Farewell Vaine World: as thou hast bin to me
Dust and a Shadow: those I leave with thee:
The unseen Vital Substance I commit,
To him that's Substance, Life, Light, Love, to it.
The Leaws & Fruit are dropt for soyle & Seed,
Heavens heirs to generate, to heale and feed:
Them also thou wilt flatter and molest:
But shall not keep from Everlasting Rest.
A TREATISE
OF
Justifying Righteousness,
In Two Books:

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

II. A Friendly Debate with the Learned and Worthy Mr. Christopher Cartwright, containing:
1. His Animadversions on my Aphorisms, with my Answer.
2. His Exceptions against that Answer.

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

By Richard Baxter.

LONDON, Printed for Nehil Simons and Jonathan Robinson at the Princes Arms and Golden Lion in St. Pauls Church Yard, 1676.
To the Readers; especially all Faithful Ministers of Christ in England.

My endeavours to save Men from the Libertine (called Antinomian) Errors, having led me to a distin-

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er handling of some Points, than I had before found in the Authors I had read; and my first Concep-
tions of them (expressed in a small Book, called Aphorismes, &c.) being yet crude and
defective, for want of Time, and use of Writing (which as the Lord Bacon saith, must make Men
accurate) that being my First, some suspected it of Error in Doctrine, some of Novelty; and some only
of divers undigested Expressions, and some over-
valuing it, received those Imperfections with the rest:
Whereupon publishing my desire of my Friends Ani-

madoresions, I received (as I have else-where with

these

Thanks acknowledged) such as were very learned,
judicious, and friendly; of which those of Mr.
Lawson, Dr. Wallis, Mr. Jo. Warren, and Mr.
Ch. Cartwright, were the chief; by which if I had
not very much profited, I had been very dull. Of
To the Reader.

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

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

Since
To the Reader.

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

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

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

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

My strict is very great in dealing with this worthy
Man: It grieves me unfeignedly to dishonour or
grieve him. But had his Book been as much against
my Person only, and as little touched the Doctrine
and Interest of the Church, as Bishop Morley’s against
me did (to whom be dedicateth it) perhaps Self-de-
nyal bad commanded me silently to bear all, for the
sake of Peace. But where Truth, Love and Peace
are joyntly interested, Respect to Man will not warrant
me to desert them: And it greatly troubleth me that
his Words are such, as cannot be truly opened and
answered as they are, without somewhat which will
displease: And Guilt is tender, and Self-love strong,
and few Men judge of their own cause and words, as
they would do of another’s; but if I have let fall any
where any such words as his Letter hath many, or
if I repeat the [Infanis, deliras, &c.] as oft as Beza
did against Illyricus, or use such words as Calvin did
against Baldwin, or as other such Persons have ordina-
tedly used, with whom I am not worthy to be named, and
who are deservedly honoured by him and me, when I
find them, I shall repent of them, and I desire him
that
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that seems any unwarrantable Sharpness, which I see not, not to imitate it; but in judging still to observe the Necessity of the Cause. Though I lay not the Churches Concord and Mens Salvation upon Logical Definitions and Methods; yet I take Method, and well-interpreted apt Names and Notions to be of very great use to our clear distinct understanding of the Matter, and I fear no Censure more from my Brethren, than of Over-doing in that part: And I oft wonder at my self, to find how I grow more and more in Love, both with the Primitive simplicity, and with accurateness of Notions and Method, which seem to some to be contrary. But I find that it is the former that I more and more value, as our Bread and Drink, our Food and Work, which must principally take up Mind and Life, and be the Matter and Means of our Peace with our selves and one another, our comfort in Life and Death, and the terms of the Churches Peace and Concord, if ever we shall see such a blessed day, and be delivered from proud unreasonable Men. And it is principally for Ornament, and greater Clearness, and the ending of many Controversies, and the perfecting of our Minds with a delightful useful higher knowledge, and the more skilful managing sacred things, that I value and desire the latter. And while we agree in the former, I can differ from any in the latter, with a Salvo to Christian Love and Peace.

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

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not?
To the Reader.

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

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

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

And I hope this will be finally the issue of the rest.

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

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

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

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

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

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

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

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

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

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

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

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

IX. That his Righteousness was not only a fulfilling of the Law as it obliged him, and his Suffering, the translated punishment of sinners due to him by Assumption and by the Law which imposed it on him, but the one was the perfect fulfilling of all Gods
God's Law, as it obliged every Elect person; and the other the perfect fulfilling of the threatening of God's Law, as it threatened the Persons of all the Elect.

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

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

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

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

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

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

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

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

XVIII. That this Receiving Act is but one in Specie Phylica (say some); but whether Assent, or Consent, or Affiance, and to what one sole Verity
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or Object, is not agreed, and what Faculty it must be in, and whether in one or two, and how one &c. can be in two Faculties &c.) yea (say others) it is but one Individual &c. because we are justified perfectly simul & semel, and so we are justified by a Faith of one moment only.

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

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

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

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

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

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

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

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

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

If you ask, what that Doctrine is, that I set up instead of this, I must not still repeat: I refer you to a brief
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brief sum of it in the Preface to my Disputation of Justification.

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

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

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

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

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

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

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

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

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

Id. Traet. of Faith, pag. 44, 45. If I should define Justifying Faith to you, it must be thus described; It is a grace or habit infused into the Soul, whereby we are enabled to believe, not only that the Messiah is offered to us, but also to take and receive Him as a Lord and Saviour, that is, both to be saved by Him, and obey Him, Vid. cat.

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

The Lord forgive our Weakness, and teach his Ministers the way of Peace, and make them as skilful in reconciling, as they have been in dividing.
OF THE IMPUTATION OF CHRIST'S RIGHTEOUSNESS TO BELIEVERS:

In what sense sound Protestants hold it; And,

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

With an Answer to some common Objections, especially of Dr. Thomas Tully, whose Justis Paulina occasioneth the publication of this.

By RICHARD BAXTER;

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

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

Reader,

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

I find that all of us agree in all the Phrases of Scripture. And a Mans Sense is no way known but by his expressions: The
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Question is then, Which is the necessary Phrase which we must express our sense by? We all say that to Believers, Christ is made our Righteousness; We are made the Righteousness of God in him; He hath ransomed, redeemed us, as a Sacrifice for our sins, a price; He hath merited and obtained eternal Redemption for us, that Sin is remitted, covered, not imputed; that Righteousness is Reckoned or Imputed to us; that Faith is Imputed to us for Righteousness, and any thing else that is in the Scripture. But all this will not serve to make us Christians! What is wanting? Why, we must say that Christ's Righteousness is Imputed to us as ours, and that Christ satisfied for our sins! Well; The thing signifyed seemeth to us true and good and needful, (though the Scripture hath as good words for it as any of us can invent.) We consent therefore to use these Phrases, so be it you put no false and wicked sense on them by other words of your own: Though we will not allow them to be necessary, because not in Scripture; (And we are more against adding new Fundamental Articles of Faith to the Scripture, than against adding new Orders, Forms or Ceremonies). But yet it will not serve: what is yet wanting? Why, we must hold these words in a right sense; What? yet are not your own devised words
words a sufficient expression of the matter! When we have opened those words by other words, how will you know that we use those other words in a right sense, and so in infinitum. Our sense is, that Righteousness is imputed to us, that is, we are accounted Righteous, because for the Merits of Christ's total fulfilling the Conditions of his Mediatorial Covenant with the Father, by his Habitual Holiness, his Actual Perfect Obedience, and his Sacrifice, or Satisfactory Suffering for our sins in our stead, freely without any merit or Conditional act of mans, God hath made an Act of Obligition and Deed of Gift, pardoning all sins justifying and adopting, and giving Right to the Spirit and Life eternally to every one that believingly accepteth Christ and the Gifts with and by and from him. And when we accept them, they are all ours by virtue of this purchased Covenant-Gift. This is our short and plain explication. But yet this will not serve: Christianity is yet another thing. What is wanting? Why, we must say, that Christ was habitually and actually perfectly Holy and Obedient, imputatively in our particular Persons, and that each one of us did perfectly fulfill that Law which requireth perfect Habits and Acts in and by Christ imputatively, and yet did also in and by him suffer our selves Imputatively for not fulfilling it, and
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Imputatively did ourselves both satisfy God's Justice and merit Heaven; and that we have our selves imputatively a Righteousness of perfect Holiness and Obedience as sinless, and must be justified by the Law of Innocency, or Works, as having our selves imputatively fulfilled it in Christ. And that this is our sole Righteousness; and that Faith it self is not imputed to us for Righteousness; no not a meer particular subordinate Righteousness, answering the Conditional part of the new Justifying Covenant, as necessary to our participation of Christ, and this freely given Righteousness. And must all this go into our Christianity! But where is it written? who devised it? was it in the ancient Creeds and Baptisms, or known in the Church for five thousand years from the Creation? I profess I take the Pope to be no more to be blamed for making a new Church-Government, than for making us so many new Articles of Faith: And I will not justify those that Symbolize with him, or imitate him in either.

But yet many of the men that do this, are good men in other respects; and I love their zeal that doth all this evil, as it is for God and the honour of Jesus Christ, though I love it not as blind, nor their Error or their Evil. But how hard is it to know what Spirit we are of! But it is the doleful
mischief which their blind zeal doth, that maketh me speak; That three or four of them have made it their practice to backbite my self, and tell People, He holdeth dangerous opinions; He is erroneous in the point of justification. And his Books are unsound and have dangerous Doctrines; He leaveth the old way of justification, he favoureth Socinianism, and such-like: this is a small matter comparatively. Back-biting and false reports, are the ordinary fruits of bitter consciences Zeal, and the Spirit of a Self as such doth usually so work (yea to confusion and every evil work,) when it hath banished the Zeal of Love and of Good Works. Jam. 3. 14, 15, 16. Tit. 2. 14. And I never counted it any great loss to their followers, that they dissuade them from the reading of my writings (as the Papists do their Prose-lytes) as long as God hath blest our Land with so many better.

But there are other effects that command me once again to speak to them. 1. One is, that I have good proof of the lamentable Scandal of some very hopeful Persons of quality, who by hearing such language from these men, have bin ready to turn away from Religion, and say, If they thus set against and condemn one another, away with them all.
2. Because divers great Volumes and an- 
other sad Evidence tells me, that, by their in
dvented sense of Imputation, they have tem-
pited many Learned men to deny Imputation of Christ's Righteousness absolutely, and bitterely revile it as a most Libertine Irreli-
gious Doctrine.

3. But above all, that they do so exceed-
ingly confirm the Papists, I must profess that be-
side carnal Interest and the snare of ill Edu-
cation, I do not think that there is any thing in 
the World that maketh or hardeneth and con-
firmeth Papists more, and hindreth their recep-
tion of the Truth than these same well-
meaning people that are most zealous against
them, by two means: 1. One by Divi-
sions and unruliness in Church-respects, by
which they persuade men especially Rulers, 
that without such a Center as the Papacy, 
there will be no Union, and without such
Violence as theirs, there will be no Rule and
Order. Thus one extreme doth breed and
feed another. 2. The other is by this un-
sound sense of the Doctrine of Imputation of
Christ's Righteousness, (with an unsound De-
scription of Faith) saying that every man is
to believe it as Gods word (or sive divina-
that his own sins are pardoned, which when
the Papists read (that these men make it one
of the chief Points of our difference from
Rome.)
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Rome,) doth occasion them to triumph and reproach us, and confidently dissent from us in all the rest. I find in my self that my full certainty that they err in Transubstantiation and some other points, doth greatly resolve me to neglect them at least, or suspect them in the rest which seem more dubious. And when the Papists find men most grossly erring in the very point where they lay the main stress of the difference, who can expect otherwise, but that this should make them despise and cast away our Books, and take us as men self-condemned and already vanquished, and dispute with us with the prejudice as we do with an Arrian or Socinian? They themselves that cast away our Books because they dissent from us, may feel in themselves what the Papists are like to do on this temptation.

4. And it is not to be disregarded, that many private persons not studied in these points, are led away by the Authority of these men (for more than Papists believe as the Church believeth) to speak evil of the Truth, and sinfully to Backbite and Slander those Teachers, whom they hear others Slander: and to speak evil of the things which they know not. And to see Gods own Servants seduced into Disaffection and abuse and false Speeches against those Mini-
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Ster that do most clearly tell them the truth, is a thing not silently to be cherished by any that are valuers of Love and Concord among Christians, and of the Truth and their Brethrens Souls, and that are displeased with that which the Devil is most pleased and God displeased with. These are my Reasons, submitted to every Readers Censure, which may be as various as their Capacities, Interests or Prejudices.

My Arguments in the third Chapter I have but briefly and hastily mentioned, as dealing with the lovers of naked Truth, who will not refuse it when they see it in its self-evidence. But they that desire larger proof, may find enough in Mr. Gataker and Mr. Wotton de Reconcil, and in John Goodwin of Justification, (If they can read him without prejudice). From whom yet I differ in the Meritorious Cause of our Justification, and take in the habitual and actual Holiness of Christ as well as his Sufferings, and equal in Merits; and think that pardon itself is merited by his Obedience as well as by his Satisfaction. To say nothing of some of his too harsh expressions, about the Impuration of Faith, and non-imputation of Christ's Obedience, which yet in some explications he mollifies, and sheweth that his Sense is the same with theirs that place all our Righteousness
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in remission of Sin; such as (besides those after-mentioned) are Musculus, Chamier, and abundance more: And when one faith that Faith is taken properly, and another that it is taken Relatively in Imputation, they seem to mean the same thing: For Faith properly taken is essentiated by its Object; And what Christ's Office is, and what Faith's Office is, I find almost all Protestants are agreed in sense, while they differ in the manner of expression, except there be a real difference in this point of simple Personating as to his perfect Holiness, and making the Person of a Mediator to contain essentially in sensu Civili the very Person of every elect sinner, and every faith one to have verily been and done, in sensu civili, what Christ was and did.

Much marvel to find that with most the Imputation of Satisfaction is said to be for Remission of the penalty, and Imputation of perfect Holiness for the obtaining of the Reward Eternal Life; and yet that the far greater part of them that go that way say, that Imputation of all Christ's Righteousness goeth first as the Cause, and Remission of Sin followeth as the Effect: So even Mr. Roborough pag. 55 and others. Which seemeth to me to have this sense, as if God said to a Believer, [I do repute thee to have perfectly fulfilled the Law in Christ, and so to be no sin-
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mer, and therefore forgive thee all thy sin.] In our sense it is true and runs but thus: [I do repute Christ to have been perfectly just: habitually and actually, in the Person of a Mediator in the Nature of Man, and to have suffered as if he had been a sinner, in the Person of a Saviour, by his own Consent, and that in the very place, and stead of sinners; and by this to have satisfied my Justice, and by both to have merited free justification and Life, to be given by the new Covenant to all believers; And thou, being a believer, I do repute thee justified and adopted by this satisfactory and meritorious Righteousness of Christ, and by this free Covenant-Gift, as verily and surely as if thou hadst done it and suffered thyself.

For my own part I find by experience, that almost all Christians that I talk with of it, have just this very notion of our Justification which I have expressed, till some particular Disputers by way of Controversie hath thrust the other notion into their minds. And for peace sake I will say again, what I have elsewhere said, that I cannot think but that almost all Protestants agree in the substance of this point of Justification (though some having not Acuteness enough to form their Notions of it rightly, nor Humility enough to suspect their Understandings, wrangle about Words, supposing it to be a-
bought the Master), because I find that all are agreed, 1. That no Elect Person is Justified or Righteous by Imputation while he is an Infidel or Ungodly (except three or four that speak confusedly, and support the Antinomians) 2. That God doth not repute us to have done what Christ did in our individual natural Persons Physically: the Controversie is about a Civil personating. 3. That God judgeth not falsely. 4. That Christ was not our Delegate and Instrument sent by us to do this in our stead, as a man payeth his debt by a Servant whom he sendeth with the money. 5. That therefore Christ's Righteousness is not Imputed to us, as if we had done it by him as our Instrument. 6. That all the fruits of Christ's Merits and Satisfaction are not ours upon our first believing (much less before). But we receive them by degrees: we have new pardon daily of new sins: We bear castigatory punishments, even Death and Denials, or loss of the greater assistance of the Spirit. Our Grace is all imperfect, &c. 7. That we are under a Law (and not left ungoverned and lawless) and that Christ is our King and Judge. And this Law is the Law or Covenant of Grace, containing, besides the Precepts of perfect Obedience to the Law natural and superadded, a Gift of Christ with Pardon and Life;
but only on Condition that we thankfully and believably accept the Gift; And threatening non-liberation, and a far sorer punishment, to all that unbelievingly and unthankfully reject it. 8. That therefore this Testament or Covenant-Gift is God's Instrument, by which he giveth us our Right to Christ and Pardon and Life: And no man hath such Right but by this Testament-Gift.

9. That this, (called a Testament, Covenant, Promise, and Law in several respects) doth, besides the Conditions of our first Right, impose on us Continuance in the Faith, with sincere Holiness, as the necessary Condition of our continued Justification, and our actual Glorification. And that Heaven is the Reward of this keeping of the new Covenant, as to the order of God's Collation, though as to the value of the Benefit, it is a Free Gift, purchased, merited and given by Christ.

10. That we shall all be judged by this Law of Christ. 11. That we shall all be judged according to our deeds; and those that have done good (not according to the Law of Innocency or Works, but according to the Law of Grace) shall go into everlasting life; and those that have done evil (not by meer sin as sin against the Law of Innocency) but by not keeping the Conditions
of the Law of Grace, shall go into everlasting punishment. The sober reading of these following texts may end all our Controversie with men that dare not grossly make void the Word of God. Rev. 20. 12, 13. 22, 12. & 2. 23.) 12. That to be Justified at the day of Judgment, is, to be adjudged to Life Eternal, and not condemned to Hell. And therefore to be the cause or condition that we are Judged to Glory, and the Cause or Condition that we are Justified then, will be all one. 13. That to be Judged according to our deeds, is to be Justified or Condemned according to them. 14. That the great tryal of that day (as I have after said) will not be, whether Christ hath done his part, but whether we have part in him, and so whether we have believed, and performed the Condition of that Covenant which giveth Christ and Life. 15. That the whole scope of Christ's Sermons, and all the Gospel, calleth us from sin, on the motive of avoiding Hell, (after we are reputed Righteous) and calleth us to Holiness, Perseverance and overcoming, on the motive of laying up a good Foundation, and having a Treasure in Heaven, and getting the Crown of Righteousness. 16. That the after-sins of men imputed Righteous deserve Hell, or at least temporal punish-
punishments, and abatements of Grace and Glory. 17. That after such sins, especially hainous, we must pray for Pardon, and repent that we may be pardoned, (and not say I fulfilled the Law in Christ as from my birth to my death, and therefore have no more need of Pardon.) 18. That he that faith he hath no sin, deceiveth himself, and is a lyar. 19. That Magistrates must punish sin as God's Officers; and Pastors by Censure in Christ's name; and Parents also in their Children. 20. That if Christ's Holiness and perfect Obedience, and Satisfaction and Merit, had bin Ours in Right and Imputation, as simply and absolutely and fully as it was his own, we could have no Guilt, no need of Pardon, no suspension or detention of the proper fruits of it, no punishment for sin, (specially not so great as the with-holding of degrees of Grace and Glory); And many of the consequents aforesaid could not have followed.

All this I think we are all agreed on; and none of it can with any face be denied by a Christian. And if so; 1. Then whether Christ's perfect Holiness and Obedience, and Sufferings, Merit and Satisfaction, be all given us, and imputed unto us at our first believing as Our own in the very thing it self, by a full and proper Title to the thing: Or
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Or only so imputed to us, as to be judged a just cause of giving us all the effects in the degrees and time forementioned as God pleaseth, let all judge as evidence shall convince them. 2. And then, whether they do well that thrust their devised fence on the Churches as an Article of Faith, let the more impartial judge.

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

July, 20. 1672.

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

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

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

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CHAP. I.

The History of the Controversie.

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

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

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guing, proveth that the Mosaical Law is so far from being necessary to the Justification of the Gentiles, that Abraham and the Godly Jews themselves were not Justified by it, but by Faith. And that by the works of it (and consequently not by the works of the Law or Covenant of Innocency, which no man ever kept) no man could ever be justified: And therefore that they were to look for Justification by Christ alone, and by Faith in him, or by mere Christianity, which the Gentiles might have as well as the Jews, the Partition-wall being taken down. This briefly is the true scope of Paul in these Controversies.

§ 2. But in Paul's own days, there were some things in his Epistles which the unlearned and unstable did wrest, as they did the other Scriptures, to their own destruction, as Peter tells us, 2 Pet. 2. And it seemeth by the Epistle of James, that this was part of it: For he is fain there earnestly to dispute against some, who thought that Faith without Christian works themselves, would justify, and flatter affirmeth, that we are Justified by Works, and not by Faith only; that is, as it is a Practical Faith, in which is contained a Consent, or Covenant to obey, which first putteth us into a justified state; so it is that Practical Faith actually working by Love, and the actual performance of our Covenant, which by way of Condition is necessary to our Justification, as Continued and as Consummated by the Sentence of Judgment. Against which sentence of James there is not a syllable to be found in Paul. But all the Scripture agreeth that all men shall be judged, that is, Justified or Condemned, according to their works. But it is not this Controversie (between Faith and Works)
Works) which I am now to speak to, having done it enough heretofore.

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

§ 4. But withall those three first Ages were so intent upon Holiness of Life, as that they addiscet their Doctrine, their Zeal, and their constant endeavours to it: And particularly to great austerities to their Bodies, in great Fastings, and great contempt of the World, and exercises of Mortification, to kill their fleshly Lusts, and deny their Wills, and Worldly Interests; to which end at last they got into Wildernesses, and Monasteries, where, in Fasting and Prayer, and a single life, they might live as it were out of the World, while they were in it; (Though indeed persecution first drove them thither to save themselves.) Into these Deserts and Monasteries those went that had most Zeal, but not usually most Knowledge: And they turned much of their Doctrine and discourses about these Austerities, and about the practices of a Godly Life, and about all the Miracles which were (some really) done, and (some feigned) by credulous soft people said to be done among them. So that in all these ages most of their writings are taken up, 1. In defending Christianity against the Heathens, which was the work
work of the Learned Doctors. 2. And in confuting Swarms of Heresies that sprung up. 3. And in matters of Church-order, and Ecclesiastical and Monastical discipline. 4. And in the precepts of a Godly Life: But the point of Imputation was not only not meddled with distinctly, but almost all the Writers of those times, seem to give very much to Man's free-will, and to works of Holiness, and sufferings, making too rare and obscure mention of the distinct Interests of Christ's Merits in our Justification, at least, with any touch upon this Controversie: Yet generally holding Pardon, and Grace and Salvation only by Christ's Sacrifice and Merits; though they spake most of Man's Holiness, when they called men to seek to make sure of Salvation.

