, most plentifully revealed, and perfectly wrought; and shine forth as seven suns upon the Church, by the death of Christ, Dan.9:24,25, by which many prophets and kings, and righteous men, have desired to hear the things that we hear, and have not heard them, Matt.13:17, whereby {as it was signified unto Paul in his conversion to the Gospel} such a light shined from heaven, far surpassing the light of the Sun, Acts 26:13, as that it makes the children of God to shine in the sight of God, as gloriously as the light of seven days; or as if seven suns did shine forth together in them, and upon them. But when is this performed? In the day that the

Lord shall bind up the breach of his people, and heal the stroke of their wounds; that is, when Christ, dying to abolish the sins of his people, and rising again for their full Justification, shall thus perfectly and gloriously heal the wounds of their sins; for by his stripes only we are healed. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa.53:5.

Whereupon it is truly testified by the marginal note upon this place, that when by the coming of Christ the Church shall be restored, the glory thereof shall pass seven times the brightness of the sun. Which Calvin upon the same place expresses yet more fully, saying, "he signifies that the godly shall be enlightened, and shine with so great splendor and glory, &c., that is, if seven suns should meet together, their brightness and glory would be far less than the glory of God's children." Which similitude, although it confirms the saying of Paul, that the righteousness of Christ administered unto us, doth bring upon us exceeding glory, II Cor.3:9, and seems unto the natural eye incredible, yet the testimony of Luther is most true, saying, "thus we must magnify the Article of the Christian righteousness, against the righteousness of the Law and Works, albeit no eloquence is able sufficiently to set forth the inestimable greatness thereof."

Hence it is, for this inestimable greatness of glory wrought, though mystically, yet truly and spiritually, upon the children of God by Justification, fully revealed and exhibited in the Gospel, Rom.3:21, that the state and condition of God's children, under the time of the Gospel, is everywhere in the New Testament called the Kingdom of Heaven, which when it but began to be preached, it suffered violence, and the violent took it by force, for who would not press with all violence into such a free given

glorious righteousness, so certainly placing us in the kingdom of heaven in this life, and in the kingdom of glory in the life to come? For which cause Christ himself testified of John the Baptist, saying, "verily I say unto you, amongst them that are born of women, there hath not risen a greater prophet than John the Baptist." Why? Because he passed all the other prophets by preaching, and sealing by baptism a fuller exhibiting of the glory of Free Justification, by pointing to Christ, and saying, "behold, the Lamb of God that taketh away the sin of the world," Jn.1:29, and was filled with joy in hearing the voice of the Bridegroom, that was now come to the bride to effect the same. "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice, this my joy therefore is fulfilled." Jn.3:29. Whereby, even in his days, the kingdom of heaven suffered violence, and the violent took it by force. And yet notwithstanding, he that is least {saith Christ} in the kingdom of heaven, is greater than he, Matt.11:11, by which kingdom of heaven he doth not mean the place of glory above, but the time from which Christ, groaning out his blood and life upon the cross, cried out, that that which John the Baptist spake of, was finished, Jn.19:30, namely, that the seventy weeks of years, whereof Daniel prophesied, that Christ should die to finish transgression, and to make an end of sin, and to bring in everlasting righteousness, was now fully accomplished; because with that one offering of himself upon the cross, he hath made perfect forever all them that are sanctified, Heb.10:14, whereby {as Calvin truly saith} "for the inestimable flowing store of grace, and the incomparable strength and glory that, above the days of John, at length appeared in his resurrection, it is now not without cause said, that the heavenly Kingdom of God is erected on earth, for the bringing in of such an everlasting and glorious

righteousness, as makes us in the sight of God perfect forever; making also the true believer, that by the eye of faith, seeth and enjoys the same, to rejoice with joy unspeakable and glorious." I Pet.1:8.

Is not this state and condition justly and worthily called the Kingdom of Heaven, therefore Christ, speaking of the time of the Gospel, calls it everywhere the Kingdom of Heaven, saying, the Kingdom of Heaven, is like a certain king which makes a marriage for his son, the surpassing royalty of which marriage, is such and so great, that whosoever comes to the same in this glorious wedding garment of the Bridegroom's righteousness freely bestowed, is in this vesture of the gold of Ophir, married to this Royal Bridegroom, and is made his bride, and queen in this glorious robe of his own righteousness for evermore. Is not this state justly called the Kingdom of Heaven? And is expressly testified by Paul, saying, "the Kingdom of God, is righteousness, and peace, and joy in the Holy Ghost," and whosoever in these things, namely, in this Evangelical righteousness, and in the peace that comes thereof {for being justified; that is, made perfectly and thus gloriously holy and righteous from all spot of sin in the sight of God freely, and passively, we have peace towards God, Rom.5:1,} and in the joy of the Holy Ghost, serves Christ, {for this is the true service wherein Christ will only be served, Phil.3:3,} he is acceptable unto God, and approved of men. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." Rom.14:17-18. This is the Kingdom of Heaven, which the Lord of wisdom itself commands us first and above all things to seek, saying, "seek ye first the kingdom of God," but if thou ask the way and gate how thou mayest enter thereunto, he shows thee also, saying, first, and before all things seek God's righteousness, for this alone brings

thee into his kingdom, places thee in his perfect love and favour, and causeth that all other necessary things for this life, as food and raiment fit for thy place, shall be even cast upon thee. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt.6:33. Whereupon it is truly said of the learned expositors, this kingdom verily is the Kingdom of Christ, whereby he himself by his Spirit and belief of the Gospel, reigns in the minds of his elect, but how? Justifying, and saving them, which gift of God, even Isaiah testified to be so great, that he provokes all creatures to rejoice, and exult for joy, saying, rejoice ye heavens for the Lord hath done it; shout ye lower parts of the earth, burst forth into praises ye mountains, for the Lord hath redeemed Jacob, and will be glorified in Israel. But how hath he redeemed Jacob, and how will he be glorified in Israel? Namely, by putting away our transgressions as cleanness, and our sin as a mist. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the LORD hath redeemed Jacob, and glorified himself in Israel." Isa.44:22-23. Therefore this Kingdom of Christ {say the learned expositors} is rightly called the Kingdom of heaven, for there reigns in it a heavenly power, and passing incomparably all earthly excellency, whereby we are freed from sin and death, and do enjoy eternal peace, and the abundance of all good things, not seeing our King, but yet worshipping him reigning in heaven, with the faith of our soul believing his Gospel.

But what is it to believe his Gospel? These learned dispensers of God's mysteries answer, saying to believe the Gospel is to embrace the Free given righteousness, making us perfectly, and thus gloriously holy and

righteous, from all spot of sin, in the sight of God freely. And this is the Kingdom of God, whereof Christ spake, when he sent forth his seventy disciples, saying, "but into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city." Lk.10:10-12.

Oh, good Lord, if the sentence was so terrible in the mouth of the seventy disciples before Christ had died, to effect this, how fearful must it needs be now after he hath groaned out his blood and life upon the cross, saying, it is finished, and how happy and blessed are they that are members and citizens of his Kingdom? But such citizens were the Ephesians, when the apostle said thus unto them, "now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph.2:19-20. For ye are not come {saith the author to the Hebrews} with the people of the Old Testament, unto the mountain that might not be touched, nor unto burning fire, nor to blackness, and darkness, and tempest, the sight whereof was so terrible, that Moses said, I fear and quake, but ye are come unto the Mount Zion, and to the city of the living God, the celestial Jerusalem, and to the company of innumerable angels, &c. The glory whereof made Paul to burst forth in such great thanksgiving, for the justified and converted Colossians saying, "giving thanks unto the Father, which hath made us meet or worthy to be partakers of the inheritance of the Saints in light."

But how hath he made us so meet and worthy? Answer, even in that he hath delivered us from the power

of darkness, and out of this present evil world, as he saith to the Galatians, and hath translated us into the kingdom of his dear Son, Gal.1:4, by the forgiveness of sins, "whereby {saith Luther} we are translated out of sin into righteousness, out of God's wrath into his perfect favour, out of death into life. For {saith he} when sin is taken away, in the place of sin succeeded righteousness, in the place of wrath grace and reconciliation, in the place of death life, and in the place of damnation salvation." Is not this a blessed Kingdom, and are not they in a truly blessed state and condition, that are citizens in this Kingdom? For when a man is translated out of sin into righteousness, who sees not, that all blessedness must needs follow thereupon; especially being so perfect a righteousness, making us so perfectly holy and gloriously righteous from all spot of sin in the sight of God freely.

Hence it is, that Christ is called Melchisedec; that is, the King of righteousness and peace, and why? Because he makes all his subjects above their sense and feeling, that it may be by the faith of his powerful operation, perfectly holy, and gloriously righteous in the sight of God freely; and so abounding in peace and joy for the same. "Such a new people {saith Luther, writing against the Jews, upon Daniel 9:24,} and such a new Jerusalem is the holy Christian Church gathered, of Jews and Gentiles." These certainly know, that by Jesus Christ, that their sin is perfectly abolished, all prophecy and promise is fulfilled, and an everlasting righteousness is brought in. For he that believest in him, all his sins are sealed up, made an end of, and abolished, &c., and he is made everlastingly righteous forever, for which we need not run to Jerusalem." "For {saith he in another place} in this Kingdom of heaven, we be made righteous, by the Christian righteousness, which nothing pertains to the righteousness of the Law, or active righteousness, but this righteousness is heavenly, which we work not, but

which by Grace is wrought passively in us, placing us in the Kingdom of heaven, where is no Law, no sin, no remorse or sting of conscience, no death, but perfect joy, righteousness, grace, peace, life, salvation and glory, and thus is the Kingdom of heaven righteousness, and peace, and joy in the holy Ghost.

## CHAPTER 13

### *The Faith of Justification strengthened.*

Now because the two afore said enemies of Free Justification, namely natural reason and unbelief, will be objecting something against this second part of Free Justification, to the darkening, and {if it can} to the utter frustrating of the same. Let us now add something for the strengthening of faith against such objections, and they are only two, that I have at any time heard of, the first objection and last refuge of unbelief is this.

Yea, I am perfectly righteous, and a sinner also in the sight of God; for as God beholds me in Christ, he sees me perfectly righteous; but as he beholds me in my self, he beholds me a sinner, at leastwise in the imperfections of my sanctification, for as when Christ hung dying upon the Cross, God saw him a sinner, by the imputation of our sins unto him, and yet notwithstanding saw him perfectly righteous also in himself, so doth he see us perfectly righteous in Christ, and sinners also in ourselves, to which objection, I answer.

First, generally that the scope of this objection is to make the Ark and Dagon stand together, which by no means will be, but more particularly, I will first show the weakness and falsity of the two reasons, taking away the pillars whereon it resteth, and then show the absurdities of the position itself. And first of the later reason, which because it seems to be drawn from the Apostle, appears to be the stronger; and therefore I will show the true meaning of the Apostle, that we must hold to; and then wherein it is stretched upon the tender-books, to conclude, that, which the Apostle meaneth not, for first although it is true, that as by the Almighty power of God's

Imputation, Christ was clothed and {as Luther truly saith} enwrapped in our sins, as he was enwrapped in our flesh, and blood, so we by the same almighty power of God's Imputation, are clothed and enwrapped in Christ's own righteousness, whereupon concurs this following agreement, that as Christ by God's Imputation was made, not an imaginary sinner, but really a true sinner for us, and so truly and really suffered the curse of God, and true rending and tearing upon the Cross, even unto true and real death, for true sin that God saw truly upon him; so we likewise by God's Imputation of Christ's righteousness unto us are made, not imaginarily {as the Papists cavil} but, really and truly righteous from all spot of sin in the sight of God freely, and so truly and really blessed; not to an imaginary life, for an imaginary putative righteousness, {as the Papists cavil,} but to a true and real inheritance of everlasting life, for Christ's true everlasting righteousness, that God sees truly upon us and we made truly perfectly holy and righteous from all spot of sin in the sight of God freely, by the same; as this {I say} is the scope of the Apostle, wherein we agree, so in other points stretched further, there is great difference and utter dislike, especially in three things, overthrowing this reason, because it is stretched further than the foresaid scope of the apostle, for.

First, that Christ might be a true and perfect Mediator, and Redeemer, it was necessary, that our sins being imputed unto Christ, and he hereby made a sinner, it was necessary {I say} that God, at that very present time, should in him see also an everlasting righteousness, like a sea swallowing up a spoonful of ink, and utterly abolishing our sins laid upon him; whereby he might be able to clear himself from our sins, and so free both himself and us from sin, the curse, and death that was upon him, for otherwise he could not be a perfect Mediator and Redeemer; and therefore it was necessary

that God should see him at the same time both a sinner, and yet endued with a greater and everlasting righteousness, putting out and abolishing all our sins by God's powerful Imputation laid upon him; but there is no necessity of the like in us, but contrariwise, we being now by the power of God's Imputation clothed with the wedding-garment of that perfect and everlasting righteousness of Christ, and thereby translated out of the kingdom of sin and darkness, into Christ's Kingdom of righteousness and light, God sees our sins abolished by a double means; first by Christ abolishing them in and from himself by his death and resurrection; and secondly, he sees them abolished in and from us by that perfect and everlasting righteousness of Christ, wherewith we are clothed, and made perfectly holy and righteous from all spot of sin in the sight of God freely; for if God should not see our sins by his Son's righteousness utterly abolished out of his sight; and so we not made only and merely the righteousness of God in his sight, then our sins should stand unabolished as check-mate with the righteousness of Christ, that is, invisibly upon us; as if some darkness were so gross and thick, that God could not see his sun beams of force to swallow up and abolish the same, so we make by this conceit, Christ's righteousness not able to abolish them utterly out of the sight of God; which to say or think were grievously derogatory to Christ's perfect and everlasting righteousness. But because Christ's righteousness, wherewith we are mystically clothed, is of more force utterly to abolish our sins out of God's sight, than the sun beams coming with her full force into a dark house is able to abolish darkness; therefore saith Christ to his spouse, complaining of sin and darkness to her sense and feeling, "behold thou art fair my love," behold thou art, not both fair and foul, as I was upon the Cross, but thou art all fair my love, and before me by the power of my righteousness, there is not one spot in thee. And

the elect vessel put apart to dispense this great mystery, shows the reason hereof, saying, we have not one spot or wrinkle or any such thing in the sight of God, Eph.5:27, why? Because the righteousness of the Law is, though not inherently and actively, as the Papists would have it, yet evangelically and passively fulfilled in us, Rom.8:4; but for the righteousness of the Law to be fulfilled in us, in the sight of God, and yet for God to see one spot or wrinkle in us, and so we to be both fair and foul in God's sight, are flat contraries, that overthrow one another, and cannot stand together, whereby we may see how true that saying of Luther is, who {as Master Foxe testifies} came forth in Paul's vein of teaching, and said, "by Christ dying upon the Cross, he hath so purged our sins out of God's sight, that God doth see nothing else in the whole world of true believers, but a mere cleansing and righteousness."

A second reason and difference, why Christ was both a sinner and righteous in the sight of God otherwise than we are, is taken from the end why Christ was made a sinner and righteous; for he was made a sinner, but for a while, until his sea of righteousness had swallowed up and utterly abolished our sins out of God's sight; and for no other end, but that we that were foul in the sight of God, might not be found foul in the sight of God; and that we that were unrighteous, might not be found unrighteous in the sight of God, but only righteous; but if we be found in the sight of God, both fair and foul, both righteous and unrighteous; then Christ's becoming a sinner for us, is frustrated and made void, but because he becoming a sinner but a time for us, hath thereby made us merely and only righteous forever in the sight of God, as the Apostle testifies, saying, "with one offering he hath made perfect for ever all them that are sanctified," Heb.10:14, hereby Christ's becoming a sinner for us is not frustrated, but hath attained his full and due end; and

this is the true meaning of the Apostle, saying, "he that knew no sin, was made sin for us," II Cor.5:21, why, and to what end? That we being translated into him might be made {he saith not both sinners and righteous in the sight of God as Christ was, but} the righteousness of God, that is, as the figurative abstract imports, nothing but righteousness, and only and merely the righteousness of God forever; for which cause Daniel prophesied, that Christ by his death should make an end of sin, and bring in an everlasting righteousness. Dan.9:24.

Thirdly, this comparison is misapplied and deceives, because it is grounded upon a wrong instance of time; for we are not to compare the manner of our being made righteous in the sight of God to the time, case, and condition of Christ, whilst he hung dying upon the Cross, when he was both a sinner and righteous; but to the time, case, and condition of Christ when he was risen again from the dead, when he had quite abolished our sin, that by God's imputation lay upon him; and having shaken off our sin, {as Sampson had shaken off his new ropes} was only perfectly holy and righteous in the sight of God, by virtue whereof he had shaken off death, and was risen again. Because although he merited our Justification by his passion and death; yet he did fully accomplish the same by his resurrection, as Paul testifies, "and if Christ be not raised, your faith is vain; ye are yet in your sins." I Cor.15:17. Therefore the contrary holds true, Christ being risen, we are not in our sins, that is, we are by his resurrection made perfectly holy and righteous from all spot of sin in God's sight freely. And yet more plainly speaks the Apostle, Rom.4:25, "who was delivered for our offences, and was raised again for our justification," that is, his rising again hath fully accomplished our perfect Justification, thus making us like to himself, as he was in his resurrection, that is, only

perfectly holy and righteous from all spot of sin in the sight of God freely.

And thus do the dispensers of God's mysteries, the faithful expositors compare the manner of our being made righteous by Christ's resurrection in the sight of God. Whereupon Luther saith thus, "Christ rising again the third day from death, now liveth forever, and there is neither sin nor death found in him anymore; but mere righteousness, life, and everlasting blessedness, then faith lays hold upon this innocency, and this victory of Christ, whereby we are made thus perfectly righteous. Look then {saith he} how much thou dost believe this, so much thou dost enjoy it, for if thou believest sin, death, and the curse to be abolished, they are abolished. For Christ hath overcome and taken away these in himself, and will have us to believe, that like as in his own person there is now after his resurrection, no sin nor death; so there is none in ours, seeing he hath performed and accomplished all things for us."

Hereupon also doth Calvin say, "that the ministry of John the Baptist, being a mean or middle between the Prophets and Apostles, although he passed all the Prophets in saying, behold the Lamb of God that taketh away the sin of the world, wherein he showed forth the sum of the Gospel; yet {saith he} because he did not express that same incomparable strength and glory, which at length appeared in his resurrection; therefore Christ saith that the least in the Kingdom of heaven is greater than he; must not preachers therefore take heed that they do not darken, much less drown this incomparable strength and glory, that so far passed John's ministry now accomplished in his resurrection? But {alas} how few are there among us, that know what this incomparable strength and glory of Christ's resurrection is; much less do we cause people to press with violence

above John into the kingdom of heaven, by laying forth above him this incomparable strength and glory.”

Now concerning the other reason, that as God beholds us in Christ, so he beholds us perfectly holy and righteous, but as he beholds us in ourselves, so he sees us sinners, at leastwise in the imperfections of our sanctification.

To which I answer, that God doth behold us two manner of ways, first physic, as we are his creatures, in whom we live, and move, and have our being; and so God always beholds us in ourselves, and seeth us merely his creatures, as to eat, and drink, and move, and such like; secondly, he beholds us two manner of ways, first in ourselves; secondly, in Christ; as he beholds us in ourselves, we are corrupted, and sinful by the fall of Adam; which is our cursed and lost estate before our Justification and Conversion, wherein we are out of Christ, and vessels of wrath and damnation; which when a man seeth, he desires nothing more, than to be justified, that he may be delivered out of that woeful estate; whom when God hath taken pity of, and justified, then he is translated out of himself into Christ, out of the old Adam, into the new Adam, out of the wild bitter olive, into the sweet olive, and true vine Christ; because he is translated out of sin into righteousness, out of the curse, into blessedness, out of death into life, and out of damnation into salvation, and so delivered out of his former misery, so that he that holds, that God beholds us both in Christ, and in ourselves, must needs be an utter and monstrous hypocrite; because first he sees not what an horrible thing it is to be in ourselves; out of Christ being most true, that Luther saith, that it is an horrible thing once to think of God, out of Christ. Secondly, he desires not to be found out of himself, but in Christ only; and thirdly, he discerns not the antithesis, and flat contrariety, that is between the blessed estate, what it is to be in Christ, and the

cursed estate, what it is to be in our own selves out of Christ; which cannot stand together, but do utterly overthrow one another, for although it is true, that we may, yea, and ought to consider, and ever and continually to remember, what we were, when we were in our own selves out of Christ, as Paul teaches, as namely, dead in trespasses and sins, following the course of the world, without God in the world, the children of wrath; and such like. Yea, and God hath left a feeling of these things to dwell still in us, as if we were not translated out of sin into righteousness; out of ourselves into Christ, out of death into life, out of damnation into salvation, that {as I have often said} we may live by the faith of God's power, working these upon us, by himself alone, and not by our sense, sight and feeling; although {I say} we may, and ought thus to consider what we were, yea, and are to our sense and feeling in our own selves; yet notwithstanding we are not in our own selves, after that we are justified and converted, but only in Christ, although we find the fruit, operation and power thereof, but according to our faith.

Proofs that being justified, we are not in our own selves, but in Christ only, are evident in the foresaid epistle to the Ephesians, saying, "wherefore remember, that ye being in time past Gentiles in the flesh," {in your own lost estate,} ye were, "at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," Eph.2:11-12, and were by nature the children of wrath, but now {saith he} being in Christ Jesus, ye which once, or in times past were far off, are made near by the blood of Christ, verse 13, now therefore ye are no more {mark the word, no more} strangers and foreigners, but citizens with the saints, and of the household of God, verse 19, thus are we now being by Justification translated out of our own selves into

Christ. But yet we may be considered {as we see here} what we were; yea, and what we are to our sense and feeling, in and of ourselves, being considered out of Christ; when yet we are not out of Christ, as.

For example, a graft or branch of a wild bitter olive being grafted into the sweet Olive, and now partaking of the nature of the sweet Olive, may yet notwithstanding be considered what it was, and what it is, considered in and of itself; and yet, now it is not in itself, and in its own nature and condition, but in the sweet Olive, and grown into the nature of the sweet Olive. Or yet more plainly thus, a poor woman, that was in extreme poverty, and in great debt, and arrested, and cast into prison, although she be from thence taken out, and married to a rich noble man, and so her debt discharged, and she made of poor, rich in apparel, wealth and honour; yet notwithstanding, she may be considered, and she herself ought in true gratitude, often to call to mind, what she was, and what she is, considered in and of her own self, and yet indeed she is not as she was, neither yet in her own self, but in her husband, altogether in a free state, and in a rich condition. And in this sense did Paul say, and the true right faith must ever say, I live not now, but Christ lives in me, and in that I now live, I live by the faith of the Son of God, who loved me, and gave himself for me; namely, to justify me, and thereby hath made me by himself alone, perfectly and gloriously holy and righteous, from all spot of sin, in the sight of God freely.

Neither doth God behold us, being justified in the imperfections of our sanctification, why; because as I have abundantly showed before, both by express Scripture, as also by the unanimous consent of all the best dispensers of God's mysteries, that Justification doth not only present us, and our persons, perfectly holy and righteous, from all spot of sin in the sight of God freely, but also taketh away from before God, and abolished all

the imperfections of all our works out of the sight of God, so that to the pure and to the believing all things are pure; as to the unbelieving nothing is pure; but their best good works are filthy and abominable in the sight of God.