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

§ 6. But Pelagius and Augustine disputing about the Power of Nature and Freewill and the Grace of Christ, began to make it a matter of great Ingenuity (as Erasmus speaketh) to be a Christian. Pelagius (a Brittain, of great wit, and continence, and a good and sober life, as Austin saith, Epist. 120.) skillfully defended the Power of Nature and Freewill, and made Grace to consist only in the free Pardon of all sin through Christ, and in the Doctrine and Persuasions only to a holy life for the time to come, with God's common ordinary help. Augustine copi-ously
oufily (and justly) defended God's special eternal Election of some, and his special Grace given them to make them repent and believe, and preserv{'e': (For though he maintained that some that were true Believers, Lovers of God, Justified and in a state of Salvation, did fall away and perish, yet he held that none of the Elect did fall away and perish; And he maintained that even the Justified that fell away, had their Faith by a special Grace above nature.) Vid. August. de bono Persever. Cap. 8, & 9. & de Cor. & Grat. Cap. 8, & 9. & alibi passim.

§ 7. In this their Controversie, the point of Justification fell into frequent debate: But no Controversie ever arose between them, Whether Christ's personal Righteousness considered Materially or Formally, was by Imputation made ours as Proprietors of the thing it self, distinct from its effects; or, Whether God reputed us to have satisfied and also perfectly obeyed in Christ. For Augustine himself, while he vehemently defendeth Free Grace, speketh too little even of the Pardon of sin: And though he say, that Free Pardon of sins is part of Grace, yet he maketh Justification to be that which we call Sanctification, that makes us inherently Righteous or new-Creatures, by the operation of the Holy Ghost: And he thinketh that this is the Justification which Paul pleadeth to be of Grace and not of works; yet including Pardon of sin, and confessing that sometimes to Justifie, signifieth in Scripture, not to make just, but to judge just. And though in it self this be but de nomine, and not de re; yet, 1. no doubt but as to many texts of Scripture Austin was mistaken, though some few texts Beza and others confess to be taken in his sense: 2. And the exposition of many
many texts lieth upon it. But he that took Justification to be by the operation of the Holy Ghost giving us Love to God, could not take it to be by Imputation in the rigorous sense no question; nor doth de re.

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


Deus est enim qui operatur in eis & veli & operari, pro bona voluntate. Hec est Justitia Dei; hoc est, quam Deus donat homini quam justificat impium. Hoc Dei justitiam ignorantes superbi Judei, & suam volentes constitere, justitiae Dei non sunt subjici. — Dei qui in ipse Justitiam, quae homini ex Deo est, suam vero, quam putant sibi sufficere ad facienda mandata sum adjutorio & dono ejus qui legem dedit. His autem spiritales sunt qui cum profiteantur se esse Christi- nos, ipsi gratia Christi se adversantur ut se humanis viribus divinae existitn implere mandata. Epist. 120. cap. 21. & 22. & Epist. 200.

ficentur: Cum dicit Gratios justificari hominem per fidem sine operibus legis, nihilque alium velit intelligi, in eo quod dicit Gratiam, nisi quia justificationem operam non precedent: Aperte quippe alibi dicit, si gratia, jam non ex operibus: alioquin gratia non est gratia. Sed sic intelligendum est, factores Legis justificabantur ut sciamus eos non esse factores legis nisi justificentur; ut non justificatio factoribus accedat, sed factores legis justificatio precedat: Quid est enim aliquid justificati, quam justi facti, ab illo scilicet qui justificat Impium, ut ex impio fiat justus? — Aut certe ita dicitum est, Justificabantur, ac si decretur Justi habeantur, justi deputabantur.

Et ibid. cap. 29. Gentes quae non se tabebantur justitiam apprehenderunt justitiam, Justitiam autem quae ex fide est, impretrando eam ex Deo, non ex seipsis presumendo: Israel vero persequens legem justitiae, in legem justitiae, non pervenit: Quare? Quis non ex fide, sed sanquam ex operibus: id est sanquam eam per seipsos operantes: non in se credentes operari Deum. Deus est enim qui operatur in nobis. — Finis enim legis Christi est omni credenti. Et adduc dubitamus quae sint opera legis, quibus homo non justificatur; si ea sanquam sua crediderit sine adjutorio & dono Dei, quod est ex fide Jesu Christi — Vs posit homos facere bona & sancta, Deus operatur in homine per fidem Jesu Christi, qui finis ad justitiam omni credenti: id est, per Spiritum incorporatus siffinit membra ejus, potest quisque illo incrementum intrinsecus dant, operari justitiam. — Justificatio autem ex fide impetratur — In tantum justus, in quantum salvus. Per banc enim fidem credemus, quod etiam nos Deus a mortuis excitet: interim Spiritus, ut in novitate ejus gratia temperanter & juste & pio.
inusus in hoc secreto — qui in Resurrectione sibi con-
gloria, hoc est, in Justificatione precedit: — c. 30.
Fides impetrat gratiam qua Lex implectatur. —

Cap. 28. pag. 315. Ibi Lex Dei, non ex omni parte
delata per injustitiam, profecto scribatur, renovata,
per gratiam: Nec istam inscriptionem, qua Justifica-
tio est, poterat essicer in Judaeis Lex in tabulis scripta.
Ibid. Cap. 9., pag. 307, 308. Justitia Dei mani-
sfestatur: non dixit, Justitia hominis vel justitia pro-
pria voluntatis sed justitia Dei: Non qua Deus, justus
est; sed qua injustitiae, hominem cum justificat impium.
Hec testificatur per Legem & Prophetas. Huic quippe
testimonium peribint Lex & Prophetae. Lex quidem
hoc ipsius, quod judendo, & minando, & neminem ju-
stificando, satis indicat dono Dei justificari hominem
per Adjutoriis spiritus — Justitia autem Dei per
fidei Jesu Christi, hoc est, per fidei qua Creditur in
Christum: sic autem ista fides Christi dicta non est,
qua Credet Christus, sic & illa. Justitia Dei non qua
Justus est Deus. Utrumque enim nostrum est sed ideo
Dei & Christi dictur quo eum nobis largiter donatur.
— Justitia Dei sine lege est, quam Deus per Spiritum
Gratiae Credenti conferetur sine adjutorio legis. — Ju-
stificati gratis per gratiam ipsius: non quod sine volun-
tate nostra sit, sed voluntas nostra ostendimus insimna
per legem, us sint Gratiae Voluntatem, & sancta vo-
latas implectat Legem. — Et cap. 10. Confugiant
per fidem ad Justificandam Gratiam, & per domum
Spiritus sancti, quae justitia delectati, panem litterae min-
antis evadent. Vid. Ep. 8. q. 2. Et lib. 3. &
Bonifac. c. 7.

Et Tract. 3. in Joan. when he faith that, Om-
mnes qui per Christum Justificati justi, non interfet
illae, he expoundeth it of Regeneration by Christ.
Et Serm. 15. de verb. Apost. Sine voluntate tua non erit in te justitia Dei. Voluntas non est nisi tua; justitia non est nisi Dei: he expounds it in Holinels.


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

Johan. Crocius in his copious Treatise of Justification, Disp. 9. p. 442. saith, Augustinum justificationis nomine utramque partem compleci, id est, sum Remissionem peccatorum qua proprie justificatio dictatur, sum sanctificationem. Cum quo nos sentimus quad rem ipsam, tantum diffidentem in loquendi formam.

§ 9. The Schoolmen being led by the Scholastic wit of Augustine, fell into the same phrase of speech and opinions, Lombard making Augustine his
his Master, and the rest making him theirs, till some began to look more towards the Semipelagian way.

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

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

§ 12. But his Book on the Galatians, and some other words, gave occasion to the errors of some then called Antinomians, and afterward Libertines (when some additions were made to their errors.) Of these Isidius Agricola was the chief: Whom Lusher
Luther confuted and reduced, better expounding his own words: But *Isleius* ere long turned back to the Contrary extreme of Popery, and with *Sidonius* and *Julius* Pflug, (three Popish Bishops made for that purpose) promoted the Emperours *Interim* to the persecution of the Protestants.

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

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

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

§ 16. The Papists fastening upon those Divines who held Imputation of Christ's personal Righteousness in itself in the rigid sense, did hereupon greatly insult against the Protestants, as if it had been
been their common doctrine, and it greatly stopp'd the Reformation: For many seeing that some made that a Fundamental in our difference, and articulus fætris & cadentis Ecclesiæ, and seeing how easily it was disproved, how fully it was against the Doctrine of all the ancient Church, and what intolerable Consequences followed, did judge by that of the rest of our Doctrine, and were settledly hardened against all.

§ 17. The Learned Divines of Germany perceiving this, fell to a fresh review of the Controversie; and after a while abundance of very Learned Godly Doctors fell to distinguishing between the Active and Passive Righteousness of Christ; and not accurately distinguishing of Imputation, because they perceived that Christ suffered in our stead, in a fuller sense than he could be said to be Holy in our stead, or fulfil the Law in our stead. Hereupon they principally managed the Controversie, as about the sort of Righteousness Imputed to us: And a great number of the most Learned famous Godly Divines of the Reformed Churches, maintained that Christ’s Passive Righteousness was Imputed to us, even his whole Humiliation or Suffering, by which the pardon of all sins of Commission and Omission was procured for us; but that his Active Righteousness was not Imputed to us, though it profited us; but was Justitia Personæ to make Christ a fit Sacrifice for our sins, having none of his own, but the Suffering was his Justitia Meriti. His Obedience they said was performed nostro bono, non nostro loco, for our good but not in our stead; but his Sufferings, both nostro bono et loco, both for our good and in our stead: but neither of them so strictly in nostra Personæ in our Person, as if we did it by and in Christ. The Writers that defended
sended this were Cargius, and that holy man Olevian and Ursine, and Paræus, and Scultetus, and Piscator, Alstedius, Wendeline, Beckman, and many more. He that will see the sum of their arguings may read it in Wendeline's Theolog. lib. 1. cap. 25. and in Paræus his Miscellanies after Ursine's Corpus Theolog. After them Camero with his Learned followers took it up in France. Leg. Cameron. p. 364-390. Thes. Sal. vol. 1. Placei Disp. de Just. § 29. & Part. 2 de Satisf. § 42. So that at that time (as Paræus tells you) there were four opinions: some thought Christ's Passive Righteousness only was Imputed to us; some also his Active instead of our Actual Obedience; some also his Habitual instead of our Habitual perfection; and some thought also his Divine Righteousness was Imputed to us, because of our Union with Christ, God and Man. (Imputed I say; for I now speak not of Osiander's opinion of Inhesion.) And Lubbertus wrote a Conciliatory Tractate favouring those that were for the Passive part. And Forbes hath written for the Passive only imputed. Molinaeus casteth away the distinction, Thes. Sedan. v. 1. p. 625. § 18.

§ 18. In England most Divines used the phrase, that we were Justified by the forgiveness of sin and the Imputation of Christ's Righteousness, and being accepted as Righteous unto life thereon: But the sense of Imputation few pretended accurately to discuss. Davenant who dealt most elaborately in it, and maintaineth Imputation stiffly, in terms; yet when he telleth you what Protestants mean by it, faith, that [Possunt nobis imputari, non solum nostræ passiones, actiones, qualitates, sed etiam extrinsecum quaedam, quæ nec a nobis sunt, nec in nobis bærent]
vene: De facto autem Imputantur, quando illorum intuitus & respectus valent nobis ad aliquem effectum, aequae ac si a nobis aut in nobis essent. (Note, that he faith, but ad aliquem effectum, non ad omnam.) And he instanceth in one that is a slothful fellow himself, but is advanced to the King's Favour and Nobility for some great Service done by his Progenitors to the Common-wealth. And in one that deserving death is pardoned through the Intercession of a friend, or upon some suffering in his stead which the King imposeth on his Friend. This is the Imputation which Davenant and other such Protestants plead for, which I think is not to be denied. Were it not for lengthening the discourse and wearying the Reader, I would cite many other of our greatest Divines, who plead for the Imputation of Christ's Righteousness, that Davenant here expoundeth himself.

But some less judicious grating upon a harsh and unsound sense, Mr. Anthony Wotton, a very Learned and Godly Divine of London, wrote a Latin Treatise de Reconciliation, one of the Learnedst that hath ever been written of that subject, in which he laboureth to disprove the rigid Imputation of Christ's Holiness and Obedience to man; and sheweth that he is Righteous to whom all sin of Omission and Commission is forgiven; and confuteth these three Assertions. 1. That A Sinner is Reposed to have fulfilled the Law in and by Christ. 2. And being reposed to have fulfilled the Law, is taken for formally just as a fullfiller of it. 3. And being formally just as a fullfiller of the Law, Life eternal is due so him by that Covenant, that faith, do this and live. Vid. Part. 2. li. 1. Cap. 11. pag. 152. Cum sequentibus. Thus and much further Mr. Wotton went to

Piscator, and erred on one side for rigid Imputation) and on Piscator who on the other side was for Justification by the Passive Righteousness only; and other things he wrote with great Learning and Judgment in that cause.

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

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

The Antinomians then swarming in London, Mr. Anthony Burges, a very worthy, Divine was em-

C 3
ployed to Preach and Print against them; which he did in several books: but had he been acquainted with the men as I was, he would have found more need to have vindicated the Gospel against them than the Law.

Being daily conversant with the Antinomian and Arminian Souldiers, and hearing their daily contests, I thought it pity that nothing but one extreme should be used to beat down that other, and I found the Antinomian party far the stronger, higher, and more fierce, and working towards greater changes and subversions: And I found that they were just falling in with Saltmarsh, that Christ hath repented and believed for us, and that we must no more question our Faith and Repentance, than Christ. This awakened me better to study these points; and being young, and not furnished with sufficient reading of the Controversie, and also being where there were no libraries, I was put to study only the naked matter in it self. Whereupon I shortly wrote a small book called Aporisms of Justification, &c. Which contained that Doctrine in substance which I judged found; but being the first that I wrote, it had several expressions in it which needed correction; which made me suspend or retract it till I had time to reform them. Mens judgments of it were various, some for it and some against it: I had before been a great esteeemer of two books of one name, Vindicatio Gratiae, Mr. Pembles and Dr. Twisses, above most other books. And from them I had taken in the opinion of a double Justification, one in foro Dei as an Immanent eternal Act of God, and another in foro Conscientiae, the Knowledge of that; and I knew no other: But now I saw, that neither of those
those was the Justification which the Scripture spake of. But some half-Antinomians which were for the Justification before Faith, which I wrote against, were most angry with my book. And Mr. Cranston wrote against it, which I answered in an Apologize, and fullyer wrote my judgment in my Confessio; and yet more fully in some Disputations of Justification against Mr. Burges, who had in a book of Justification made some exceptions; and pag. 346 had defended that [As in Christ's suffering we were looked upon by God as suffering in him; so by Christ's obeying the Law, we were beheld as fulfilling the Law in him.] To those Disputations I never had any answer. And since then in my Life of Faith, I have opened the Libertine errours about Justification, and stated the sense of Imputation.

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

About Imputation that which I asserted was a-
gainst the two fore-described extremes; in short,
That we are Justified by Christ's whole Righteous-
ness, Passive, Active, and Habitual, yea the Di-
vine so far included as by Union advancing the rest
to a valuable sufficiency: That the Passive, that is,
Christ's whole Humiliation is satisfactory first, and
so meritorious, and the Active and Habitual meri-
torious primarily. That as God the Father did
appoint to Christ as Mediator his Duty for our
Redemption by a Law or Covenant, so Christ's
whole fulfilling that Law, or performance of his
Covenant-Conditions as such (by Habitual and
Actual perfection, and by Suffering) made up
one Meritorious Cause of our Justification, not
distinguishing with Mr. Gataker of the pure mo-
ral, and the servile part of Christ's Obedience, save
only as one is more a part of Humiliation than the
other, but in point of Merit taking in all: That
as Christ suffered in our stead that we might not
suffer, and obeyed in our nature, that perfection
of Obedience might not be necessary to our Ju-
stification, and this in the person of a Mediator
and Sponsor for us Sinners, but not so in our Per-
sons, as that we truly in a moral or civil sense,
did all this in and by him; Even so God repu-
teth the thing to be as it is, and so far Imputeth
Christ's Righteousness and Merits and Satisfaction
to us, as that it is Reputed by him the true Me-
ritorious Cause of our Justification; and that for
it God maketh a Covenant of Grace, in which he
freely giveth Christ, Pardon and Life to all that
accept the Gift as it is, so that the Accepters
are by this Covenant or Gift as surely justified
and saved by Christ's Righteousness as if they had
"Obeyed
Obeyed and Satisfied themselves. Not that Christ meriteth that we shall have Grace to fulfil the Law our selves and stand before God in a Righteousness of our own, which will answer the Law of works and justify us: But that the Conditions of the Gift in the Covenant of Grace being performed by every penitent Believer, that Covenant doth pardon all their sins (as Gods Instrument) and giveth them a Right to Life eternal, for Christ's Merits.

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

But the Brethren called Congregational or Independent in their Meeting at the Savoy, Oct. 12. 1658. publishing a Declaration of their Faith, Cap. 11. have these words [Those whom God effectually calleth, be also freely justified; not by infusing Righteousness into them, but by pardoning their Sins, and by accounting and accepting their persons as Righteous, not for any thing wrought in them: or done by them, but for Christ's sake alone: not by imputing Faith itself, the act of believing, or any other evangelical Obedience to them, as their Righteousness; but by Imputing Christ's Active Obedience to the whole Law, and Passive Obedience in his death for their whole and sole Righteousness; they receiving and resting on him and his Righteousness by Faith.]

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

Rom. 4:3. What faith the Scripture? Abraham believed God, and it was counted to him for righteousness.

Ver. 5. To him that worked not, but believed on him that Justifieth the Ungodly, his Faith is counted for Righteousness.

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

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

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

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

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

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

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

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

2. We hold, that in Justification there is considerable, 1. The Purchasing and Meritorious Cause of Justification freely given in the new Covenant. This is only Christ’s Sufferings and Righteousness, and so it is. Reputed of God, and Imputed to us.

2. The Order of Donation, which is, On Condition of Acceptance; And so 3. The Condition of our Title to the free Gift by this Covenant; And that is, Our Faith, or Acceptance of the Gift according to its nature and use. And thus God Reputeth Faith, and Imputeth it to us, requiring but this Condition of us (which also he worketh in us) by the Covenant of Grace; whereas perfect Obedience
dience was required of us, by the Law of Innocency.
If we err in this explication, it had been better
to confute us than deny God’s Word.

Scriptures besides the former. Declaration.

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

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

Heb. 11. 23. Through Faith they wrought Righteousness. — Heb. 12. The peaceable fruit of Righteousness. — Jam. 3. 18. The fruit of Righteousness is sown in Peace. — 1 Pet. 2. 24. That we being dead to sin, should live unto righteousness, Mat 5. 20. Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, &c. — Luk. 1. 71. In Holiness and Righteousness before him all the days of our Life. — Act. 10. 35. He that feareth God, and worketh Righteousness is accepted of him, — Rom. 6. 13, 16, 18, 19, 20. Whether of sin unto death, or of Obedience unto Righteousness. — 1 Cor. 15. 34. Awake to Righteousness and sin not. — Eph. 5. 9. The fruit of the Spirit is in all Goodness, and Righteousness. — Dan. 12. 3. They shall turn many to Righteousness. — Dan. 4. 27. Break off thy sins by Righteousness. — Eph. 4. 24. The new man which after God is created in Righteousness. — Gen. 7. 1. I have seen Righteousness before me. — Gen. 18. 23, 24, 25, 26. Far be it from thee, to destroy the Righteous with the Wicked. — Prov. 24. 24. He
that faith to the Wicked thou art Righteous, him shall the people Curse, Nations shall abhor him. — Luke 3. 10. Say to the Righteous, it shall be well with him, Isa. 5. 23. That take away the Righteousness from the Righteous. — Matthew 25. 37, 46. Then shall the Righteous answer. — The Righteous into life eternal. — Luke 1. 6. They were both Righteous before God. — Hebrews 11. 4, 7. By Faith Abel offered to God a more excellent Sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his Gifts. By Faith Noah being warned of God of things not seen as yet, moved with fear, prepared an Ark, — by which he became heir of the Righteousness by Faith, 1 Peter 4. 18. If the Righteous be scarcely saved. — Matthew 10. 41. He that receiveth a Righteous man in the name of a Righteous man, shall have a Righteous man's reward. — 1 Timothy 1. 9. The Law is not made for a Righteous man, but for Many score of texts more mention a Righteousness distinct from that of Christ imputed to us.

Judge now, Whether he that believeth God should believe that he Imputeth Christ's Obedience and Suffering to us, [for our Sole Righteousness.]

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

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

A condemning. 1. We can tell no man's meaning but by his words, especially not contrary to them, especially in an accurate Declaration of Faith. 2. Suppose it had been so said, we maintain on the contrary, i.
That we are justified by more sorts of Righteousness than one, in several respects. We are justified only by Christ's Righteousness as the Purchasing and Meritorious Cause of our Justification freely given by that new Covenant. We are Justified by the Righteousness of God the Father; as performing his Covenant with Christ and us, (efficiently). We are justified efficiently by the Righteousness of Christ as our Judge, passing a just sentence according to his Covenant: These last are neither Ours nor Imputed to us: But we are justified also against the Accusation, of being finally Impenitent Unbelievers or unholy, by the personal particular Righteousness of our own Repentance, Faith and Holiness.

For 2. We say, that there is an universal Justification or Righteousness, and there is a particular one. And this particular one may be the Condition and Evidence of our Title to all the rest. And this is our case. The Day of Judgment is not to try and Judge Christ, or his Merits, but us: He will judge us himself by his new Law or Covenant, the sum of which is, [Except ye Repent, ye shall all perish: and, He that believeth, shall be saved: and he that believeth not, shall be condemned. If we be not accused of Impenitence or Unbelief, but only of not-fulfilling the Law of Innocency, that will suppose that we are to be tried only by that Law, which is not true: And then we refer the Accuser only to Christ's Righteousness, and to the Pardoning Law of Grace, and to nothing in our selves to answer that charge; And so it would be Christ's part only that would be judged. But Matt. 25, and all the Scripture assureth us of the contrary, that it's Our part what it is to be tried and judged, and that we shall
shall be all judged according to what we have done. And no man is in danger there of any other accusation, but that he did not truly Repent and Believe, and live a holy life to Christ: And shall the Penitent Believer say, I did never Repent and Believe, but Christ did it for me; and so use two Lyes, one of Christ, and another of himself, that he may be justified? Or shall the Unholy, Impenitent Infidel say, It's true I was never a Penitent Believer, or holy, but Christ was for me, or Christ's Righteousness is my sole Righteousness? that is a falsity; For Christ's Righteousness is none of his. So that there is a particular personal Righteousness, consisting in Faith and Repentance, which by way of Condition and Evidence of our title to Christ and his Gift of Pardon and Life, is of absolute necessity in our Justification. Therefore Imputed Righteousness is not the sole Righteousness which must justify us.

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

The same year that I wrote that book, that most judicious excellent man Joshua Placeus of Saumours in France, was exercised in a Controversie conjunct with this; How far Adams sin is imputed to us: And to speak truth at first in the Theses Salmurien's.
he seemed plainly to dispute against the Imputation of Adam's actual sin, and his arguments I elsewhere answer.) And Andr. Rivet wrote a Collection of the Judgment of all sorts of Divines for the contrary. But after he vindicated himself, & shewed that his Doctrine was, that Adam's fact is not immediately imputed to each of us, as if our persons as persons had been all fully represented in Adam's person (by an arbitrary Law or Will of God) or reputed so to be: But that our Persons being Virtually or Seminally in him, we derive from him first our Persons, and in them a corrupted nature, and that nature corrupted and justly deserted by the Spirit of God, because it is derived from Adam that so sinned: And so that Adam's fact is imputed to us mediately, mediante natura & Corruptione, but not primarily and immediately.

This doctrine of the Good and Judicious man was thought too new to escape sharp censures, so that a rumour was spread abroad that he denied all Imputation of Adam's fact, and placed original guilt only in the Guilt of Corruption, for which indeed he gave occasion. A Synod being called at Charenton, this opinion without naming any Author was condemned, & all Ministers required to subscribe it: Amyraldis being of Placeus mind, in a speech of two hours vindicated his opinion. Placeus knowing that the Decree did not touch him, took no notice of it. But Gerissons of Montauban wrote against him, pretending him condemned by the Decree, which Drelincourt one that drew it up, denied, professing himself of Placeus his judgment. And Rivet also, Maresius, Carol. Dauzun and others, misunderstanding him wrote against him.
For my part I confess that I am not satisfied in his distinction of Mediate and Immediate Imputation: I see not, but our Persons as derived from Adam, being supposed to be in Being, we are at once reputed to be such as virtually sinned in him, and such as are deprived of God's Image. And if either must be put first, me-thinks it should rather be the former, we being therefore deprived of God's Image (not by God, but by Adam) because he sinned it away from himself. It satisfies me much more, to distinguish of our Being and so sinning in Adam Personally and Seminally, or Virtually: we were not Persons in Adam when he sinned; therefore we did not so sin in him: And it is a fiction added to God's Word, to say that God (because he would do it) reputed us to be what we were not. But we were Seminally in Adam as in Causa naturali, who was to produce us out of his very essence: And therefore that kind of being which we had in him, could not be innocent when he was guilty: And when we had our Natures and Persons from him, we are justly reputed to be as we are, the offspring of one that actually sinned: And so when our Existence and Personality maketh us capable Subjects, we are guilty Persons of his sin; though not with so plenary a sort of Guilt as he.

And I fear not to say, that as I lay the ground of this Imputation in Nature it self, so I doubt not but I have elsewhere proved that there is more participation of all Children in the guilt of their parents sins by nature, than is sufficiently acknowledged or lamented by most, though Scripture abound with the proof of it: And that the overlooking it, and laying all upon God's arbitrary Cov-
venant and Imputation, is the great temptation to Pelagians to deny Original sin: And that our misery no more increaseth by it, is, because we are now under a Covenant that doth not so charge all culpability on mankind, as the Law of Innocency did alone. And there is something of Pardon in the Case. And the English Litany, (after Ezra, Daniel and others) well prayeth, Remember not, Lord, our offences, nor the offences of our Forefathers, &c.

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

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

The History of this Controversie of Imputation, I conclude, though disorderly, with the sense of all the Christian Churches, in the Creeds and Harmony of Confessions, because they were too long to be ftily injected by the way.
The Consent of Christians, and specially Protestants, about the Imputation of Christ's Righteousness in Justification; How far and in what sense it is Imputed.

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

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

III. The Nicene and Constantinopolitan Creed,
I acknowledge one Baptism for the Remission of sins (Christ's Death, Burial, and Resurrection premised.)

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

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

VI. The Augustiane Confession, Art. 3, 4. Christ died—all that he might reconcile the Father to us, and be a sacrifice, not only for original sin, but also for all the actual sins of men. And that we may obtain these benefits of Christ, that is, Remission of sins, justification and life eternal, Christ gave us the Gospel in which these benefits are propounded. — To preach Repen-
Repentance in his Name, and Remission of sins among all Nations. For when men propagated in the natural manner have sin, and cannot truly satisfy God's Law, the Gospel reproves sin, and sheweth us Christ the Mediator, and teacheth us about Pardon of sins—that freely for Christ's sake are given us. Remission of sins, & Justification by Faith, by which we must confess that these are given us for Christ, who was made a Sacrifice for us, and appeased the Father. Though the Gospel require Penitence; yet that pardon of sin may be sure, it teacheth us that it is freely given us; that is, that it dependeth not on the Condition of our worthiness, nor is given for any precedent works, or worthiness of following works. — For Conscience in true fears findeth no work which it can oppose to the Wrath of God; and Christ is proposed and given us, to be a propitiator. This honour of Christ must not be transferred to our works. Therefore Paul faith, ye are saved freely, (or of Grace,) And it is of grace, that the promise might be sure; that is, Pardon will be sure; when we know that it dependeth not on the Condition of our worthiness, but is given for Christ. — In the Creed this Article [I believe the Forgiveness of sins,] is added to the history: And the rest of the history of Christ must be referred to this Article: For this benefit is the end of the history, Christ therefore suffered and rose again, that for him might be given us Remission of sins, and life everlasting.

Art. 6. When we are Reconciled by Faith, there must needs follow the Righteousness of good works. — But because the infirmity of man's nature is so great, that no man can satisfy the Law, it is necessary to teach men, not only that they must obey the Law, but also how this Obedience pleaseth, lest Consciences fall into
into desperation, when they understand that they satisfy not the Law. This Obedience then pleaseth, not because it satisfies the Law, but because the person is in Christ, reconciled by Faith, and believes that the relics of his Sin are pardoned. We must ever hold that we obtain remission of sins, and the person is pronounced Righteous, that is, is accepted freely for Christ, by Faith: And afterward that Obedience to the Law pleaseth, and is reputed a certain Righteousness, and merited rewards.] Thus the first Protestants.

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

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

And pag. 14. A lively Faith is not only the common belief of the Articles of our Faith, but also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a steadfast hope of all good things to be received at God's hand; and that although we through infirmity
infirmity or temptation — do fall from him by sin, yet if we return again to him by true repentance, that he will forgive and forget our offences, for his Sons sake our Saviour Jesus Christ, and will make us inheritors with him of his everlasting Kingdom — Pag. 23. For the very sure and lively Christian Faith, is, to have an earnest trust and confidence in God, that he doth regard us, and is careful over us, as the Father is over the Child whom he doth love; and that he will be merciful unto us for his only Sons sake; and that we have our Saviour Christ our perpetual Advocate and Prince, in whose only merits, oblation and suffering, we do trust that our offences be continually washed and purged, whenever we repenting truly do return to him with our whole heart, steadfastly determining with our selves, through his grace to obey and serve him, in keeping his Commandments, &c.] So also the Apology. This is our doctrine of Imputation.

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

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

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

XI. The Palatinate Confession, ib. pag. 149. [I believe that God the Father for the most full Satisfaction of Christ, doth never remember any of my sins, and that pravity which I must strive against while I live, but contrarily will rather of grace give me the righteousness
ness of Christ, so that I have no need to fear the judgment of God. — And pag. 155. If he merited, and obtained Remission of all our sins, by the only and bitter passion, and death of the Cross, so be it we embracing it by true Faith, as the satisfaction for our sins, apply it to ourselves. — I find no more of this.

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

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

XIV. The Basil Confession, Art.9. [We confess Remission of sins by Faith in Jesus Christ crucified. And though this Faith work continually by Love, yet Righteousness and Satisfaction for our Sins, we do not attribute to works, which are fruits of Faith; but an-
ly to true affiance & faith in the bloodseed of the Lamb of God. We necessarily profess, that in Christ, who is our Righteousness, Holiness, Redemption, Way, Truth, Wisdom, Life, all things are freely given us. The works, therefore of the faithful are done, not that they may satisfy for their sins, but only that by them, they may declare that they are thankful to God for so great benefits given us in Christ.

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

XVI. The Synod of Dort, mentioneth only Christ's death for the pardon of sin and Justification. The Belgick Confession § 22. having mentioned Christ and his merits made ours, § 23. addeth, We believe that our blessedness consists in Remission of our sins for Jesus Christ; and that our Righteousness before God is therein contained, as David and Paul teach; We are justified freely, or by Grace, through the Redemption that is in Christ Jesus. We bold this Foundation firm, and give all the Glory to God—presuming nothing of ourselves, and our merits, but
but we rest on the sole Obedience of a Crucified Christ, which is ours when we believe in him.] Here you see in what sense they hold that Christ's merits are ours; not to justify us by the Law, that faith, (Obey perfectly and Live) but as the merit of our pardon, which they here take for their whole Righteousness.

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

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

Concerning Protestants Judgment of Imputation, it is further to be noted; 1. That they are not agreed whether Imputation of Christ's perfection and Obedience, be before or after the Imputation of his Passion in order of nature. Some think that our sins are first in order of nature done away by the Imputation of his sufferings, that we may be free from punishments, and next, that his perfection is Imputed to us, to merit the Reward of eternal life; but the most learned Confusers of the Papists
pists hold, that Imputation of Christ's Obedience and Suffering together, are in order of nature before our Remission of sin and Acceptance, as the meritorious cause: And these can mean it in no other sense than that which I maintain. So doth Davenant de Just. hab. et aet. & Pet. Molinus Theol. Sedan. Vol. 1. pag. 625. Imputatio justitie Christi propter quam pec- cata remittuntur, & confessur justi coram Deo. Mar- finus Theol. Sedan. Vol. 2. pag. 770, 771. § 6 & 10. maketh the material cause of our Justification to be the Merits and Satisfaction of Christ, yea the Merit of his Satisfaction, and so maketh the formal Cause of Justification to be the Imputation of Christ's Righteousness, or which is the same, the solemn Remission of all sins, and our free Acceptance with God. Note that he maketh Imputation to be the same thing with Remission and Acceptance; which is more than the former said.

2. Note, that when they say that Imputation is the Form of Justification, they mean not of Justification Passively as it is ours, but Actively as it is God's Justifying actis. So Maresius ibidem. And many deny it to be the form: And many think that saying improper.

3. Note, that it is ordinarily agreed by Protestants, that Christ's Righteousness is imputed to us in the same sense as our sins are said to be imputed to him; (even before they are committed many Ages;) which cleareth fully the whole Controversie to those that are but willing to understand, and blaspheme not Christ; so Maresius ubi supra. Quem- admodum propter deliquia nostra ei imputata passivus fuis Christus in terris; ita & propter ejus Justitiam nobis imputassam coronamur in Cæ. And Job. 

Crocius.
Crocius Disput. 10. p. 502. And Vassier in his Solid
he mentioneth only Satisfac/on for our Justifica-
tion, yet § 27. faith that Satisfac/on is imputed to us,
and placeth Christ's Imputed Righteousness in his
Obedience to the death; and faith that this sa-
sifying Obedience, in suffering, is our Imputed Righ-
teousness. Ea igitur Obedientia Christi qua Patri
paruit usque ad mortem crucis, qua coram Patre com-
paruit ut voluntatem ejus persiceret, qua a Patre mis-
sus, ut nos sui sanguisius effusione redimeret, justitie
ejus pro peccatis nostris abunde satisfecit; ea inquam
obedientia ex gratia Patris imputata & donata, illa ju-
stitia est qua justificamur. And they ordinarily use
the similitude of the Redemption of a Captive, and
Imputing the Price to him. He addeth: "Hence we
may gather that as Christ was made sin, so we are
made the Righteousness of God, that is by Impu-
tation" which is true.

The plain truth in all this is within the reach of
every found Christian, and self-conceited wranglers
make difficulties where there are none. Yea, how
far the Papists themselves grant the Protestant do-
ctrine of Imputation, let the following words of
Vassier on Bellarmine be judg. [Bellarm. ait: Si
Solum vellent baretici nobis imputari Merita Christi,
quianobis donata sunt, & possimus ea Deo Patri offerre
pro peccatis nostris, quoniam Christus suscepit super se
omnes satisfaciendi pro nobis, mosque Deo Patri reconcili-
andi, relict esse corum Sententia: I doubt some
will say, it is false, because Bellarmine granteth it;
but Vassier addeth [Hac ille: sed an nostra longe
abest ab illā, quam in nobis requireret Sententia.]
And I wish the Reader that loveth Truth and Peace
to read the words of Pigbin, Casaubon, Bellarmine, &c. saying as the Protestants, cited by Joub. Crocius de Justificat. Disput. 9. pag. 458. &c. And of Morton Apolog. especially Tho. Waldensis.

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

The History of the Socinians opposing Christ's Satisfaction and Merits I overpaus, as being handled by multitudes of Writers.

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

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

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

Though a man that readeth our most Learned Protestants, professing that they agree even with Bellarmine himself in the stating of the case of Imputation, would think that there should need no further stating of it. I cited you Bellarmine's words
words before with Vassiers consent: I here add Johan. Crocius de Justif. Disp. 10. pag. 500. 501. Vide bominis fove vertiginem fove improbitatem, clamat fieri non posse ut Justitia Christi nobis impusetur eos qui baratius probetur — Et tamen rectam vocat sententiam, quam fivam faciunt Evangelici. Quod enim cum reliata ratione pugnare dicit, nos per Justiationem Christi formuliter justos nominari & esse, nos non tangit: Non dicimus: Non sentimus: Sed hoc totum profiscitur e Sophistram officinâ, qui phrasin istam nobis affingunt, ut postea coron exaginam tanquam nostram: (yet some of our own give them this pretence.) Nos sententiam quam ille rectam judicat, tenemus, semper: sic tamen ut addamus, quod Genti adversaria est intolerabile, non alia ratione nos justos censeri coram Deo.] But by Justification the Papists mean Sanctification: And they count it not intolerable to say that the penalty of our sins is remitted to us, by that Satisfaction to the Justice of God according to the Law of Innocency, which Christ only hath made. But though many thrust in more indeed, and most of them much more in words; yet you see they are forced to say as we say whether they will or not: For they seem unwilling to be thought to agree with us, where they agree indeed.] And the following words of Jeb. Crocius pag. 506,507. Or. shew the common sense of most Protestants, [When Bellarmin observeth that Imputation maketh us as righteous as Christ, he saith, If we said that we are Justified by Christ's essential righteousness. — But we say is not. Tea above all we renounce that which the Sophister puts in of his own, even that which he saith of Formal Righteousness: For it is not our opinion, that we are constituted formally Righteous by Christ's
Christ's Righteousness, which we rather call the Material cause. — § 32. Christ's satisfaction is made for all: But it is imputed to us, not as it is made for all, but as for us. I illustrate it by the like. The King's Son payeth the debt of a Community deeply indebted to the King, and thence bound to perpetual slavery. This payment gets liberty for this, and that, and the other member of the Community. For it is imputed to them by the King as if they had paid it. But this Imputation transferreth not the honour to them, but brings them to partake of the Benefit. So when the price paid by Christ for all, is imputed to this or that man, he is taken into the society of the Benefit, — Pag. 503. Distinguish between the Benefit, and the Office of Christ. The former is made ours, but not the latter, — Pag. 542. The Remission of sin is nothing but the Imputation of Christ's Righteousness. Rom. 4. Where Imputation of Righteousness, Remission of Iniquities, and non-imputation of sin, are all one, — Pag. 547. God imputeth it as far as he pleaseth, — Pag. 548. Princes oft impute the merits of Parents so unworthy Children, — Pag. 551. He denyeth that we have Infinite Righteousness in Christ, because it is imputed to us in a finite manner, even so far as was requisite to our absolution.

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

1. We must distinguish of Righteousness as it relateth to the Preceptive part of the Law; and as it relateth to the Retributive part: The first Righteousness, is Innocency contrary to Reatus Culpe: The second is just imputatatem & ad premium (sen domum,) Right to Impunity and to the Reward.

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

3. We must distinguish of Imputation, which signifieth (here) 1. To repute us personally to have been the Agents of Christ's Acts, the Subjects of his Habits and Passion in a Physical sense. 2. Or to repute the same formal Relation of Righteousness which was in Christ's person, to be in ours as the Subject. 3. Or to repute us to have been the very Subjects of Christ's Habits and Passions, and the Agents of his Acts in a Political or Moral sense, (and not a physical); as a man payeth a debt by his Servant, or Attorney, or Delegate. 4. And consequently to repute a double formal Righteousness to result from the said Habits, Acts, and Passions; one to Christ as the natural Subject and Agent, and another to us as the Moral, Political, or reputed Subject and Agent (And so his Formal Righteousness not to be imputed to us in itself as ours; but another to result from the same Matter.) 5. Or else that we are reputed both the Agents and Subjects of the Matter of his Righteousness, morally, and also of the Formal Righteousness of Christ himself. 6. Or else by Imputation is meant here, that Christ being truly reputed to have taken the Nature of sinful man, and become a Head for all true Believers, in that undertaken Nature and Office in the Person of a Mediator, to have fulfilled all the Law imposed on him, by perfect Holiness and
and Obedience, and Offering himself on the Cross a Sacrifice for our sins, voluntarily suffering in our stead, as if he had been a sinner, (guilty of all our sins) as soon as we believe we are pardoned, justified, adopted for the sake and merit of this Holiness, Obedience and penal Satisfaction of Christ, with as full demonstration of divine Justice, at least, and more full demonstration of his Wisdom and Mercy, than if we had suffered our selves what our sins deserved (that is, been damned) or had never sinned: And so Righteousness is imputed to us, that is, we are accounted or reputed righteous, (not in relation to the Precept, that is, innocent, or sinless, but in relation to the Retribution, that is, such as have Right to Impunity and Life,) because Christ’s foresaid perfect Holiness, Obedience and Satisfaction, merited our Pardon, and Adoption, and the Spirit; or merited the New-Covenant, by which, as an Instrument, Pardon, Justification and Adoption are given to Believers, and the Spirit to be given to sanctifie them: And when we believe, we are justly reputed such as have Right to all these purchased Gifts.

4. And that it may be understood how far Christ did Obey or Suffer in our stead, or persons, we must distinguish, I. Between his taking the Nature of a sinful man, and taking the Person of sinners. II. Between his taking the Person of a sinner, and taking the Person of you and me, and each particular sinner. 3. Between his taking our sinful persons simply, & ad omnia, and taking them only, secundum quid, in tantum, & ad hoc. 4. Between his suffering in the Person of sinners, and his obeying and sanctifying in the Person of sinners, or of us in particular. 5. Between his Obeying and Suffering in our Person, and
and our Obeying and Suffering in his Person. (Natural or Political.) And now I shall make use of these distinctions, by the Propositions following.

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

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

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

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

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

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

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

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

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

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

10. Christ
10. Christ satisfied justice and obeyed in humane nature, which also was holy in him.

11. He did not this as a natural root, or head to man, as Adam was; to convey holiness or righteousness by natural propagation, as Adam should have done; and did by sin: For Christ had no wife or natural children, but as a head, by contract, as a husband to a wife, and a king to a kingdom, and a head of spiritual influx.

12. Not as being actually such a head to the redeemed when he obeyed and suffered; but as a head by appointment and office, power and virtue, who was to become a head actually to every one when they believed and consented; being before a head for them, and over those that did exist, but not a head in act.

13. Therefore they were not Christ's members political, (much less natural) when he obeyed and died.

14. A natural head being but a part of a person, what it doth the person doth. But seeing a contracted head, and all the members of his body contracted or politic, are every one a distinct person, it followeth not that each person did really or reputatively what the head did. Nay it is a good consequence that [If he did it as head, they did it not (numerically) as head or members.]

15. Christ suffered and obeyed in the person of the Mediator between God and man; and as a subject to the law of mediation.

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

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

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

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

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

21. Christ was not our Delegate in Obeying or Suffering;
Suffering: We did not commission him, or depute him to do what he did in our stead: But he did it by God’s Appointment and his own Will.

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

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

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

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

26. Though
26. Though Christ suffered in our stead, and in a large sense, to certain uses and in some respects, as the Representor, or in the Persons of sinners; yet did he not so far represent their persons in his Habitual Holiness and Actual Obedience (not in the Obedience of his Suffering,) as he did in the suffering itself. He obeyed not in the Person of a sinner, much less of millions of sinners; which were to say, In the person of sinners he never sinned. He suffered, to save us from suffering; but he obeyed not to save us from obeying, but to bring us to Obedience. Yet his Perfection of Obedience had this end, that perfect Obedience might not be necessary in us to our Justification and Salvation.