Now then, when both the persons of the believing are by Christ's righteousness perfectly pure in the sight of God; and when all the imperfections of their works are abolished out of God's sight, thus making them also perfectly pure and righteous in the sight of God, how then doth God see them in the imperfections of their sanctification, but to say, when God hath justified both us and our works, that God sees us in the imperfections of our sanctification, is another evident mark of an hypocrite, that was never yet truly humbled for the imperfections of his sanctification; nor ever yet truly killed with the Apostle, by understanding the tenth Commandment, making both him and all his righteousness, and best good works as a menstruous cloth, that is, damnable sin in the sight of God; for then he would be glad to take the benefit of Free Justification, to make him clean in the sight of God, from all the imperfections of his best good works, in the imperfections of his sanctification; for he would easily see, that if all his righteousness, be as a menstruous cloth in the sight of God, by reason of the imperfections of his sanctification, how horrible are the imperfections themselves, that make his sanctification so filthy and loathsome in the sight of God, and how far are these from the mind and faith of the Apostle, that would not be found in his own righteousness of sanctification, that was of the Law, but only in the righteousness which is of God through faith, and yet these dare be found in the sight of God; and will uphold also, that God beholds his children in the imperfections of their sanctification. But are not these imperfections of our sanctification ever to our sense and feeling, like to continual running sores in us, Psal.77:2, Psal.38:3, and

make us to our sense and feeling miserable? "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom.7:24-25.

And is not Justification given us as the balm of Gilead, to heal these sores of the imperfections of our sanctification before God, and when we have apprehended by Faith that Free Justification to heal us of the same, and are we not perfectly healed from this menstruous cloth, and continual running sores of the imperfections of our sanctification, in the sight of God? How then doth God behold us in the imperfections of our sanctification, that are perfectly healed out of his sight?

Again, if Justification does not heal the children of God, of the imperfections of their sanctification from before God, what serves it for, after their conversion? Have the children of God any sins to heal after their conversion, but the imperfections of their sanctification, and if it heal not these out of God's sight, is not Justification nullified, and made of no use, after a child of God is converted? Saith not the Scripture everywhere the flat contrary? Was it not from the spots and wrinkles of imperfections of their sanctification, whereof Paul said to the converted Ephesians, that they were to show the like to their wives, as Christ in love, had made them clean from all spot, or wrinkle, or any such thing before God? Was it not from the imperfections of their sanctification, whereof Paul said to the converted Colossians, that they were made so holy, that they were without all blame and without all fault in the sight of God? Was it not most directly of the imperfections of our sanctification, of which John spake, saying, "if we walk in the light, as God is in the light, the blood of Jesus Christ his Son doth make us clean from all sin, I Jn.1:7, and mark how he saith from

all sin, and therefore from the imperfections of our sanctification; except the imperfections of our sanctification, which sometimes are too foul, even to the eyes of men, be no sins. But if our Justification, by the blood of Christ, do not make us in the sight of God clean from all the foul imperfections of our sanctification, who then makes us clean from the imperfections of our sanctification, but we ourselves, by the Spirit {as the Papists say} and this is that which our proud natures would fain challenge to ourselves, and is in truth the very core of this sore, but what saith the Doctrine that first reformed our Church from Popery taught by them, which afterward confirmed the same by their blood, saying, for a man to go about by his own works, {as by repentance, mortification, and such like,} to take away and purge his sins; and so to make himself righteous by his own works, either in whole or in part, is the greatest arrogance and presumption, that Antichrist could set up against God. And yet we must mark that Antichrist alleges for himself, that he cannot so take away and purge his sins, either in whole by his first Justification by Christ; or in part, in his second Justification by Christ; but by the merit of Christ, and aide and strength of the Holy Ghost assisting him. But yet he is worthily condemned for Antichrist, because he doth not give the glory of taking away and purging our sins, and so making us perfectly holy and righteous from all spot of sin in the sight of God freely, to Christ to have done it alone by himself, Heb.1:3, because to purge away sin out of the sight of God, and to make righteous before God, is the proper work of the Godhead, and too high a work for any creature to perform. Whereupon it follows, seeing we cannot purge and put away, from before God, the imperfections of our sanctification; because it is true which Luther saith, that whilst we go about to purge and put away one sin, we defile ourselves with many more, as if one, to put away one spot in his face, should wash

himself in puddle mire; and if Justification neither abolish, nor put out of God's sight, the imperfections of our sanctification, we must needs remain miserable still in the filthy menstruousness of our sanctification, but alas, this is such a gross absurdity of an unbelieving dead heart, that it is not worthy to spend so much ink and paper in confuting it; only by the falling of these two pillars to the ground, holding up this proposition, the proposition itself {namely that we are both righteous, and sinners also, in the sight of God, being the last refuge of unbelief} falls flat to the ground; the falseness whereof although it might be proved with many arguments, yet these sour shall be sufficient.

First, it is contrary to the express and plain Scriptures and Word of God, that when we are justified we are both righteous and sinners also in the sight of God, for Paul saith Eph.5:8, "ye were sometimes darkness, {there is the time of our being sinners, and in our sinful nature passed, and gone,} but now are ye light in the Lord, walk as children of light," there is the time of our Justification, and being righteous in the sight of God now present; and it only still abiding, walk {saith he} as the children of light. There is sanctification showing and declaring to men our new condition and state, that we are now only in, before God. So likewise saith Paul to the Corinthians, "and such were some of you," that is, some one way, and some another way, were all of you foul and defiled in the sight of God, with all manner of sins in time past, "but {saith he, as the Word of the present time imports,} now ye are washed, now ye are sanctified, now ye are justified in the name or power of the Lord Jesus, and by the Spirit of our God." What can be more plain, that the time, state, and condition wherein they were foul and sinful, was past and gone; but the time, state, and condition, wherein they were washed, and made righteous to God-ward by justification, and also to men-

ward by sanctification was only present, and abiding forever. So likewise, Rom.5:8,9, seeing {saith the Apostle} "while we were yet sinners, Christ died for us; much more than being now Justified by his blood, we shall be saved, &c.," where we see plainly, that the time and condition of being sinners, is confined to the time past; and the time and condition of being justified, and made no sinners, but perfectly righteous in the sight of God, is confined to the time, and condition present to abide forever.

Secondly, that we are both righteous and sinners also, in the sight of God, both together, is disproved by the antithesis and contrariety, which God hath put between these two states and conditions, which meeting both together, do overthrow one another; for whilst we are sinners in the sight of God, we are branches in the bitter wild olive; but when we are justified and made perfectly holy and righteous in the sight of God, we are engrafted into the sweet Olive; or rather made branches in the blessed Vine, Christ. But we cannot be branches in the wild olive, and removed and engrafted branches into the sweet Olive, and into the blessed Vine Christ Jesus both together, so likewise whilst we are sinners in the sight of God, we are under the power of darkness, but when we are justified, and made perfectly holy and righteous in the sight of God, God hath delivered us out of the power of darkness, and hath translated us into the kingdom of his dear Son, Col.1:13, we are not then under the power of darkness, and translated out of it into the Kingdom of heaven, both together. Again, whilst we are sinners in the sight of God, we are members of the devil; but when we were justified and made perfectly righteous in the sight of God, we are made thereby the members of Christ, but we cannot be the members of Christ, and the members of the Devil, both together.

Thirdly, that we are both righteous and sinners also in the sight of God, doth frustrate and overthrow the end and intent of his works of redemption, wrought upon us. For when we were sinners, and thereby foul and loathsome in the sight of God, God gave us his Son, that the blood of Jesus Christ his Son might make us clean from all sin, but to what end and intent doth he with his blood make us so clean from all sin? Is it not to the end and intent that we should not be sound foul and loathsome still, in the sight of God, in any sin? If then notwithstanding, this washing and making of us clean, we be still foul and loathsome in the sight of God, is not this end and intent of God's work disappointed and frustrated? And is it not an evident sign of a dead unbelieving heart to conceive God's promises so vainly? So likewise for the second part of Free Justification, if God hath made us perfectly holy and righteous in his sight, to the end and intent that we should not be found, as before, unrighteous in his sight; if we be yet found unrighteous in the sight of God, is not his work disappointed and frustrated of his end and intent?

Again, for the fruits and effects thereof. If we be cut out of the wild Olive Tree, and grafted into the sweet Olive Tree, to the end and intent, that we should not be branches in the wild Olive, if we be still branches in the wild Olive, God's work of removing us out of the wild Olive, and making us branches in the sweet Olive, or blessed Vine, Christ Jesus, is frustrated. Briefly, if when we were members of the Devil, we were by Justification translated out of him, and made the members of Christ, to the end and intent that by Justification we should not be the members of the Devil; if we be still sinners in the sight of God, and so still the members of the Devil, God's work were overthrown, disappointed and frustrated; and is it not an horrible thing so to conceive, and seem to maintain Christ's benefits, as to frustrate them of their

ends, and so to nullify them, and make them as good as none? This made Paul, Luther, and such like faithful servants of Christ, so zealous, and so to thunder against such dead-hearted, unbelieving, and wrangling Sophisters, as under a color of friendship with Christ, and of upholding and maintaining his truth, did indeed overthrow and frustrate the same.

And lastly, if we be no otherwise justified, than that we are both righteous and sinners also in the sight of God, hereof will follow many absurdities.

As first, God should be, in his promises, Yea and Nay. But God is faithful {saith the Apostle} and all his promises are not yea and nay, but only, yea and amen. "When I therefore was thus minded, did I use lightness, or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

Secondly, if we be both righteous and sinners also in the sight of God, then {as Luther truly saith} we are justified, and not justified; we are healed, and sore also.

Thirdly, that way that we are perfectly righteous, we are well, and have reason to be well content with the same, but that way that we are in the sight of God sore, and sinners, we must go look for new salves, and new means and remedies of making us righteous in the sight of God, for Christ hath healed us in the sight of God one way, but we are sore in the sight of God another way; and that way that we are sinners and sore still in the sight of God, Christ hath not healed us of, whilst we be sinners in the sight of God. And hence it is indeed, that the Papists, and all others that are ignorant of Free

Justification, {that is, how perfectly we are healed by the same in the sight of God,} but are carried with a legal holiness, do pervert sanctification and repentance; that whereas they are not healing {for by Christ's stripes alone we are healed} but are declarative, merely declaring to the eyes of men, that we are healed, beautified, and approved of in the sight of God, by being by justification made perfectly holy and righteous, from all spot of sin, in the sight of God freely; they confound them, and make repentance, sanctification and holy walking, and such like to beautify, heal, adorn, and approve us to the sight of God; running hereby into a preposterous cark and care to approve ourselves to Godward, under the name of sanctification and repentance, by our own righteousness, wrought in us by the Spirit, as the Papists say, and by holy walking in all God's Commandments, confessing Free Justification by the by, but flatly preaching as if we were not made perfectly holy and righteous from all spot of sin in the sight of God, freely; so that take me the Sermons of the Papists, as namely Bellarmine's, and in many of them, where he doth not wander into mere Sacramentalism, but keeps to the fundamental points of Religion, and to the ordinary phrases of forgiveness of sins, repentance, sanctification, charity, love, holiness of life by walking in God's Commandments, and of the imitation of the virtues and life of Christ, and such like, and you shall find little or no difference between a Papists Sermon, and the Sermons of many of our Protestants; but both a-like, jostling Christ out of his office, because you shall find that both a-like preach these, as if Christ himself alone had not made us perfectly holy and righteous, from all spot of sin, in the sight of God freely, but suppressing this, you shall hear abundantly, that doing of these, we are made {or rather make ourselves} pleasing to God, beautiful, approved, acceptable, just, righteous, holy, beloved, the children of God, true

Christians, blessed of God with all manner of blessings, heirs of Salvation, and what not? And yet you shall hear in some Protestants Sermons that which I fear by these manifold absurdities, is far worse; namely, that we are by Justification made as perfectly clean from all sin, and as righteous as Christ himself in the sight of God; and yet we are sinners also in the sight of God, these are like a shrewd cow, that gives a good milk, and then kicks it all down, when she hath done.

For certainly this is that which Chrysostom, Luther, Erasmus, Pellican, and other interpreters upon these verses, Galatians 2:17-21, do say to be a making ourselves transgressors, by building up that again, which we grant to be destroyed. It is an abrogating of the Grace of Christ, and blasphemy, to say when Christ hath made us perfectly and sufficiently righteous, from all sin, in the sight of God freely, that we are yet found sinners ourselves before God; and so must needs make up some righteousness to heal this sin by the law and good works, wrought by the Spirit, as the Papists say, in the sight of God; the words of Chrysostom cited by Calvin, are plain, saying thus, "if we seeking to be made righteous in Christ, are not yet fully and completely just and righteous, but are yet unclean, neither Christ alone sufficeth to righteousness; and thus it followeth that Christ is the minister of that doctrine, which leaves men in sin, &c., this absurdity being proposed, Paul accuses all those of blasphemy, which give to the Law any piece of making us righteous, {although it be wrought by the Spirit, as the Papists say,} and call it a righteousness, not of the Law, but of the Gospel." "But {saith Luther} if this be true, that we are justified and made righteous by Christ, it is impossible that we should be sinners. But if we being justified, are yet found sinners, then he that is justified and holy in Christ, is not justified, or holy; but hath need of the righteousness and holiness of the Law, besides the

righteousness of Christ, to heal him, and make him righteous that way, that he is yet a sinner in the sight of God, and is not healed by Christ." Whereupon Luther truly concluded, saying thus, "it cannot be therefore, but that the Papists, and all such, as are ignorant of the righteousness of Christ, or do not rightly understand the same {namely, how perfectly holy and righteous it makes them from all spot of sin, in the sight of God freely} it cannot be, but they must needs mingle, and so confound the Law and the Gospel, turn Christ into Moses, and Moses into Christ, and pervert the whole Gospel of Christ;" yea, and run into those fifty discommodes against Christ's glory, discovered in the Epistle to the Galatians, laid open by Luther's exposition upon the same, and briefly collected and prefixed in a short table in the beginning of that Treatise of Luther upon the Galatians, translated into English, and allowed by public authority, plainly showing, how good life, and good works preposterously taught, before there is a right faith, and joyful knowledge of Free Justification grounded soundly in the heart, do under the name of the Gospel, overthrow the Gospel, rob Christ of his glory, and procure many other fearful and dangerous evils to the souls of men, and hurt of the whole Church. Being exceedingly to be lamented, that so great evils are so dangerously neglected, under a presence, and fair visor of a godly life, and a careful endeavour, by the Spirit of God {as the Papists and others boast} of serving of God, and walking religiously in all God's Commandments.

The fourth absurdity is, that if we be both righteous and sinners in the sight of God, we are reconciled and not reconciled; we are adopted and not adopted; for wherefore are we reconciled and adopted, but because we are made righteous, in the sight God? But therefore it must follow by the nature of contraries, that because we are sinners also in the sight of God, we are

neither reconciled, nor adopted. Briefly, as we are righteous in the sight of God, so we must go to heaven; but as we are sinners in the sight of God, so we must go to hell. But is not this to be that double-minded man, in the highest degree, and in the highest points of Salvation, that is, unstable in all his ways? Neither {saith James} let that man think that he shall receive anything of the Lord. Jam.1:7,8. For doth not this belief, when Christ hath undertaken to wash away our sins, which is the Devils dung, that only defiles a man in the sight of God, and utterly abolish them out of his Father's sight; doth not this belief {I say} that we are both righteous, and sinners also in the sight of God, deny the efficacy of the blood of Christ, to have washed away our sins; and so leaves the abominable and loathsome dung of our sins, being the image of the Devil, still in his Father's sight? And if justification being brought in, to this end, even to abolish our sin from before God, should yet leave us foul and filthy to his Father's view; doth not this faith, not only frustrate justification of his appointed end but also, make it like the garments of David's messengers, which the Ammonites clipped so short, that they were not able to hide their shame, which is most horrible once to conceive of Christ's glory, Free Justification; seeing Christ himself did command the Laodiceans to get on his white-garment, that their filthy nakedness might not appear? Rev.3:18. And if it were a terror, and a smiting to David's heart, to cut off but a little of the lappet of Saul's garment; ought it not to be an exceeding terror to a Christian heart to clip so short the garment of Christ, as to think, that it doth not utterly abolish and clean put out of God's sight all our sins, leaving none for us to put out before his Father; and therefore hath made it {as Bernard saith} so large and long a garment, for that end and purpose?

And therefore hearken to the advice of a well approved laborer in our Church, worthy ever the

meditating, because it is most pithy, evangelical, and truly saving, after this manner, "cast away the rags of thy own righteousness {as Paul did, seeing his inherent righteousness was far better than thine, Phil.3:8,9} and if ever thou wilt get the blessing, wrap thyself in this garment of the righteousness of thine elder brother Christ; and when thy Father shall savour the smell of thy garments, he shall bless thee; and say, behold the smell of my son, is as the smell of a field, which the Lord hath blessed; fear not to be complete in him; this long white robe needs no inching or eking, needs no patching; say with the holy martyr, and live and die with it in thy mouth, only Christ, only Christ; consider what I say, and the Lord give thee understanding in all things."

The second objection proceedeth from the weakness of faith, arising from sense and feeling, whereof I have spoken and given armor of resistance in the ninth chapter, but because it much troubleth the faith of the weak Christian, let us hear the objection, and show some further remedy against the same, the Objection is this.

I feel not myself to have any righteousness, but rather, to be nothing else, but a lump of gross sins; so that by mine unworthiness, I dare not confess of myself, that I am such only and mere righteousness, that I am perfectly and gloriously holy and righteous, from all spot of sin in the sight of God freely.

First, to thy sense and feeling, I answer thus with Luther, thou must not feel, but believe that thou art thus righteous; and therefore the more thou feels this unworthiness and sin, making thee whilst thou pulls down thy eye, from the brazen-serpent, to look upon thy sore, by sense and feeling, to cry out, oh wretched man that I am, who shall deliver me from this body of death, so much the more happy and blessed art thou; for it doth make thee presently to turn thy eye to the Brazen Serpent, Christ, who presently delivers thee and makes

thee to say with the Apostle, in the sight by faith, of thy perfect healing, I thank God through Jesus Christ our Lord, that there is no judgement, punishment, or condemnation, for that which I feel. Why? What is the cause that there is no judgment, punishment, or condemnation for the sin, which I thus feel dwelling in me? The reason little marked, {but is piteously mangled and rent, from the first verse, of too many,} is this, because the righteousness of the Law, though not legally and actively, as the Papists would have it, yet evangelically and passively is fulfilled for us. And this is thy present and immediate healing, by turning thy eye from thy sense and feeling, up to the Brazen-serpent, Christ; presently showing thee by his bleeding wounds that thou art above thy sense and feeling, made perfectly and gloriously holy and righteous, from all spot of sin, in the sight of God, freely. And thus by this thy feeling the contrary to this perfect healing, there is place for faith to believe it; and therefore to strengthen our weak faith, that we are, contrary to our present sense and feeling, thus perfectly righteous from all spot of sin in the sight of God; freely, we must use a threefold help.

First, it must be thy wisdom to have ever before thy sight, the imitation of the faith of thy Father Abraham, walking in this case of Free Justification, as a natural son in the steps of the faith of our Father Abraham, after this manner before described; but thus applied, that relying upon that God, that calleth those things which be not, as though they were, Rom.4:17, that is, who giveth to the things that appear not, as real a being before himself by his call; or so speaking, as if they had a real being to our eyes, thou must above all hope of thine own feeling, whereby thou feels thine own righteousness to be, but as a menstruous cloth, yet believe under hope of Christ's righteousness, that thou art perfectly holy and righteous in the sight of God, according to that which is spoken, the

blood of Jesus Christ the Son of God, doth make us clean from all sin. And again, as by the disobedience of one man Adam, many were made sinners, so by the obedience of one man Christ, are many made righteous. And thou not weak in faith, must not consider, or think upon thine own body, which thou feels dead in trespasses and sins, by the fall of Adam; neither the violence thereby, of thy daily actual sins, neither must thou doubt of this promise of God, by unbelief; but be strengthened in faith, that thou art perfectly holy and righteous, freely in the sight of God, and so give glory to God, being fully assured, that he which hath promised to accomplish it upon thee freely, by clothing thee with his Son's righteousness, is also able to do it. Rom.4:17-21.

The second help to strengthen our faith, that we are made thus perfectly and gloriously holy and righteous from all spot of sin in the sight of God, freely, is not to forget the comparison that Paul maketh in this case, Romans 5, between the first Adam that made us, that is, both body and soul sinners, and damned; and the second Adam Christ, that as freely makes us both body and soul righteous and saved. And although there be some difference in the manner namely, that Adam made us all sinners inherently and actively, to our sense and feeling; but Christ makes us righteous in the sight of God, objectively, evangelically, and passively, and invisibly above our sense and feeling, that there may be place for the faith of God's power, of truly and really doing it himself alone; yet notwithstanding we must take heed that we give not more power to Adam in making us sinners, being but a mere man, than to Christ in making us righteous, being both God and man, but let us know that as the first Adam made us, before we ourselves have done any evil work, perfectly, completely, and only and merely sinners, and damnable in the sight of God; so strongly that we cannot choose, but show the same in all

our life by actual sins to the eyes of men; so much more doth Christ, make us before we have done any good perfectly, completely, and only and merely gloriously holy and righteous, and so perfectly saved in the sight of God; so strongly, that he makes us to declare the same by sanctification, and a new life to the eyes of men. Yea more, although our inherent righteousness of sanctification, flowing thus from our Justification be imperfect in itself, and makes all our actions imperfect in righteousness, yet so mighty is this original righteousness, {as Luther calls it, in respect of the secondary, inherent, actual righteousness of our sanctification,} that as the sun-beams lying continually in a house that can cast forth continually nothing but shadowish darkness, doth continually swallow up that shadowish darkness, and makes both the house and all things in the house all light; so doth the glorious Sun of Righteousness, Christ Jesus, by the power of his Imputation, so cloth us with his own righteousness, that continually swallowing up and abolishing the imperfections of our sanctification, doth make and continually preserve and present us, and all our actions that were darkness in themselves, to be all light in the Lord, Eph.5:8, that is, made perfectly holy and righteous, from all spot of sin, continually in the sight of God, freely; which comparison between Adam and Christ, although it is proposed as equal, to show the truth, realness and verity between them, as verse 19, where the Apostle saith, that, "as by the disobedience of one man, many were made sinners, so by the obedience of one, are many also made righteous," yet in other places is the working of Christ showed to be far more rich, plentiful and abundant, in making us perfectly righteous, than the working of Adam, in making us sinners; so that the Apostle, to express the plentiful working of Christ above Adam, doth not stick to use the words less than four times

in the later part of that fifth chapter, saying, that although through the offense of one, many be dead; yet much more doth the grace of God, and gift by Grace, abound unto many; yea, although the Law entered in upon sin, and made sin to abound, and to be out of measure sinful; yet Grace in Justification abounds much more; so that {saith he} they which receive the abundance of Grace, and this gift of righteousness, do even reign in life, by this Justification of life. But that saying, II Cor.5:21, is more admirable, that he which knew no sin was made sin for us, that we being translated into Christ, might be made the very righteousness of God; the abstract importing {as I said before} that we are made so perfectly, completely and gloriously holy and righteous, from all spot of sin, in the sight of God, freely, that we are nothing else, but mere righteousness in the sight of God. And thus hath Christ's work far surpassed the work of Adam in making us sinners, in swallowing up and utterly abolishing all our sin, from before God; as if Joseph's barns had swallowed up the lean kine in Pharaoh's vision; and made us so richly, plentifully, and abundantly righteous in the sight of God; and shall we be troubled more with the feeling of Adam's work within us, than be filled with joy, with the exceeding glory of Christ's work upon us? Should we not by such regard of sense and feeling, that is, of old Adam, and weakness of faith, greatly dishonor the Godhead of Christ in the second Adam? This comparison between Christ and Adam, doth Luther also strongly press for the strengthening of faith, saying thus, "for as we cannot deny, but that we are all sinners, and are constrained to say, that through the sin of Adam, we were all lost, were made the enemies of God, and guilty of eternal death, {for this do all terrified hearts feel and confess, and more indeed sometimes than they should do,} so can we not deny, but that Christ died for our sins, that he might make us righteous; for he died not to justify the righteous, but

the unrighteous; and to manifest them as the children of God, and inheritors of all spiritual and heavenly blessings; therefore when I feel and confess myself to be a sinner, through Adam's transgression, why should I not say, that I am made righteous through the righteousness of Christ, especially, when I hear that he loved me, and gave himself for me? This did Paul most steadfastly believe, and therefore he speaketh these words with so great vehemence and full assurance; which he grant unto us in some part at the least, which hath loved us, and given himself for us."