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

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

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

30. Where the question is, Whether Christ's Material Righteousness, that is, his Habits, Acts and Sufferings themselves, be Ours, we must consider how a man can have Propriety in Habits, Acts and Passions.
Passions who is the subject of them: and in Actions, who is the Agent of them. To give the same Individual Habit or Passions to another, is an Impossibility; that is, to make him by gift the subject of it. For it is not the same, if it be in another subject. To make one man really or physically to have been the Agent of another's Act, even that Individual Act, if he was not so, is a contradiction and imposibility; that is, to make it true, that I did that which I did not. To be ours by Divine Imputation, cannot be, to be ours by a false reputation, or supposition that we did what we did not: for God cannot err or lie. There is therefore but one of these two ways left, either that we ourselves in person, truly had the habits which Christ had, and did all that Christ did, and suffered all that he suffered, and so satisfied and merited life in and by him, as by an Instrument, or Legal Representor of our persons in all this; which I am anon to confute: or else, that Christ's Satisfaction, Righteousness, and the Habits, Acts and Sufferings in which it lay, are imputed to us, and made ours; not rigidly in the very thing itself, but in the Effects and Benefits; in as much as we are as really pardoned, justified, adopted by them, as the Meritorious cause, by the instrumentality of the Covenants Donation, as if we our selves had done and suffered all that Christ did, as a Mediator and Sponsor, do and suffer for us: I say, as really and certainly, and with a fuller demonstration of Gods Mercy and Wisdom, and with a sufficient demonstration of his Justice. But not that our propriety in the benefits is in all respects the same, as it should have been if we had been, done, and suffered ourselves what Christ did. Thus Christ's Righteousness is ours.
31. Christ is truly The Lord our Righteousness; in more respects than one or two: 1. In that he is the meritorious Cause of the Pardon of all our sins, and our full Justification, Adoption, and right to Glory; and by his Satisfaction and Merits only, our Justification by the Covenant of Grace against the Curse of the Law of Works is purchased. 2. In that he is the Legislator, Testator and Donor of our Pardon, and Justification by this new Testament or Covenant. 3. In that he is the Head of Influx, and King and Intercessor, by and from whom the Spirit is given, to sanctifie us to God, and cause us sincerely to perform the Conditions of the Justifying and saving Covenant, in Accepting and Improving the mercy then given. 4. In that he is the Righteous Judge and Justifier of Believers by Sentence of Judgment. In all these Respects he is The Lord our Righteousness.

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

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

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

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

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

37. Therefore we have no Righteousness in Reality or Reputation formally ours, which consisteth in
in the first species; that is, in a Conformity to the Pre-
ceptive part of the Law of Innocency; we are not re-
peted Innocent: But only a Righteousness which
consisteth in Pardon of all sin, and right to life, (with
sincere performance of the Condition of the Covenant of
Grace, that is, True Faith.)

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

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

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

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

Ans. 1. When any man is Righteous Immediately by
any
any action, that action is called the Matter of his Righteousness, in such an Analogical sense as Action, an Accident may be called Matter, because the Relation of Righteousness is founded or subjected first or partly in that Action. And so when Christ perfectly obeyed, it was the Matter of his Righteousness. But to be Righteous and to Merit are not all one notion. Merit is adventitious to mere Righteousness. Now it is not Christ's Actions in themselves that our Righteousness resulteth from immediately as his own did; but there is first his Action, then his formal Righteousness thereby; and thirdly, his Merit by that Righteousness which goes to procure the Covenant-Donation of Righteousness to us, by which Covenant we are efficiently made Righteous. So that the name of a Material Cause is much more properly given to Christ's Actions, as to his own formal Righteousness, than as to ours. But yet this is but de nomine.

2. Above all, consider what that Righteousness is which Christ merited for us, (which is the heart of the Controversie.) It is not of the same species or sort with his own. His Righteousness was a perfect sinless Innocency, and Conformity to the preceptive part of the Law of Innocency in Holiness. Ours is not such. The dissenters think it is such by Imputation, and here is the difference. Ours is but in respect to the second or retributive part of the Law; a Right to Impunity and Life, and a Justification not at all by that Law, but from its curse or condemnation. The Law that faith, Obey perfectly and live, sin and die, doth not justify us as persons that have perfectly obeyed it, really or imputatively; But its obligation to punishment is dissolved, not by it self, but by the Law of Grace. It is then by the Law
of Grace that we are judged and justified. According to it, 1. We are not really or reputatively such as have perfectly fulfilled all its Precepts: 2. But we are such as by Grace do sincerely perform the condition of its promise. 3. By which promise of Gift, we are such as have right to Christ's own person, in the Relation and Union of a Head and Saviour, and with him the pardon of all our sins, and the right of Adoption, to the Spirit, and the Heavenly Inheritance as purchased by Christ. So that besides our Inherent or Adherent Righteousness of sincere Faith, Repentance and Obedience, as the performed condition of the Law of Grace, we have no other Righteousness of ourselves, but Right to Impunity and to Life: and not any imputed infinite Innocency at all. God pardoneth our sins and adopteth us, for the sake of Christ's sufferings and perfect Holiness: But he doth not account us perfectly Holy for it, nor perfectly Obedient. So that how-ever you will call it, whether a Material Cause or a Meritorious, the thing is plain.

Obj. He is made of God Righteousness to us.

Answ. True: But that's none of the question. But how is he so made? 1. As he is made Wisdom, Sanctification and Redemption as aforesaid. 2. By Merit, Satisfaction, Direction, Prescription and Donation. He is the Meritorious Cause of our Pardon, of our Adoption, of our Right to Heaven, of that new Covenant which is the Instrumental Deed of Gift, confirming all these: And he is also our Righteousness in the sense that Austin do much standeth on, as all our Holiness and Righteousness of Heart and Life, is not of our natural endeavour, but his gift, and operation by his Spirit, caus'ing us
All these ways he is made of God our Righteousness: Besides the Objective way of sense; as he is objectively made our Wisdom, because it is the truest wisdom to know him; So he is objectively made our Righteousness, in that it is that Gospel-Righteousness which is acquired of ourselves by his grace, to believe in him and obey him.

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

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

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

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

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

46. Because the words [Person] and [Personating] and [Representing] are ambiguous (as all humane language is,) while some use them in a stricter sense
sense than others do, we must try by other explication terms whether we agree in the matter, and not lay the stress of our Controversy upon the bare words. So some Divines say that Christ suffered in the Person of a sinner, when they mean not that he represented the Natural person of any one particular sinner; but that his own Person was reputed the Sponsor of sinners by God, and that he was judged a real sinner by his persecutors; and so suffered as if he had been a sinner.

47. As Christ is less improperly said to have represented our Persons in his Satisfactory Sufferings, than in his personal perfect Holiness and Obedience; so he is less improperly said to have represented all mankind as newly fallen in Adam, in a General sense, for the purchasing of the universal Gift of Pardon and Life, called, The new Covenant; than to have represented in his perfect Holiness and his Sufferings, every Believer considered as from his first being to his Death. Though it is certain that he dyed for all their sins from first to last. For it is most true, 1. That Christ is as a second Adam, the Root of the Redeemed; And as we derive sin from Adam, so we derive life from Christ, (allowing the difference between a Natural and a Voluntary way of derivation.) And though no man's Person as a Person was actually existent and offended in Adam, (nor was by God reputed to have been and done) yet all mens Persons were Virtually and Seminally in Adam as is aforesaid; and when they are existent persons, they are no better either by Relative Innocency, or by Physical Disposition, than he could propagate: and are truly and justly reputed by God to be Persons Guilty of Adam's fault, so far as they were by nature semi-
eminently and virtually in him: And Christ the second Adam is in a sort the root of Man as Man, (though not by propagation of us, yet) as he is the Redeemer of Nature it self from destruction, but more notably the Root of Saints as Saints, who are to have no real sanctity but what shall be derived from him by Regeneration, as Nature and Sin is from Adam by Generation. But Adam did not represent all his posterity as to all the Actions which they should do themselves from their Birth to their Death; so that they should all have been taken for perfectly obedient to the death, if Adam had not sinned at that time, yea or during his Life. For if any of them under that Covenant had ever sinned afterward in their own persons, they should have died for it. But for the time past, they were Guiltless or Guilty in Adam, as he was Guiltless or Guilty himself, so far as they were in Adam; And though that was but in Causa, & non extra causam; Yet a Generating Cause which propagateth essence from essence, by self-multiplication of form, much differeth from an Arbitrary facient Cause in this. If Adam had obeyed, yet all his posterity had been nevertheless bound to perfect personal persevering Obedience on pain of Death. And Christ the second Adam so far bore the person of fallen Adam, and suffered in the nature and room of Mankind in General, as without any condition on their part at all; to give man by an act of Oblivion or new Covenant a pardon of Adama's sin, yea and of all sin past, at the time of their consent, though not disobliging them from all future Obedience. And by his perfect Holiness and Obedience and Sufferings, he hath merited that new Covenant, which Accepteth of
sincere, though imperfect, Obedience, and spake no more in us necessity to Salvation. What I say he did this without any Condition on man's part, I mean he absolutely without Condition interceded and gave us the Justifying Testament or Covenant. Though that Covenant give us not Justification absolutely, but on Condition of believing, fiducial Content. 2. And so as this Universal Gift of Justification upon Acceptance, is actually given to all fallen mankind as such; so Christ might be said to suffer instead of all, yea and merit too, so far as to procure them this Covenant gift.

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

49. The Objections which are made against Imputation of Christ's Righteousness in the sound sense, may all be answered as they are by our Divines; among whom the chiefest on this subject are Davenant de Justis. Habit et Actual. Johan. Crocius de Justis. Nigrinus de Implicatione Legis. Bp. G. Dowman of Justis. Chamier. Pareus. Amestius and Junius against Bellarm. But the same reasons against the unsound sense of Imputation are unanswerable. Therefore if any shall say concerning my following Arguments, that most of them are used, by Gregor.
... by Bellarmine, Bucerius, or other Papists, or by Socinians, and are answered by Nigrinus, Croceus, Damasus, &c. Such words may serve to deceive the simple that are led by Names and Prejudice; but to the Intelligent they are contemptible, unless they prove that these objections are made by the Papists against the same sense of Imputation, against which I use them, and that it is that sense which all those, Protestants, defend in answering them. For whoever do answereth them, will appear to answer them in vain.

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

"Pag. 100, 101. [If we enquire of the manner how Righteousness and Life is derived from Christ, being one unto so many, it cannot be, except Christ be a general Head of mankind, and one Person with them, as Adam was. We do not read of any but two whosoe were general Heads, and in some respect virtually, All mankind; the first and second Adam. — The Mark, Virtually, principal cause of this Representation truly.

"whereby he is one person with us, is the will of God, who as Lord made him such, and as Lawgiver and Judge did so account him.

"But
But, 2. How far is he One person with
and with

In general, so far as it pleases God
Not only to make him so, and no further. In
As to make him liable to the penalty of the Law for us. 2. So far as we see him as to be liable unto the penalty of the Law, and to suffer it, and upon this suffering we are freed.

yet Christ is not the sinner, nor the sinner Christ. Christ is the Word made flesh, innocent without sin, an universal Priest and King, but we are none of these. Though we be acquitted Mark by as one person in Law with him by a Tropo. Tropo; yet in proper sense it cannot be said that in Christ's Satisfying we satisfied for our own sins. For then we should have been the Word made flesh, able to plead innocency, &c. All which are false, impossible, blasphemous if affirmed by any person in Law (if I may so speak) it followeth clearly that Christ's sufferings were not only Afflictions, but Punishments in proper sense. —Pag. 102, 129. Thus Christ died for all in form; hence must needs be granted, because the Scripture expressly affirms it (vid. reliqua.) —

There is another question unprofitably hand-
Whether the Propitiation which includeth the Satisfaction and Merit, be to be ascribed to the Active or Passive Obedience of Christ? Ans. I. Both the Active, Personal, Perfect and Perpetual Obedience, which by reason of his humane nature assumed, and submission unto God was due, and also the Obedience to the great and transcendent Continent of suffering the death of the Cross, both confirm as Causes of Remission and Justification. The Scriptures usually ascribe it to the Blood, Death, Resurrection of Christ, and never to the Personal Active Obedience of Christ's to the Moral Law.

1. Nor this Active Obedience is necessary, because without it he could not have offered that great Sacrifice of himself without spot to God. And if forfeit not been without spot, it could not have been propitiatory and effectual for Expiation. 4. If Christ as our Surety had performed for us perfect and perpetual Obedience, so that we might have been judged to have perfectly and fully kept the Law by him, then no sin could have been chargeable upon us, and the Death of Christ had been needless and superfluous. 5. Christ's Propitiation feceth the Believer not only from the obligation unto punishment of sense, but of losses; and procured for him not only deliverance from evil deserved, but the enjoyment of all good necessary to our full happiness. Therefore, there is no ground of Scripture for that opinion, that the Death of Christ and his Sufferings free us from punishments, and by his Active Obedience imputed to us we are made righteous, and the heirs of life.

6. If Christ was bound to perform perfect and perpetual Obedience for us, and he also performed
it for us, then we are freed not only from sin, but also Obedience too; And this Obedience as difficult and separate from Obedience unto death, may be pleaded for Justification of Life, and will be sufficient to carry the Cause. For the tenor of the Law was this, Do this and live: And if man doth this by himself or Surety, so as that the Lawgiver and supreme Judge accept it, the Law can require no more. It could not bind to perfect Obedience and to punishment too. There was never any such Law made by God or just men. Before I conclude this particular of the extent of Christ’s Merit and Propitiation, I thought good to inform the Reader, that as the Propitiation of Christ maketh no man absolutely, but upon certain terms, pardonable and savable; so it was never made either to prevent all sin, or all punishments: For it presupposeth man both sinful and miserable; And we know that the Guile and Punishment of Adam’s sin lyeth heavy on all his posterity to this day. And not only that, but the guilt of actual and personal sins lyeth wholly upon us, whilst impenitent and unbelieving, and so out of Christ: And the Regenerate themselves are not fully freed from all punishments till the final Resurrection and Judgment. So that his Propitiation doth not altogether prevent but remove sin and punishment by degrees. Many sins may be said to be Remissible by virtue of this Sacrifice, which never shall be remitted.] So far Mr. Lawson.

Here I would add only these Animadversiones. 1. That whereas he explaineth Christ’s personating us in suffering by the similitude of a Debtor and his Surety who are the same person in Law: I note 1. That
That the case of Debt much differeth from the case of Punishment. 2. That a Surety of Debt is either antecedently such, or consequently: Antecedently, either first one that is bound equally with the Debtor, or one that promiseth to pay if he do not. I think the Law excepteth neither of these to be the Person of the principal Debtor (as it doth a Servant by whom he lends the Debt.) But Christ was neither of these: For the Law did not beforehand oblige him with us, nor did he in Law-sense undertake to pay the Debt, if we failed. Though God decreed that he should do so; yet that was no part of the sense of the Law. But consequently, if a friend of the Debtor when he is in Jest, will, without his request or knowledge, say to the Creditor, I will pay you all the Debt, but so that he shall be in my power, and not have present liberty (left he abuse it) but on the terms that I shall please; yea not at all if he ungratefully reject it.] This Consequent Satisfyer, or Sponsor, or Paymaster, is not in Law-sense the same Person with the Debtor: But if any will call him so, I will not contend about a word, while we agree of the thing (the terms of Deliverance.) And this is as near the Case between Christ and us, as the similitude of a Debtor will allow.

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

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

So pag. 311. Cap. 27. Qu. 2. Whether there be two parts of Justification, Remission and Imputation of Christ's Righteousness. 1. He referreth us to what is abhorred against Imputation of Christ's Active Righteousness, separated or abstracted for Reward from the Passive. 2. He sheweth that Paul taketh Remission of sin and Imputation of Righteousness for the same thing.] So say many of ours.

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

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

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

CHAP.
CHAP. III.

A further explication of the Controversie.

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

§ 1. The Righteousness of a Person is formally a moral Relation of that Person.

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

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

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

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

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

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

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

§ 9. Unrighteousness as to this Cause, is Guile, or Reus Culpa; and to be unrighteous is to be Sors, or Guilty of Sin.

§ 10. The Retributive part of the Law is, 1. Prevent, for Obedience; 2. Penal, for Disobedience.

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

§ 12. To be Guilty as to the penalty, is to be in re puniendus, or Reus pana, or obligatus ad panam. And to be righteous here, is to have Right to Impunity, (quoad panam damni et sensus.)

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

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

§ 15. There-
§ 15. Therefore the Law as a Covenant, that is, the Promissory part with its Condition ceased, assur’d capacitance fai’d and so did the preceptive part. As it commanded absolute Innocency (of act antecedent) so did it command the seeking of the same on the Condition and by the means of personal Innocency. The Condition thus passing into the sphere of a sentence, and punishment remaining after the sin.

§ 16. But the Law remained still an obliging Precept, and prescribed Obedience, and made punishment an obligation for the sin; and these two parts of it, as the Law of lapsed Nature, remained in those between the first sin, and the new Covenant’s promise or Law of Grace.

§ 17. The Eternal Word interposing, a Mediator is promised, and Mercy maketh a Law of Grace, and the Word becomes the Incarnate Redeemer by undertaking, and by present actual reprieve, pardon and immediate deliverance; and the fallen world, the miserable sinner, with the Law and obligations which they were under, are now become the Redeemer’s jure Redemptionis, as before they were the Creator’s jure Creationis.

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

§ 19. Because man had dishonoured God and his Law by sin, the Redeemer undertook to take man’s nature without sin, and by perfect Holiness and Obedience, and by becoming a Sacrifice for sin, to bring that Honour to God and his Law which we
we should have done, and to attain the Ends of Law and Government instead of our Perfection or Punishment, that for the Merit hereof we might be delivered and live.

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

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

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

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

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

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

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

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

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

§ 29. But this Righteousness is not yet either OURS by such a propriety as a Personal performance would have bin, nor OURS to all the same
ends and purposes: It saveth us not from all pain, death or penal desertion, nor constituteth our Relation just the same.

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

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

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

§ 33. Christ's personal Righteousness is no one of these, and so is not our Constitutive Righteousness for-
formally and strictly so called: For formally our Righteousness is a Relation, (of right;) and it is the Relation of our own Persons: And a Relation is an accident: And the numerical Relation (or Right) of one person cannot be the same numerical Accident of another person as the subject.

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

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

2. And Christ is partly the final cause.

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

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

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

§ 37. So that all the Controversie is come up to a bare name and Logical term, of which Logicians agree not as to the aptitude. All confess that Rela-
lations have no proper Matter, besides the subject: all confess that the Fundamentum is loco efficientis, but whether it be a fit name to call it the Constitutive Matter of a Relation, there is no agreement.

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

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

§ 40. Quest. 1. Is Christ's Righteousnesse OURS? Anf. Yes; In some sense, and in another not.

§ 41. Quest. 2. Is Christ's Righteousnesse OURS? Anf. Yes; In the sense before opened; For all things are ours; and his Righteousnesse more than lower Causes.

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

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

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

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

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

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

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

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

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

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

The Reasons of our denying the fore-described rigid sense of Imputation.

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

"W E deny, that God doth so Impute Christ's Righteousness to us, as to repute or account us to have been Holy with all that Habitual Holiness which was in Christ, or to have done all that he did in obedience to his Father, or in fulfilling the Law, or to have suffered all that he suffered, and to have made God satisfaction for our own sins, and merited our own Salvation and Justification, in and by Christ; or that he was, did and suffered, and merited, all this strictly in the person of every sinner that is saved; Or that Christ's very individual Righteousness Material or Formal, is so made ours in a strict sense, as that we are Proprietors, Subjects, or Agents of the very
very thing it self simply and absolutely, as it is
distinct from the effects; or that Christ's Indivi-
dual Formal Righteousness, is made our Formal
Personal Righteousness; or that as to the effects,
we have any such Righteousness Imputed to us,
as formally ours, which consists in a perfect Ha-
bitual and Actual Conformity to the Law of In-
ocency; that is, that we are reputed perfectly
Holy and sinless, and such as shall be Justified by
the Law of Innocency, which faith, Perfectly Obey
and Live, or sin and die.] All this we deny.

Let him that will answer me, keep to my words,
and not alter the sense by leaving any out. And
that he may the better understand me, I add, 1. I take
it for granted that the Law requireth Habitual Ho-
liness as well as Actual Obedience, and is not ful-
filled without both. 2. That Christ loved God
and man with a perfect constant Love, and never
sinned by Omission or Commission. 3. That
Christ died not only for our Original sin, or sin be-
fore Conversion, but for all our sin in our lives end.
4. That he who is supposed to have no sin of O-
mission, is supposed to have done all his duty. 5.
That he that hath done all his duty, is not condem-
nable by that Law, yea hath right to all the Reward
promised on Condition of that duty. 6. By Christ's
Material Righteousness, I mean, those Habits, Acts
and Sufferings in which his Righteousness did con-
sist, or was founded. 7. By his and our Formal
Righteousness, I mean the Relation it self of being
Righteous. 8. And I hold that Christ's Righteous-
nesses, did not only Numerically (as aforesaid) but
also thus total specie in kind differ from ours, that his
was a perfect Habitual and Actual Conformity to the
Law
Law of Innocency, together with the peculiar Laws of Mediator-ship, by which be merited Redemption for us, and Glory for himself and us: But ours is the Pardon of sin, and Right to Life, Purchased, Merited and freely given us by Christ in and by a new Covenant, whose condition is Faith with Repentance, as to the gift of our Justification now, and sincere Holiness, Obedience, Victory and Perseverance as to our possession of Glory.

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

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

I do not mean that all that hold it, have such effects in themselves, but only that this is the tendency and consequence of the opinion: For I know that many see not the nature and consequences of their own opinions, and the abundance that hold damnable errors, hold them but notionally in a peevish faction, and therefore not dammingly, but hold practically and effectually the contrary having truth. And if the Papists shall perswade Men that our doctrine, yea theirs that here mistake, cannot consist with a godly life, let but the lives of Papists and Protestants be compared. Yea in one of the Instances before given; Though some of the Congregational-party hold what was recited, yet so far are they from ungodly lives, that the greatest thing in which I differ from them is, the overmuch unscriptural strictness of some of them, in their Church-admissions and Communion, while they fly further from such as they think not godly, than I think God would
would have them do, being generally persons fearing God themselves: (Excepting the sinful alienation from others, and easiness to receive and carry false reports of Dissenters, which is common to all that fall into sidings.) But the errors of any men are never the better if they be found in the hands of godly men: For if they be practised they will make them ungodly.

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

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

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

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

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

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

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

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

9. It falsely supposeth that we are not Judged and Justi-
Justified by the new Covenant or Law of Grace, but (but is said) by the Law of Innocency.

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

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

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

13. The very making and tenor of the new Covenant, contradiceth this opinion: For when God maketh a Law or Covenant, to convey the effects of Christ's Righteousness to us, by degrees and upon certain Conditions, this proveth that the very Righ-
Righteousness in itself simply was not ours: else we should have had these effects of it both presently and immediately and absolutely without new Conditions.

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

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

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

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

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

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

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

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

Ans. It belongeth to him as Mediator to undertake the sinners punishment in his own person. And if any will improperly call that, the Person,茎 and Representing of the sinner, let them limit it, and confess that it is not simply, but in tantum, so far, and to such uses and no other, and that yet sinners did it not in and by Christ, but only Christ for them to convey the benefits as he pleased; And then we delight not to quarrel about mere words; though we like the phrase of Scripture better than theirs.
21. If Christ was perfectly Holy and Obedient in our persons, and we in him, then it was either in the Person of Innocent man before we sinned, or of sinful man. The first cannot be pretended: For man as Innocent had not a Redeemer. If of sinful man, then his perfect Obedience could not be meritorious of our Salvation: For it supposest him to do it in the person of a sinner: and he that hath once sinned, according to that Law, is the Child of death, and incapable of ever fulfilling a Law, which is fulfilled with nothing but sinless perfect perpetual Obedience.

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

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

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

Ans. 1. God doth Impose or Repute his sufferings the satisfying cause of our Pardon, and his Merits of suffering and the rest of his Holiness and Obedience, as the meritorious cause of our Pardon and our Justification and Glory without dividing them. But 2. that implyeth that we did not our selves re-
putatively do all this in Christ: As shall be further proved.

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

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

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

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

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

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

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

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

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

23. Their way of Imputation seemeth to me to leave no place or possibility for Pardon of sin, or at least of no sin after Conversion. I mean, that according to their opinion who think that we fulfilled the Law in Christ as we are elect from eternity, it leaveth no place for any pardon: And according to their opinion who say that we fulfilled it in him as Believers, it leaveth no place for pardon of any sin after Faith. For where the Law is reputed perfectly fulfilled (in Habit & Act) there it is reputed that the person hath no sin. We had no sin before we had a Being; and if we are reputed to have perfectly obeyed in Christ from our first Being, we are reputed sinless. But if we are reputed to have obeyed in
him only since our believing, then we are reputed to have no sin since our Believing. Nothing excludes sin, if perfect Habitual and Actual Holiness and Obedience do not.

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

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

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

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

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

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

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

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

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

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

34. This chargeth God by Consequence of wronging all believers whom he layeth the least punishment
punishment upon: For he that hath perfectly obeyed, or hath perfectly satisfied, by himself or by another in his person, cannot justly be punished. But I have elsewhere fully proved, that Death and other Chastisements are punishments, though not destructive, but corrective: And so is the permission of our further sinning.

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

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

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

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

39. And I think this would overthrow all Human Laws and Government: For all true Governors are the Officers of God, and do what they do in Subordination to God; and therefore cannot
justly punish any man, whom he pronounce eth effectly Innocent to the death.

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

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

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

43. The Scripture no-where calleth our Imputed Righteousness by the name of Innocency, or sinless Perfection, nor Inculpability Imputed. Nay when the very phrase of Imputing Christ's Righteousness is not there at all, to add all these wrong descriptions of Imputation, is such Additions to God's words as tendeth to let in almost anything that man's wit shall excogitate, and ill besemeth them, that are for Scripture-sufficiency and perfection, and against Additions in the general. And whether some may not say that we are Imputatively Christ himself, Conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, Crucified, &c. I cannot tell.
To conclude, the honest plain Christian may without disquieting the Church or himself, be satisfied in this certain simple truth: That we are sinners and deserve everlasting misery: That Christ hath suffered as a Sacrifice for our sins in our room and stead, and satisfied the Justice of God: That he hath by his perfect Holiness and Obedience with those sufferings, merited our pardon and life: That he never hereby intended to make us Lawless or have us Holy, but hath brought us under a Law of Grace: which is the Instrument by which he pardonneth, justifieth and giveth us Right to life: That by this Covenant he requireth of us Repentance and true Faith to our first Justification, and sincere Obedience, Holiness and Perseverance to our Glorification, to be wrought by his Grace and our Wills excited and enabled by it: That Christ's Sufferings are to save us from suffering; but his Holiness and Obedience are to merit Holiness, Obedience & Happiness for us, that we may be like him, and so be made personally amiable to God: But both his Sufferings and Obedience, do bring us under a Covenant, where Perfection is not necessary to our Salvation.
CHAP. V.

The Objections Answered.

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

"It's commonly said that Christ as our surety is our Person.

Anf. 1. The distinction of a Person into Natural and Political or Legal, is equivoci in sua equivocata: He therefore that would not have contention cherished and men taught to damn each other for a word not understood, must give us leave to ask what these equivocals mean. What a Natural Person signifieth, we are pretty well agreed; but a Political Person is a word not so easily and commonly understood. Calvin tells us that Persona definitur homo qui caput habet civile. (For omnis persona est homo, sed non vicissim: Homo cum est vocabulum naturae; Persona juris civilis.) And so (as Albenius) civitas, municipium, Castrum, Collegium, Universitas, & quodlibet corpus, Persona appellacione continetur, ut Spigel.
But if this Definition be commensurate to the common nature of a civil person, then a King can be none; nor any one that hath not a civil head. This therefore is too narrow. The same Calvin (in n. Personæ) tells us, that Seneca Personam vocat, cum præ se fert aliquis, quod non est; A Counterfeit: But sure this is not the sense of the Objectors. In general faith Calvin, Tam hominem quam qualitatem hominis, seu Conditionem significat. But it is not sure every Quality or Condition: Calvin therefore giveth us nothing satisfactory, to the decision of the Controversie which these Divines will needs make, whether each believer and Christ be the same Political Person. Martinius will make our Controversie no easier by the various significations gathered out of Ves. Vocab. Gel. Scaliger, Valla; Which he thus enumerateth. 1. Persona est accidentis conditionis hominis, qualitas quâ homo differt ab homine, tum in animo, tum in corpore, tum in externis. 2. Homo qualitate dicitur probatus: 3. Homo insigne qualitate probatus habens gradum eminentiæ, in Ecclesia Dei, &c. 4. Figura seu facies ficta, larva histrionica, &c. 5. Illi qui sub basso modi figura aliquam representat, &c. 6. Figura eminentis in edificiis quæ 'ere aquam fundit, &c. Individua substantia humana, seu singulare hominis. 8. Individua substantia Intelligens quælibet. Now which of these is Persona Politica vel Legalis. Let us but agree what we mean by the word and I suppose we shall find that we are agreed of the Matter. When I deny the Person of Christ and the sinner to have been the same, or to be so reputed by God, I mean by Person, univocally or properly, An Individual Intelligent Substance. And they that mean otherwise are obliged to Define; For Analogum por
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As positum sit præ sumo significato famosior. If they mean that Christ and the Believer are the same as to some Quality, or Condition, let them tell us what Quality or Condition it is, and I think we shall be found to be of one mind.

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

But the sense of those men that I differ from and write against (the Libertines and Antinomians, and some others that own not those names,) is this: that A Legal Person is one so Related to another's Natural person as that what he Hath, Doth, or Suffereth in such a case, is (not only effectual as aforesaid to others, but) in itself simply Reputed or Imputed to be Morally, though not physically, the Habit, Act and Suffering,
Suffering, the Merit and Satisfactory Sacrifice of the other person: And so being the reputed Haver, Doer or Sufferer, Meriter or Satisfyer himself, he hath absolute right to all the proper results or benefits.

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

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

The common reason given by the contrary-minded is, that he was our Surety, or Sponsor, or fidessurator: and so we translate εὐγένεια, Heb. 7. 22, and I remember not any other text of Scripture allegable for that title. But this word doth not necessarily signify any such Representor of our Persons as aforesaid. Nay when he is called thus the fidessurator of a better Covenant, it seemeth plain that it is Gods Covenant as such, and so Gods Sponsor that is meant; and as Grotius saith Moses pro Deo Spospon-dit in Lege Veteri: Jesus pro Deo in Lege Nova: Lex utraque & patrum continet, promissa habet. Sponsorum dator solen minis nati: & Moses & Deus homini-
bus melius nati crant quam Deus qui inconspiciunt. So also Dr. Hamond [He was Sponsor and Surety for God, that it should be made good to us on God's part, on Condition that we performed that which was required of us:] And here they that translate ἔγγυον a Testament, never intended that it was our Part of the Covenant that is meant by a Testament: But (the most Judicious expounder,) "Mr. Lawton on the text, truly faith [The Scriptures of Moses and the Prophets translated into Greek will tell us; That ἔγγυον always signifieth a Law or a Covenant, and for the most part both: so it doth in the writings of the Apostles and Evangelists whereit seldom signifieth the last Will and Testament of a man. The same thing is a Law in respect of the precepts, &c. ἔγγυον turned Surety, signifieth one that undertaketh for another to see something paid or performed: And though the word is not found in the New Testament except in this place, &c. But Varnius tells us that ἔγγυον is Mediator, a Mediator; and so it is taken here as it's expounded by the Apostle in the Chapter following: And because a Priest doth undertake to procure from God, both the Confirmation and performance of the promises to the people, and to that end mediates between both; therefore he is a Surety and Mediator of the Covenant, and in this respect the Surety and Mediator of the Covenant is a Priest.] So Calvin (though almost passing it by) seemeth to intimate that which I think is the truth, that Christ is called ἔγγυον of God's Covenant from the sacerdotal appropriation, mentioned vers. 19. &c. And Marlorat after Theoph last, Sponsorem pro Mediator & intercessore posuit.
"So Pareus in loc. Est novi faderis Sponsor. Christus, quia novum sedes sanguine & morte sua obsignavit."

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

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

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

Among us Sureties and Sponsors are of several sorts: Grotius de Jure Belli tells you of another sense of Sponsor in the Civil Law, than is pertinent to the objectors use: And in Baptism the same word, hath had divers senses as used by persons of different intentions. The time was when the Sponsor was not at all taken for the Political Person (as you call it) of Parent or Child, nor spoke as their Instrument, in their name: But was a Third person, who
who (because many parents Apostatized, and more Died in the Child's minority) did pass his word,
1. That the Parent was a credible Person, 2. That if he Dyed so soon or Apostatized, he himself would undertake the Christian Education of the Child. But the Parent himself was Sponsor for the Child in a stricter sense, (as also Adopting Pro-parents were, & as some take God-fathers to be now,) that is, they were taken for such, whose Reason, will and word, we authorized to dispose of the Child as obligingly, as if it had been done by his own reason will and word, so be it, it were but For his good, and the Child did own it when he came to age: And so they were to speak as in the Child's name, as if Nature or Charity made them his Representers, in the Judgment of many. (Though others rather think that they were to speak as in their own persons, e.g. I dedicate this Child to God, and enter him into the Covenant as obliged by my Consent.) But this sense of Sponsor is nothing to the present Case.

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

1. And it's one kind of Surety that becometh a
second party in the bond, and so maketh himself a debtor; 2. And its another sort of Surety that undertaking only the Debt afterward voluntarily as a Friend; who may pay it on such Conditions as he and the Creditor think meet, without the Debtors knowledge. Every Novice that will but open Calvin may see that Fidejussor and Sponsor are words of very various signification; and that they seldom or never signify the Person Natural or Political (as you call it) of the Principal: Sponsor est qui sponset & non rogatum pro alio promittit, ut Aequum vel quicumque spondes, maxime pro aliis: Fidejusser est suo periculo fore id, de quo agitur, recipere: Vel fidem suam pro alio obligare. He is called Adpromissor, and he is Debtor, but not the same person with the Principal, but his promise is accessoria obligatio, non principalis. Therefore Fidejussor sive Intercessor non est conveniendus, nisi prius debito principali convenit: Fidejussores a corris ista different, quod hie suo & proprio morbo laborant, illi vero alieno tenentur: Quare fidejussori magis succurrendum censeat: Veniam quamque digni sunt qui aliena tenentur Culpae, eis justi modi sunt fidejussores pro alieno debito obligati, inquis Calv.

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

But seeing Legal-Personality is but a Relation of our Natural person, to another Natural person, that we may not quarrel and tear the Church when really
we differ not 1. Let our agreement be noted. 2. Our difference intelligibly stated.

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

2. Yea all the world must acknowledge that the whole Creation is quoad presentiam & derivationem more dependant on God than the fruit is on the tree, or the Tree on the Earth, and that God is the inseperable Cause of our Being, Station, and Life; And
And yet this natural intimateness, and influx, and causality, maketh not GOD and every Creature absolutely or personally One.

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

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

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

6. And this ambiguous syllable [ O U R S ] (enough to set another Age of Wranglers into bitter Church-tearing strife, if not hindered by some that will call them to explain an ambiguous word) is it that must be understood to end this Controversie. Propriety is the thing signified. 1. In the strictest sense that is called Ours, which inhereth in
us, or that which is done by us. 2. In a larger (Moral) sense, that which a Man as the principal Cause, doth by another as his Instrument, by authorizing, commanding, persuading, &c. 3. In a yet larger sense that may be called OURS, which a third person doth partly instead of what we should have done (had, or suffered) and partly for our use, or benefit. 4. In a yet larger sense that may be called OURS, which another hath, or hath, or suffered for our benefit, (though not in our stead) and which will be for our good, (as that which a Friend or Father hath, is his Friends or Childs, and all things are Ours; whether Paul, or ere, and the Godly are owners of the World, in as much as God will use all for their good).

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

8. And here it is agreed; 1. That we are before Conversion or Faith related to Christ, as part of the Redeemed World, of whom it is said, 2 Cor. 5; 19. That God was in Christ, reconciling the World to himself, not imputing to them their sins, &c. 2. That we are after Faith related to Christ as his Covenanted People, Subjects, Brethren, Friends, and Political Members; yeap, as such that have Right to, and Possession of Real Communion with him by his Spirit: And that we have then Right to Pardon, Justification, and Adoption, (or have Right
Right to Impunity in the promised degree, and to the Spirit's Grace, and the Love of God, and Heavenly Glory. This Relation to Christ and this Right, to the Benefits of his Righteousness are agreed on: And consequently that his Righteousness is OURS, and so may be called, as far as the foresaid Relations and Rights import.

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

Briefly, 1. The foresaid Benefits of Christ's Righteousness, (Habitual, Active and Passive) as a Meritorious, Satisfactory, Purchasing Cause, are ours.
of Grace. We are the Subjects of these, and he is the Minister, and the meritorious Cause of our Life, is well called Our Righteousness, and by many the material Cause, (as our own perfect Obedience would have been) because it is the Matter of that Merit.

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

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

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

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

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

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

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

Answ. 1. I have told you before that it is confessed to be Ours; but that this syllable OURS hath many senses; and I have told you in what sense, and
and how far it is OURS, and in that sense we are justified by it, and it is truly imputed to us, or reputed or reckoned as OURS: But not in their sense that claim a strict Propriety in the same numerical Habits, Acts, Sufferings, Merits, Satisfaction, which was in Christ, or done by him, as if they did become Subjects of the same Accidents; or, as if they did it by an instrumental second Cause. But it is OURS, as being done by a Mediator, instead of what we should have done, and as the Meritorious Cause of all our Righteousness and Benefits, which are freely given us for the sake hereof.

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

3. If our Union with Christ were Personal, (making us the same Person) then doubtless the Accidents of his Person would be the Accidents of ours, and so not only Christ's Righteousness, but every Christians would be each of ours: But that is not so. Nor is it so given us by him.
Object. 4. You do seem to suppose that we have none of that kind of Righteousness at all, which consisteth in perfect Obedience and Holiness, but only a Right to Impunity and Life, with an imperfect Inherent Righteousness in our selves: The Papists are forced to confess, that a Righteousness we must have, which consisteth in a conformity to the preceptive part of the Law, and not only the Retributive part: But they say, It is in our selves, and we say it is Christ's imputed to us.

Answ. 1. The Papists (e.g. Learned Vasquez in Rom. 5.) talk so ignorantly of the differences of the Two Covenants, or the Law of Innocency and of Grace, as if they never understood it. And hence they seem to take no notice of the Law of Innocency, or of Nature now commanding our perfect Obedience, but only of the Law of Grace. 2. Therefore they use to call those Duties but Perfections; and the Commands that require them, but Counsels, where they are not made Conditions of Life: and sins not bringing Damnation, some call Venial, (a name not unfit) and some expound that as properly no sin, but analogically. 3. And hence they take little notice, when they treat of Justification, of the Remitting of Punishment; but by remitting Sin, they usually mean the destroying the Habits: As if they forgot all actual sin past, or thought that it deserved no Punishment, or needed no Pardon: For a past Act in itself is now nothing, and is capable of no Remission but Forgiveness. 4. Or when they do talk of Guilt of Punishment, they lay so much of the Remedy on Man's Satisfaction, as if Christ's Satisfaction and
Merits had procured no pardon, or at least, of no temporal part of Punishment. 5. And hence they ignorantly revile the Protestants, as if we denied all Personal Inherent Righteousness, and trusted only to the Imputation of Christ's Righteousness as justifying wicked unconverted Men: The Papists therefore say not that we are innocent or sinless, (really or imputatively); no not when they dream of Perfection and Supererogation, unless when they denominate Sin and Perfection only from the Condition of the Law of Grace, and not that of Innocency.

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

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

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

Objec&. 6. Thus you make the Reatus Culpaæ, not pardoned at all, but only the Reatus Poenæ.
Ans. 1. If by Reatus Culpe be meant the Relation of a Sinner as he is Reversa Peccator, and so to be Reus, is to be Revera ipse qui peccavit; then we must consider what you mean by Pardon: For if you mean the nullifying of such a Guilt, (or Reality) it is impossible, because necessitate existens, he that hath once sinned, will be still the Person that sinned, while he is a Person, and the Relation of one that sinned will cleave to him: It will eternally be a true Proposition, [Peter and Paul did sin.], But if by Pardon you mean, the pardoning of all the penalty which for that sin is due, (damni vel sensus) so it is pardoned; and this is indeed the Reatus pene: Not only the Penalty, but the Due ness of that Penalty, or the Obligation to it, is remitted and nullified.

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

Object. 7. You have said, That though we were not personally but seminally in Adam when he sinned, yet when we are Persons, we are Persons guilty of his actual sin: And so we must be Persons that are Partakers of Christ's Actual Righteousness, and not only of its Effects, as soon as we are Believers. For Christ being the Second Adam, and publick Person, we have our part in his Righteousness, as truly and as much as in Adam's sin.
(123)

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

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

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

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

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

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

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

5. If Christ and we are reputed one Person, either he obeyed in our Person, or we in his, or both. If he obeyed as a Reputed Sinner in the Person of each Sinner, his Obedience could not be meritorious, according to the Law of Innocency, which required sinless Perfection; And he being suppo-
led to have broken the Law in our Persons, could not so be supposed to keep it. If we obeyed in his Person, we obeyed as Mediators, or Christ’s, of which before.

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

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

Ans. 1. Christ’s Person was not the Subject of our personal Relative Guils, much less of our Habiss or Aths.

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

3. Nay, Christ had no Guilt of the same kind reckoned to be on him; else those unmeet Speeches, used rashly by some, would be true, viz. That Christ was the greatest Murderer, Adulterer, Idolater, Blasphe-
Blasphemer, Thief, &c. in all the World, and consequently more hated of God, (for God must needs hate a sinner as such). To be guilty of sin as we are, is to be reputed truly to be the Person that committed it: But so was not Christ, and therefore not so to be reputed. Christ was but the Mediator that undertook to suffer for our sins, that we might be forgiven; and not for his own sin, real or justly reputed: Expositors commonly say that 'to be \[made sin for us\], is but to be made \[a Sacrifice for sin\]. So that Christ took upon him neither our numerical guilt of sin itself, nor any of the same species; but only our Reatum Pena, or Debt of Punishment, or (lest the Wranglers make a verbal quarrel of it) our Reatum Culpe non qua calum \& in se, sed quaternus est fundamentum Reatum pene. And so his Righteousness is ours; not numerically the same Relation that he was the Subject of, but that Relation to us, nor yet a Righteousness of the same species as Christ's is given us at all, (for his was a Mediator's Righteousness, consisting in, 1. perfect Innocency; 2. And that in the Works of the Jewish Law, which bind us not; 3. And in doing his peculiar Works, as Miracles, Resurrection, &c. which were all His Righteousness as a conformity to that Law, and performance of that Covenant, which was made with, and to him as Mediator). But his Righteousness is the Meritorious Cause and Reason of another Righteousness or Justification (distinct from his) freely given us by the Father and himself by his Covenant. So that here indeed the Similitude much cleareth the Matter; And they that will not blaspheme Christ by making guilt of sin itself in its formal Relation to be his own, and so Christ
Christ to be formally as great a sinner as all the Redeemed set together, and they that will not overthrow the Gospel, by making us formally as Righteous as Christ in kind and measure, must needs be agreed with us in this part of the Controversie.

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

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

2. And this fully proveth that we are not reckoned to have perfectly obeyed in and by him: For else we could not be yet obliged to obey, though to other ends than he was: For either this Obedience of Gratitude is a Duty or not; If not, it is not truly Obedience, nor the omission sin: If yea, then that Duty was made a Duty by some Law: And if by a Law we are now bound to obey in gratitude (or
for what ends foever) either we do all that we are to bound to do, or not. If we do it (or any of it) then to say that we did it twice, once by Christ, and once by our selves, is to say that we were bound to do it twice, and then Christ did not all that we were bound to, but half: But what Man is he that sinneth not? Therefore seeing it is certain, that no Man doth all that he is bound to do by the Gospel, (in the time and measure of his Faith, Hope, Love, Fruitfulness, &c.) it followeth that he is a sinner, and that he is not supposed to have done all that by Christ which he failed in, both because he was bound to do it himself, and because he is a sinner for not doing it.