The third help to strengthen our weak faith, to believe above our sense and feeling, that we are made thus perfectly and gloriously holy and righteous, from all spot of sin, in the sight of God, freely, is for the inconveniences and evils that otherwise will follow this distrust, briefly and plainly expressed by Luther, saying thus, "except thou dost believe above thy sense and feeling, and confess, that thou art thus righteous in the sight of God, thou dost great injury to Christ who hath made thee clean by the washing of water through the word; who also died upon the cross, condemned sin, and killed death, that through him thou mightest obtain righteousness, and everlasting life, these things thou canst not deny, except thou wilt openly show thy self to be wicked and blasphemous against God; and utterly to despise God, and all his promises, Jesus Christ with all his benefits; and so consequently thou canst not deny, but that thou art righteous."

Now concerning the other part of the objection, namely, that we feel so great unworthiness in ourselves, that we dare not assume so great glory to ourselves, that we are made so perfectly and gloriously holy and righteous in the sight of God, as that we are only and merely the righteousness of God in his sight.

To which I answer again with Luther, "that there be two great causes beside the malice of the Devil, why we do not believe and so receive this precious gift. First, the inestimable greatness of the gift is the cause that we do not believe it; and because this incomparable treasure is freely bestowed, therefore it is despised." And secondly, because {as Luther truly saith in another place} "the doctrine of the Gospel speaketh of far other matters than any book of policy, or philosophy, yea or the very book of Moses himself; to wit, of the unspeakable and most divine gifts of God, which far pass the capacity and understanding, both of men and angels; whereby the inestimable greatness of God's bounty in the gift engenders in us a hardness to believe it. But for this there is a threefold remedy, able to strengthen us effectually in faith.

The first is expressed by Luther, saying after this manner, "we must not weigh so much how great the thing is, that is given, and how unworthy we are of it, {for so should the greatness of the gift, and our unworthiness terrify us;} but we must principally consider, first the greatness of the Giver; and secondly, that it pleaseth God freely to give us this unspeakable gift; unto us {I say} which are so unworthy." Now if it be the pleasure of a great noble man to give to a poor man a great gift, he doth not refuse it, how great soever the gift be; because it is the great man's pleasure that he should have it, so likewise saith Christ, Lk.12:32, "fear not little flock, it is your Father's good pleasure to give you the Kingdom," mark how he saith first, it is his pleasure; and secondly, to give unto you {saith he} the Kingdom, to whom? To you unworthy, which are his little flock. If I then be little, and the thing great {nay rather, of all things the greatest} which God hath given unto me, I must think, that he also is great and only great, which giveth it. If he freely bestows it, and will give it; I consider not mine own

sin, and unworthiness, but his fatherly good will towards me, which is the giver; and I receive the greatness of the gift with joy and gladness, and am thankful for so inestimable a gift given freely unto me, to me {I say} unworthy, by the hearing of faith. A little glimmering of this bounteous nature of God, and our duty in receiving his Free given benefits, we have in King Alexander the Great, who, when a servant and soldier of his that had served him in conquering the world, whereof he was now Monarch, being a poor man, came to King Alexander and besought him, that he would bestow the value of twenty pounds upon his daughter that was now to be married; the king presently commanded the value of a thousand pounds to be given him; and when the poor man acknowledged that it was too great a gift for him so poor a man to receive, the king answered, that although he thought it too great a benefit for him to receive, yet it was not too great for him to give; and therefore he should take it, and have it. Which the poor man seeing to be his pleasure that he should have, took the bounty of the king, was glad thereof, and went his way thankful for the same. Now is this King Alexander nothing, and as it were, but an ape in imitating that bounteous nature of God; who giving rich gifts and benefits unto us, agreeable to his exceeding greatness, to make us rich and blessed, shall not we freely take that which of his exceeding bounteous nature he freely bestows? But looking upon our own unworthiness, shall we resist his pleasure, and refuse his rich bounty? Very effectually therefore is this point pressed by the doctrine of our Church in this case of Free Justification; where, in the Sermon of the Resurrection of Christ having taught, that "it is not enough to have, by the death of Christ, our sins done away; but also by his Resurrection we are endowed with a perfect and everlasting righteousness, freely replenishing us before God with all righteousness; presently to strengthen faith,

it addeth this salve against doubting, saying, doubt not of the truth of this matter, how great and high soever these things be; for it becometh God to do no little deeds, how impossible soever they seem to thee. Pray to God, that by faith thou mayest perceive this great mystery of Justification wrought by Christ's Resurrection, that thou mayest certainly believe nothing to be impossible with God. But if thou doubts of so great wealth and felicity wrought upon thee, O man call to mind, that therefore thou hast received into thine own possession the everlasting verity, our Saviour Jesus Christ, to confirm to thy conscience the truth of all this matter."

The second remedy against the fear of applying so great wealth and felicity wrought upon us by Christ, effectual to strengthen our faith, is to remember the sixth thing proposed to be spoken of, in the beginning of this second part of Justification; namely, the End, why God freely bestows upon us so great wealth and felicity, not aiming chiefly at our glory herein, but to declare and manifest his own glory, by magnifying upon us his Free Grace, and rich bounty, and therefore we must freely take by faith, which is the hand of the soul, this rich bounty of God; that so this glory of his Free Grace may be magnified upon us, and that we may be passive instruments of his glorious doings, and rich bounty wrought upon us by himself only and alone. For doth he not greatly manifest his own perfect justice and righteousness, in that none can please him, but such only as are perfectly holy and righteous in his sight, and that none can be such, except he himself, above their sense and feeling, take in hand to make them such in his own sight freely, to the praise of the glory of his Grace? Yes verily, and therefore is it so flatly testified by the Apostle, saying, Rom.3:24-26, we are justified freely by his Grace in his Son's blood, why, or to what end? To show {saith he} at this time his righteousness, that he might be just, and the Justifier of

him, or the maker of him just, that is of the faith of Jesus, which glory of glories to be proper to God only, is notably expressed by the Prophet Isaiah, 44:22,23, saying, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein, for the LORD hath redeemed Jacob, and glorified himself in Israel." For thus hath God redeemed his people, and thus will he be glorified in Israel. Because when we take this benefit by faith, and rejoice with this joy for the same, we give him truly, the glory of his Grace, and rich bounty.

And therefore we must mark that, which few mark; namely, that there are two ways of glorifying God, one primary and immediate to God's own eyes; and another that is secondary, and mediate, that is, to the eyes of men; the first and immediate way of glorifying God, to his own eyes, is to take by faith, and to believe him on his word, that those rich benefits freely promised, are wrought upon us, which to reason seem impossible, and for greatness incredible; and yet embrace the same with joy. And this kind of glorifying of God, is spoken of in Romans 4:20, where it is said, that, Abraham doubted not of the promise of God by unbelief, but was strengthened in faith, and gave glory to God. The other kind of glorifying God, which is secondary to the eyes of men, is by works testifying our faith to the eyes of men; and is spoken of in Matthew 5:16, saying, "let your light {to wit of faith} so shine before men," that they may see your good works of sanctification, and glorify your Father which is in Heaven. But look how far the sun passeth the moon, or rather a candle for brightness; so far doth our glorifying of God directly to his own eyes, the first way, by joyful embracing the greatness of his benefits, pass

the glorifying of him; by works to the eyes of men; the second way, because the first is merely passive in us, affecting God to glorify himself upon us, by working his inestimable benefits freely upon us, and the second is declarative and active in us, by which we declare the free goodness of God, freely bestowed upon us. The first is inward, spiritual, and divine, wholly tending to the praise of God, first creating {as it were} the glory of God in us. For whereas, "it is the nature of unbelief {as Johannes Brenz well describes} to be very curious, and inquisitive, and at the smallest appearance contrary to the promise, doubts of God speaking it, one while making question whether the word be the word; another while making question of the meaning of the word; another while looking to the fewness and simpleness of them that hold the word; another while looking at the multitude and greatness of them that hold otherwise; but ever seeking some witty evasion, whereby it may seem to do honestly in not believing the word of God, as it plainly speaks, and so robs God of the glory of his truth and of his power; and with seeming wit makes him a liar." So on the contrary side, faith resting upon the naked and plain word spoken, because it seems contrary to reason, and outward sense and feeling, it flies to the truth, and power of the Promiser, making him true in his speaking, and able to perform it; and so gives him the glory of his Grace, and true working in us; whereby {as Luther truly speaks} "faith is {as a man would say} the creator of a certain Divinity, not in the substance of God, but in us; and so by putting us in possession of God's bounteous divine benefits, doth truly make us a heavenly people," and for this first kind of glorifying God, is Abraham so often called in the word, the friend of God. But the second kind of glorifying God is outward, fleshlier, and human, not creating and making, but showing after a grosser manner to the eyes of worldly men, that we are made heavenly

persons, whereof Peter speaks, saying, by the exceeding great and precious promises you are partakers of the Divine nature, but how manifested and declared? In that {saith he} ye fly the corruption that is in the world through lust. II Pet.1:4. And this second active kind of glorifying God, because we are agents in it, and undertake it by the Spirit, greatly inclines to the glorifying of man; as Paul speaking of the sanctified works and holy life of Abraham, saith, what shall we say then, that Abraham our father hath found concerning the flesh? For if Abraham were justified, {that is, made righteous in the sight God, by the holy works of his sanctification,} he had wherein to rejoice or glory {viz., before men} but not before God? But what saith the Scripture? Abraham believed that God himself took in hand to make him righteous, by clothing him with his Son's righteousness, whereby he was made spiritually, divinely, heavenly and perfectly righteous; not for man's account, which accounteth of righteousness by halves; but in God's account, whose count is perfect; and counts it not righteousness, except he himself, alone by himself do make his creature perfectly and gloriously holy and righteous, from all spot of sin, in his own sight freely. This Abraham believed, enjoyed the benefit thereof, and gave glory to God; and therefore was called the friend of God, because he glorified him in this principal glory, wherein he will be glorified in the greatness of his benefits freely bestowed; which especially in his Gospel, are correspondent and agreeable to his great and glorious nature; and therefore, being above human capacity, and to reason impossible, is principally glorified by taking them by faith; and this faith, seeing and discerning the greatness and glory of them, makes the true Believer to rejoice with joy unspeakable and glorious. I Pet.1:8.

But alas, here we may take up Luther's complaint, that this knowledge and benefit of Christ to come, the

Saints of the Old Testament rejoiced more in, and so glorified God more for the same, than we now do, when he is so brightly and comfortably revealed and exhibited unto us; indeed, {saith he,} we do confess that this knowledge of Christ, and of the righteousness of faith, is an inestimable treasure; but we conceive not thereby such a full joy of spirit, as the Prophets and Apostle did. But what is the reason hereof? "Because, {saith Luther in another place,} they did not consider so coldly the promises made unto the fathers, as we do; but did read them, and weigh them with great diligence, but they that understand not this benefit of free Justification {whereof the Gospel specially entreats} and so do prize no other righteousness, besides the righteousness of works, works, when they hear this righteousness of faith pressed, and the excellency thereof advanced, they are offended; objecting that it is so far from glorifying God two ways, that it makes men secure and careless to all good works." But what {saith the Doctrine of our Church} is the cause hereof? Even this {as Luther also testifieth} because, they understand nothing of Free Justification, or else they understand it carnally, for their minds are occupied with other cogitations, and fantastical imaginations of their own works; therefore things seem unto them strange matters, and no means to glorify God, neither passively by faith, nor actively by works; but the children of wisdom will imitate the Prophets and Apostles, who because they conceived the great glory thereof, and felt true joy of spirit for the same, "therefore {saith Luther} did they {especially Paul} so plentifully set forth, and so diligently teach the article of Justification, for {saith he} this is the proper office of an Apostle, or as one may say, the essence of a minister of the Gospel, to preach among people the unsearchable riches of Christ, Eph.3:8, especially the cause and fountain of all the rest, namely, Free Justification; wherewith {as David saith,

Psal.119:32,} when our heart is set at liberty, Gal.5:1, we will run the way of God's Commandments.

Hence it is that the Prophet Jeremiah also set out so magnificently the glory of Free Justification, as it should be fully revealed under the time of the Gospel, saying, I will make them clean from all their iniquities, whereby they have sinned against me, and whereby they have rebelled against me, &c., yea {saith he} in another place, Jer.31:33,34, "but this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the LORD, for they shall all know me, from the least of them unto the greatest of them, saith the LORD, for I will forgive their iniquity, and I will remember their sin no more." "And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." Jer.33:9.

Upon which words the exposition of Pellican, is very remarkable, "when the Gospel of the Kingdom shall be preached, God will do such great good things unto his faithful, that all flesh shall be astounded at the greatness of his Grace." And Paul expounded what this wonderful Grace is, saying, whereas all have sinned, and so are deprived of the glory of God, we are justified, that is, made perfectly holy and righteous from all spot of sin in the sight of God, freely by his Grace, through the Redemption that is in Christ Jesus. Rom.3:24. Mark the word "freely" and let us thoroughly understand the meaning thereof, namely, God respecting no worthiness in us, to deserve so glorious a benefit, nor respecting any unworthiness in us to hinder us from taking this glory, but

giving it us freely, to heal all our unworthiness, and to make us freely worthy of all his other blessings, both temporal and eternal, and why, or to what end doth he all this? The Apostle answereth, Eph.2:7, saying, "that he may show to the ages to come, the exceeding riches of his Grace, through his goodness towards us in Christ Jesus," and that also "to the praise of the glory of his Grace." Eph.1:6. "Whereby {saith Chrysostom} it cannot be expressed with words, with how great benefits we are endued, and honoured withal; for {saith he} they are not only riches, but abundant riches; and not only abundant riches, but given also to show abundancy; and not the abundance of men, but of God, so that in all respects, they must needs be unmeasurable and wonderful great." Shall we then by foolish fear of our unworthiness, drown the word "freely" and resist {as I said before} the good pleasure of God, that would have us freely to take it, and refuse his rich bounty, and so trample the glory of the exceeding riches of his Grace under our feet? No, let us rather utterly trample this fear of our unworthiness under our feet, because it would not only rob us of our good, but also Christ of his glory.

The third remedy against fear of applying to ourselves so great glory of Free Justification, is to remember how highly it pleaseth God, and how precious he accounteth such applying of the benefits of his grace, God fulfilling the same with all blessings temporal and eternal, according to that saying of Christ, Matt.6:33, "seek ye first the Kingdom of God, and his righteousness," {whereof Paul spake saying, that I may not be found in mine own righteousness, which is after the Law, but the righteousness which is of God through faith,} and then, {saith Christ,} all other things shall be cast upon you. But, because we shall speak further hereof, when we come to the effects of Justification, I will only repeat, {for fear so precious a saying, worthy ever to be remembered,

should be so soon forgotten,} that exhortation before mentioned, namely, "cast away the rags of thy own righteousness, Phil.3:8,9, and if ever thou wilt get the blessing, wrap thy self in this garment of the righteousness of thy elder brother, Christ, and when thy Father shall savour the smell of thy garments, he shall bless thee, and say, behold, the smell of my son is as the smell of a field, which the Lord hath blessed; fear not to be complete in him, for this long white robe needs no inching, no eking, no patching. Say with the holy martyr, and live and die with it in thy mouth, only Christ, only Christ." The reason whereof is plainly expressed by Paul, saying, "so then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse," Gal.3:9,10, upon which words the exposition of Luther, is worthy to be adjoined, and ever to be remembered, saying thus, "we must separate the believing Abraham, from the working Abraham, as far asunder, as there is distance betwixt heaven and earth. A man believing in Christ is altogether a heavenly person, a child of God, the inheritor of the world, a conqueror of Sin, Death, the World, and the Devil; therefore Christ cannot be praised and magnified enough. Let us not suffer this faithful Abraham, to lie hid in his grave, as he is hidden from the Jews, but let us highly extoll, and magnify, and let us fill both heaven and earth, with his name, so that in respect of this faithful Abraham, we see nothing at all in the working Abraham, for when we speak of this faithful Abraham, we are in heaven; but afterwards doing those things, which the working Abraham did, {which were in comparison fleshly and earthly, Rom.4:1,} we are among men in earth. The believing Abraham, therefore filleth heaven and earth. So every Christian through his faith filleth heaven and earth, heaven with his faith, and earth with his works." And thus much for the strengthening of Faith.

## CHAPTER 14

### *Of the Utility and Majesty of Free Justification.*

Thus having spoken of the nature and parts of Free Justification, and strengthened faith in the same, now it remains that I show unto the possessors of it, what an inestimable jewel they have of the same, in showing the exceeding utility and majesty of it; which although I confess it passeth the ability, either of men or angels to express according to the worth and excellency thereof; because I acknowledge the saying of Luther, upon Paul's reprovng of Peter to his face, before the Congregation, to be most true, "that such and so great is the utility and majesty of Free Justification, that whosoever rightly esteemeth the same, to him all other things shall seem but vile, and nothing worth. For {saith he} what is Peter, what is Paul, what is an Angel from heaven, and what are all creatures to the Article of Justification? Which if we know {and so esteem} then are we in the clear light; but if we be ignorant thereof, {and so lightly regard it,} then are we in most miserable darkness." Yet notwithstanding I hold it necessary a little to point at this excellent utility and majesty of Free Justification, and leave the full handling thereof to others, of greater gifts than myself; and will only touch six fruits and effects, which the more any look into, marking but the nature, truth, and excellency of them, the more they shall see the utility and majesty of Free Justification to be wonderful.

The first excellent fruit and effect hereof is this, that the right knowledge of Free Justification doth truly enlighten us, and brings us into a wonderful light. For first

it brings us to see what an infinite horrible, foul, filthy thing the least sin is in the sight of God; in that we see by the same, that we cannot be but most foul, loathsome, and filthy in the sight of God, until we be made perfectly holy and righteous, from all spot of sin, in the sight of God; which yet none can work and bring to pass, but only he himself; which horrible foulness of the least sin, although the Law doth terribly lay it open in that definitive sentence, "cursed is every one that continueth not in all things that are written in the book of the Law, to do them," Gal.3:10, that is, cursed is every one that hath the least sin in God's sight; for who sees not, that if a man do continue {as God created him} in all things, he should not have the least sin in the sight of God, but if he have the least sin in the sight of God, he doth not continue in all things, and so is certainly accursed. Yea the sentence is as much, as if God had said, cursed is every one that is not perfectly holy and righteous from all spot of sin in the sight of God, and yet who marks it? Or if any do mark it, it drives them but into despair; and being loath, by self-love, to prognosticate so hard things to themselves, desire to forget it or endeavour to put it away by vain and idle imaginations; as if it were not the description of the loathsomeness of sin in the sight of God, nor a description of God's unchangeable pure nature, against sin; but a pretended severity of the rigor of the Law, which they hope to escape, though they be not found fulfilling it in the sight of God; and so would make God changeable and false, which is impossible, seeing heaven and earth may pass away, but one jot or tittle of this definitive sentence of the Law cannot pass away, until it is fulfilled. Matt.5:18. And thus men dally and trifle with this fearful sentence, until they come to be enlightened with Free Justification, whereby God himself takes in hand to make them perfectly holy and righteous in his own sight freely; then they come to see willingly

what an horrible thing the least sin is in the sight of God; then they acknowledge the truth and unchangeableness of that definitive sentence, cursed is every one that continueth not in all things; then they seeing that nothing could make them so perfectly holy and righteous, from all spot of sin, in the sight of God, but the crucifying of the Son of God, they begin truly to crucify that, which they now see to be the crucifier of the Lord of glory.

Secondly, it brings us to see not only the foulness of sin, but also the perfection of God's justice against sin, and his implacable displeasure and anger against the same; in that he cannot be reconciled from this displeasure or anger, except he see his creature perfectly holy and righteous, from all spot of sin, in his sight. Which although the foresaid definitive sentence of the Law seems to do, yet because it smites terror and despair into them, it makes men to strive to forget it, and to fly from God, and to run into more sin, until they see God's love in making them perfectly holy and righteous, from all spot of sin, in his own sight freely; and then they come to acknowledge cheerfully the perfection of his justice, and the justness of his displeasure and anger against the least sin; because they see by the death of his Son, to make them clean from all sin, that there is no sin little in the sight of God. Now they come to see the truth of that saying of David, "for thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight, thou hatest all workers of iniquity," Psal.5:4-5; now they come to see the truth of that saying of Habakkuk, "thou art of purer eyes than to behold evil, and canst not look on iniquity," Hab.1:13, but the righteous LORD must needs destroy the sinner, or sin from him that sees, by it, his misery, by making him perfectly holy and righteous, from all spot of sin, in thy sight freely. And that Free Justification thus declares and manifests the justice of God, and brings people thus

profitably to see the perfection of it, and glorify it, is testified plainly by Paul, Rom.3:22-26, saying, the righteousness of God by the faith of Jesus Christ, is unto all, and upon all that do believe, freely justifying them, that is, making them perfectly holy and righteous in the sight of God freely, but to what end? To declare {saith he} his righteousness {namely, that this righteousness alone pleases him} that he might thus see himself to be just, and the justifier of him, that is, of the faith of Jesus.

Thirdly, the right knowledge of Free Justification brings a man to see and understand the tenth Commandment, and thereby the spiritual meaning of all the ten Commandments, which men, though wise, and learned, and very religious, both in their own opinion, and judgement of others, do not understand; as is to be seen in the Scribes and Pharisees, whom Christ was fain in the fifth, sixth, and seventh chapters of Matthew, in the spiritual meaning of the Law, to catechize like young children in all the Ten Commandments. But when a man understands Free Justification rightly, then he understands the tenth Commandment, and sees how horrible gross sins, in the sight of God, the least breaches thereof are {which the blind world counts nothing, and sees all his best works and holy walking to be} by reason of that tenth Commandment, but as a menstruous cloth; and so kills him, in making him to see, that he is a damnable and lost sinner in the spiritual breach of all God's Ten Commandments. A notable example hereof is Paul, who whilst he was a Pharisee, he walked diligently and zealously, so holily and righteously in all God's Commandments, that in his own opinion, and in the judgement of others, concerning the righteousness of the Law, he was irrefutable, Phil.3:6, but when he was once justified, and understood rightly the glory of the same; then he understood the tenth Commandment; and then he cried out, that the Law was spiritual, but {although his

life was then most of all sanctified} yet he felt himself carnal, and sold under sin; then he felt that in him, that is, in his flesh, dwelt no good thing; and cried out, "oh wretched man that I am, who shall deliver me from the body of this death?" Thus did the tenth Commandment kill him, being by the right understanding of Free Justification, effectually enlightened in the Law.