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

5. But the Truth which this Objection intimateth, we all agree in, viz. That the Mediator perfectly kept the Law of Innocency, that the keeping of that Law might not be necessary to our Salvation,
on, (and so such Righteousness necessary in our selves) but that we might be pardoned for want of perfect Innocency, and be saved upon our sincere keeping of the Law of Grace, because the Law of Innocency was kept by our Mediator, and thereby the Grace of the New-Covenant merited, and by it Christ, Pardon, Spirit and Life, by him freely given to Believers.

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

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

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

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

CHAP. VI.

Animadversions on some of Dr. T. Tullies Strictures.

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

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

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

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

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

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

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

Answ. 2
'Answ. Is our Controversie de re, or only de nomine, of the sense of the word Justifie? If de re, then his meaning is to maintain, That God never doth judge a Believer to be a Believer, or a Godly Man to be Godly, or a performer of the Condition of Pardon and Life to have performed it, nor will justifie any believing Saint against the false Accusations, that he is an Infidel, a wicked ungodly Man, and an Hypocrite, (or else he writeth against those that he understood not). But if the Question be (as it must be) de nomine, whether the word Justifie have any sense besides that which he appropriateth to it, then a Proposition that denieth the Existentium rei, may confute his denial of any other sense of the word.

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

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

Luk. 18. 14. The Publican [went down to his House justified rather than the other]; I think not only
only [from the Maledivory Sentence of the Law of Innocency] but [by God approved a sincere Penitent], and so a fit Subject of the other part of Justification.

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

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

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

**Answ.** That's true, of absolute Justification unto Life: But that this is not all the sense of the Text, the two next Verses shew, where the Gentiles are pronounced partakers of some of that which he meaneth inclusively in doing to Justification: There-
fore it must include that their Actions and Persons are so far justified, (more or less) as they are Doers of the Law, as being so far actively just.

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

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

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

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

Rev. 22. 11. He that is Righteous, let him be justi- fied still, (σωτητή) which not only our Translators, but almost all Expositors take as in- clusive
exclusive of Inherent Righteousness, if not principally speaking of it.

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

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

Answ. 3. And would not any Man have thought that
that this Author had pleaded for such an Imputation of Christ's Righteousness, as justifieth not only from the Maledictory Sentence of the Law, but also from the very guilt of sin as sin, we being reputed, (not only pardoned sinners, but) perfect fulfillers of the Law by Christ, and so that we are in Christ conform to the Fac bene or preceptive part commanding Innocency? Who would have thought but this was his drift? If it be not, all his angry Opposition to me, is upon a mistake so foul, as reverence forbids me to name with its proper Epithets; If it be, how can the same Man hold, That we are justified as in Christ, conform to the Precept of perfect Innocency? And yet that The Scripture mentioneth no Justification at all, in foro Dei, besides that one, which is Absolution from the Maledictory Sentence of the Law. But still mistakes have discord with themselves.

Answ. 4. It is the judgment indeed of Mr. Gasker, Wotton, Piscator, Paraus, Ursine, Weldon, and abundance other excellent Divines, that as sins of omission are truly sin, and pena damnii, or privations truly punishment; so for a sinner for his sin to be denied God's Love and Favour, Grace and Glory, is to be punished; and to be pardoned, is to have this privative punishment remitted as well as the rest; and so that Justification containeth our Right to Glory, as it is the bare forgiveness of the penalty of sin; because Death and Life, Darkness and Light are such Contraries, as that one is but the privation of the other: But this Learned Doctor seemeth to be of the commoner Opinion, that the Remission of Sin is but one part of our Justification, and that by Imputation of perfect Holiness
Holiness and Obedience we must have another part, which is our Right to the Reward; (and I think a little Explication would end that difference). But doth he here then agree with himself? And to contradict the common way of those with whom he joyneth? Do they not hold: that Justification is more than an Absolution from the Maledictory Sentence of the Law?

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

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

3. And what he meaneth by the Sentence of the Law is uncertain: Whether it be the Laws Communion, as obliging us to punishment, which is not a Sentence in the usual proper sense, but only a virtual Sentence, that is, the Norma Judicis; or whether he mean the Sentence of God as Judge, according to the Law: which is not the Sentence of the Law pro-
properly, but of the Judg: It's more intelligible speaking, and distinct, that must edifie us, and end those Controversies which ambiguities and confusion bred and feed.

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

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

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

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

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

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


7. And sometimes, perhaps, by Evidence. As appeareth, Isa 50. 8. Rom. 8. 33. (and so God himself is said to be justified, Psal. 51. 4. Rom. 3. 4. and Christ, 1 Tim. 3. 16.) 1 King. 8. 32. Hear thou in Heaven, and do, and judg thy Servants, condemning the Wicked to bring his way upon his Head; and
and justifying the Righteous, to give him according to his Righteousness, (where the Sentence is passed by the Act of Execution). Is this absolving him from the Curse of the Law? So 1 Chron. 6. 23. so Mat. 12. 37. & Jam. 2. 21, 24, 25. where Justification by our Words and by Works is asserted; and many other Texts so speak: Frequently to Justifie, is to maintain one, or prove him to be just. It's strange that any Divine should find but one sort or sense of Justification before God mentioned in the Scriptures.

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

Answ. 7. But what if the word [Justification] had been found only as he affirmed? If Justice, (Righteousness) and Just, be otherwise used, that's all one in the sense, and almost in the word; seeing it is confessed, that so Justifie, is, 1. To make Just; 2. Or to esteem Just; 3. Or sentence Just; 4. Or to prove Just, and defend as Just; 5. Or to use as Just by execution. And therefore in so many senses as a Man is called Just in Scripture, he is inclusively, or by connotation, said to be Justified, and Justifiable, and Justificantus. And I desire no more of the Impartial Reader, but to turn
turn to his Concordances, and peruse all the Texts where the words [Just, Justice, Justly, Righteous, Righteousness, Righteously] are used; and if he find not that they are many score, if not hundred times used, for that Righteousness which is the Person's Relation resulting from some Acts or Habits of his own, (as the Subject or Agent) and otherwise than according to his solitary sense here, let him then believe this Author.

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

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

2. Nay, he hath chosen only these Texts where the word [Justification] or [Justifie] is not at all found. By which I may suppose that he intendeth the Controversie here de re, and not de nomine. And is that so? Can any Man that ever considerately opened the Bible, believe that de re no such Thing is mentioned in Scripture. 1. As making a Man a believing Godly Man. 2. Or as performing the Conditions of Life required of us in the Covenant of Grace. 3. Nor esteeming a Man
Man such. 4. Nor defending or proving him to be such. 5. Nor judging him such decisively.
6. Nor using him as such. 7. Nor as justifying a Man so far as he is Innocent and Just against all false Accusation of Satan or the World.

3. The first Text cited by him, Rom.8.24. downright contradicts him: Not only Augustine, but divers Protestant Expositors suppose, that by the Law of the Spirit of Life is meant, either the quickening Spirit itself given to us that are in Christ, or the Gospel, as it giveth that Spirit into us; And that by delivering us from the Law of Sin, is meant either from that sin which is as a Law within us, or Moses Law, as it forbiddeth and commandeth all its peculiarities, and so maketh doing or not doing them sin; and as it declareth sin, yea, and accidentally irritateth it: Yea, that by the Law of Death is meant, not only that Law we are cursed by, and so guilty, but chiefly that Law, as it is said Rom. 7. to kill Paul, and to occasion the abounding of sin, and the Life of it: And that by [the fulfilling of the Law in us, that walk not after the Flesh, but after the Spirit], is meant [that by the Spirit and Grace of Christ, Christians do fulfill the Law, as it requireth sincere Holiness, Sobriety and Righteousness, which God accepteth for Christ's sake; which the Law of Moses, without Christ's Spirit, enabled no Man to fulfill]. Not to weary the Reader with citing Expositors, I now only desire him to peruse, *Ludov. de Dieu* on the Text.

And it is certain, that the Law that Paul there speaketh of, was Moses Law: And that he is proving all along, that the observation of it was not necessary to the Greeks, to their performance, or Justi-
Justification and Salvation, (necessitate praecepti vel mediæ); (for it would not justify the Jews themselves.) And sure, 1. all his meaning is not, [The Law will not absolve Men from the sense of the Law]. But also its Works will give no one the just title of a Righteous Man, accepted of God, and saved by him, as judging between the Righteous and the wicked: (as Christ faith, Matt. 25. The Righteous shall go into Everlasting Life, &c.)

2. And if it were only the Mediator Sentence of Moses Law, as such, that Paul speaketh of Absolution from, as our only Justification, then none but Jews and Proselytes who were under that Law, could have the Justification by faith which he mentioneth; for it curseth none else: For what-ever the Law faith, it faith to them that are under the Law: The rest of the World were only under the Law of lapsed Nature, (the reliefs of Adam's Law of Innocency) and the Curse for Adam's first Violation; and the Law of Grace made to Adam and Noah, and after perfected fullier by Christ in its second Edition.

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

§. 4. He addeth, [Lex est qua prohibet; Lex qua panem decernit; Lex qua irrogat: Peccatum est transgressio Legis; Paena effectus istius transgressionis; Justificationem denique absolutionis ab ista pana: Isaque cum
cum Lex nisi praestita neminem Justificat, & praestita omnes in Christo agnoscent, aut Legalis erit omnis Justificatione coram Deo, aut omnino nulla].

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

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

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

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

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

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

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

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

Even now he said at once, [There is no Justification in foro Dei, but Absolution, &c. The Law of the Spirit of Life hath freed us, &c. Here is no men-
mention of any Justification but Legal]. And now [All our Justification ex parte principii, is only Evangelical]. So then no Text talks of Evangelical Justification, or of Justification ex parte principii: And Absolution which defineth it, is named ex parte principii. And yet all Justification is Evangelical. Is this mode of Teaching worthy a Defence by a Theological War?

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

2. I hope I have a Righteousness consisting in my personal Right to Impunity and Life; and that Free or Right is mine by the Title of free Condonation and Donation by the Gospel-Covenant or Grant: And so that Grant or Gospel is the fundamentum of it: But the Merits of Christ's Righteousness purchased that Gift, and so those Merits are the remote fundamentum or efficient: And thus my Justification, by
by the Doctor's confession, is Evangelical. 3. I must perish if I have not also a subordinate personal Righteousness, consisting in my performance of those Conditions on which the New-Covenant giveth the former. And the fundamentum of this Righteousness is the Reality of that performance, as related to the Irrogation, Imposition, or Tenor of the Covenant, making this the Condition. This is my Herezie, if I be heretical, and be it right or wrong, I will make it intelligible, and not by saying and unsaying, involve all in confusion.

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

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

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

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

2. The passive or effective Justification is in respect of the Subjects Reception called Passio: In respect
respect of the form received, it is as various as I before mentioned.

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

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

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

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

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

1. Remission of sin (passively taken) the Reatus or Obligatio ad penam, (the first ad quern, and the second à quo) are both the immediate Termini of our Act of Justification. 2. That the Terminus Justitiae, as it is the formal Relation of a Justified Person, as such, is the Law as Norma Actiorum, as to Righteous Actions, and the Law or Covenant, as making the Condition of Life, as to those Actions, Sub ratione Conditionis & Tituli. And the Premissory and Minatory part of the Law, as Justitia is Jus premii, & impunitatis. First, The Actions, and then the Person are Just in Relation to the Law or Covenant, by which their Actions and they are to be judged. But the remoter Terminus is the malum à quo, and the bonum ad quod. And as à quo, it is not only the evil denounced, but also the
Reatus, or Obligation to it, and the efficacious Act of the Law thus cursing, and the Accusation of the Actor or Accuser, (real or possible.) that is such a terminus.

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

III. But his [Quia Terminatur in Satisfactione Legi prestanda.] I confess it is a Sentence not very intelligible or edifying to me. 1. Satisfaction proprius & strictus sic dicit a solutio ejusdem quod sit, solutio equivalentis aliam indebite: Which of these he meaneth, Satisfaction thus strictly taken, or solutio ejusdem, I know not. Nor know what it is that he meaneth by Legi prestanda: Indeed solutio ejusdem is Legi prestanda, but not prestata by us (personally or by another): For we neither kept the Law, nor bare the full Penalty; And
the Law mentioned no Vicarium Obedientiae aut pana; Christ performed the Law, as it obliged himself as Mediator, and as a Subject, but not as is obliged us; for it obliged us to personal performance only: And Christ by bearing that Punishment (in some respects) which we deserved, satisfied the Law-giver, (who had power to take a Computation) but not the Law: unless speaking improperly you will say that the Law is satisfied, when the remote ends of the Law-giver and Law are obtained. For the Law hath but one fixed sense, and may be it self changed, but changeth not it self, nor accepteth a tantumdem: And Christ's suffering for us, was a fulfilling of the Law, which peculiarly bound him to suffer, and not a Satisfaction loco solutionis ejusdem: And it was no fulfilling the Penal part of the Law as it bound us to suffer: For so it bound none but us, so that the Law as binding us to Duty or Suffering, was neither fulfilled, nor strictly satisfied by Christ; but the Law-giver satisfied, and the remote ends of the Law attained, by Christ's perfect fulfilling all that Law which bound himself as Mediator.

Now whether he mean the Law as binding us to Duty, or to Punishment, or both, and what by Satisfaction I am not sure: But as far as I can make sense of it, it meaneth to mean, that Pana is satisfaction loco obediencie, and that Punishment being our Due, this was satisfaction Legi prestanda, (for he saith not Pretita). But then he must judge that we are justified only from the penal Obligation of the Law, and not from the preceptive Obligation to perfect Obedience. And this will not stand with the scope of other Passages, where he endureth not
my Opinion, that we are not justified by the fac
boc, the Precept as fulfilled, or from the Reatus
Culpa in se, but by Christ's whole Righteousness
from the Reatus ut ad penam.

2. But if this be his sense, he meaneth then that
it is only the Terminus ad quo, that Justification is
properly denominated from. And why so? 1. As
Justitia and Justificatione passiva sumpta, vel ut effectus,
is Relatio, it hath necessarily no Terminus ad quo;
And certainly is in specie, to be rather denominated
from its own proper Terminus ad quem. And as
Justification is taken for the Justifier's Action; why is
it not as well to be denominated from the Terminus
ad quem, as ad quo? Justificatio efficiens sic dicitur,
quia Justum fact: Justificatio apologetica, quia
Justum vindicat vel probat. Justificatio per sensenti-
am, quia Justum aliquem esse Judicat: Justificatio
executiva, quia ut Justum cernat tradit.

But if we must needs denominate from the Ter-
minus ad quo, how strange is it that he should know
but of one sense of Justification?

3. But yet perhaps he meaneth, [In satisfacctione
Legi prestita, though he say prestanda, and so de-
nominateth from the Terminus ad quo: But if so,
1. Then it cannot be true: For satisfacere & Ju-
stificare are not the same thing, nor is Justifying
giving Satisfaciton; nor were we justified when
Christ had satisfied, but long after: Nor are we
justified eo nomine, because Christ satisfied, (that
is, immediately) but because he gave us that Justi-
ca ad impunitatem & vitam & spiritum sanctum, which
is the Fruit of his Satisfaciton. 2. And as is said,
if it be only in satisfacctione, then it is not in that
Obedience which fulfilleth the preceptive part as it
bound
bound us: for to satisfy for not fulfilling, is not to fulfil it. 3. And then no Man is justified, for no Man hath satisfied either the Preceptive or Penal Obligation of the Law, by himself or another: But Christ hath satisfied the Law-giver by Merit and Sacrifice for sin.

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

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

Anf. 1. When I read that he will have but one sense or sort of Justification, will yet have the Denomination to be ex termino, and so justifieth my distinction of it, according to the various Termini; And here how he maketh the Righteousness of Christ to be but the MEDIUM of our Justification, (though he should have told us which sort of Medium he meaneth) he seemeth to me a very favourable consenting Adversary: And I doubt those Divines who maintain that Christ's Righteousness is the Causa Formalis of our Justification, (who are no small ones, nor a few, though other in answer to the Papists disclaim it) yea, and those that make it but
but *Causa Materialis*, (which may have a found sense) will think this Learned Man betrayeth their Cause by prevarication, and seemeth to set fiercely against me, that he may yeld up the Cause with less suspicion. But the truth is, we all know but in part, and therefore err in part, and Error is inconsistent with it self. And as we have conflicting Flesh and Spirit in the Will, so have we conflicting Light and Darkness, Spirit and Flesh in the Understanding; And it is very perceptible throughout this Author's Book, that in one line the Flesh and Darkness faith one thing, and in the next oft the Spirit and Light faith the contrary, and seeth not the inconsistency: And so though the dark and fleshly part rise up in wrathful striving Zeal against the Concord and Peace of Christians, on pretence that other Mens Errors wrong the Truth, yet I doubt not but Love and Unity have some interest in his lucid and Spiritual part. We do not only grant him that Christ's Righteousnesse is a *Medium* of our Justification, (for so also is Faith a Condition, and *Dispositio Receptiva* being a *Medium*); nor only some Cause, (for so also is the *Covenant-Donation*); but that it is an *efficient meritorious Cause*, and because if Righteousnesse had been that of our own Innocency would have been founded in *Merit*, we may call Christ's Righteousnesse the *material Cause* of our Justification, remotely, as it is *Materia Meriti*, the Matter of the *Merit* which procureth it.

2. But for all this it followeth not that all Justification is only *Legal*, as *Legal* noteth its respect to the Law of Innocency: For 1. we are justified from or against the Accusation of being non-performers of the Condition of the Law of Grace;
2. And of being therefore unpardoned, and liable to its severest Penalty. 3. Our particular subordinate Personal Righteousness consisting in the said performance of those Evangelical Conditions of Life, is so denominated from its conformity to the Law of Grace, (as it instituteth its own Condition) as the measure of it, (as Requisito ad Regem). 4. Our Jus ad impunitatem & vitam, resulteth from the Donative Act of the Law or Covenant of Grace, as the Titulus qui est Fundamentum Juris, or Supposition of our Faith as the Condition.

5. This Law of Grace is the Norma Judicis, by which we shall be judged at the Last Day. 6. The same Judge doth now per sententiam conceptam judg of us, as he will then judg per sententiam prolatam. 7. Therefore the Sentence being virtually in the Law, this same Law of Grace, which in primo instanti doth make us Righteous, (by Condonation and Donation of Right) doth in secundo instanti, virtually justify us as containing that regulating use, by which we are to be sententially justified. And now judg Reader, whether no Justification be Evangelical, or by the Law of Grace, and so to be denominated: (for it is lis de nomine that is by him managed). 8. Besides that the whole frame of Causes in the Work of Redemption, (the Redeemer, his Righteousness, Merits, Sacrifice, Pardoning Act, Intercession, &c.) are sure rather to be called Matters of the Gospel, than of the Law.

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

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

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

Answ. 1. This is such another Consenting Adversary
versary as once before I was put to answer; who with open mouth calls himself consequentially what he calleth me; if the same Cause, and not the Person make the Guilt. Nay let him consider whether his grand and most formidable Weapon [So also saith Bellarmine, with other Papists] do not wound himself: For they commonly say, That the first Justification is not of Works, or Works do not first justify us. Have I not now proved that he err eth and completh with the Papists? If not, let him use better Arguments himself.

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

1. The common distinction in Politicks, inter judicium Privatum & Publicum, is fetched from the Judget, who is either Persona privata vel publica: a private Man, or an authorized Judget judging as such: And so the Judgment of Conscience, Friends, Enemies, Neighbours, mere Arbitrators, &c. is Judicium privatum; and that of a Judget in foro, is Judicium publicum, (yea, or in secret, before the concerned Parties only in his Closet, so it be decisive): If this Learned Doctor so understand it, then, 1. Constitutive Justification (which is truly first) is publick Justification, being done by God the Father, and by our Redeemer, who sure are not herein private authorized Persons. 2. And the first sentiential Justification, as merely Virtual, and not yet Actual, viz. as it's virtually in the Justifying Law of Grace as norms Judicis is publick in suo genere, being the virtue of a Publick Law of God, or of his Donative Promise. 3. And the first
first Actual Jusification, per Deum Judicem per sententiam conceptam (which is God's secret judging the Thing and Person to be as they are) is (secret indeed in se, yet revealed by God's publick Word but) publick as to the Judg. 4. And the first sententia prolata (the fourth in order) is someway publick as opposite to secrecie, (for, 1. it is before the Angels of Heaven; 2. And in part by Executive demonstrations on Earth): But it is certainly by a publick Judg, that is, God. 5. And the first Apologetical Justification by Christ our Interceding Advocate, is publick both quoad personam, and as openly done in Heaven: And if this worthy Person deny any Justification per sententiam Judicis, upon our first Believing, or before the final Judgment, he would wofully fall out with the far greatest number of Protestants, and especially his closest Friends, who use to make a Sentence of God as Judg to be the Genus to Justification.

But if by [Private and Publick Justification]; he means [secret and open]. 1. How can he hope to be understood when he will use Political Terms unexplained, out of the usual sense of Politicians: But no men use to abuse words more than they that would keep the Church in flames by wordy Controversies, as if they were of the terms of Life and Death. 2. And even in that sense our first Justification is publick or open, quoad Aetum Jusificantis, as being by the Donation of a publick Word of God; Though quoad effeclum in recipiente, it must needs be secret till the Day of Judgment, no Man knowing another's Heart, whether he be indeed a sound Believer: And so of the rest as is intimated.
Concerning what I have said before, some may object: 1. That there is no such thing as our Justification notified before the Angels in Heaven. 2. That the Sententia Concepta is God’s Immanent Act, and therefore Eternal.

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

To the Second, I say, Too many have abused Theology, by the misconceiving of the distinction of Immanent and Transient Acts of God, taking all for Immanent which effect nothing ad extra. But none are properly Immanent quoad Objectum, but such as God himself is the Object of, (as se intelligere, se amare): An Act may be called indeed immanent in any of these three respects; 1. Ex parte Agentis; 2. Ex parte Objecti; 3. Ex parte effectus. 1. Ex parte agentis, all God’s Acts are Immanent, for they are his Essence. 2. Ex parte Objecti vel Termini, God’s Judging a Man Just or Unjust, Good or Bad, is transient; because it is denominated from the state of the Terminus or Object: And so it may be various and mutable denominatively, notwithstanding God’s Simplicity and Immutability. And so the Sententia Concepta is not ab Aeterno. 3. As to the Effect, all confess God’s Acts to be Transient and Temporary. But there are some that effect not (as to judge a thing to be what it is).
3. Either this Militant Disputer would have his Reader believe that I say, That a Man is justified by Works, in that which he called [making just, and the first justification], or not: If he would, such untruth and unrighteousnesse (contrary to the full drift of many of my Books, and even that which he selected to oppose) is not a congruous way of disputing for Truth and Righteousnesse: nor indeed is it tolerably ingenuous or modest. If not, then why doth he all along carry his professèd agreement with me, in a militant strain, persuading his Reader, that I favour of Socinianism or Popery, or some dangerous Error, by saying the very same that he faith. O what thanks doth God's Church owe such contentious Disputers for supposed Orthodoxnesse, that like noctambuli, will rise in their sleep, and cry, Fire, Fire, or beat an Allarm on their Drums, and cry out, The Enemy, The Enemy, and will not let their Neighbours rest!

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

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

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

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

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

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

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

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

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

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

10. And least of all, by Popish bad Works, called Good, (as Pilgrimages, hurtful Austerities, &c.) But if any Church-troubling Men will first call all Acts of Man's Soul by the name of WORKS, and next will call no Act by the name of Justifying Faith, but the belief of the Promise (as some) or the accepting of Christ's Righteousness given or imputed to us, as in se, our own (as others) or [the Remembrecy on this Righteousness] (as others) or all these three Acts (as others); and if next they will say that this Faith justifieth us only as the proper Instrumental Cause; and next that to look for Justification by any other Act of Man's Soul, or by this Faith in any other respect, is to trust to that Justification by Works, which Paul confuteth, and to fall from Grace, I do detest such corrupting and M abstaining
abusing of the Scriptures, and the Church of Christ. And I assert as followeth;

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

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

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

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

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

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

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

8. That Repentance as it is a change of the Mind from Unbelief to Faith, (in God the Father, Son,
Son, and Holy Ghost) is this Faith denominated from its Terminus a quo (principally).

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

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

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

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

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

Reader, Forgive me this troublesome oft repeating the state of the Controversie; I meddle with no other. If this be Justification by Works, I am for it. If this Doctor be against it, he is against much
of the Gospel. If he be not, he had better have kept his Bed, than to have called us to Arms in his Dream, when we have sadly warred so many Ages already about mere words. For my part, I think that such a short explication of our sense, and rejection of ambiguities, is fitter to end these quarrels, than the long disputations of Confounders.

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

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

6. His Tropical Phrase, that [Works pronounce us just] is another ambiguity: That the Judge will
will pronounce us just according to them, as the fore-
said second part of the Constitutive Cause, or Manner
of our Subordinate Righteousness, is certain from
Matth. 25. and the scope of Scripture: But that
they are onlynoDB signDB, and no part of the
Cause of the day to be tryed, is not true, (which
too many assert).

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

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

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

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

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

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

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

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

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

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

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

S. 11. He proceedeth, The Use of this Evangelical Justification is made to be, that we may be made partakers of the Legal Justification out of us, in Christ: And so our Justification applieth another Justification, and our Remission of sins another.

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

M 4 2. And
2. And to justify us as sincere Believers, when others are condemned as Hypocrites, and Unbelievers, and Impenitent, is not Pardon of Sin. These Matters should have been put into your (excellent) Catechism, and not made strange, much less obscured and opposed, when laying by the quarrels about mere words, I am confident you deny none of this.

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

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

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

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

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

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

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

If you say that our Faith or Performance is not
to be called Righteousness, I refer you to my An-
swer to Mr. Cartwright: And if the word Righte-
ousness be not citer (even to one), used in Scripture
for somewhat Personal, than for Christ's Righte-
ousness imputed, then think that you have said
something.

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

S. 13. [In Legal Justification (faith he) tak-
en precisely, either there is Remission of sin, or not:
If not, What Justification is that? If yes, then
Evangelical Justification is not necessary to the appli-
cation of it; because the Application is supposed, &c.]

Ańs. 1. What I usually call [Evangelical
Righteousness] he supposeth me to call Justificati-
on; which yet is true, and found, but such as is
before explained.

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

C H A P. VII.

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

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

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

1. Let him read Dr. Gell, Mr. Thorndike, and by his own confession, the Papists (a multitude of them)
them) and tell me true, that [No Mat r of Socinus School bash, &c.] To say nothing of many late Writings near us.

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

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

§. 2. Dr. T. [He hence assaul tethe Sentence of the Reformed; because it supposeth, as be saith, that we were in Christ, at least, legally before we believed, or were born. But what proof of the consequence doth be
be bring? (The rest are but his Reasons against the Consequences, and his talk against me, as pouring out Oracles, &c.)

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

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

And
And as distinct from theirs, who would thus have the Passive Righteousness only imputed; he professeth himself to hold with Bradshaw, Grotius, &c. that the Active also is so imputed, being Justitia Merit, as well as Person, and endevoureth to prove it: Be not imputed in the first rigid sense, as if God esteemed us to have been, and done, and suffered our sins in and by Christ, and merited by him. Thus he states the Controversie; And doth this Doctor fight for Truth and Peace, by 1. passing by all this: 2. Saying, lean against Imputed Righteousness: 3. Against the Reformed? Were not all the Divines before named Reformed? Was not Gomaro, Capelles, Plucens, Amyrald, Dallens, Blondel, &c. Reformed? Were not Wotton, Bradshaw, Gataker, &c. Reformed? Were not of late Mr. Gibbons, Mr. Truman, to passe many yet alive, Reformed? Must that Name be shamed, by appropriating it so such as this Doctor only?

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

8. 2. Dr. T. 2. Such Imputation of Righteousness, he saith, agreeth not with Reason or Scripture: But what Reason meaneth he? Is it that vain, blind, maimed, unmeasurably proacions and tumult Reason of the Crocovian Philosophers? — Next be faith,
faith; Scripture is silent of the imputed Righteousness of Christ; what a strange this of a Reformed Divines, so also Bellamini. But
Answ. Is it not a doleful case that Orthodoxy must be thus defended? Is this the way of vindicating Truth? 1. Reader, my words were these, (just like Bradshaws); [It teacheth Imputation of Christ’s Righteousness in so strict a sense, as will neither stand with Reason, nor the Doctrine of the Scripture, much less with the P.H.R.A. of Scripture, which mentions no Imposition of Christ or his Righteousness]. 1. Is this a denying of Christ’s Righteousness imputed? Or only of that intolerable phrase of it? 2. Do I say here that Scripture mentioned not imputed Righteousness, or only that strict sense of it? 3. Do I not expressly say, It is the Phrase that is not to be found in Scripture, and the unsound sense, but not the sound?

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

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

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

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

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

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

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

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

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

2. You and I shall shortly find that it will be the Question on which we shall be Justified or Condemned; not only whether we received Christ's Righteousness, but whether by Faith we received Christ in all the Essentials of his Office, and to all the essential saving Uses: Yea, whether according to the sense of the Baptismal Covenant, we first believe...
iievingly received and gave up our selves to God the Father, Son, and Holy Ghost, and after performed sincerely that Covenant.

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

2. But proximately Faith is so reputed, or imputed, as it is the performance of the Condition of the Justifying Covenant or Donation.

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

This is plain English, and plain Truth, wrangle no more against it, and against the very Letter of the
the Text, and against your Brethren and the Churches: Concord, by making Men believe that there are grievous Differences, where there are none.

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

N 2 CHAP.
CHAP. VIII.

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

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

§. 2. The conciliatory Propositions which I laid down in an Epistle to Mr. W. Allens Book, I will here transcribe, that the Reader may see what it is that these Militant Doctors war against.
Left any who know not how to stop in mediocrity, should be tempted by Socinians or Papists, to think that we-countenance any of their Errors, or that our Differences in the point of Justification by Faith or Works, are greater than indeed they are; and lest any weak Opinionative Persons, should clamour unpeaceably against their Brethren, and think to raise a name to themselves for their differing Notions; I shall here give the Reader such evidences of our real Concord, as shall silence that Calumny.

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

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

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

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

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

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

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

7. And that Repentance is a Condition also,
though (as it is not the same with Faith, as Repen-
tance of Unbelief is) on another apiptitudinal ac-
count; even as a willingness to be cured; and a
willingness to take one for my Physician, and to
trust him in the use of his Remedies, are on sev-
tal accounts the Conditions on which that Physici-
an will undertake the Cure, or as willingness to re-
turn to subjection and thankful acceptance of a
purchased Pardon, and of the Purchasers Love and
future
future Authority, are the Conditions of a Rebel's Pardon.

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

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

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

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

12. They all agree, that no Man can possibly merit of God in point of Commutative Justice, nor yet in point of Distributive or Governing Justice, according to the Law of Nature or Innocency, as Adam might have done, nor by the Works of the Mosaical Law.
13. They all agree, that no Works of Man are to be trusted in, or pleaded, but all excluded, and the Conceit of them abhorred.

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

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

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

4. Or as supposed falsely to be perfect.

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

6. Or as materially consisting in Malaical Observances.

7. Much more in any Superstitious Inventions.

8. Or in any Evil mistaken to be Good.

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

14. Yet all agree, that we are created to good Works in Christ Jesus, which God hath ordained, that we should walk therein; and that he, that nameth the Name of Christ, must depart from iniquity; or else he hath not the Seal of God; and that he that is born of God sinneth not; that is, predominantly. And that all Christ's Members are Holy, Purified, zealous of Good Works, cleansing themselves from all filthiness of Flesh and Spirit, that they might perfect Holiness in God's fear, doing good to all Men, as loving their Neighbours as themselves; and that if any Man have not the Sancti-
15. They all judge reverently and charitably of the Ancients, that used the word [Merit of Good Works], because they meant but a moral aptitude for the promised Reward, according to the Law of Grace through Christ.

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

17. They judge no man to be Heretical for the bare use of that word, who agreeeth with them in the sense.

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

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

20. They all agree, that all faithful Ministers must bend the labour of their Ministry in publick and private, for promoting of Holiness and good Works, and that they must difference by Discipline between the Obedient and the Disobedient. And O! that the Papists would as zealously promote Holiness and good Works in the World, as the true serious Protestants do, whom they factiously and peevishly accuse as Enemies to them; and that the Opinion, Disputing, and name of good Works, did not cheat many wicked Persons into self-flattery and Perdition, while they are void of that which they
they dispute for. Then would not the Mahometans and Heathens be deterred from Christianity by the wickedness of these nominal Christians, that are near them: nor would the serious practice of that Christianity, which themselves in general profess, be hated, scorned, and persecuted by so many, both Protestants and Papists; nor would so many contend that they are of the True Religion, while they are really of no Religion at all any further, than the Hypocrites Picture and Carcasses may be called Religion: Were Men but resolved to be serious Learners, serious Lovers, serious Praters according to their knowledge, and did not live like mockers of God, and such as look toward the Life to come in jest, or unbelief, God would vouchsafe them better acquaintance with the True Religion than most Men have.

S. 3. One would think now that this should meet with no sharp Opposition, from any Learned, lover of Peace; and that it should answer for itself, and need no defence. But this Learned Man for all that, among, the rest of his Military Exploits, must here find some Matter for a Triumph.

And 1. Pag. 18. he assaul tet the third Propos. [They all detest the Conceit, that God should ever, and repute a Man to have done that which he never did].

And is not this true? Do any sober Men deny it, and charge God with Error or Untruth? Will not this Man of Truth and Peace, give us leave to be thus far agreed, when we are so indeed?
But faith he, [Iea, the Orthodox abhor the contrary, if [to have done it] be taken in sensu forensis, (for in a Physical and Personal, they abhor it not, but deride it); Dost the Apologist abhor these and suchlike sayings, [We are dead, buried, risen from the Dead with Christ?]

Answ. 1. Take notice Reader, that it is but the Words, and not the Matter that he here assaulteth; so that all here seemeth but is de nomine. He before, pag. 84. extolleth Chrysostom for thus expounding, [He made him sin for us]; that is, to be condemned as an Offender, and to die as a Blasphemer. And this sense of Imputation we all admit; (But Chrysostom in that place oft telleth us, That by [Sin] he meaneth both one counted a wicked Man by his Persecutors, [not by God] and one that suffered that cursed Death, which was due to wicked cursed Men: And which of us deny not Justification by Works as Chrysostom doth? I subscribe to his words, [It is God's Righteousness; seeing it is not of Works (for in them it were necessary that there be found no blot) but of Grace, which blotteth out and extinguisheth all sin: And this begetteth us a double benefit, for it suffereth us not to be lifted up in mind, because it is all the Gift of God, and it sheweth the greatness of the benefit]. This is as apt an Expression of my Judgment of Works and Grace as I could choose. But it's given to some Men to extol that in one Man, which they fervently revile in others. How frequently is Chrysostom by many accused as favouring Free-Will, and Man's Merits, and smelling of Pelagianism? And he that is acquainted with Chrysostom, must know, That he includeth all these things in Justification. 1. Remission
sion of the Sin, as to the Punishment. 2. Remission of it by Mortification, (for so he calleth it, in Rom. 3. p. (mibi) 63.) 3. Right to Life freely given for Christ's sake. 4. And Inherent Righteousness through Faith: And he oft saith, That this is called the Righteousness of God, because as God, who is living, quickeneth the dead, and as he that is strong giveth strength to the weak; so be that is Righteous; doth suddenly make them Righteous that were lapsed into sin], as he there also speaketh. And he oft tells us, It is Faith itself, and not only Christ believed in, that is imputed for Righteousness, or Justifieth: And in Rom. 4. p. 80. he calleth the Reward, [the Retribution of Faith]. And pag. 89. he thus conjoineth [Faith and Christ's Death] to the Question, How Men obnoxious to so much sin are justified, [be sheweth that he blotted out all sin, that he might confirm what he said, both from the Faith of Abraham by which he was justified, and from our Saviour's Death, by which we are delivered from sin]. But this is on the by.

2. But faith Dr. T. The Orthodox abbet the contrary in sensu forensi.

Answ. How easie is it to challenge the Titles of Orthodox, Wise, or good Men to ones self? And who is not Orthodox, himself being Judg? But it seems with him, no Man must pass for Orthodox that is not in so gross an error of his Mind, (if these words, and not many better that are contrary must be the discovery of it) vix. That will not say, that in sensu forensi, God esteemeth Men to have done that which they never did. The best you can make of this is, that you cover the same sense, which I plainlier express, with this illfavoured Phrase
Phrase of Man's inventing: But if indeed you mean any more than I by your sensus forensis, viz. that such a suffering and meriting for us may, in the lax improper way of some Lawyers speaking, be called, [Our own Doing, Meriting, Suffering, &c.] I have proved, that the Doctrine denied by me, subverteth the Gospel of Christ.

Reader, I remember what Grotius (then Orthodox, thirty years before his Death) in that excellent Letter of Church-Orders, Predestination, Perseverance, and Magistrates, animadverting on Molinaeus, faith, How great an injury those Divines, who turn the Christian Doctrine into unintelligible Notions and Controversies, do to Christian Magistrates; because it is the duty of Magistrates to discern and preserve necessary sound Doctrine, which these Men would make them unable to discern. The same I must say of their injury to all Christians, because all should hold fast that which is proved True and Good, which this sort of Men would disable them to discern. We justly blame the Papists for locking up the Scripture, and performing their Worship in an unknown Tongue. And alas, what abundance of well-meaning Divines do the same thing by undigested Terms and Notions, and unintelligible Distinctions, not adapted to the Matter, but customarily used from some Persons reverenced by them that led the way? It is so in their Tracts, both of Theology and other Sciences; and the great and useful Rule, Verba Rebus aptanda sunt, is laid aside: or rather, Men that understand not Matter, are like enough to be little skillful in the expressing of it: And as Mr. Pembler faith, A cloudy unintelligible style, usually signifieth a cloudy
by unintelligent Head, (to that sense): And as Mr. J. Humfrey tells Dr. Fullwood, (in his unanswerable late Plea for the Conformists against the charge of Schism) pag. 29. [So overly are men ordinarily wont to speak at the first sight, against that which others have long thought upon]; that some Men think, that the very jingle of a distinction not understood is warrant enough for their reproaching that Doctrine as dangerous and unsound, which hath cost another perhaps twenty times as many hard studies, as the reproachers ever bestowed on that Subject.

To deliver thee from those Learned Obscurities, read but the Scripture impartially, without their Spectacles and ill-devised Notions, and all the Doctrine of Justification that is necessary, will be plain to thee: And I will venture again to fly so far from flattering those, called Learned Men, who expect it, as to profess that I am persuaded the common sort of honest unlearned Christians, (even Plowmen and Women) do better understand the Doctrine of Justification, than many great Disputers will suffer themselves or others to understand it, by reason of their forestalling ill-made Notions: these unlearned Persons commonly conceive, 1. That Christ in his own Person, as a Mediator, did by his perfect Righteousness and Sufferings, merit for us the free pardon of all our sins, and the Gift of his Spirit and Life Eternal, and hath promised Pardon to all that are Penitent Believers, and Heaven to all that so continue, and sincerely obey him to the end; and that all our after-failings, as well as our former sins, are freely pardoned by the Sacrifice, Merits, and Intercession of Christ, who also giveth us
us his Grace for the performance of his imposed Conditions, and will judge us, as we have or have not performed them]. Believe but this plain Doctrine, and you have a right understanding of Justification, than many would let you quietly enjoy, who tell you, [That Faith is not imputed for Righteousness; that it justifieth you only as an Instrumental Cause, and only as it is the reception of Christ’s Righteousness, and that no other Act of Faith is justifying, and that God esteemeth us to have been perfectly Holy and Righteous, and fulfilled all the Law, and died for our own sins, in or by Christ, and that he was politically the very Person of every Believing Sinner]; with more such like.

And as to this distinction which this Doctor will make a Test of the Orthodox, (that is, Men of his Size and Judgment,) you need but this plain explication of it.

1. In Law-sense, a Man is truly and fittingly said himself to have done that, which the Law or his Con- tract alloweth him to do, either by himself or another; (as to do an Office, or pay a Debt by a Substitute or Vicar). For so I do it by my Instrument, and the Law is fulfilled and not broken by me, because I was at liberty which way to do it. In this sense I deny that we ever fulfilled all the Law by Christ; and that so to hold subverts all Religion as a pernicious Heretic.

2. But in a tropical improper sense, he may be said to [be esteemed of God to have done what Christ did; who shall have the benefits of Pardon, Grace, and Glory thereby merited, in the manner and measure given by the free Mediator, as certainly as if he had
bad done is himself]. In this improper sense we agree to the Matter, but are sorry that improper words should be used as a snare against sound Doctrine, and the Churches Love and Concord. And yet must we not be allowed Peace?

§. 4. But my free Speech here maketh me remember how sharply the Doctor expounded and applied one word in the retracted Aphorisms: I said (not of the Men, but of the wrong Opinion opposed by me) [It fondly supposeth a Medium between one that is just, and one that is no sinner] one that hath his sin or guilt taken away, and one that hath his unrighteousness taken away: It's true to bruits and insensibles that are not subjects capable of Justice, there is, etc. There is a Negative Injustice which denominateth the Subject non-juftum, but not injuftum, where Righteousness is not due. But where there is the debitum habendi, its privative. The Doctor learnedly translateth first the word [fondly] by [stolide]; and next he (fondly, though not stolide) would persuade the Reader, that it is said of the Men, though himself translate it [Doctora].

And next he bloweth his Trumpet to the War, with this exclamation, [Stolide! O voci mollisiem, & modestiam! O stolidos Ecclesie Reformata Clarissimos Heros! Aut ignoravit certe, aut seire se dissimulat, (quod affine est calumniae) quid isi statuent, quos loquitur, stolidi Theologi].

Answ. 1. How blind are some in their own Cause? Why did not Conscience at the naming of Calumnie say, [I am now committing it?] It were better write in English, if Latin translations must needs
needs be so false! we use the word [fond] in our Country, in another sense than [foolish]; with us it signifies any byass'd Inclination, which beyond reason propendeth to one side; and so we use to say, That women are fond of their children, or of any thing over-loved: But perhaps he can use his Logic, to gather by consequents the title of the person, from the title of his opinion, and to gather [foolishly] by consequence out of [fondly]. To all which I can but answer, That if he had made himself the Translator of my Words, and the Judge of my Opinions, if this be his best, he should not be chosen as such by me. But it may be he turned to Riders Dictionarie, & found there [fondly, vide foolishly].

2. The solid Theologian then is his own phrase! And in my opinion, another Man's Pen might better have called the Men of his own opinion [Ecclesiastic Reformata et clarissimos Heros] compared with others! I take Gataker, Bradshaw, Wotton, Camero, and his followers; Ursine, Olevian, Piscator, Pareus, Wandeline, and multitudes such, to be as famous Heroes as himself: But this also on the by,

§ 5. But I must tell him whether I abhor the Scripture Phrase, [We are dead, buried, and risen with Christ].

I answer, No; nor will I abhor to say, That in sense forensic, I am one political Person with Christ, and am perfectly holy and obedient by and in him, and died and redeemed myself by him, when he shall prove them to be Scripture Phrases: But I defie the Reader not to be to fond, (pardon the word) as by this bare question to be enticed to believe, that it is any of the meaning of those Texts that use that phrase which he mentioneth, that

[Legally,
Legally, or in sense forensi, every Believer is esteemed by God to have himself personally died a violent death on the Cross, and to have been buried, and to have risen again, and ascended into Heaven, nor yet to be now there in Glory, because Christ did and doth all this in our very Legal Person. Let him but 1. consider the Text, 2. and Expositors, 3. and the Analogy of Faith, and he will find another sense; viz. That we so live by Faith on a dying, buried, risen and glorified Saviour, as that as such he dwelleth objectively in our Hearts, and we partake so of the Fruits of his Death, Burial, and Resurrection, and Glory, as that we follow him in a Holy Communion, being dead and buried to the World and Sin, and risen to newness of Life, believing that by his Power we shall personally, after our death and burial, rise also unto Glory. I will confess that we are perfectly holy and obedient by and in Christ, as far as we are now dead, buried, and risen in him.