Fourthly and lastly, this right knowledge of Free Justification opens unto us the very closets of heaven; whereby, as it were with Stephen, the heavens being opened, it shows us all the admirable glory of Christ, and all the riches of heaven; so that never did Moses, being upon the top of Mount Pisgah, more brightly see all the beauty and glory of the land of Promise, than we being justified by Christ, do see all the riches, treasures, and glory of the Kingdom of Christ; whereby with Paul, we desire to know nothing else, save Jesus Christ, and him crucified; to purchase unto us such unsearchable riches. Eph.3:8. Yea we begin truly to count all things loss, for the excellent knowledge of Christ Jesus our Lord; and to judge them to be dung, that we may win Christ, and be found in him; not having our own righteousness, of holy walking according to the Law, but the righteousness which is of God through the faith of Jesus Christ, Phil.3:8,9, whereby we behold, in this Justification, as it were in a looking-glass, the glory of God with open face, and are changed into the same glory, from glory to glory, II Cor.3:18, of which excellent light that thus comes by the right knowledge of Free Justification; because I have spoken further of it in the first chapter of this treatise, I will end with that pithy testimony of Calvin, who upon Galatians 2:16, most truly saith thus, "that without the knowledge of this benefit of Justification, we know neither our own filthiness, nor God's righteousness; but if we do rightly know it, with a joyful understanding of it; as it alone makes us {as Peter saith} a chosen generation, a

royal priesthood, an holy nation, a peculiar people unto God, I Pet.2:9, so it makes us to show forth the virtues and praises of him who hath called us out of darkness into his marvelous, or wonderful light.

The second main point showing the majesty and utility of the right knowledge of Free Justification is, that it not only delivers us from the fivefold punishment belonging to the least sin, spoken of before in the second chapter, which God by his righteous nature and revealed Law, daily executeth upon one or other, in one place or other, but also it is the only cause that brings upon us, and puts us in possession of all the contrary, great, and glorious benefits of the Gospel; six of the principal and chiefest whereof, although no tongue of man or angels is able to lay forth the unsearchable riches and glory of them; yet I will briefly touch them, leaving them to the large plummet of thy meditations, to sound the bottom of this deep sea; which the deeper thou soundest, the more thou shalt find thyself swallowed up with the unsearchable riches of these benefits, which I will briefly handle in order, as in an experimental feeling, and natural order they depend one upon another, and hang together like links in a chain. The first whereof depending upon this head-link Justification, and is {as I said} the only cause thereof, is everywhere called in the New Testament reconciliation, or reconcilement, or atonement with God, Rom.5:9-11, whereby, notwithstanding our manifold daily infirmities, not only all the displeasure and anger of God for our sins, is done away, and utterly abolished from between God and us, according to the prophecy of Isaiah, to be fully exhibited under the time of the Gospel, saying, "fear not; for thou shalt not be ashamed, neither be thou confounded; for thou shalt not be put to shame, for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the LORD of hosts is his

name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee." Isa.54:4-10. Not only {I say} all the displeasure and anger of God for our sins, and daily infirmities, is thus done away, whereby as the Apostle saith, Christ, by his death upon the Cross, hath slain, Eph.2:16, but also we are reconciled to God, and restored into his complete love, perfect peace, and full favour again, and are truly blessed of God; whereby we have entrance or access unto God, with boldness and confidence through faith in Christ. Eph.3:12. This is that which was testified by the prophet Hosea, to be fully brought to pass under the time of Christ, saying, Hos.14:4, I will heal their rebellion, I will love them freely, or {as the original word imports} abundantly; for mine anger is turned away from him. This is the joyful song which the angels of heaven sung, and testified at the birth of Christ, saying, "glory be to God on high, on earth peace, and good will towards men; that is, the whole glory of this reconciliation of God with men must be given to God only, whereby perfect peace is made on earth; and not only peace, but also good will towards men," that is, full favour, and perfect good will is made and established forever between God and men. This

also is the joyful sermon that God the Father preached from heaven at the baptizing of his Son, saying, "this is my beloved Son in whom I am well-pleased," Matt.3:17, that is, in whom I am become, not only a loving Father, but also a well-pleased Father; so far from all anger, so far from all displeasure, that I abound only with perfect peace, reconciled good-will, and perfect favour, constant and enduring for evermore. Which voice of God from heaven, Luther expounding, saith most effectually after this manner, "this sermon was not like the sermon which he made when he gave the ten Commandments; neither doth he now appear in that form and manner, wherein he appeared, when he framed the Old Testament, and made his Covenant with the people of Israel, by his Law given by Moses upon Mount Sinai; when the heavens were beclouded, and darkened with thick black clouds, when nothing was heard but thundering and lightning, so terribly and horribly sounding, that the Mountain being stricken, smoked; and the earth trembled; everywhere there was terror, everywhere fear, paleness, quaking, horror, and trembling; so that Moses said, I fear, and quake." Not after this manner {I say} doth God show himself here, but after a far other and contrary form and manner; for here appears nothing but light, clearness, and brightness; here all things are pleasant and joyful; here the face, countenance and look of God is most pleasant, and smiling; here the heavens are opened; here all creatures seem to laugh, and to spring and leap for joy, in that the majesty of God doth so humble itself, as to descend, and come down to us, that there may appear no disagreement between God and man; and to give himself to be beholden of us in a form and manner most lovely, most gentle, and most favorable. By which manner of appearing, he not only testifieth that all his anger and displeasure to be pacified and assuaged; but also in the place thereof is succeeded infinite and unmeasurable free

favour, a well-pleased father-like, and ardent affection of love towards us, an inexhaustible and that an abundant and bottomless mercy and peace is upon us. This is the Christian liberty spoken of in Galatians Chapter 5. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal.5:1.

But the reason why all anger and displeasure of God is so utterly abolished from us; and why we are restored into such perfect peace, and full favour with God again, ariseth and is wrought {as I said} only by the two parts of Free Justification. For first, seeing all anger and displeasure of God ariseth only for sin, as the Prophet Isaiah testifieth, saying, "behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa.59:1-2. When Christ himself hath separated our sins from us, and from all our works, as is before showed, as far as the East is from the West, by utter abolishing them out of his Father's sight; where are they then to separate between God and us? And when Christ hath by his blood, made us and all our works clean from all sin, so that we and all that we do, are from all spot of sin, in the sight of God, whiter than snow; where is there any place then for the displeasure and anger of God to come upon us? Whereupon the Apostle saith to the Colossians, thus, "and you that were in times past {mark in times past} were strangers and enemies to God, {and why enemies? Because your minds were set on evil works; being most true that Augustine saith, "neither were we enemies to God, otherwise than as sins are enemies to righteousness,"} hath he now reconciled," that is, seeing all these make-bates are abolished, now all displeasure, all anger, and enmity is utterly abolished from between

God and you, and you are set in the complete love, perfect peace, and full favour of God again, and are blessed before God. Oh, happy state and condition! But who wrought this? And by what means is so glorious a work brought to pass? The Apostle answereth, because Christ in the body of his flesh, through death, makes you so holy, that you are unblameable and without fault in God's sight, Col.1:21,22, where we see that as sin only is the make-bate between God and man, so when by Free Justification they are made without blame and fault in God's sight, this, and this alone, quenches all the displeasure, and abolished all the anger of God, and reconciles us to God; for take away the fuel, and the flame utterly ceases. And because none can take away sin from before God, but Christ only, therefore, none can be our peace-maker, but Christ only; but because he takes it away perfectly from before his Father, therefore is he a most perfect Peace-maker, between God and us. Whereby we may see the truth of that joyful saying of Luther, upon those words pronounced by God from heaven, "this is my beloved Son in whom I am well pleased," saying, "after this manner, truly with no praises could Christ be more glorified, nor extolled more magnificently; for by this voice he is set in a most illustrious dignity, and high glory; for in these words, he is proclaimed and declared the true King of peace, a true Priest, working perfect atonement, and the Heir and Lord of all things, who alone pacified his Father, and brings to pass, that he is well pleased with us. Moreover in these words God the Father testifieth that he is of a right fatherly and well-pleased mind to them that believe in Christ; to these he declares, and here opens himself wholly; and leaves it witnessed unto our consciences, that he is not {as before} offended with us, for our sin, but now is become a most loving Father, and although we trip unawares, and by the infirmities of the flesh; yet, a most

indulgent and so well pleased a Father unto us, that {if we give to his Son his glory, that he hath justified us, and so cleave unto him by faith, through grace} he neither will, nor can be angry with us, for his Son's sake, in whom he is at perfect peace, and thoroughly well-pleased with us."

Again, secondly, as by the first part of Justification abolishing all our sins out of God's sight, all displeasure and anger is abolished, and done away; so by the second part of Justification, making us perfectly righteous in the sight of God, are we perfectly reconciled to God, and set in perfect peace, and perfect favour with God again, and truly blessed. And this is plainly testified by the Prophet Isaiah saying, "who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings," Isa.33:14, the answer is, he that walketh in righteousnesses, where mark that he saith not in the singular number, in righteousness, but in plural number, righteousnesses, which although the plural number may be acutely taken and understood of the two righteousnesses, the one of Justification, by which we walk in righteousness in the sight of God; the other of Sanctification by which we walk in righteousness in the sight of men, whereof hypocrites there spoken of by the Prophet do neither; yet because the Hebrew phrase used to express the superlative degree in the plural number, the proper meaning of the prophet is, that none may have peace, familiarity and friendship with God, but he will be unto them a burning and devouring fire, except such, as walk before him in a perfect righteousness, {as it were,} of the highest degree, but when none can so come forth, then comes Christ, and clothes us with his own perfect and everlasting righteousness; and so he alone, by that righteousness, only sets us in perfect peace and reconciliation, with this most just and righteous God, and to dwell with this everlasting burning, and devouring fire

in perfect friendship, and well-pleased favour. This also is expressed by Paul, II Cor.5:19,21, saying that, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," but also because he that knew no sin, was made sin for us, that we being translated into him, might be made the righteousness of God. That is, we being, by this power of God's Imputation of his Son's righteousness unto us, made in the sight of God, nothing else {as it were} but a perfect, pure, and everlasting righteousness of God, are thereby set in a perfect favour, perfect reconcilment and love, and in a full pleasing everlasting peace with God. To which purpose Calvin also speaketh pithily, after this manner, saying, "because God is the Fountain of all righteousness, it must needs be, that man, so long as he is a sinner, has God as his enemy; wherefore the original or well-spring of his love, is righteousness, such as is described by Paul, for 'he made him, which had done no sin, to be sin for us, that we might be made the righteousness of God in him,' for he means {saith he} that we have attained free righteousness by the sacrifice of Christ, that so we, that were by nature the children of wrath, and by sin estranged from God, might please him in Christ. Hereupon it is said, that unto the faithful, are given long white robes, that is, a perfect righteousness, making them perfectly just and righteous in the sight of God, by the blood of the Lamb, Rev.7:14,15, and hereby are they in the presence of the throne of God, that is, under his reconciled love, and favorable protection and providence; and serve him day and night in his Temple; that is, with continual zeal in his Church; and he that sitteth in the throne of power and glory, will dwell amongst them; that is, will declare his favorable presence, and reconciled providence, in his gracious protection and goodness amongst them. Thus was Abraham by Free Justification, and by his strong faith believing it, so perfectly reconciled

to God, that he is often called the friend of God, "and this alone {saith Luther} makes us the friends of God." Thus is Christ {saith he} "our true King of Peace, and our true Solomon, that is to say, Peace-maker, which hath restored unto us peace with God, and peace with his people. Hence also it is that he that was called Jesus to save us from our sins, also called Emmanuel, God with us; not only because he was made man, but because now he is for us and on our side, who was before against us, and will be no more angry with us, for our sins."

Hereupon, as our perfect Justification consisteth of two parts, so doth our perfect reconciliation, flowing from the same, consist also of two parts or branches or effects, that greatly show the excellency of the same.

First, by this reconciliation, God with an especial care watcheth over us to protect and defend, and keep away from us all evil, and all hurtful things, according to that prayer of Christ, saying, "I pray not that thou shouldest take them out of the world, but that thou keep them from evil." John 17:15.

And secondly, God with an especial care watcheth over us, to provide unto us all necessary good things, and even the very best for us, both for our souls, bodies, goods and name, according to the saying of the Apostle, the living God is the Saviour, that is, the upholder and preserver of all men, but especially {mark the word, especially} of them that believe. I Tim.4:10. For first that God by this perfect reconciliation, watcheth over us, to protect and keep away from us, all hurt and evil is manifest, by the Father of the faithful, even Abraham, who being justified, and thereby perfectly reconciled to God, God said unto him, "fear not Abram, for I am thy shield {that is, to defend thee from all hurt and evil} and thine exceeding great reward, so that, I will bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be {thus} blessed,

Gen.12:3, which blessed reconciliation with God to be likewise brought upon us Gentiles, by Free Justification, Paul plainly testifieth, saying, that Christ was made a curse for us, to what end? That the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receive the spiritual promise of Justification, and of such perfect reconciliation through Christ Jesus. Gal.3:13,14. For {saith the apostle} "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith {believing Free Justification} are blessed with faithful Abraham." Gal.3:8,9. What an excellent perfect reconciliation is this! Hence is the whole ninety first Psalm, fully performed upon us, containing {as it were} a new paradise of God's loving protection, and most gracious keeping of us from all hurt and evil, saying thus, "who so dwelleth in the secret of the most High," that is {as Luther well expounds it} under the Grace of Free Justification, which none can work upon us, but the most high God, and indeed is the secret of secrets to the blind world, "he shall abide under the shadow of the Almighty," that is, he shall be protected and defended under the most comfortable shade of God's most loving providence, who is of Almighty power to preserve and keep him. So that the faithful soul, saying unto the Lord, in confidence of this reconciliation by Free Justification, oh my Refuge, and my Fortress, my God, in him will I trust. Surely, he shall deliver thee from the snare of the hunter, which is the devil and all his instruments, and from the noisome pestilence of their contagious practices; he will cover thee under his wings of Free Justification, and thou shalt be safe under his feathers, of his gracious providence and protection; his truth of perfect reconciliation, shall be thy shield and buckler, &c., as it follows in the whole Psalm, for he shall give his Angels charge over thee to keep thee

in all thy ways; for surely thou mayest have some crosses and troubles, but thou shalt tread upon the lion and adder, the young lion and the dragon shall thou trample under thy feet, and why? Because by the grace of Free Justification he hath set his love upon me, therefore {saith God} will I deliver him; I will exalt him, because he hath known my name. He shall call upon me, and I will hear him; I will be with him in trouble; I will deliver him and glorify him. With long life will I satisfy him, and show him my Salvation. Is not this a joyful, perfect, excellent, and blessed reconciliation? Hence likewise is the whole 121th Psalm verified upon us, testifying that those circumstances that are brought into our lives, and are high above our reach shall, yet notwithstanding do us no harm, saying, the sun shall not smite thee by day, nor the moon by night, the Lord shall preserve thee from all evil; yea, he shall keep thy soul, the Lord shall preserve thy going out, and thy coming in, from henceforth and forever. What would we have more? Yea, hence are all the other comfortable and excellent protectors, spoken of everywhere in the Word of God, verified upon us; whereupon the Prophet saith, "let all those that put their trust in thee rejoice, let them ever shout for joy, because thou defendest them, let them also that love thy name be joyful in thee." Why? "For thou, LORD, wilt bless the righteous, {which none are before God, but by Free Justification,} with favour wilt thou compass him as with a shield," Psal.5:11,12, defending and keeping him from all hurt, to the least hair of his head. Matt.10:29,30. Can we possibly wish for a greater and more perfect, and more protecting reconciliation?

But as this first part of Justification, doth thus protect and defend us from all evil and hurt; so the second part, brings upon us by this perfect reconciliation, all manner of good things, that are truly needful and necessary for us, as God himself testifieth, saying, "I will

make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul," Jer.32:40,41, and hence is the whole 23<sup>rd</sup> Psalm verified upon us, namely, that the Lord is our Shepherd, {because he is made such unto us, only and truly by Free Justification,} and therefore can we lack nothing, for the LORD will feed us in green pastures, and lead us forth by the waters of comfort; he restores our souls, and leads us, by Justification freely, in the paths of righteousness, for his name sake. Therefore he concludes, that surely goodness and mercy, shall follow us all the days of our life. Hence it is that Christ said, take no distrustful care and care for your belly, what you shall eat; nor for your body, what you shall put on, for after all these things do the Gentiles with such doubtfulness and distrusting care seek after, but your heavenly Father knows that you have need of all these things. But seek ye first the Kingdom of God, and if you ask how? I answer, by making your selves sure of his righteousness, which by making you perfectly righteous in the sight of God freely, is only able to reconcile, and set you in perfect peace with God; and then all these things shall be cast upon you. Matt.6:33. Whereupon we see the truth of that saying of David, fear the Lord, ye his Saints, but how are we Saints? Two manner of ways, {as is showed before,} first by Justification, that makes us perfect saints to Godward, freely; and secondly, by sanctification, that makes us saints to men-ward in sincerity. Well, what then? For {saith he} they that fear him lack nothing. The lions do lack and suffer hunger, but they that fear the Lord shall want nothing that is good, Psal.34:10, which perfect reconciliation with God, Jacob found so effectual, that he said boldly unto his brother, "the Lord hath had

mercy on me, and therefore I have all things," Gen.33:11, and Luther upon the voice from heaven, saying, "this is my beloved Son in whom I am well pleased," shows that this rich mercy, and perfect reconciliation with God, by which we have all things, was testified by God himself, at the Baptism of his Son, to be without measure exhibited, saying thus, "nothing else was heard and seen here, but love, good will, and the infinite and incredible favour of God towards us; nothing but unmeasurable, and bottomless goodness, and placability; all the whole vast heaven seemed not to distill drops, but to pour and rain down whole showers, and floods of most sweet honey and sugar, and to power down more and infinite favour of God abundantly upon us, that we may think of, and expect nothing else from him, but the best good things; and most rich mercy, and well-pleasing reconciliation," yea, {saith he again,} "for this one cause would God sound these words from heaven with his own voice, that he might persuade us certainly, and that we might infix it deeply in our minds, that in Christ, and for Christ his beloved Son, that it is his will, to lade us with all manner of benefits, and embrace us {as was signified in receiving the prodigal child} with a true father-like, and well-pleased affection of love, to cover us with the best garment, nourish us, make merry with us, and defend and save us, and to drive away all things that go about to deprive us hereof." Which words of Luther, although they seem for sweetness, and fulness of honey and sugar to be incredible, yet we need not doubt thereof, because Paul himself confirms the same unto us, by a strong and invincible demonstration, saying, "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom.8:32. The uses that we must make of this perfect reconciliation, brought upon us freely by Christ, are these two.

First, we must trust to, and set our affiance on this reconciliation, procured unto us by Christ, as Peter saith, "cast your care upon God, for he careth for you," I Pet.5:7, that is, we must yield up ourselves, as Abraham did, to do our vocations, and all our affairs and actions that we take in hand faithfully, and as God would have us to do them; that is, to seek his glory, by benefiting of men, and so we walk in the steps of the faith of our Father Abraham, Rom.4:11, and do the works of Abraham, through full assurance that his Almighty Power is able, and this loving care over us, procured by this perfect reconciliation, also will, without any bad means of ours, both keep away from us all hurtful things, and provide unto us, without our distrustful cark and care, all necessary good things; saying, in strong assurance of Free Justification, making us perfectly holy and righteous in the sight of God freely, that we are persuaded {though some crosses do cross us} that neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor death, nor life, nor any creature shall separate us from the assurance of the love of God, and perfect reconciliation that is in Christ Jesus our Lord. Rom.8:35. Whereupon the author to the Hebrews, exhorts after this manner, saying, "let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." Heb.13:5,6. And so far as we do so, we give both to God, and to Christ their due glory; to God the glory of power, and to Christ, the glory of his merit of reconciliation.

And secondly, in confidence of Free Justification so assuredly reconciling us to God, we must expect and look for at his hands, and certainly promise to ourselves all blessings temporal and eternal, as Luther upon the voice of God from heaven, that he is well pleased, effectually

expresses after this manner, "God requires of us, therefore that we expect and promise to ourselves from him the best things; and that we persuade ourselves, that he is of a most loving and ready good-will, to do us all good; and therefore to pray for, and expect at God's hands the principal and most profitable good things, in a strong confidence in this perfect reconciliation, and in a fulness of faith, nothing fearing at all anything that goes about to make us afraid, molest, make us sad, or to work any trouble against us." For "fear not Abram {saith God} I am thy shield and exceeding great reward." Gen.15:1. Whereby we have access by prayer unto God, and entrance to obtain with boldness and confidence through faith in Christ, Eph.3:12, perfectly justifying us, and thereby perfectly reconciling us to God. But if we do not thus, but follow indirect means and bad courses to help ourselves, we go a whoring from God by the dead faith, and he will destroy us; as it is said, Psal.73:27, "for, lo, they that are far {withdraw themselves} from thee shall perish, thou hast destroyed all them that go a whoring from thee." But so far as we resign up ourselves to assurance and affiance in this perfect reconciliation, we with Abraham, Isaac, Jacob, Joseph, David, Daniel, and all the rest of God's faithful children, that have believed and relied upon this joyful and well pleasing reconciliation, shall have, {as they had,} both the very best for us, and at length also our very hearts desires. And therefore, saith David, "it is good for me to draw near to God, I have put my trust in the Lord GOD, that I may declare all thy works," Psal.73:28, that I may set forth all thy praises, in the gates of the Daughter of Zion and may rejoice in thy reconciliation, protection and salvation. Psal.9:14. And thus much of the first excellent benefit of the Gospel, brought upon us by Free Justification; in which, because I have been loath {as it were} to be drawn out of this new paradise, purchased by the blood

of Christ, I have stayed the longer, but let the weightiness of the point recompense the length; because, as David truly saith, this loving favour of the Lord is better than life itself. Psal.63:3. But now let us proceed forward.

## CHAPTER 15

### *Of four other excellent benefits wrought upon us by Free Justification.*

The second excellent and glorious benefit brought upon us by Justification, is, that the Holy Ghost is by it freely given us, to dwell in us; and our bodies and souls are made blessed temples of the same Holy Spirit; as is evident by these Scriptures, "be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38-39. Where we see that although the Holy Ghost be true God, and the only preparer of our hearts, both to see our misery by sin, as also to see and apprehend Christ and his benefits, to free us from our misery, yet notwithstanding he doth not come to dwell in us, and to take up our bodies and souls to be his temples, until first he hath enabled us to believe Free Justification; and prepared us, as it were, for himself by sealing it unto us by Baptism, as most sure, that the blood of Christ hath washed us clean from all sin in the sight of God, before he do enter into us, and dwell in us. The same also Paul testifieth, "in whom ye also trusted, after that ye heard the word of truth, {namely, that by the blood of Christ ye are freely made righteous, accepted and adopted, vs.4-7,} the gospel of your salvation, in whom also after {mark the word after} that ye believed, ye were sealed with that Holy Spirit of promise," Eph.1:13, where we see again, that we are first believers of Justification, and then after {if not tempore in time, yet nature, in nature and order

afterwards} sealed with the Spirit of Sanctification dwelling in us.

The Reasons are, first because otherwise the Holy Ghost should come to dwell in a foul hog-site, defiled with sin; which because he utterly abhors, therefore first he makes clean the house, and prepares us for himself by Justification; thus purifying our hearts first to himself, by applying unto it Christ's righteousness, so preparing and making us fit houses and temples for himself to dwell in; and then comes and dwells in us, renewing our nature.

Secondly, to ourselves, and to our sense and feeling by sanctification; another reason is, because it is the proper office of the Holy Ghost to glorify Christ, but how doth he glorify Christ? By taking his things and showing them unto us, Jn.16:14, whereby the Holy Ghost by the preaching of the Gospel, showing to his elect the excellency of Christ's righteousness, and enabling them to receive the same by faith, and so to be spiritually and mystically clothed with it to glorify Christ in this his righteousness, he enters in it, and by it, into all the faithful, to dwell in them, thus glorifying the righteousness of Christ, and thereupon it comes to pass, that look how freely the righteousness of Christ is, by the preaching of the Gospel, bestowed upon them that feel their misery by sin, to justify and heal them freely, so freely also is the Holy Ghost bestowed upon them to dwell in them; and therefore in the very preaching of Free Justification, whilst the preacher is yet speaking, doth God use principally and especially to rain down the Holy Ghost upon the hearers, even whilst they do nothing but sit still, and reverently hear Justification freely preached unto them. Whereupon Paul convinced the Galatians by saying, received ye the Holy Ghost by the Law, that is, by hearing works, works preached? No, how then? By the hearing of faith, that is, Free Justification preached, Gal.3:2, an evident example hereof is extant, Acts 10:44,

where we may see, that as Peter was preaching Christ, and Free justification by him, even whilst he was yet speaking, the Holy Ghost fell on all them that heard the word. Another notable example, besides many others in that book, is in Acts 13, where likewise we may see, that when Paul had very powerfully preached the resurrection of Christ, and eagerly pressing the main fruit and benefit that comes thereof, namely, Free Justification, saying, "be it known unto you men and brethren, that by this man, is preached unto you, the forgiveness of sins," and lest we should conceive God's forgiveness to be a slight thing, not making the creature perfectly holy and righteous, like man's forgiveness, he presently expounds what he means by God's forgiveness, and shows what a glorious thing God's forgiveness is above mans; saying, "even from all things, from which you could not be justified," that is, made perfectly righteous by the Law of God, by him every one that believest is justified; that is, made perfectly holy and righteous, from all spot of sin, in the sight of God freely. And when there were some Jews among them that marveled, and wondered, and murmured against it, that they that had not laboured for it, should freely have the same righteousness equal with them that had laboured all day long, in the heat of the day, to get it, to whom Paul answereth, saying, "behold ye despisers, and wonder," and vanish away, "for I will work a work in your days, which ye will not believe," though a man should declare or demonstrate it unto you, and yet some others, both Jews and Gentiles besought Paul, that he would preach the same words to them the next Sabbath day, which also he did, but what was the end and effect of this vehement preaching of Free Justification? Namely this, that the hearts of the disciples were filled with joy, and with the Holy Ghost. Acts 13:52. And if any man here object, that these are extraordinary examples belonging only to the Primitive Church, I grant

that it is true, concerning the outward visible raining down of the Holy Ghost, for the first miraculous stablishing of the Gospel by visible appearances of the same, but not for the inward spiritual working of Justification, and raining down of the Holy Ghost upon God's children, spiritually and invisibly to dwell in them, for this is essential and perpetual to the Gospel; as Paul testifies, II Cor.3:7-10, proving thereby the glory of the Gospel, above the Law, saying, that although the ministration of death and condemnation, that is, the giving of the Law, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the Gospel be much more glorious? Why? Because the Law did exact at our hands, that we should give to God a perfect righteousness, but the Gospel gives unto us a perfect righteousness freely, and thereby is the perpetual administration of the Spirit unto us; whereby {saith he} this ministration of righteousness doth exceed in glory. So that we see, that the preaching of Free Justification is the administration or ministerial giving, both of perfect righteousness, and also of the Holy Ghost, inseparably ever going with the same; for the Holy Ghost will not forsake the wedding-garment of Christ's righteousness; but to glorify the same, will go in it, and with it, whithersoever it goes; filling the heart, where they two abide, with joy, and right zealous new obedience.

Another reason, why the Holy Ghost goes so inseparably ever with the righteousness of Christ, is, because the preaching of Free Justification is after a more peculiar manner, called the voice of Christ; because it is the only and sole saving voice of Christ, but the voice of Christ being rightly and powerfully uttered, is not a dead weak thing, but is mighty, and goes with a lively breath, breathing out no less than the Holy Ghost upon the attentive and reverent hearers of Free Justification, the

only soul-saving, and sole-saving voice of Christ, making them to live a new life, according to that saying of Christ, "verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," Jn.5:25, surely, they must needs live when the voice of Christ thus breathes the Holy Ghost into them, to dwell in them. But now concerning the excellency of this wonderful gift brought upon us only by Free Justification, who is able either of men or angels to lay forth the glory of it? For is not the Holy Ghost true, and very God, that takes up our bodies and souls to be his blessed temples? Was it not this blessed Spirit, that wonderfully governed the patriarchs? Was it not he that inspired all the prophets? As Peter testifieth saith, these holy Prophets spake as they were moved by the Holy Ghost? II Pet.1:21. Was not his power wonderfully showed, and was he not a mighty worker, when he formed the human nature of our Saviour Christ, to be conceived and born of a pure virgin, showing that where the Holy Ghost worketh, there nothing is impossible? Is it not he only that regenerates a man, and makes him a new born creature, both towards God by Justification, and towards man by Sanctification? Or can any man worthily lay forth the glory of a new creature, by the Holy Ghost? Are not his gifts excellent and marvelous, which he worketh in whom he will, and as he will? And finally must not Justification, needs be a glorious and wonderful work that bringeth so wonderful a benefit upon us, and can people hear, and read and meditate Free Justification sufficiently, that doth enrich us so heavenly? And if there were no more reasons why ministers after our misery by sin laid open, should continually beat upon the greatness and excellency, and glory of Free Justification, to work the joyful and violent receiving of it by faith, that brings with it inseparably and infallibly so

precious a gift as the Holy Ghost, to dwell in us, were not this sufficient? Is not the gift of the Holy Ghost all in all?

The third excellent benefit of the Gospel wrought upon us by Free Justification, is our wonderful union into Christ, whereby we are by the power of the Holy Ghost though mystically and spiritually, yet, truly, really and substantially so engrafted and united into Christ, that we are made one with him, and he one with us. For first, that this wonderful union is not a thing in mere imagination, no, nor consisting in mere charity, love, and affection only; but is a true, real, and substantial union, is evident, both by the express Word of God, and unanimous consent of those faithful dispensers of God's Mysteries, both ancient and modern; for first the Word of God in that excellent prayer that Christ made for all the faithful, Jn.17:20-23, saith thus, "I pray not for these alone, but for all them also, which shall believe in me, through their word," well, what doth he pray for? That they all may be one, and how one? As thou O Father art in me, and I in thee. Can men or angels lay open, or sufficiently conceive, either the wonderfulness, or how really and substantially, Christ, as he is God, is one with his Father? And yet, even so are we by this union, one with Christ, as he is Man, and our Mediator; and thereby knit into God, as Christ saith, "that they may be also one in us, that the world may believe that thou hast sent me," that the greatness, and wonderfulness of this work, may declare that none but the Son of God sent of his Father to effect it, could otherwise bring it to pass; and "the glory {saith he} which thou hast given to me, I have given them {that by this means also they may discern the greatness of this union} that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Can possibly the understanding of man, conceive a more

absolute and perfect union with all the circumstances of the same, than is here described? But to show yet further, how true, real, and substantial this union is, clear is the testimony of Paul, Eph.5:30, saying, "for we are members of his body, of his flesh, and of his bones." Certainly nothing can be more real and substantial, than such a union. Whereupon learned Zanchius in that excellent treatise upon Eph.5:30, concerning the union between Christ and his Church, {reproving them that hold, that our union is no otherwise true and real, than because we partake of the spiritual gifts and graces of Christ} sets down this thesis or position confirming the same, both by Scripture, and consent of the ancient writers, namely, that "the union of us with Christ, and of Christ with us, is essential, and substantial, true and real. First substantial {saith he} because the substances themselves of the flesh of Christ, and of our flesh, both of the person of Christ, and of our persons, are united together, and so not the fruit and graces only of Christ are received, seeing they cannot be received, but by partaking of the substance itself of Christ." Secondly, "I call it true and real, {saith he,} because we are not in bare imagination, but in very deed, united into Christ; and being united, {not by a natural, but a spiritual and supernatural manner,} we grow more and more into one body with Christ." But that we may dive more deeply into this most excellent glory of our union into Christ, let us mark that the Holy Ghost, {which effectually sheweth the power of his Godhead, in working this benefit upon us,} to express the substantialness, and realness, and wonderful closeness of it, doth use six principal similitudes in the Word of God, to show to our weak capacities the great glory of it, that {as Paul speaketh} passeth knowledge.

The first, and furthest off similitude, is, that the justified person, being clothed with the righteousness of Christ, hath thereby put on Christ as a man puts on, and

is clothed with his own apparel, as Paul speaketh, Gal.3:27, saying, "all ye that are baptized into Christ, {thereby sealing up unto you your Justification} have put on Christ," namely {as the original word imports} as a man puts on, and is clothed with his apparel. Whereby as old Isaac in the weakness and infirmity of his old age took Jacob for Esau in the apparel of Esau, so doth God in the virtue and strength of this our wonderful union into Christ, take us not ignorantly and unwittingly, as Isaac, but truly and graciously for Christ, having thus truly put on Christ himself. And this the faithful interpreters plainly testify, saying, "whereas the Apostle saith, that the Galatians have put on Christ, he means that they are so engrafted into Christ, that before God they bear the name and person of Christ, and are reputed and estimated rather in him, than in themselves."

The second similitude expressing more real and entire union than the former, is taken from the union, not only between ordinary husband and wife; but also, that we are as substantially and really united into Christ, as Adam and Eve, who was made of his very rib, and thereby truly and really of his flesh, blood and bone, were one in paradise; for which cause Adam and Eve are both called but one Adam, Gen.5:2, of which perfect union, Adam said thus, "this is now bone of my bones, and flesh of my flesh, she shall be called woman," or {as the Hebrew word imports} a she-man, because she is taken out of man, Gen.2:23, which mystery Paul expounding in the fifth to the Ephesians, saith thus of Christ, and his Church, "for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." "This {saith he} is a great mystery, for I speak concerning Christ and his Church." Eph.5:30-32. Whereupon true and excellent is the testimony of a noble man and martyr in France, who writing of the

dignity and excellency of a Christian man, saith thus, "by this spiritual bond or knot, the Christian man is made one with Christ, flesh of his flesh, and bone of his bone; yea, even so far that he bears Christ's name and person before God," is not this wonderful? And yet Paul not herewith content, shows that the union betwixt Christ and every child of God, is more close and entire, than between husband and wife, for {saith he} they are not only one flesh, but also he that is joined to the Lord Christ is one spirit, I Cor.6:17, upon which place Calvin expounding, saith thus, "he therefore addeth these words, that he might teach us, that the union betwixt Christ and us, is closer and straighter, than betwixt husband and wife." Which thing Luther also testifieth, saying, this assurance therefore that Christ hath loved me, and given himself for me to justify me, doth couple Christ and me more near together, than the husband is coupled to his wife."

The third similitude, expressing this marvelous union, is that we are as truly and really united, and made one with Christ, as a tree and the branches thereof are one, and this Christ himself testifieth, Jn.15:5, saying, "I am the Vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the Vine, no more can ye, except ye abide in me." Upon which words Zanchius truly saith thus, "what is more clear by this similitude, than that we are truly and really engrafted into Christ?"

The fourth similitude, expressing this wonderful union, is, that we are as truly, and really united and made one with Christ, as the body and members thereof are one. And this similitude, if it were as well understood, as it is often expressed in the Scripture, we should abound with more joy for the same, than we do. For, how plain is Paul, I Cor.12:12, saying, "as the body is one, and hath many members, and yet all the members, though they be many, make but one body; so also is Christ." For {saith

he} ye are the body of Christ, and members in particular, verse 27; again, to the same, I Cor.6:15,17, he saith thus, "know ye not that your bodies are the members of Christ?" Nay more, "but he that is joined to the Lord is one spirit." What more perfect and more wonderful union can there be, than to be one spirit and one body with the Lord? "Certainly {saith Zanchi} the union of the members with the head, and with themselves is substantial, true and real, whereby {saith he} we may further understand, that the fruit of the passion of Christ, and his gifts and graces cannot be received, without a real participation of the very flesh of Christ; for the members can receive neither motion, nor life, nor juice, nor nourishment, being separated from the head." And hereupon it is, that the ancient dispensers of God's mysteries do so greatly extoll this our corporation into Christ, for thus saith Chrysostom, "it was not enough to become man, to be buffeted with fists; but also he doth mix and mingle his own self together with us; and not by faith only, but also he makes us in very deed his own body." Which doctrine of the ancient Fathers of our wonderful union, {although the Papists go about to misapply it, and say, this great work and union is wrought upon us, by the sacrament of the body and blood of Christ, in that, say they, the bread becomes transubstantiated into the body and blood of Christ; and so we eating the same, the body of Christ is mingled and united into one body with us,} yet it is well proved of the learned Protestants to be utterly false. For the Sacrament is not the bond of this so mystical and wonderful union, after so gross, fleshly, and carnal a manner; but it is wrought only by the Holy Ghost, after a spiritual, and unsearchable manner. Who yet notwithstanding, because he is true God, and herein doth show forth the power of his Godhead, in thus wonderfully knitting a real and substantial uniting us into Christ; hereupon do the ancient Fathers confess that no tongue

of men or angels is able to lay forth sufficiently, the realness, substantialness, and excellency of the same, though sealed unto us, by an outward sign and figure in the supper of the Lord. For hence it is, that Chrysostom saith again, "we are one body with him, and members of his flesh, and of his bones; and we are made this, not only by love, but we are mingled in very deed into his flesh, Christ being desirous thus to show his uttermost love upon us." Again, in the same place, he saith thus, "for this cause, he hath mingled his own self into us, and hath tempered together his own body into us, that we may be made one same thing with him, as the body is conjoined with the head; for this is the manner of such as love ardently." Also Calvin saith thus, "Christ cleaves unto us, not only by an inseparable knot of fellowship, or friendship, but by a certain wonderful communion, he grows every day more and more into one body with us, until at length he be made altogether one thing with us." Master Deering also upon, Heb.2:11, testifies, "as by joints and sinews our members be really knit and made one body to the head; so really, truly, and indeed by one Spirit are we knit into Christ, and as perfectly and substantially made one with him, as our members are one with our head."

The fifth similitude expressing this wonderful union into Christ, is that we are as truly, with all the children of God, united and made one with Christ, as many grains of corn make one loaf of bread, and many grapes make one vine. And this is plainly taught by the Apostle, I Cor.10:17, saying, "for we that are many, are one bread, and one body," because we are all partakers of one bread, and have been all made to drink into one spirit, I Cor.12:13, upon which place, the learned interpreters say thus, "as one loaf is united together of many grains, so that the grains do not appear, and yet

they are grains, but joined together with an uncertain discerning, so are we joined one with another into Christ."

The sixth and last similitude of this wonderful union into Christ, is, that we are as truly, really, and substantially united, and made one with Christ, as the bread that we eat, and the wine that we drink, as the Lord's Supper is set forth unto us. As Christ himself testifieth, Jn.6:56, saying, "he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," whereupon Zanchius truly inferred, saying thus, "is not the meat and drink substantially and really united to him that eateth and drinketh? Yes certainly, so that of the meat eaten, and of him that eateth the meat is made but one substance; neither can the meat and drink bring life, except they be united with him that eateth and drinketh it, in one substance." And therefore he concludes, saying, "as therefore the bread is truly and really united and made one with us that eat it; so also truly and in very deed, is the flesh of Christ united and made one with us, that spiritually eat the same." Thus we see, how really, unsearchable, miraculously and wonderfully, we are united and made one with Christ.

Now that it is our Free Justification that works and brings this glorious benefit to pass, upon us, is most evident and plain by Paul, Phil.3:8, where the Apostle saith thus, "yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." That I may win Christ, and be found in him, that is, be found united and engrafted into him; but how, or by what means is this brought to pass? He shows, saying, by not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God, by faith. Where we see evidently, that the true means to be found united into

Christ, is to be clothed in this rich robe of Christ's righteousness. Hence is the truth of that usual speech, that in Christ we are pure and clean from all our sins. And this also Beza witnesseth, plainly in his notes upon this place, saying thus, "this is to be in Christ, to be found not in a man's own righteousness, but clothed with the righteousness of Christ imputed unto him."

The Reason hereof because Christ will have no foul leprous members united and made one with him; and therefore he first washeth us in his blood, and makes us clean from all our sins; and then knits and unites us, as fit members, into his own self. The order also and natural dependency of these benefits upon one another confirm the same, for we cannot be knit into Christ, before we have the Holy Ghost dwelling in us; the Holy Ghost comes not to dwell in us, before we be reconciled to God; and we are not reconciled to God, before we have all our sins abolished out of God's sight. But when all our sins are abolished, and we made perfectly holy and righteous, from all spot of sin, in the sight of God, freely, then the Holy Ghost comes and dwells in us, and knits us, and unites us, as fit members, into the blessed body of Jesus Christ; then we are by the wedding-garment alone of Christ's righteousness made, above our sense and feeling, fit brides for so glorious a Bridegroom. For, {saith Augustine,} "such an head, must have a body suitable to itself; such a Bridegroom, must have {as we heard before} a bride agreeable to himself not having to Godward one spot or wrinkle, or any such thing." Eph.5:27. For thus say the learned interpreters upon I Jn.3:5, "in Christ {that is, in his body the Church} is no sin, for {say they} he speaks not here of the person of Christ, but of his whole body; for it behooves, or must needs be, that the whole body of Christ be pure, and this is the ground whereupon Luther said, "that since by his resurrection, Christ now reigneth, true Divinity teacheth, that there is

no sin in the Church any more, seeing the body and members of Christ must needs be thus pure, before they can be united and made one with Christ."

But now for the excellency of this benefit, that we are by Justification, thus truly, substantially, and wonderfully united and made one with Christ; here I say again, what tongue of men or angels is able to lay forth the glory of the same? Doth not this benefit far surpass the glory of Adam in Paradise before his fall? For there Adam might only eat of the tree, figuring the Tree of life; but by this benefit, we are made branches of the true Tree of life, drawing continual juice of grace and life from him forevermore. Again, Adam in Paradise might and did lose that figurative tree of life; but he that is engrafted and united into this true and everlasting Tree of life, {because it is grounded not upon ours, but upon Christ's righteousness,} is sure to continue such for evermore; for Christ will not lose any of his members, being far more easy for David to pull the prey out of the mouth of the bear, and lion, than for the world, the flesh, or the devil himself, to pull, rent, or tear away one of his members from his body. But what do I talk of Paradise, seeing it is better to be thus wonderfully united into Christ, than to be in heaven, because Christ is better than heaven; but that there indeed shall be a full manifestation of this most glorious benefit. But nothing shows the excellency of his wonderful union, more than that it is so real and substantial, and marvelous a union into Christ, that it causeth the church, and the children of God to be instituted before God, and called Christ; as both the word of God teacheth, and all the best dispensers of God's mysteries, do testify of this union. For thus saith the word of God, as the body is one, and hath many members, and all the members being many, are but one body, so is Christ. Upon which place Chrysostom saith thus, "when the Apostle should have said, so is the Church, instead of

the Church he set Christ, and said, so is Christ." Also Calvin saith thus, "a place of exceeding consolation, that he calls the Church, Christ; for Christ vouchsafes us this honour, that he will not be reputed, and estimated only in himself, but also in his members." Wherein we are to observe what an exceeding consolation it is, to them that understand this benefit, and what an honour is brought by the same upon the Church. Whereby they that are ignorant hereof, do not only deprive them themselves, of exceeding comfort and consolation; but also rob the Church of her honour. Another place of Scripture confirming this is, Gal.3:16, compared with verse 29, where the Apostle applies this wonderful union to the Galatians, after this manner, Abraham hath not many, but one seed, which is Christ, but you by the grace of Christ, are that one seed; therefore you are Christ. For, {saith Augustine,} incorporating us into himself, he makes us his members, that in him we also should be Christ's, for all of us in him are both Christ's, and Christ himself." Also Origen saith thus, "by one Christ, there are made many Christ's, because they are transformed into the image of him, who is the image of God, from whence God said by the Prophet, touch not my Christs, and do my Prophets no harm.

Again, Augustine as seeing and feeling the truth of this exceeding consolation speaks likewise very pathetically after this manner, saying, "let us rejoice brethren, and give God thanks, that we are made not only Christians, but also Christ; do you understand, brethren, the Grace of God upon us, do ye conceive it; wonder ye, rejoice ye; we are made Christ; for if he be the head, and we the body, the head and the body make but one Christ. Where we see that if this union be rightly understood, to be so close and wonderful as is here described, it works great joy in our hearts; but if it works not this joy, we neither understand this great glory of it, neither can be

thankful for the same." And therefore that this joy may abound in us, we must not by unbelief cast away this benefit from us, and wrangle against these testimonies of the learned dispensers of God's mysteries, by misunderstanding, and worse applying that saying of Christ, that if we be so united into Christ, that we also be Christ, then that saying is now come to pass, that in the last days shall come many Christ's, and we may say, see here is Christ, and there is Christ. I answer, that in this saying of the Lord of wisdom, he gives us warning to take heed of those, that renting themselves from the true Christ, do come in their own name, and take upon them, either the proper person, or the saving offices of Christ, and so make themselves false Christ's; not in Christ, but out of Christ, and by themselves. But to embrace by faith this wonderful union, is to be knit into the true Christ, who pours himself so richly and abundantly into us, that perceiving and understanding how gloriously we are united, and made one with him, and how close we do adhere and cleave by his Spirit unto him, and seeing how wonderful rich we are made in him alone, freely, it is the powerful means to make us to abhor all other false Christ's, and to cleave only to the true Christ, who hath by justification by his blood, and by his Spirit of Sanctification, so wonderfully knit us into his own body, that he makes us happy and blessed only in his own self alone forever, that we need not to hearken after any false Christ for more happiness any other way. Why? Because to assure us, that he doth communicate both himself, and all his riches unto us, he communicates also unto us, his very name, "that as a wife {as Calvin saith} is entitled with the name of her husband, so is the Church and true children of God, truly entitled with the name of her husband Christ." And again, {saith he,} "herein consisteth our consolation, that as Christ and his Father are one, so we are one with him, from whence comes this

communicating of name, so is Christ." But the sweetness and comfort of this consolation consisteth herein. That as everyone is married, by this true grace of Justification, particularly to Christ; so the Spirit will apply this union to his own elect in particular, without which it becomes unfruitful and unprofitable; yet not swerving hereby from the former doctrine, but a making of that which is general to all, to be thine own in particular, by applying it to the elect in particular. Thus did Paul, saying, I live, yet not I, but who lives then? Christ lives in me, that is, as Luther expounds it, "I live not in mine own person, nor in mine own substance, but Christ lives in me; indeed {saith he} the person liveth, but not in himself; and therefore he saith, I live not now, but Christ lives in me; Christ is my form, more nearly joined and united to me, than the color or witness to the wall." Christ therefore {saith Paul} thus joined and united unto me, and abiding in me, liveth this life in me, which I now live. Now Christ living in me, I am dead to the Law, that is Christ abolished the Law to me, damned sin, destroyed death; for it cannot be, but at his presence all these must needs vanish away; for Christ is everlasting Righteousness, everlasting Peace, Consolation, and Life; and to these, sin, the terror of the Law, heaviness of mind, hell, and death, must needs give place. So Christ living, and abiding in me, taketh away, and swallowed up all evils which vex and afflict me. This union and conjunction then is the cause, that I am separated from myself, and translated into Christ and his kingdom, which is a kingdom of grace, righteousness, peace, joy, life, salvation and glory; yea, by this inseparable union and conjunction, which is through abounding grace, Christ, and I, {mark this particularity, I} are made as it were one body in spirit. Hence it is, for this particular application of applying this close union to ourselves in particular, did Origen say, as we heard before, "that by one Christ, there are many Christs,

because they are transformed to the image of him, who is the image of God." But Luther upon Paul's foresaid application, describes the manner of this particular application with fuller demonstration, saying thus, "wherefore faith must be purely taught, namely that thou art so entirely and nearly joined unto Christ, that he and thou are made, as it were, one person, which cannot be severed, but is perpetually joined together; so that thou mayest boldly say, I am Christ, that is to say, Christ's righteousness, victory, and life are mine." And again, "Christ may say, I am that sinner, that is, his sins, and his death are mine; because he is united and joined unto me, and I unto him. For we are so united together by the Spirit, that we are become one flesh and one bone." For so saith the Apostle, we are members of the body of Christ, of his flesh and of his bones. So that this doth couple Christ and me more near together, than the husband is coupled unto his wife.

The fourth excellent benefit of Free Justification, is our most glorious adoption; whereby we are made the true sons and daughters of the living God. Therefore doth John say, Jn.1:12, "as many as received him," {namely, to justify them, by his blood and death,} to them he gave the prerogative or dignity to be the sons of God, as verily and truly as ever they were the sons and daughters of their natural parents. And the Apostle Paul testifieth, "that Christ hath redeemed us from under the Law, that we might receive the adoption of sons," Gal.4:5, "and because we are sons, God hath sent forth the Spirit of his Son into our hearts, to cry Abba Father." Gal.4:6. Also John crying out in admiration of this great dignity saith, "behold, what manner of love the Father hath bestowed upon us, that we {that we, things of nothing, Psal.144:4,} should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet

appear what we shall be, but we know that, when he {that is the Son} shall appear, we shall be like him; for we shall see him as he is." I Jn.3:1,2. Yea, we are so truly made the children of God that we are become also heirs of eternal life; so saith the Apostle, Tit.3:7, "we being justified by his Free Grace, are made heirs according to the hope of eternal life," and again, Rom.8:17, "if we be children, we are also heirs, even the heirs of God, and fellow or joint heirs with Christ." But neither is this high benefit conferred upon us, except we be first justified, that is, made perfectly holy and righteous by his Grace, according to that saying of a learned dispenser of the mysteries of the Gospel, which is this, "if we be sons, then are we justified in God's sight, freed from sin and endued with righteousness, and so fully reconciled unto God; seeing the Lord being infinite in Justice, would never admit any into such an high degree of favour, who were yet polluted in their sins, and destitute of righteousness." Whereunto agreeable is also this saying, "that no man is made an heir of eternal Salvation, but first he is made just and righteous." Thus God by the means of Free Justification, having delivered us from the power of darkness, and translated us into the kingdom of his dear Son, hath made us meet to be partakers of the inheritance of the saints in light. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col 1:12, 13.

Fifthly and lastly, this Free Justification is the only immediate cause and means of our final glorification, and of setting us in the right and assurance of eternal life. Therefore doth the Apostle say, "whom God justifieth, them he glorifies," Rom.8:30, hence it is also that he doth call it the Justification of life, Rom.5:18, because to the enjoyers of it by faith, it doth freely and undoubtedly

bring life, and eternal Salvation, which the same Apostle again testifieth, when he saith, grace doth reign, indeed, but how, by righteousness, or through righteousness unto eternal life, through Jesus Christ our Lord, Rom.5:21, as if he should say, grace indeed, doth infallibly bring eternal life, and yet by this only means that men of necessity be first justified, and freely made perfectly holy, and completely righteous before God, or else Grace itself reigneth not unto eternal life. Hereupon Chrysostom saith truly thus, "for where righteousness is, there necessarily doth everlasting life go withal, and also infinite other good things, even as where there is sin, there is death; for righteousness is more than life, seeing it is the very root of life." Wherewithal agree the modern expositors saying thus, "as sin cannot but bring forth death; so that gift of God, namely, our Justification bringeth upon us all blessedness and eternal life," or if you had rather thus, "as sin is the cause of death, so the righteousness which is freely given us by Christ, hath restored unto us eternal life." Faith therefore of Free Justification is sure of eternal life, and so sure that it glorieth, and rejoiceth in eternal life, because Free Justification only doth make us fit, or worthy, or sufficiently meet to be partakers of the inheritance of the saints in light, by which only God hath delivered us, out of the power of darkness, and hath translated us into the kingdom of his dear Son. Col.1:12,13. For thus are we translated out of sin into righteousness, out of God's wrath into his well pleased favour, out of cursedness into blessedness, out of death into life; for when sin is taken away, in the place thereof cometh righteousness; in the place of wrath, reconciliation, and grace, and free and well-pleased favour; in the place of death, life; and in the place of damnation, salvation in all its fulness.

## CHAPTER 16

### *Of the other four fruits, or effects declaring the Utility and Majesty of Free Justification.*

The third main point, showing the Majesty and Utility of Justification is, that whereas the want or the ignorance of it, is the loss of all true peace, and joy in God; so the right knowledge and apprehension thereof, is the lively spring of joy, and of a good conscience, bursting forth into a joyful confession, and glorifying of God, both in heart and tongue. See this is that sweet Song of Mary, Luke 1:46,47, where she saith, "my soul magnifies the Lord, and my spirit rejoiceth in God my Saviour," for seeing the imperfections of our Sanctification, are in this life so great, that all our righteousness is as a menstruous cloth, if we know not assuredly that by this glory of Justification, all our sins, which simply of themselves {as the image of the Devil} God so clothed, are quite and clean abolished from before him, and that we are perfectly holy and righteous in the sight of God; we cannot have, but rather do disannul that peace and great joy unspeakable and glorious, that Justification by such perfect abolishing of all our sins from before God, and free making as so perfectly righteous in the sight of God, doth hereby bring unto us, for which the Gospel is expressly called joyful news from heaven; without which joy we are not sure, that we are delivered out of the kingdom of Satan, which is sin and death; but by this joy the faithful soul, the true bride of Christ, may feel itself to be entered with Christ into the Bride-Chamber, which is the kingdom of heaven, "for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved

of men." Rom.14:17,18. But if thou ask how thou mayest attain so great righteousness, as may bring such peace and joy? The Apostle answereth, that being justified, that is, freely made perfectly holy and righteous, we are so completely righteous, and become so just, and saved, that having no need of any works hereunto at all, but through grace alone, obtaining true righteousness sufficiently, we have peace towards God, through our Lord Jesus Christ. Rom.5:1. For seeing only sins do breed displeasure between God and man; after that of ungodliness and sinners, we are made just, and righteous, from hence it must needs be, that forthwith true peace, doth presently arise, and this peace, that is to say, quietness and tranquilly of mind, and security of conscience which doth pass all understanding, Phil.4:7, and doth breed in the hearts of the faithful, incredible and wonderful joy indeed; the Law, sin, and failing in works, terrified the conscience, oppresses it with fears, and heaviness of spirit; and plucks it from the assurance of righteousness of life, and all goodness; therefore let us not suffer the Law in any case to bear rule in our conscience; especially seeing it cost Christ so great a price to deliver the conscience from the Schoolmaster-like slavery of the Law; let the godly learn therefore, that the Law and Christ are two contrary things, whereof the one cannot abide the other; for when Christ is present, the Law may in no case rule, but must depart out of the conscience, and leave the bed, which is so straight, that it cannot hold two, as Isaiah saith, Isa.28:20, and give place only to Christ. Let Christ only reign in righteousness, in peace, in joy and life, that the conscience may sleep and repose itself in Christ the Bridegroom's bosom, without any feeling of the Law, sin and death, for the fruits of the Spirit are not only love, but also joy, &c. Gal.5:22. This is the voice of the Bridegroom and of the bride, that is to say, sweet

cogitations of Christ, wholesome exhortations, pleasant songs and psalms, praises and thanksgiving, whereby the godly do instruct, stir up, and refresh themselves.

Therefore God loveth not heaviness and dullness of spirit, he hateth uncomfortable doctrine, heavy and sorrowful cogitations, and loveth cheerful hearts; for therefore hath he sent his Son, not to oppress us with heaviness and sorrow, but to cheer up our souls in him. Mark what great joy all the prophets do prophesy of, and even extort at our hands, for the first coming of Christ; so do the Psalms, so doth Christ, and so do his Apostles, not only exhorting us, but even commanding us to be cheerful, "rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee, he is just, and having salvation," Zech.9:9; again, for the fruits of his coming, "sing, O ye heavens; for the LORD hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein," why what is done? "For the LORD hath redeemed Jacob, and glorified himself in Israel." Isa.44:23. For I have put away thy sins as darkness, and thy transgressions as a mist, and thus hath the Lord redeemed Jacob, and will be glorified in Israel. And albeit we fall sometimes into sins, which by nature bring sadness and sorrow with them, yet forasmuch, as they cannot bring so much hurt, as Christ, as we trust in him, bringeth power of abolishing them with profit and safety; joy in the Lord ought always to have the first place with us, and far to overcome the sorrow and sadness that comes by reason of our sins. Hence doth the truly faithful soul, the Bride of Christ, burst forth into this ecstasy, saying, "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa.61:10. Why? Because he hath clothed me with the garments of Salvation. What

garments are those? He hath covered me with the Robes of righteousness, he hath decked me, as a bride bedecks herself with her jewels. And hereupon saith Luther, "behold how for this knowledge and benefit of Christ to come, the saints of the Old Testament rejoiced more than we now do, when he is so comfortably revealed and exhibited unto us. Indeed, we do acknowledge that this benefit of Christ, the righteousness of faith, is an inestimable treasure, but we conceive not thereby such a full joy of spirit, as the Prophets and Apostles did." Hereof it cometh that they, especially Paul, do so plentifully set forth, and so diligently teach the Articles of Justification; for this is the proper office of an Apostle {and of a Minister of the Gospel} to set forth the glory and benefits of Christ, to the working of this joy; and therefore doth Paul define a minister to be but an help to the peoples joy, II Cor.1:24, when such a rejoicing faith possesses the heart, and the Gospel is so received indeed; then God appeareth sweet, and altogether loving; neither feels the heart anything, but the favour and Grace of God, it standeth with a bold and strong confidence, it feareth not least any evil come unto it, it being quiet from all fear of displeasure, is merry and glad of so incomparable grace and goodness of God, given unto it freely, and most abundantly in Christ.

Wherefore there must needs forthwith proceed from such a faith, love, joy, peace, gladness, giving of thanks, praise, and a certain marvelous delight in God, as in a most dear and favourable Father, which deals so fatherly with us, and pours forth his gifts so plentifully, and in so great measure upon them also which do not deserve them. Behold of such joy Paul speaketh here, which truly where it is, there can be no place for sin, or fear of death, or hell; yea nothing is there, but a joyful, quiet, and omnipotent trust in God and in his favour; wherefore it is called joy, not in gold, silver, delights,

singing, health, knowledge, wisdom, power, glory, friendship, favour, no nor in works, holiness, and such like, but simple and pure joy in the Lord; wherefore Paul speaketh, saying, "rejoice in the Lord always; and again I say, rejoice," Phil.4:4; and Peter testifieth, that the faithful, by believing, did rejoice with joy unspeakable, and glorious. I Pet.1:8. For in this righteousness, wherein I am made passively righteous, I have no sin, no fear, no sting of conscience, no care of death, for where Christ is truly seen indeed, there must needs be full and perfect joy in the Lord. Wherefore if any man feel himself oppressed with heaviness, and anguish of heart, he must not impute it unto Christ, although it come under the name of Christ; but unto the Devil, who oftentimes comes under the color of Christ, and transformed himself into an angel of light; for if there be any fear, or any grief of conscience, it is a token that this passive righteousness, wherewith I am freely made perfectly holy and righteous, is withdrawn, that grace is hidden, and Christ is darkened out of sight; wherefore we must fight against sadness and heaviness of spirit, caused by the Law, and give no place to the Devil, who would, by the Law, break up the bride-chamber of Christ, and thrust himself into his place; that is, take away from the conscience her joy and comfort, whereby he may not be able cheerfully to lift up his heart and head before God; ever remembering, that the Kingdom of heaven, into which we, by our effectual calling, are translated, as the bride of Christ into his bride-chamber, is righteousness and peace, and joy in the Holy Ghost. Rom.14:17.

The fourth effect or fruit declaring the utility of Free Justification, is that it worketh a good judgement, and right discerning of all religions, works, and worships to the utter overthrowing of all superstitions, sects, and schisms; and doth reduce people from their contentious, and dangerous by-paths, and doth rectify their blind legal

zeal mentioned, Rom.10:2, declining to sundry sects, and contentious opinions; and brings them to the pure, and sincere worship of God, in spirit and truth; that is, in one faith only, and one baptism, Eph.4:2-6, unto which they cannot be won, but by understanding the excellency of Free Justification, and how complete they are made by it alone before God, Col.2:10, but will be carried away with self-deceiving and appearing zeal of God; as Paul testifieth, saying, I bear them record, they have the zeal of God; why, what is the zeal of God which they had? That is, first for matter, not following now, as in ancient times, their own inventions, and false worships of gross idolatry; but now zealously following the Law of righteousness, even the works of God's own Law, Rom.9:31,32; and secondly for end, aiming at the glory of God; why, what was more to be desired? Yes, but it was not according to knowledge; why, but they wanted no knowledge, as we may see granted by Paul himself, Rom.2:17-20 & Rom.9:4, for they knew the whole word of God, and how often any word was repeated, from the beginning of Genesis, to the end of Malachi. True, but yet they were ignorant of one main point, by which they were ignorant of all; for they only knew not Free Justification, which is the form, soul, heart, and life of all the rest; because that alone giveth, both unto God and unto Christ their full glory; for so it followeth in Paul, "for they being ignorant of the righteousness of God, did go about to establish their own righteousness." For because the nature of man dares not think of any fellowship and communion with God, without a righteousness; therefore they being ignorant of the righteousness of God, freely and completely wrought upon them by God, must needs go about to establish their own righteousness; that is, to win and retain the love and favour of God by their fervency of good works, and zeal of God's glory in doing his Law; and when this blind affection of false-doing God's will doth

reign in men, being ignorant of the excellency, and full, and true doing of God's will in Free Justification; then they desire by some notorious zealous good works, to out-pass the ordinary course and road-way of walking every man within the limits of his vocation, doing the duties of the same comfortably and faithfully to God's glory, in winning and profiting his neighbors; but out-starting others, will have some singular zealous works, to win and retain the said love and favour of God towards them; and hence flow the superstitious inventions of Popery; hence comes the rash zeal of the Brownists; hence comes the blind holiness of Familists; hence comes the painted zeal and holiness of Anabaptists, little differing, in truth, from Papists, they so attempting to establish their own righteousness of holy duties and works; but that encroaching and returning near to Judaism, they keep themselves closer {as they think} to the Moral Law of performing universal obedience to all God's Commandments; and so likewise of all other sects and religions, and of all other Ape-Saints, and Peacock-Christians {as Luther truly calleth them} whatsoever being ignorant of Free Justification. But when they are enabled, by true faith, to see rightly into Free Justification, how utterly their sins, by the imputation of Christ's perfect righteousness, are freely abolished out of God's sight, and how perfectly and completely holy and righteous they are made freely without works, and what a full entrance there is hereby into the full favour of God, peace, and joy of conscience, and to all the rest of the glorious benefits of the Gospel; then they begin to say, here are the words of eternal life, and whither shall we go? "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." Jn.6:68. It is then that they begin to see, that God hath placed them in their vocations, for them thereby to practice and testify their thankfulness for those free-given benefits of the Gospel, that do make them so complete before God;

and therefore they care for nothing, but to keep themselves within the limits of their vocations, and to do the duties of the same faithfully and zealously to God's glory, in benefiting their neighbors. And thus they serve God in spirit and truth of faith, when all the world runneth a whoring after their own inventions, both of false supposed true worships, and also of doing their vocations in a false manner. And therefore doth Luther truly say thus of this powerful operation, and effect of Free Justification, "wherefore I say, as I have oftentimes said, that there is no remedy against sects, or power to resist them, but this only Article of Christian righteousness; for if we lose this Article, it is impossible for us to withstand any errors or sects, as we may see at this day in the fantastical spirits, the Anabaptists, and such like; who being fallen away from this Article of Free Justification, will never cease to fall, err, and seduce others, until they come to the fulness of all iniquity, except they be reduced home to rest only in Free Justification."

For whilst this doctrine, pacifying and quieting the conscience, remaineth pure and uncorrupt, Christians are made judges over all kinds of doctrine, whereby a light is opened, and a sound judgement is given unto us; so as we may most certainly and freely judge of all kinds of life; whereby we easily discern all such sects, as trust, rely, and hang upon their works, to be wicked and pernicious; whereby the glory of God's wrath against sin, and Christ's works and doings are not only defaced, but also utterly taken away, and our own advanced and established.

Yea upon grace alone of Free Justification by Christ, followeth a most certain knowledge and understanding, a most joyful conscience, and a true judgement of every kind of life, and of all things else whatsoever. For they which know and understand it, can judge of faith, they can discern a true fear, from a false

fear; they can judge of all inward affections of the heart, and discern all spirits, &c.

So that if we stick to this anchor-hold of the true manner of Free Justification, both the Pope and Satan shall be put to flight; because where this knowledge of Free-Justification is retained, and this doctrine preached, all heresies and sects are easily overthrown.

Fifthly, the laying out of the excellency of Free Justification worketh also this powerful effect; namely, it is the only means to eradicate, and utterly root out that inbred original corruption called covetousness, the root of all evil, and the love of all vain pomp, and earthly riches; so deeply rooted, and inwardly infecting the heart, that if the heart be not seasoned with some feeling of the worth of the heavenly riches, the natural man, in the dead faith, is violently carried, upon the least occasion, for a little lucre, not only to break all laws, both of God and man, but also to betray himself, his soul, his neighbour, king, and country, and what not, for a little thick clay, vain pomp, and earthly pelf; and all because he seeth no greater riches proposed unto him, nor the far passing gain that is in godliness, that is in Free Justification. But when men are brought to see their own cursed estate, and woeful misery that by nature they are plunged into, and then have effectually the height, depth, length and breadth of the inestimable riches and glorious treasures of Free Justification by Christ opened unto them, Eph.3:8, then they become like the wise merchant in the Gospel, who having found the treasure hid in the field, for joy thereof departeth, and selleth all that he hath of high esteem, and buyeth that field. Matt.13:44. A notable example whereof, and clear pattern for any man that is wise to look into, is Paul, who when he came in truth to taste of these unsearchable riches of Free Justification, then he began to cry out, I count all things loss for the excellent knowledge sake of Christ Jesus my Lord; for

whom I have suffered the loss of all things, and do count them but dung, that I may be found in Christ, how? By not having mine own righteousness, which is of the Law, but that which is by the faith of Christ, even the righteousness which is of God by faith. Phil.3:8,9.

The sixth and main point showing the majesty and utility of this benefit of justification, is, that the true joyful knowledge of the same is the only powerful means to regenerate, quicken, and sanctify us, and to make us truly to love, fear, and trust in God, working in us the true Evangelical repentance; in sincerity hating sin, because it is sin, and in truly loving all holiness, and righteousness; and thus it is God's holy fire that enflames his people with right thankful zeal of God's glory, in careful and diligent walking in all God's Commandments, by willing, cheerful and ready practicing of all duties of love, both towards God and our neighbors; and so making it manifest, that Justification and Sanctification are inseparable companions that go infallibly together, making every true believer a double Saint, or rather a true Saint two manner of ways, as is expressed in the manner following.

Every true Believer is a true Saint two manner of ways, not to be separated, but thus to be distinguished. First, by Justification, which serveth to make him a true Saint only in the eyes of God two ways. Because Christ's blood washing away and abolishing all his sins, he hath this property of a true Saint, that he is clean from all his sins in the sight of God. I John 1:7. Because being clothed, and passively formed with Christ's righteousness, he hath the second property of a true Saint, that he is perfectly holy and righteous in the sight of God. Rom.5:19. Secondly, by Sanctification, which serveth to make him a true Saint to the eyes of men, and that also two ways. By mortifying and crucifying all sin every day more and more, Gal.5:24, for they that are Christ's do crucify the flesh with the affections and lusts.

By walking, though not perfectly, yet sincerely and zealously in all God's Commandments, Psal.18:22, and so Zechariah and Elizabeth his wife being both just before God, by Free Justification, walked in all the Commandments of God, without reproof declaratively to man-ward.

The differences between these two are these ten.

1. Justification serveth to approve us for true saints to the eyes of God, sanctification serveth to approve us true saints to the eyes of men.

2. Therefore our Justification is perfect, that is, making us, to God's eyes, clear as the Sun, but Sanctification is imperfect, making us, to the night of this world, fair as the Moon. Song.6:10.

3. Our Justification is perceived by faith only; whilst sanctification is perceived by sense and feeling.

4. Our Justification is heavenly, and more spiritual; our sanctification is fleshly, Rom.4:1, and as a menstruous cloth, Isa.64:6, in comparison.

5. Justification dignifies our sanctification; sanctification is dignified of Justification. Heb.11:4.

6. Justification is merely passive to us, and freely given of God, and is the sole glory of Christ; whilst sanctification is active, and rendered to God in way of thankfulness, and is the glory of man. Rom.4:2.

7. Justification is the cause of sanctification; sanctification is the effect of Justification.

8. Justification is meritorious of all the favour and blessings of God; sanctification of itself merits nothing at all.

9. Justification is the cause enriching us with all the other benefits and treasures of the Gospel; sanctification sheweth, that we are so enriched.

10. God leaveth our Sanctification so imperfect in this life that all our rejoicing, and joy unspeakable and glorious may be in Justification alone. Rom.14:17.

For first, that Justification worketh in us the true love of God, is plainly testified by Christ himself, Luke 7:47, saying, to whom a little is forgiven, he doth love but a little; but to whom {being a great debtor} much is forgiven {especially with such a forgiveness as God's is, wherein a greater over-plus of riches is also given him to make him sully rich} he doth love much.

For no man is righteous, but he that hath a true feeling of his sins; neither except he feel them with a true touch, can he else embrace this righteousness; but whosoever hath this knowledge, that his sins through Christ are {so richly} forgiven him, it must needs be that he love God much.

Then of this true love of God ariseth the true Evangelical repentance grieving at all sin, not for fear of punishment, but through love, becoming zealous against all sin, both in himself and in others. An example whereof is the justified woman, who before was so great a sinner, yet being justified and pronounced no sinner by Christ, how great was her repentance, for what meant her abundant tears? What meant the often kissing of his feet? What meant her precious ointment, but that she acknowledged, she had been a grievous sinner, and pressed with a great burden of damnation? And now she embraced the mercy of God so much the more ardently, by how much she acknowledged her need thereof to be the greater; for because her sins, by the Grace of Christ, were abolished, and she had attained a new righteousness. Hence did Christ insist on this one point, that although she had been overwhelmed with many sins; yet the mercy of God was more abundant upon her, than that she was {as Simon thought} to be accounted a sinner anymore, but holy and righteous. But the manifest signs that she was righteous were these, that she omitted no kind of duty, whereby she might testify her thankfulness; but did witness by what means soever she

could, how greatly she was indebted unto God; for she showed by notable duties, that she was wholly enflamed with the love of Christ, yea she endeavored to perform all duties of godliness carefully, thus it appeareth by the whole similitude brought in by Christ, that Justification is the cause of love, and love is the effect of Justification.

Hence through love and admiration, or through admirable love, doth the prophet cry out, saying, "who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Mic.7:18-19. For every one, by how much the more he feels this rich forgiveness of his sins, and apprehended the glory of Free Justification; so much the more vehemently he loveth God, and the more feeling of love we have, by so much we shall know that we have profited in the knowledge of Justification.

By faith therefore we perceive the making of us righteous, and by love we are thankful, and testify the bountifulness of God towards us.

Thirdly, that it is the joyful knowledge of Justification that worketh in us the true fear of God, and in thankful zeal of God's glory cheerfully to obey him, is testified plainly by David, saying, for with thee there is propitiation, mercy, or forgiveness; yea and plentiful redemption, therefore shalt thou be feared. Psal.130:4. Whereupon Luther saith, "God is not feared, where free righteousness is not believed; for this Grace being taken away, the Prophet pronounces, that there also the fear of God is taken away; for what is it else to fear God, than to acknowledge how bountiful he is towards us, and therefore to obey him?" This David in another place testifieth, where he saith, knit my heart unto thee {the

only bond whereof is Free Justification} that I may fear thy name. Psalm. 86. 11. The mighty force whereof to guide and make a man to walk in the ways of godliness, he testifieth in another place by his own experience, saying, thy loving kindness is ever before mine eyes; therefore have I walked in thy truth.

Thus the true fear of God, the true worship of God, true reverence, yea, the true knowledge of God, doth rest wholly upon this Grace, that we are confident that God by Christ's justifying us, is reconciled and made favorable unto us, whereupon elsewhere saith he, {Luther,} "I think and teach that it is a pernicious kind of teaching by which men are taught to repent, by beholding the punishments of sin and the rewards." By these Doctrines, indeed, men are bridled from the work, and they fashion to themselves a seared and constrained conscience, or good purpose, and with a greater mischief they never understand nor mark, that hidden and secret affection of the Law despised, and of sin loved. Nay, rather by these endeavours of good works they hide it, and are content that they have given some satisfaction and content to that wicked opinion of works; to whom notwithstanding if you will leave them to speak their minds freely, they would presently confess, that they do not repent from the heart; but that they had rather with full violence fulfill their lusts; especially, being tempted and provoked thereunto.

How much better were it, that they were soundly taught to acknowledge that capital, heinous and secret affection; and that until they begin to repent for love of the Law, they should know themselves to be hypocrites, and should have no hope of such hypocrisy, but rather should grieve more for it, than for their sins; at the sight whereof they have wrung out that counterfeit grief and sorrow. Indeed, I grant that those gross and hardened wicked ones, which, as yet, have no touch of conscience, ought with those terrors as unruly servants, to be

constrained to repentance; even as the Magistrate retaineth the wicked with the sword; but where there is a touch and feeling of conscience, there they are to be instructed, that first they begin at Christ, that truly believing and apprehending his rich mercy of Free Justifying them, then may change their lives. For then doth true repentance first begin it, when floweth from love, and not for love of commodity, nor for fear of punishment; but they begin to weigh their sins in love and affection only of righteousness; which we never do, except we first lay the ground-work of Justification, in the hearts of them which begin to feel their sins. It is a hard and dangerous matter to teach that we are freely made righteous by Christ without works; and yet to require works withal here, {except the Ministers of Christ be faithful and wise Disposers of the mysteries of God, rightly dividing the word of truth,} faith and works are by and by confounded; both these Doctrines as well of faith as of works, must be diligently taught and urged, yet so that both may remain within their bounds, as thus.

First, unto secure ones, and to the proud seeming humble ones, that have the least opinion of their own holiness and sanctity, must the Law be brought forth, not veiled as Moses spake it, that is, mitigated, which makes hypocrites, but as God spake it, that is, in the spiritual majesty of it, that people may feel it to be the hammer of death, the thundering of hell, the lightning of God's justice and wrath, beating to powder the obstinate and senseless hypocrites, to terrify and rend in pieces the beast; which is called the opinion of one's own righteousness, that they may see, that that way, they are altogether wretched, and miserable, and poor, and blind, and naked.

Then secondly, being touched and terrified in conscience, must follow only and merely Free Justification, without any consideration, respect or remembrance of works, but freely making them

completely righteous seen and enjoyed by faith, only apprehending this promise. On this wise the promise of God doth give freely unto us, that which the Commandment doth exact of us perforce, and doth fulfill that which the Law doth straightly command. By this means therefore the soul through grace alone, without works believing in the Word of God, is justified, sanctified, pacified, delivered and replenished with all goodness; and is truly made the daughter of Zion, for such as the Word is, as namely this, "the blood of Jesus Christ his Son cleanseth us from all sin." I Jn.1:7. Such becometh the soul, made by force of the word, even as a fiery plate of iron, doth glow and glister like unto fire, by means of uniting the fire and the plate together; thus is God's word glorified, thus is the faithful soul delivered from all sins, made safe from death, guarded from hell, and endowed with everlasting righteousness, life, and saving health of her husband, Christ; and on this wise doth Christ couple her unto himself a glorious spouse, not having spot, or wrinkle; making her clean with the Fountain in the Word of Life, of Righteousness, and of Salvation. Wherefore who is able to value the royalty of this marriage accordingly? Who is able to comprehend the glorious riches of this Grace? This I say must be, secondly, taught without any respect or remembrance of works, and be thoroughly grounded and planted in the soul, and reigning in the heart with joy; else should faith and works not remain within their bounds, but be confounded. Therefore doth Paul propose this argument to the Gentiles very diligently, for he foresaw in spirit, that this mischief should creep into the Church, that the word of God should be confounded; that is to say, that the promise should be mingled with the Law, and so the promise should be utterly lost; for when the promise is mingled with the Law, it is now made nothing else but the very Law; for whosoever do not perfectly understand the Article of

Justification, must needs confound, and mingle the Law and Grace together.

But, where this rich and loving husband, Christ, takes unto himself, this poor and wicked harlot, redeeming her from all evils, laying all her sins upon his own shoulders; whereby they are swallowed up in him, as darkness is swallowed up in the sun beams, for it behooves that all sin be swallowed up at the very sight of Christ, Isa.44:22, clothing and enrobing her with his own righteousness, and garnishing her with all his own jewels. Whose hearts, hearing these things, will not melt for very joy, and wax ravished for very love of Christ, having received so great consolation? To the which love he can never possibly attain by any laws or works at all.

Then thirdly, will follow works of love and thankfulness, in a manner, of their own accord {with a little help of direction, and exhortation} flowing from a true, right, thankful zeal of God's glory, making them willing and ready to grow, and cheerfully to walk in all the holy duties of all his Commandments. Thus is Justification, making us perfectly holy and righteous freely, in the sight of God, and works safely taught, and not confounded the one with the other, but both in their due bounds powerfully established; works thereby joyfully flowing forth. Yea, as soon as thou feels, by true faith, this bountifulness and love of God towards men, not through works of righteousness which we have done, Tit.3:5, thou canst not in this case be idle; for surely that love of God and pleasure, which thou enjoyest in him, will not suffer thee to be idle; thou shalt be enflamed with a marvelous study and desire to do what things soever thou canst know will be an honour unto thy God, so loving and bountiful unto thee, and will turn to praise, glory, and thanksgiving unto him; thou shalt pass for no precept, thou shalt feel no compulsion of the Law; having a most ready will and pleasure to do whatsoever things thou shalt

know to be acceptable unto God; whether they be contemptible or noble, small or great, thou shalt count them all alike. But first of all it shall be thy desire, that this blessed knowledge of God, and rich benefits and treasures by Christ may be common to all others, whereupon by and by thy love will show itself, and will assay all means to make this truth of Salvation manifest unto all, rejecting and condemning whatsoever others either teach or say, that agrees not with this truth; whereby it will come to pass that Satan and the World, which hear nothing so unwillingly as this truth, will rise against thee with all their might, will by and by trouble thee; the great, learned, rich and mighty of the world, will condemn thee of heresy and madness. Howbeit if thou be endued with this joyful faith, it cannot be, but that thy heart being thereby cheered, should even, as it were, laugh and leap for holy joy in God, being void of all care and trouble, and be made above measure confident.

Fourthly, hence it is also manifest, that it is this joyful knowledge of Justification, which worketh in us a sound trust and true confidence in God, making us to go forward in our vocations, both common of Christianity, and particular of our places, against all the oppositions of the whole world; doing the duties of the same with courage, boldness and constancy, whatsoever come of it. The reason and ground of which trust and courage is expressed by Paul in Rom.8:32, saying, if when we were sinners, God spared not his Son, but gave him for us all to death, to justify us; how shall he not with him {we being now justified, that is made perfectly holy and righteous in his sight,} give us all things also. So that we know that all things work together for the best unto us.

For the cause that bringeth all evil upon us, and keepeth away good things from us, is sin, saith the Prophet, "our iniquities have turned away these things, and your sins have withholden good things from you,"

Jer.5:25, but if our sins be by the blood of Christ so utterly abolished, that we are clean in his sight from all sin, then what is there, left to bring any evil upon us, or to hinder good things from us? Again, seeing the only thing that separates between us and our God, and the only thing that hideth his face from us, that he will not hear, is sin. Isa.59:2. If the Lamb of God have taken away our sins, and separated them away from us, as far as the east is from the west before God, what is there to separate between us and our God, that either his arm should be shortened that he will not help, or his ear heavy that he will not hear, or any way to hinder his presence from us; much more seeing not only our sins are so utterly abolished, but also we are of foul sinners freely made perfectly holy and righteous in his sight. This knits his presence with us, yet more strongly; for the righteous Lord loveth the righteous, especially, such as are not imaginarily, but in very deed made righteous with so precious a righteousness, as is his own Son's righteousness; may we not then boldly say, that God is on our side? But saith the Apostle, seeing God by this Justification is on our side, who can be against us, being now made righteous, will he forsake thee, will he which of unrighteous, made thee righteous, now leave and forsake thee, being righteous? Surely the righteous man, {not righteous before God by his sanctification, which out of Justification, is as a menstruous cloth, but freely made righteous with this righteousness of Christ,} what of this righteous man? He will not be afraid of any evil hearing or tidings, for his heart is purged {that is Christ's blood hath made him perfectly righteous} and believeth in the Lord, that he doth love him and protect him, and make all things to work together for the best unto him. "Unto the upright there ariseth light in the darkness; he is gracious, and full of compassion, and righteous...surely he shall not be moved forever; the righteous shall be in everlasting

remembrance. He shall not be afraid of evil tidings; his heart is fixed, trusting in the LORD. His heart is established, he shall not be afraid." Psal.112:4-8. I might instance the examples of Abraham, or of David, so mightily delivered from Saul, or of Daniel delivered from the lions, or of the three children of Israel cast into the hot fiery oven, and such like ancient examples, whereof the eleventh to the Hebrews, is a sufficient catalogue, but I may instance in two notable examples of our time, as.

First, for reverence sake of Queen Elizabeth, of ever-renowned memory; who setting forth the Article of Free Justification, to be learned of her people, as the first and chiefest article of their Salvation, testifying thereby her own safety, and the safety of the whole land, and people to consist therein; how carefully was she preserved from a number of most dangerous treasons, and how courageously and invincibly did she stand against all her enemies round about her? The other example, is that notable example raised up of God, to produce this doctrine into the clear light from the darkness of Popery, under which it had a long time been hid, even Luther, who going up to the Counsel at Worms to maintain the same, when it was told him that the multitude of his enemies would surely oppress and burn him, and therefore counselled him not to go up; his answer was, that he was resolved since he was sent for, to enter Worms in the name of our Lord Jesus Christ, although he knew there were so many devils to resist him, as there are tiles to cover the houses at Worms; and so courageously standing against all his enemies, which were almost the whole world, both of high and low degree, he went away safely, more than conqueror against them all. Therefore by his own experience, thus he teacheth us, that a troubled conscience feeling sin, flies from God, neither can it abide to commit itself unto him, but they that are justified by the word of Christ, of

whom Christ said, "now are you clean, through the word which I have spoken unto you," Jn.15:3, yea, and clean every whit, Jn.13:10, do no longer disregard the Father, neither fly from him, as the Israelites did; but stand before him, as Moses did, and are enlightened with Divine truth, that they may know the power of God, and mercy of the Father. Hereupon comes trust and confidence in him, hereby we know that we receive all things at his hands, {and that our times are in his hands, Psal.31:15,} and look for all as well spiritual, as corporal things from him. Reason {at the least contrary appearance} cannot attain unto them; for it endeavored to obtain God by her own strength and holiness, but that endeavour is vain. Wherefore, when it is not able to come to the knowledge of God by its own strength; it utterly denieth God, and saith, that there is no God. After when it seeth uncleanness in its works, it despairs and is in most great distress; but when we are brought to the knowledge of our justification by foolish preaching, we come to the knowledge of God the Father, before whom our hearts hereby condemn us not, and then have we boldness towards God. I Jn.3:21. But where this faith {that we are freely made righteous} is not, there can be nothing but fear, trembling, horror and sadness, as often as either such remember God, or hear him named; yea, a secret hatred and enmity of God remaineth in such hearts; or else at the most, a secret, slavish flattery towards him, as it is said in the Psalms, of hypocrites, who flatter him with their mouth. Psal.78:36. The cause whereof, is, for that the heart not seeing itself, by Justification, made righteous, finds itself defiled with sins, whereby it doubteth not, but that it hath deserved the displeasure of God, and that sins cannot but be hated of God, which is just; hence ariseth terrors, fear, and distrust, whereby the soul is far from that rejoicing, and joyful boldness, that is, in heart, whereby that is verified, which Solomon

saith, "the wicked flee when no man pursueth, but the righteous are bold as a lion." Prov.28:1.

Wherefore sinners must first be showed how they may be delivered from their sins, and made righteous; which when they have obtained, then they begin to rejoice in the Lord; and being delivered from remorse of conscience, they are full of boldness, trust and confidence; whereupon the Prophet saith, "be glad O ye righteous and rejoice in the Lord," Psal.32:9, but herein let him not begin at his own works and righteousness, as the deceitful Papists teach, but remember that being made righteous, by faith we have peace toward God, through our Lord Jesus Christ. Rom.5:1. "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa.61:10. Whereby we commit ourselves wholly to God, casting all our care upon him, and do stand with a strong and bold confidence, feeling nothing but a joyful, quiet, and omnipotent trust in God, and in his favour; which doth so embolden the heart of the true believer, that trusting to have God on his side, he is not afraid to oppose himself alone against all creatures, being persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any creature, can separate him from the love of God, which is in Christ Jesus his Lord. Rom.8:38,39. Thus the word of Christ by which we are now clean, Jn.15:3, that is, which proclaims our justification by the righteousness of Christ, is the only thing which bringeth us to the Father.

And as the joyful knowledge of Justification doth thus enlarge the heart to God-ward, so doth it also enlarge the heart with true love, and willing, and ready practice, doing of all duties of love to man-ward; not

drawn thereto with the terrors of the Law, or hireling-like with respect of our own profit, but cheerfully and freely; for when I believe this undoubtedly, that Christ's blood and righteousness have freely made me perfectly holy and righteous, so enriching me with all the riches of Christ, bestowing upon me whatsoever he hath, whereby I want nothing, I burst forth and say, if God show unto me so great benefits and favour in his beloved Son, that he suffereth him to bestow all things upon me, I also will do the like again, and bestow all things, whereby I may do good to my neighbors, and the members of Christ; and so I do not mount with my body up into heaven, but I turn my eyes to men, and go thither where my neighbour is oppressed with adversity, poverty, sickness, sin, or error, and I help him wherein soever I am able. Thus do thou whosoever thou art, which mindest to do true good works, as thou wouldst have it done to thy self, if thou wert troubled with poverty; so do thou to thy neighbour being poor. Again, if thy neighbour be a sinner, and thou seest it; but thou thy self are {justified} without sin, by having in Christ a holy nativity, go preach unto him, whereby he also may be delivered; but thou must do all these things freely in every respect, as Christ hath done for thee, without all works, or deserts of pure grace, love, and mercy; such works see thou do, if thou wilt do good and Christian works indeed.

But he that doth not firmly trust in this divine bounty, cannot but be remiss and slow to do well to his neighbour; and so witness the faintness and weakness of faith, which is the fountain of all duties and benefits, as contrariwise, the stronger faith, and greater insight into the worth and excellency of Christ's benefits, that one is endued withal, so much more dutifully, and with ready mind, he endeavours to do good unto his neighbors. And thus in these two, faith and love, all, both doctrine and life worthy of Christ, do consist; whereby man is made,

as it were, a means between God and his neighbour, that he may receive from God above, and give unto his neighbour beneath; and be, as it were, a conduit-pipe through which the divine goodness doth continually flow unto his neighbors. And such men are like unto God, which in Christ receive of God whatsoever he hath; and do again, by their good deeds, declare themselves, as it were, the gods of others, and fulfill the prophecy of the Prophet, "I have said, ye are gods; and all of you are children of the Most High." Psal.82:6. We are children of the Most High by being in the righteousness of Christ, whereby, of nothing, we are made the heirs of God; and we are God's by love, which maketh us beneficial to others. Thus never any taught more sound and godly doctrine, as touching good works, than we do at this day. For if a man feel in his heart a sweetness in this promise of God, that the blood of Jesus Christ, the Son of God, doth make him clean from all sin, and so is undoubtedly persuaded that he is of the company of them, whom Christ hath made to himself a glorious Church, not having spot, or wrinkle of sin, or any such thing, he is assuredly such a one, and Christ's spouse indeed; for as we believe, so comes it unto us. Then will such a man by and by have regard of his neighbour, and help him as his brother, care for him, give unto him, lend unto him, comfort him; briefly do no otherwise unto him, than he desired to be done unto himself, and all this proceedeth from hence, for that the bountifulness and goodness of Christ hath replenished his heart with sweetness and love, that it is a pleasure and joy unto him to do good unto his neighbour; yea, and he is grieved, if there be none towards whom he may be serviceable.

And besides all this, he is tractable, and lowly towards all men; he doth not esteem the temporal pleasure and pride of life, he judgeth no man, he defamed no man, he interpreted all things in the better part; when

he seeth that the matter goeth not well with his neighbour, and that he fainteth in faith, waxeth cold in love, and that his life is not on every side approvable, he prayeth for him, and is sore grieved if any commit anything against God and his neighbour. In sum, the root and sap are sound, for they are in a flourishing Vine, to wit, Christ; and therefore such fruits come forth. But where the true and joyful knowledge of being found in the righteousness of Christ is not, there such fruits are always wanting.

Thus where the Gospel is truly in the heart, it makes a man to be such a one, as doth not look while the Law comes; but is so full of joy in Christ, that he is with speed carried unto good works, Tit.2:14, doing well to all men, as much as he is able, and that of his own accord, before the Law come into his mind. Moreover he bestowed, both body and life, having no regard what he must therefore suffer; and so he is full of good works, which voluntarily flowing, as it were, out of a continual fountain, are derived unto many.

And all this {as I said at the beginning} is effected, because it is the joyful knowledge of Justification that doth regenerate and sanctifies us. Justification is like the fire, so that he that is not zealous in holiness and righteousness by Sanctification, it is to be feared, that he never had the fire in his breast of Justification; or lets the fire go out, by forgetting, as Peter saith, that he was purged from his old sins, II Pet.1:9, and that the knowledge of Free Justification is that which regenerates and sanctifies us, is not only manifest by the doctrine taught in the first, and sixth chapters to the Romans, but also by the example of Nicodemus, who at the first was neither regenerate, nor knew, nor could learn what it meant; which made him to come unto Christ by night, being ashamed to come in the day, but after that Christ had taught him Free Justification, by the similitude of the

brazen Serpent lifted up in the wilderness, freely healing us, then he was a new man, enflamed with zeal to defend Christ before the faces of the Rulers, even at mid-day. John 7:50-52.

For Christ first makes us righteous by the knowledge of himself in the holy Gospel, and afterward he creates a new heart in us, bringeth forth new motions, and giveth unto us that assurance whereby we are persuaded, that we please the Father for his sake alone, also he giveth unto us a true judgement, whereby we prove and try those things, which before we knew not, or else altogether disliked. So that take a kettle of cold water which we would have to be hot, it would be a foolish part to set it beside the fire, and then charge it to be hot, and to threat it that else it shall be spilt; but put fire under it, then will it begin to be warm, but if it grow not hot enough, put more fire under; and if there lie a green stick or block that keepeth away the heat, yet put under more fire, and then it will burn up the block, and make the water thoroughly hot. So our soul is this block, our affections are like to water, as cold to God as may be; but if we call unto people for sanctification, zeal, and works, the fruits of the same, only with legal terrors, not putting under the fire of Justification, we shall either but little move them, or else, with a constrained sanctity, make them worse hypocrites, twofold more the children of hell, than they were before, Matt.23:15, but if we put under the fire of Christ's love, in freely and gloriously justifying us, this burns up all lets, and maketh us hot indeed, and zealous to good works. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity,

and purify unto himself a peculiar people, zealous of good works." Tit.2:11-14.

Again, how inseparably Justification, as the cause, and Sanctification as the effect, go both together, may be represented by this similitude. Take a piece of carrion, as big as the top of one's finger, that smells very foul, and wrap it up in a great piece of musk; the musk not only taketh away the foul sense from men's nostrils, smelling then nothing but musk, but also causeth the carrion itself, by little and little, being overcome of the more forcible cause, to lose its own bad sense, and begin to smell sweet of the musk. So we being wrapped, by the mighty power of God's imputation, in the righteousness of Christ, it doth not only take away the stink of sin, Joel 2:20, from the nostrils of God but also maketh us, by little and little, to leave this corruption, and sanctifieth us more and more to all holiness of conversation. So that our works do not purify us; but when, as before, we are pure, justified, and saved, we work those things, which may bring profit to our neighbour, and honour to God. This joyful knowledge of Justification is that freeing truth, whereof Christ spake, saying, you shall know the truth, and the truth shall make you Free. John 8:32.

For by the Law is the knowledge of sin; by faith is the realization of that Grace that resides in Christ Jesus {of Justification} and the healing of the fault of sin; by the healing of the soul is the freedom of will; by the freedom of the will is the love of righteousness; by the love of righteousness is the doing of the Law. All these things which I have knit thus together, have their testimonies in Scripture. The Law saith, thou shalt not lust; faith saith, heal my soul, for I have sinned against thee; the Grace of Justification saith, behold thou art made whole, sin no more, lest a worse thing come unto thee, and thou hast healed me; freedom of will saith, I will sacrifice a free-will offering unto thee; the love of

righteousness saith, the law of thy mouth is dearer unto me, than thousands of gold and silver; the doing of the Law saith, I have sworn, and am steadfastly purposed to keep thy righteous Laws. How can a man then, being justified, {that is, made just and righteous,} choose but work justly and righteously?

This is the liberty wherein Paul also testifieth wherein we are made free, saying, "stand fast in the liberty wherein Christ hath made us Free." Gal.5:1. He speaketh not of a civil liberty, much less of a carnal and fleshly liberty, whereby people of the world will do what they list; but of a spiritual and divine liberty reigning in the conscience; there it resteth, and goeth no further; and it is a freedom from the law, sin, the displeasure of God, death, hell, and damnation. Yea, this Christian liberty swallowed up at once, and taketh quite away the whole heap of evils, the law, sin, death, God's displeasure, and briefly the serpent himself, with his head and whole power; and in the stead thereof it places righteousness, peace, everlasting life, and all goodness. Now since enemies are overcome, and we be reconciled unto God by the death of his Son, it is certain, that we are righteous before God, and whatsoever we do pleaseth him, by which means the schoolmaster-like bondage and terrors of the Law are changed into the liberty of the conscience and consolation, or joyful news of the Gospel, revealing the righteousness of Christ, wherewith we are both justified and quickened. Yea this joyful knowledge of Justification is the means whereby we put on Christ, two ways, according to the Law, and according to the Gospel; according to the Law, as it is said, "put ye on the Lord Jesus Christ," Rom.13:13, that is, follow the examples and virtues of Christ, do that which he did, and suffer that which he suffered; as Peter saith, "Christ hath suffered for us, leaving us an example," that we should follow his steps. I Pet.2:21. But the putting on of Christ according

to the Gospel, consisteth not in imitation, but in a new birth, and a new creation. First to God-ward by putting on, by faith, Christ's innocency, his righteousness, his wisdom, his power, his saving-health, his life, and his spirit. Thus is that old coat of Adam cast off and abolished before God, and we appareled with remission of sins, righteousness, peace, consolation, joy of the Spirit, Salvation and Life. Then besides this renewing by the Holy Ghost to this heavenly righteousness and life, there ariseth in them also, by this new birth, to men-ward, a new light, and a new flame; there arises in them new and holy affections, as the fear of God, true faith, assured hope, &c., there beginneth in them also a new will, and this is to put on Christ truly, and according to the Gospel.

Now when we have first, by faith, inwardly put on Christ, as a robe of Righteousness and Salvation, then do we put him on outwardly, as the apparel of example and imitation.

Thus must every true Christian be considered in a threefold respect; first, what he is with God, or before God; secondly, what he is with himself, or to his feeling; and thirdly, what he is to his neighbour. First with God, or before God; he is the woman clothed with the sun, that is, shining perfectly holy and righteous, in the sight of God; and every way full and complete, wanting nothing, by reason of Justification. Secondly, with himself, and to his own sense and feeling, he is like one of those ancient healed lepers under the old Law, healed indeed, but having the remnants of the old scurf, to rub off by sanctification. Thirdly, with his neighbour, he is like one of those hot coals of the altar, burning with the holy fire of zeal, and casting out the light and heat of faith and love, to the heating of others.

Again, it is the joyful knowledge of Justification, which maketh a man of a corrupt, bad tree, to become a good tree; first perfectly good to the eyes of God by

Justification; and so bringing forth the good fruit, to the eyes of men, of Sanctification. For Christians are not made righteous, in doing righteous things, but being first freely made righteous by Christ, then they do righteous things. So that good works ought to be done, not as the cause, but as the fruits of one freely made righteous; and when we are made righteous, then we cannot but do them; for after that a man is once justified, and possesses Christ, and knoweth that he is Righteousness and Life, doubtless he will not be idle, but as a good tree he will bring forth good fruit; for the believing man, that is, the justified man, hath the Holy Ghost given him {as it is showed before} to dwell in him, but where the Holy Ghost dwelleth, he will not suffer a man to be idle, but stirs him up to all exercise of piety, and godliness; then I do indeed good works, I love God, I pray and give thanks to him, I exercise charity toward my neighbour, &c. Therefore weighty is that saying of Christ, either make the tree good, and the fruit good, or else make the tree evil, and the fruit evil. That is, let the Ministers chief aim be to fill the people's hearts with joy, that they are freely made perfectly good trees in the sight of God by Justification; and the people be sure that they are, first, such in the sight of God indeed, or else they shall be sure to have but little good fruit by Sanctification; some chock-pears peradventure, that may look fair without, but be all rotten within.

Again, the joyful knowledge of Justification, is the receiving of the most great and precious promises, by which we are made partakers of the Divine nature, II Pet.1:4, the very forgetfulness of which precious promise, namely, that we are purged or made clean from our old sins is {as Peter saith} the cause of all idle, unfruitful, and blind professing of the Gospel of Christ, II Pet.1:8,9, for this joyful and glorious benefit of Justification, being the bright beams of the Sun of righteousness, Christ

Jesus; and shining into our dark hearts, doth sanctifies and regenerate us to the image of God again; even as the sun beams shining upon silver, or upon a clear looking-glass, do cause the very silver or glass itself to cast forth some glimmering beams; and this Paul testifieth, saying, that the ministration of righteousness, doth so exceed in glory, that we beholding as in a mirror, or looking-glass, this glory of God with open face, are changed into the same image from glory to glory, as by the Spirit of the Lord. II Cor.3:18. Whereupon John directly saith thus, "my little children let no man deceive you," he that doth righteousness {actively} that is, doth cast forth the beams of sanctification, is righteous {passively} that is, justified with Christ's righteousness, as the Sun of righteousness Christ Jesus {who shineth upon him with his beams of Justification} is righteous, I Jn.3:7, but if the Sun of righteousness be so clouded from us, that the beams of Justification which exceed in glory, be by want of preaching, or receiving it stopped, that it shineth not into our dark hearts, then our souls can return back again no beams of Sanctification.

Thus we see how this joyful knowledge of Justification, the worth and glory of the same being discerned, seen and enjoyed with a true and right faith, maketh both ministers and people to shine forth with bright shining beams of great glorifying of God.

And thus also we put a difference between a counterfeit faith, and a true faith; the counterfeit faith, is that which heareth of God, of Christ, and of all the mysteries of his incarnation, and our redemption, which also apprehended and beareth away, those things which it heareth; yea, and can talk goodly thereof; and yet there remaineth nothing else in them, but ignorance of the worth and excellency of Christ's benefits; yea, none are so blind as such, as God testifieth by his prophet, saying, "who so blind as my servant," Isa.42:19,20, whereby

there remaineth nothing else in the heart, but naked opinion, and a bare sound of the Gospel, for it neither renews or changes the heart; it maketh not a new man; but leaveth him in the vanity of his former opinion and conversation. And this is a very pernicious faith; the moral philosopher is much better than the hypocrite having such a faith; these understand the Doctrine of faith carnally, and draw the liberty of the spirit, into the liberty of the flesh; and this may we see in all kinds of life, as well of the high as of the low; all boast themselves to be professors of the Gospel, and all brag of Christian liberty, and yet serving their own lusts, they give themselves to covetousness, pleasures, pride, envy and such other vices; no man doth his duty faithfully; no man charitably serveth the necessity of his brother; the grief hereof maketh me sometime so impatient, that many times I wish such swine, which tread precious pearls under their feet, were yet still remaining under the tyranny of the Pope, for it is impossible that this people of Gomorrah should be governed by the Gospel of peace. But we tell such careless contemnors, {although they believe us not, but laugh us to scorn,} that if they use their bodies and their goods after their own lusts {as indeed they do; for they neither help the poor, nor lend to the needy, but beguile their brethren in bargaining, snatching, and scraping unto themselves, by hook and by crook, whatsoever they can get,} we tell them I say, that they be not free, brag they never so much of their liberty; neither are they in Mount Zion that Celestial Jerusalem, the Kingdom of heaven, but without, and have lost Christ and Christian liberty, are become bond-slaves of the Devil, and are seven times worse under the name of Christian liberty, than they were before, under the tyranny of the Pope; for the devil which was driven out of them, hath taken unto himself seven other fiends, worse than himself, and is returned into them again, therefore

the end of these men is worse than the beginning, because they are worse idolaters under the name of Christ, than they were before under but the Pope.

But to conclude, let every one of us remember that saying of Paul, that Circumcision, that is, all outward form of true religion, and of the true worship of God, {availeth nothing, nor uncircumcision,} that is all outward wisdom, polity, and excellency whatsoever availeth nothing before God, but faith that worketh by love. Gal.5:6. First new, before God by Justification. Secondly, new to one's own self, by Sanctification. And thirdly, new to our neighbors, by love out of a pure heart.

Thus doth a Christian first fulfill and accomplish the Law inwardly by faith, {for Christ is the perfection and fulfilling of the Law unto righteousness to all that do believe, Rom.10:4,} and then outwardly by works; thus is he justified in heaven and earth, the Gospel justifieth him in heaven, and the Law on earth, and thus is this new creature created unto the image of God in righteousness and true holiness, which inwardly is perfectly righteous in the sight of God, with an heavenly righteousness by Justification, and outwardly is holy and clean in the flesh by Sanctification, and "as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal.6:16.

**FINIS.**

*Free Justification was first enjoined to be diligently taught for the Reformation of the Church, by King Henry the Eighth, but was by King Edward the Sixth, and Queen Elizabeth, principally established by Parliament; and singled out from all the rest of the established Articles of Religion; and reduced into Sermons and Homilies, to be, {after the Peoples sight of their lost estate, and woeful misery by sin,} principally taught, and chiefly known, and understood of all the Subjects and Commons of the Land, for these four causes especially.*

First, because it is the only immediate cause, and means of our peace with God, for, being justified, by faith we have peace with God, Rom.5:1, and our assurance of Free Salvation by Jesus Christ; and therefore is called the Justification of life. Rom.5:18. For, whom God justifieth, them he also glorifies. Rom.8:30. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom.5:17-19.

Secondly, because it is the ordinance of God, and cause {contrary to the judgement of Popish and Carnal Reason} that powerfully causeth people to leave their sins, and to live a true sanctified and godly life. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the

glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:11-15.

Thirdly, because it is the chiefest cause and means, to discover and suppress the Romish Antichrist, Popery, Arminians, Brownists, Anabaptists, Familists, and all other superstitions, sects, errors, and schisms, out of the Land; and to establish unity, peace, and concord in matters of Religion, and of assurance of Free Salvation; and makes every man to keep in a lawful vocation, and to do it profitably in love.

Fourthly, to direct Ministers to go with a right foot to the truth of the Gospel, Gal.2:14, in sound preaching, and pure declaring of the Word of God, by true faith of Free Justification; because {saith the established Doctrine of our Church} sound and faithful preachers ever were, and ever shall be but a few; and their preaching of God's Word {most sincere in the beginning} by process of time waxes less and less pure, and after is corrupt, and last of all, quite laid down, and left off; because Free Justification is a Doctrine hardly learned in a Church, and often soon lost again, Gal.1:6, and yet is the true strength, happiness, and safety of the whole Land. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord GOD, my people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? They

that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Therefore my people shall know my name, therefore they shall know in that day that I am he that doth speak, behold, it is I." Isa.52:1-6.

Hereupon the fifth part of the Homilies against disobedience, and rebellion, established by Queen Elizabeth, teacheth the Commons, that such Bishops, or Ecclesiastical persons, as by pride, and ambitious rule, do by terms of error, schism, or heresy, hinder this main light of God's Word from the people, and the chiefest traitors in the Land; and the sixth and last part largely teacheth, that such subjects, and commons to whom, through ignorance of God's Word, this light of righteousness, and sun of understanding doth not shine, although they may brag, as did sometimes the Jewish Clergy, and people, that they cannot lack knowledge, yet are such, by the blind dead faith, traitors to God, traitors to their King, traitors to their own souls and bodies, and traitors to the whole Land and Country.

*Certain fundamental Positions, or Doctrines of Religion, tending to peace, and to the reducing of Popish Arminians, and Anabaptistical Ministers, and people, to the true saving faith; and to the established Protestant Doctrine of the Church of England, by the Godly authority, and public consent of Parliament, to be faithfully taught, and diligently observed, and kept of all the subjects, for the quieting of their consciences, in the assurance of their Free Salvation by Jesus Christ, and for the suppressing of the Romish Antichrist in all Superstitions, Errors, Sects, and Schisms, for the beating down of sin, and all viciousness of life out of the Land {for the maintaining, and keeping of peace and unity in the matters of Religion, by the pure preaching of the Law, and of the Gospel} as followeth in these five Points, or Positions.*

First, the horrible filthiness of sin is such to God's infinite pure and righteous Nature, and so defiles a man before God, Mk.7:20, that God cannot but abhor, curse, and detest the creature that hath any sin in his sight, as these and such like Scriptures teach. Deut.27:26, II Pet.2:4-6, Rom.5:12, Hab.1:13, Job 15:15-16. And this true meaning of the Law, and right understanding thereof, this revealing the infinite, pure, and righteous nature of God, and the horrible filthiness of sin, is to be diligently taught, and continually preached of all faithful Ministers in every mixed Congregation. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isa.58:1.

Secondly, that the best good works of the most sanctified children of God, as they {though moved thereunto by the Holy Ghost} do them, are sin, because of their original corruption, and by breaking the tenth Commandment in them; and thereby they are so slain, that is, truly humbled, by feeling themselves, and all their best works to be so shut up under sin, that they daily bewail that they can perform no obedience, nor do any good work before God in any of all his Commandments, as these and such like Scriptures teach. Rom.7:9-24, Gal.3:22, Rom.4:5. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee, for thou hast hid thy face from us, and hast consumed us, because of our iniquities. "But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." Isa.64:6-8.

Thirdly, that the only remedy to heal this our woeful misery by sin, {thus seen and felt to hang fast

upon us in this life,} this only remedy is Free Justification, whereby God by the power of his Son's perfect righteousness, Isa.61:10, that all our sins being utterly abolished, not out of us, I Jn.1:8-10, that there may be place for faith, Heb.11:1, Rom.4:18-25, but yet truly abolished from before God, or out of God's sight, Col.1:22, we and all our works are of unjust made just before God; that is, so perfectly and righteous from all spot of sin in the sight of God freely, that {as the express Word of God teacheth, and the Protestant writers abundantly testify} God doth not, and, by reason of his actual power, can see no sin in his justified children, freely {I say} by grace alone, without works, and our workings. And I say by grace alone without works, because faith only sees this, and faith only enjoys this, and thus we and all our works, both natural works, civil works, or moral works, and religious works, are perfectly pure and clean in God's sight, Acts 15:8,9, Tit.1:15, and do fully please, satisfy, and content God, because we are fulfillers of the whole Law of God in his sight, for the righteousness of the Law is thus freely fulfilled in us. Rom.8:4. Thus by Christ's stripes we are healed, Isa.53:5, thus God, forgiving all our sins, is ever well pleased, and at perfect peace with us; for, being justified by faith, we have peace with God, Rom.5:1, and are freely made and adopted the sons, and the daughters of the living God, Rom.9:26, and thus are truly blessed, Rom.4:6, for, as many as are of this faith, of Free Justification, are blessed with faithful Abraham, Gal.3:8,9, and shall be certainly glorified; for whom God justifieth, them also he glorifies, Rom.8:30, and thus we see how perfectly by Christ's stripes we are healed, Isa.53:5, and all this Protestant Doctrine of Free Justification, and these two parts of the same, are clearly and abundantly taught, by these and such like Scriptures. Isa.43:25, Isa.44:22,23, Jn.1:29, Heb.1:3, Heb.9:13-14, 26, I Jn.1:7, Rev.1:5,6, Dan.9:24, Rom.3:21, 22,

Eph.5:25-27, Rom.5:17-21, Col.1:21-22, Rom.8:4, Col.2:10, Heb.10:14, Rom.9:30, Isa.61:10, Phil.3:8,9, Tit.3:4-7, &c.

Fourthly, that this true faith of Free Justification {contrary to the judgement of popish and carnal reason} inseparably brings the Holy Ghost to dwell in his people, Gal.3:2, Acts 10:44, Acts 13:38,39,52, which Holy Ghost infallibly inflames our hearts with true love, Gal.5:5-6, and makes true believers in right zeal of God's glory, and in true thankfulness, to break off from sin, and to mortify, by true repentance, their former profane life, and ungodly conversation, and brings forth a declarative obedience, righteousness, and readiness to every good work, now made good works indeed freely, by Free Justification; and so brings forth a sincere, and though an imperfect, yet a free and cheerful walking in, and keeping of all God's will and commandments, declaratively to man-ward, which is true sanctification. And thus is the Law not destroyed by Free Justification, but established, Rom.3:21, and written in the hearts of true believers, and they are fulfillers and keepers of the Law, two manner of ways; first, wholly making their hearts perfectly righteous, freely, to the full content and satisfying of God by the grace {as it was said before} of Free Justification, as these and such like Scriptures teach. Rom.10:4-6,10, Acts 15:8,9, Heb.8:10. Secondly, it is written in their hearts, and they are fulfillers and keepers of the Law inchoately, actively, and declaratively to man-ward by love and true sanctification, as these Scriptures teach. Gal.5:13,14, Rom.13:8-10. Yea, this true grace of Free Justification, deeply, truly, and soundly learned, is a thing of perfect virtue, and wonderful operation, strength, and power to bring forth all good motions inwardly, and all good works outwardly, or else it is not the true lively justifying faith, but the blind dead faith, that leaves men in sin, death, and double damnation; as these and such like Scriptures teach.

Romans 5 & 6, whole chapters teach, Tit.2:11-15, I Jn.3:3-10, Eph.2:10, Ephesians 4, 5, 6, whole chapters, Romans 12, 13, 14, 15, whole chapters, James 2:14,17-26, Matt.5:16, II Pet.1:9.

Fifthly, that all such ministers as do not diligently teach, and cause people diligently to observe and keep this established true Protestant doctrine, but do deny, sophisticate, and wrangle against the same, must needs be like the false brethren amongst the Galatians, in the dead faith, doting about questions, and making controversies about the Law and Works, and cannot but seduce the people from Christ; that is, from the simplicity of the faith that is in Christ Jesus, to depend and hang for assurance of their Salvation upon the Law and Works, and cannot but be troublers of the Church, Gal.1:7, and of peoples consciences, bewildering them into Popery, Arminianism, Anabaptism, Familism, Brownism, and all manner of sects and schisms, about works, because by a carnal understanding of Free Justification, they cannot but rest in the light of reason, moral virtues, and religion of nature described, Rom.2:14,15, varnished and deceitfully gilt over with the titles of Grace, Faith, and Regeneration, Popishly and falsely understood, and other phrases of the Gospel; and being herein carried away with a blind, legal zeal, that they must and can keep, by their endeavours, the Law of God, the blind zealous multitude do bear them record, and give them the applause that they have the zeal of God, but it is without knowledge; not but that they seem to have all knowledge, save only that they want the right knowledge, and true faith of Free Justification, because being ignorant of the righteousness of God, namely how complete it makes us before God, wanting nothing, Col.2:10, they and their applauding disciples cannot choose but to go about to establish and set up the golden calf of their own dung-righteousness, Phil.3:8, and have not submitted themselves to rest and

rejoice only in the righteousness of Christ, whereby they being thus blind leaders of the blind, both preachers and applauders do fall into the ditch of destruction, Matt.15:14, and thus are such ministers the false ministers of Satan, and teach a Satanical righteousness of good works, as both are described, II Cor.11:13-15, and yet transform themselves as if they were the true ministers of Christ; and therefore do stand accursed and damned by the Holy Ghost, and excommunicated by Paul, Gal.1:8,9, until they repent of their erroneous manner of teaching; and thus are they those grievous wolves that should stand up in the acceptable ministry, teaching not only false things, but preposterous things, or things out of order, setting the cart before the horse; that is, calling for works and a good life, before people have the right knowledge, joyful faith, and true assurance of their full and perfect Justification in Christ, and Free Salvation by Jesus Christ; whereby good words, and good works, and a good life may follow, as the good fruit of their thankful hearts for the same; and thereby do not spare, but make havoc of the flock of Christ, Acts 20:29,30, because Popishly, and carnally, and ignorantly thinking that Free Justification is quickly and easily learned, and blasphemously conceiving that it opens the gate to all looseness of life, they congregate to silence Christ, Free Justification, and seek to destroy the true faith of hanging only upon the spiritual and invisible benefits and riches of Christ, mar true sanctification, and superstitiously carry way the blind zealous multitude of professors in the fool's paradise of a false, bastard, pharisaical, and legal sanctification, Phil.3:6, Acts 22:3, and vain glory, and such a deluded opinion of their good works and well doings, into hell and eternal destruction; and thus in this blind zealous dead faith are fourfold traitors; namely, traitors to Christ and his Gospel; traitors to his Church and Children; disobedient traitors to their king and whole

country that they live in; and lamentable traitors to their own souls and bodies; seeming the greatest friends to all these, and yet betraying all these with a Judas-kiss into the wrath of God and his jealous displeasure, into most dangerous ruin and fearful destruction, and are therefore openly to be reprov'd before the face of the whole congregation, for not going with a right face to the truth of the Gospel, far more sharply than Peter was, Gal.2:11,14, because such do sin against souls far more grievously. All which these and such like Scriptures plainly teach. II Pet.2:1-6, Jer.23:1-4, II Cor.11:13-15, II Tim.3:1-7, Gal.1:6,7, 2:4,5, 5:7-12, Isa.29:9,14; 42:18,19, Ezek.14:9,10.

But here mark and observe for the distinguishing of these five points. First, that the third point is of highest esteem in the hearts and affections of the truly faithful, and is most earnestly followed after of true Protestant and right saved Christians, as it is manifest. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high

calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Phil.3:8-16.

Secondly, that the fourth point is of highest esteem in the hearts and affections of them that are yet in the light of reason and religion of nature, described, Rom.2:14-15, and thereby preposterously and most eagerly followed after of blind zealous hypocrites and work-mongers, whereby they run into the manifold inconveniences and dangers of the fifth point. "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom.10:2-3.

The short and long, and upshot of all is this, remember that God will not be dallied or trifled withal, in the blood, death, and dear-bought righteousness of his only Son, freely and perfectly justifying, and so freely saving us, as the wretched multitude of ministers and of people in the dead faith, both on the left hand and on the right hand do dally and trifle with God, contrary to those Scriptures, Heb.12:25-29, Matt.22:11-13, and therefore let us search and look diligently into these things, and keep them faithfully, and then we certainly will be found in the way of truth and grace, Prov.4:10-13, Mk.16:15-16, II Cor.11:2-3, therefore I say again, remember. "Remember ye not, that, when I was yet with you, I told you these things." II Thes.2:5.

JOHN EATON.

These four foregoing reasons, why the Doctrine of Free Justification, is by Parliament chiefly enjoined to be preached in this Land; as also the five positions, were gathered by the said JOHN EATON Preacher of Wickham-Market in Suffolk; and now faithfully set forth according to his original copy.

ROBERT LANCASTER.

**FINIS.**