§. 6. And here I will so far look back, as to remember, That he (as some others) confidently telleth us, That [the Law bound us both to perfect Obedience, and to punishment for our sin, and therefore pardon by our own suffering in Christ, may stand with the reputation, that we were perfectly Obedient and Righteous in Christ.]

Answ. And to what purpose is it to dispute long, where so notorious a contradiction is not only not discerned, but obtruded as tāntum non necessārius to our Orthodoxness, if not to our Salvation? I ask him,

1. Was not Christ as our Mediator perfectly holy habitually, and actually, without Original or Actual Sin?

2. If
2. If all this be reputed to be in se, our own as subjected in and done by our selves political, or in sense foresi; Are we not then reputed in foro, to have no original or actual sin, but to have innocently fulfilled all the Law, from the first hour of our lives to the last? Are we reputed innocent in Christ, as to one part only of our lives, (if so, which is it?) or as to all?

3. If as to all, is it not a contradiction that in Law-sense, we are reputed perfectly Holy and Innocent, and yet sinners.

4. And can he have need of Sacrifice or Pardon; that is reputed never to have sinned (legally)?

5. If he will say that in Law-sense, we have or are two Persons, let him expound the word Persons only, as of Qualities and Relations, (nothing to our Case in hand); or else say also, That as we are holy and perfect in one of our own Persons, and sinful, unrighteous, or ungodly in another; so a Man may be in Heaven in one of his own Persons, and on Earth, yea and in Hell in the other: And if he mean that the same Man is justified in his Person in Christ, and condemned in his other Person; consider which of these is the Physical Person, for I think its that which is like to suffer.

§. 7. pag. 224. He hath another touch at my Epistle, but gently forbeareth contradiction as to Num. 8: And he saith so little to the 11th, as needeth no answer.

§. 8. pag. 127. He assaulgeth the first Num. of N. 13. That we all agree against any conceit of Works that are against or instead of the free Mercy of God. And what, hath he against this? Why that which

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which taketh up many pages of his Book; and seemeth his chief strength in most of his Contests, viz. [The Papists say the same] and [so sayth Bellarmine]. It's strange that the same kind of Men that dechide Fanatick Sectaries, for crying out in Church-Controversies, [O Antichristian Popery, Bellarmine, &c.] should be of the same Spirit, and take the same course in greater Matters, and not perceive it, nor acknowledg their agreement with them! But as Mr. J. Humphrey saith in the foresaid Book of the word [Schism, Schism] oft canted out against them, that will not sacrilegiously surrender their Consciences, or desert their Ministry, [The great Bear hath been so oft led through the streets, that now the Boys lay by all fear, and laugh or make sport at him] so say I of this Sectarian Bugbear, [Popery, Antichristian, Bellarmine] either the Papists really say as we do, or they do not. If not, is this Doctor more to be blamed for making them better than they are, or for making us worse? which ever it be, Truth should defend Truth. If they do, I heartily rejoice, and it shall be none of my labour any more (whatever I did in my Confession of Faith) to prove that they do not. Let who will manage such ungrateful Work. For my part, I take it for a better Character of any Opinion, that Papists and Protestants agree in it, than that the Protestants hold it alone. And so much for [Papists and Bellarmine] though I think I know better what they teach, than his Book will truly tell me.

§ 9. But he addeth, [Humane Justifying Workes are in reality adverse to the free Mercy of God, therefore to be accounted of no value to Righteousness].

Answ.
Answ. 1. But whose phrase is Justifying Works?
2. Doth not the Holy Ghost say, That a Man is justified by Works, and not by Faith only? Jam.2.
3. Doth not Christ say, By thy words thou shalt be justified?
4. Do not I over and over tell the World, That I hold Justification by Works in no sense, but as signifying the same as [According to Works] which you own? And so both Name and Thing are confessed by you to be Scriptural.
5. I have before desired the Reader to turn to the words, [Righteous, Righteousness, Justification, &c.] in his Concordance. And if there he find Righteousness mentioned as consisting in some Acts of Man, many hundred times, let him next say if he dare, that they are to be had in no price to Righteousness: Or let him read the Texts cited by me in my Confession of Faith.
6. Because, Faith, Repentance, Love, Obedience, are that whose sincerity is to be judged in order to our Life or Death ere long; I will not say that they are to be vilified as to such a Righteousness or Justification, as consisteth in our vindication from the charge of Impenitency, Infidelity, Unholiness, Hypocrisy, &c. The reading of Mat. 25. resolved me for this Opinion.

§ 10. Next he noteth our detesting such Works as are against or instead of Christ's Sacrifice, Righteousness, Merits, &c. To this we have the old Cant, The Papists say the like.

Reader, I proved that the generality of Protestants are agreed in all those twenty Particulars, even in all the material Doctrines about Man's Works and Justification, while this warlike Doctor would
would set us all together by the ears still, he is over-ruled to assert that the Papists also are agreed with us. The more the better, I am glad if it be so, and will here end with so welcome a Conclusion, that maketh us all herein to be Friends: only adding, That when he saith that [such are all Works whatever, (even Faith itself) which are called into the very least part of Justification]; even as a Condition or subordinate personal Evangelical Righteousness, such as Christ and James, and a hundred Texts of Scripture assert; I answer, I cannot believe him, till I cease believing the Scriptures to be true; which I hope will never be: And am sorry that so worthy a Man can believe so gross an Opinion, upon no better reasons than he giveth: And yet imagine, that had I the opportunity of free conference with him, I could force him to manifest, That he himself differeth from us but in mere words or second Notions, while he hotly proclaimeth a greater discord.
AN
ANSWER
TO
Dr. TULLIES
Angry Letter.


LONDON,
Printed for Nevil Simmons and Jonath. Robinson, at the Princes-Arms and Golden-Lion, in St. Paul's Church-yard, 1675.
An Answer to Dr. Tullies Angry Letter.

Reverend Sir,

If I had not before perceived and lamented the great Sin of Contenders, the dangerous snare for ignorant Christians, and the great Calamity of the Church, by making Verbal Differences seem Material, and variety of some Arbitrary Logical Notions, to seem tantum non, a variety of Religions; and by frightening Men out of their Charity, Peace, and Communion, by Bugbear-Names, of this or that Heresie or dangerous Opinion, which is indeed but a Spectrum of Fantasm of a dreaming or melancholy Brain, your Justification Paulina, and your Letter to me, might be sufficient means of my full Conviction. And if once reading of your Writings do not yet more increase my love of the Christian simplicity, and plain old Divinity, and the amicable Communion of practical Christians upon those terms, and not medling with Controversies in a militant way, till by long impartial studies they are well understood, I must
must confess my non-proficiency is very unexcusable.

With your self I have no great business: I am not so vain as to think my self able to understand you, or to be understood by you: and I must not be so bold as to tell you why, much less will I be to injurious to the Reader, as by a particular examining all your words, to extort a confession that their sense is less or worse than I could wish: For cui bono? What would this do but more offend you? And idle words are as great a fault in writing as in talk: If I have been guilty of too many, I must not so much add to my fault, as a too particular examination of such Books would be. But for the sake of your Academical Youth, whom you thought meet to alarm by your Caution, I have answered so much of your Treatise as I thought necessary to help even Novices to answer the rest themselves. For their sakes (though I delight not to offend you) I must say, That if they would not be deceived by such Books as yours, it is not an Answer to them that must be their preservative, but an orderly studying of the Doctrines handled; Let them but learn truly the several senses of the word [Justification], and the several sorts, and what they are, and still constrain ambiguous words to confess their sense, and they will need no other Answer to such Writings.

And as to your Letter (passing by the spume and passion) I think these few Animadversions may suffice.

§. 1. Between twenty and thirty years ago, I did in a private Disputation prove our guilt of the sins of our nearer Parents; and because many doubted
doubted of it, I have oft since in other writings mentioned it: About three years ago, having two Books of Mr. William Allen in my hand to peruse, in order to a Publication, (a Perswasive to Unity, and a Treatise of the Two Covenants); in a Preface to the latter, I said, [That most Writers, if not most Christians, do greatly darken the Sacred Doctrine, by overlooking the Interest of Children in the Actions of their nearer Parents, and think that they participate of no guilt, and suffer for no original sin, but Adam's only, &c.] You fastened on this, and warned seriously the Juniors, not rashly to believe one that brings forth such Paradoxes of his (or that) Theologie, which you added to your [O cecos ante Theologos quicunque unquam stultiss]: The charge was expressed by [alind invenisse peccatum Origi- nale, multo eiterim quam quod ab Adamo tradutum est]. Hereupon I thought it enough to publish that old private Disputation, which many before had seen with various Censures: Now you send me in your Letter the strange tidings of the success: You that deterred your Juniors by so frightful a warning, seem now not only to agree with me, that we are guilty of our nearer Parents' sin, and contract additional pravity from them as such, (which was my Assertion) but over do all others, and Truth it self in your Agreement! Now you take it for an injury to be reported to think otherwise herein than I do: yea, and add, [Which neither I, nor any Body else I know of, denies as to the thing, though in the extent, and other circumstances, all are not agreed; and you may in that enjoy your Opinion for me]. This is too kind: I am loth to tell you how many
that I know, and have read, deny it, lest I tempt you to repent of your Agreement.

But, doth the World yet need a fuller-evidence, that some Men are de materia agreed with them, whom they raise the Country against by their Accusations and Suspicions?

But surely what passion or spatling forever it hath occasioned from you, I reckon that my labour is not lost: I may tell your Juniors, that I have sped extraordinary well, when I have procured the published consent of such a Doctor. Either you were of this mind before or not: If not, it's well you are brought to confess the Truth, though not to confess a former Error. If yea, then it's well that so loud and wide a seeming disagreement is confessed to be none, that your Juniors may take warning, and not be frightened from Love and Concord by every melancholy Allarm.

Yea, you declare your conformity to the Litany, [Remember not our Offences, nor the Offences of our Forefathers], and many words of indignation you use for my questioning it. All this I like very well as to the Cause; And I matter it not much how it looks at me: If you agree more angrily than others disagree, the Cause hath some advantage by the Agreement: Though one-thinks it argueth somewhat unusual, that seeming Diversions should close by so vehement a Collision.

But yet you will not agree, when you cannot choose but agree, and you carry it still as if your Allarm had not been given without cause: Must we agree, and not agree? What yet is the Matter? Why it is [a new original sin]. My ordinary expressions of it,
it may be fully seen in the Disputation: The phrase you laid hold on in a Preface is cited before, [That we participate of no guilt, and suffer for no original sin, but Adam's only], I denied. And what's the dangerous Error here? That our nearer Parents sin was Adam's, I may presume that you hold not. That we are guilty of such, you deny not: That it is sin, I find you not denying: sure then all the difference must be in the word [ORIGINAL].

And if so, you that so hardly believe your loud-noised disagreements to be but verbal, must patiently give me leave here to try it. Is it any more than the Name ORIGINAL that you are so heinously offended at? Sure it is not: Else in this Letter purposely written about it, you would have told your Reader what it is. Suffer me then to summon your Allarm'd Juniors to come and see what a Spectre it is that must affright them; and what a Poppet-Play or dreaming War it is, that the Church is to be engaged in, as if it were a matter of Life and Death? Audite juvenes! I took the word [ORIGINAL] in this business to have several significations. First, That is called [ORIGINAL] Sin, which was the ORIGO of all other sins in the Humane World; And that was not Adam's sin, but Eves.

2. That which was the ORIGO of sin to all the World, save Adam and Eve, communicated by the way of Generation: And that was Adam's and Eves conjunct, viz. 1. Their first sinful Acts; 2. Their Guilt; 3. And their habitual pravity (making it full, though in Nature following the Act). This Sin, Fact, Guilt, and Habit, as Accidents
cidents of the Persons of Adam and Eve, are not Accidents of our Persons.

3. Our personal participation; 1. In the guilt of the sin of Adam and Eve; 2. And of a vicious privation and habit from them, as soon as we are Persons. Which is called Original sin, on three accounts conjunct; 1. Because it is a participation of their Original Act that we are guilty of; 2. Because it is in us ab Origine, from our first Being; 3. And because it is the Origo of all our Actual Sins.

4. I call that also [ORIGINAL] (or part of Original Sin) which hath but the two latter only; viz. 1. Which is in us AB ORIGINE, from our first personal being; 2. Which is the Root or ORIGO in our selves of all our Actual Sins: And thus our Guilt and Vice derived from our nearer Parents, and not from Adam, is our Original Sin; That is, 1. Both Guilt and Habit are in us from our Original, or first Being; 2. And all our Actual Sin springeth from it as a partial Cause: For I may presume that this Reverend Doctor doth not hold that Adam's sin derived to us is in one part of the Soul, (which is not partible) and our nearest Parent's in another; but will grant that it is one vitiolity that is derived from both, the latter being a Degree added to the former; though the Reason having more than one fundamentum, may be called diverse. That Origo & Active & passive dicitur, I suppose we are agreed. Now I call the vicious Habits contracted from our nearer Parents by special reason of their own sins, superadded to the degree, which else we should have derived from Adam,
Adam, a part of our original sinful Pravity, even a secondary part. And I call our guilt of the sins of our nearer Parents (not Adam's) which you will, either a secondary Original Guilt, or Sin, or a secondary part of our Original Guilt. See then our dangerous disagreement: I call that ORIGINAL, which is in us ab Origine, when we are first Persons, and is partly the Root or Origo in us of all our following Actual Sin: though it was not the Original Sin of Mankind, or the first of Sins. The Doctor thinks this an Expression, which all Junior must be warned to take heed of, and to take heed of the Doctrine of him that useth it. The Allarm is against this dangerous word [ORIGINAL]. And let a Man awake tell us what is the danger.

But I would bring him yet to agreement even de nomine, though it anger him. 1. Let him read the Artic. 9. of the Church of England, and seeing there Original Sin is said to be that corruption of Nature whereby we are far gone from Original Righteousness, and are of our own Nature inclined to evil, so that the flesh lusteth against the Spirit. The lust of the flesh called φιλερεκμον ομορκος, which some do expound the Wisdom, some Sensuality, some the Affection, some the desire of the Flesh, not subject to the Law of God: Seing a degree of all this same Lust is in Men from the special sins of their Fore-fathers, as well as from Adam's; Is not this Degree here called Original Sin? (why the Church omitted the Imputed Guilt aforesaid, I enquire not).

2. If this will not serve, if he will find me any Text of Scripture, which useth the Phrase, [ORIGINAL Sin], I will promise him hereafter to use
use it in no other sense, than the Scripture useth it.

3. If that will not serve, if the Masters of Language will agree, (yea, to pass by our Lexicons, if the Doctors of that University will give it us under their hands) that the word [ORIGINAL] is unaptly and dangerously applied to that sinful Guilt and Pravity which is in us ab Origine Notre existentie, and is the internal Radix vel Origo of all our Actual Sin, in part of Causality, I will use that Epithete so no more.

4. If all this will not serve, if he himself will give me a fitter Epithete, I will use it: And now we over-agree in Doctrine, a word shall not divide us, unless he will be angry because we are agreed, as Jonas was that the Ninivites were spared, because it seemed to disgrace his Word.

§. II. pag. 4, 5, &c. You invite me to, [a full entire retraction of my Doctrine of Justification (you add, By Works;) and the secondary Original Sin].

1. Will you take it well if I retract that which you profess now to hold, and know none that denyeth, then there is no pleasing you: If I must be thought to wrong you for seeming to differ from you, and yet must retract all: What, yours and all Mens?

2. Do you mean the words of the sense of Justification (as you call it) by Works? For the words, I take you for a subscriber to the 39 Articles; and therefore that you reject not the Epistle of St. James: And for the sense, I confess it is a motion suitable to the Interest of your Treatise, (though not of the Truth): He that cannot confute the Truth, would
would more easily do his Work, if he could persuade the Defenders of it to an Entire Retractation. Hereupon, pag. 5. you recite my words, of the difficulty of bringing some Militant Divines to yield: Your Admonition for Self-Application of them is useful, and I thank you for it: But is it not a straight that such as I am in, between two contrary sorts of Accusers? When Mr. Danvers, and Multitudes on that side, Reproach me daily for Retractions, and you for want of them? How natural is it now to Mankind, to desire to be the Oracles of the World, and that all should be Silenced, or Retracted, which is against their Minds? How many call on me for Retraction? Mr. Tombs, and Mr. Danvers, for what I have Written for Infants-Baptism: The Papists for what I have Written against them: And how many more? And as to what I have Retracted, One reproached me for it, and another either knoweth not of it, or persuadeth others that it is not done.

You say, pag. 6. [A great out-cry you have made of me, as charging you with things you have Retracted— And pag. 7. What's the reason you have not hitherto directed us to the particulars of your Recapitulation, what, when, where?— You direct one indeed, to a small Book, above Twenty years a-go retracted.— All I can pick up of any seeming Retraction, is that you lay, that Works are necessary at least to the continuation of our Justification.

Answ. Either this is Written by a Wilful, or a Heedless mistaking of my words. The first I will not suspect; it must therefore be the second, (for I must not judge you Unable to understand plain English). And is it any wonder if you have
many such Mistakes in your disputes of Justification, when you are so heedless about a matter of Fact? Where did I ever say, that I had Recanted? Or that I Retracted any of the Doctrine of Justification, which I had laid down? Cannot you distinguish between Suspending, or Revoking, or Retracting a particular Book, for the sake of several Crude and Incongruous Expressions, and Retracting or Recanting that Doctrine of Justification? Or can you not understand words, that plainly thus Distinguish? Why talk you of what, and when, and where, and conjecture at the words, as if you would make the Reader believe, that indeed it is some confessed Errors of mine, which you Confuted? and that I take it for an Injury, because I Retracted them? And so you think you salve your Confutation, whatever you do by your Candour and Justice: But you have not so much as Fig-leaves for either. It was the Aphorisms, or Book, that I said was above Twenty years ago Revoked: When in my Treatise of Infant-Baptism, I had craved Animadversions on it, and promised a better Edition, if I Published it any more; I forbade the Reprinting it, till I had time to Correct it; and when many called for it, I still deny’d them. And when the Cambridge Printer Printed it a second time, he did it by Stealth, pretending it was done beyond Sea. In my Confession Twenty years ago, I gave the Reasons, Preface, pag. 35. [I find that there are some Incautelous Passages in my Aphorisms, not fitted to their Reading, that came to suck Poyson, and seek for a Word to be Matter of Accusation and Food for their Censuring opinionative Zeal.— And pag. 42. If any Brother understand not any word in my
my Aphorisms, which is here interpreted, or mistake
my sense about the Matter of that Book, which is here
more fully opened; I must expect, that they inter-
pret that by this. And if any one have so little to do
as to write against that Book (which is not unlikely)
if he take the Sense contrary to what I have here, and
elsewhere since then published, I shall but neglect
him as a Contentious, Vain Wrangler, if not a Ca-
sumniator. I wrote this sharply, to forward the
Contentious, not knowing then that above Twen-
ty years after Dr. Tully would be the Man. Pag. 43.
[If any will needs take any thing in this Book to be
rather a Retraction, than an Explication, of what
I have before said, though I should best know my own
Meaning; yet do such commend me, while they seem
to blame me: I never look to write that which shall
have no need of Correction.—— And Cap. 1, pag. 2.
[Left I should prove a further Offence to my Brethren,
and a Wrong to the Church, I desired those who thought
it worth their Labour, to vouchsafe me their Animad-
versions, which I have spent much of these three last
years in considering, that I might correct what-ever
was discovered to be Erroneous, and give them an
account of my Reasons of the rest. I have not only
since SUPPRESSED that Book which did offend
them, but also laid by those Papers of Universal Re-
demption, which I had written, lest I should be fur-
ger offensive, &c.] In my Apology else-where
I have such like Passages, ever telling Men that
[It was the first Book I wrote in my Unexperienced
Tomb; that I take the Doctrines of it to be sound
and needful, save that in divers Places they are un-
skillfully and incautiously worded. (As the Word
[Covenant] is oft put for [Law,] &c.) And that
I wrote my Confession, and \textit{Disputes of Justification}, as an \textit{Exposition} of it; and that I \textit{Retracted}, or \textit{Suspended}, or \textit{Revoked}, not the \textit{Doctrine}, but the \textit{Book}, till I had \textit{Corrected} it, and did disown it as too unmeet an \textit{Expression} of my Mind, which I had more fully express'd in other \textit{Books}.

And is not this plain English? Doth this warrant a \textit{Wise} and \textit{Righteous Man}, to intimate that I accuse him of \textit{writing} against that \textit{Doctrine of Justification} which I \textit{Recanted}, and to call for the \textit{What}, and \textit{Where}, and \textit{When}? Yea, and tell me, that I \textit{[refer you to a small Book]} when instead of referring you to it, I only blame you for referring to that alone, when I had said as before?

When many \textit{Divines} have published the \textit{first Edition} of their \textit{Works} imperfectly, and greatly corrected and enlarged them in a \textit{Second} (as \textit{Bza. his Annotations}, \textit{Polanus his Syntagma}, and many such) \textit{all Men} take it for an \textit{Injury} for a \textit{Neighbour} twenty \textit{years after}, to select the \textit{first Edition} to confute as the Author's \textit{Judgment}; \textit{Much more} might I, when I published to the \textit{World}, that I \textit{Suspended} the \textit{whole Book}, and \textit{have these twenty four years} hindered the \textit{Printing} of it; professing that I have in \textit{many larger Books}, \textit{more intelligibly and fully opened the same things}.

Yea, you fear not \textit{pág. 23.} to say, That I tell you of \textit{about 60 Books of Retractations, in part at least which I have Written}]; when never such a word fell from me. If I say, That one that hath published his \textit{Suspension} of a \textit{small Book} written in \textit{Yoth}, not for the \textit{Doctrine} of it, but \textit{some unfit Expressions}, and hath since in \textit{almost thirty Years} time, written \textit{about sixty Books}, in many or most
most of which is somewhat of the same Subject; and in some of these he fuller openeth his Mind; should be dealt with by an Adversary, according to some of his latest and larger Explications, and not according to the Mode, and Wording of that and Suspended Book alone. Shall such a Man as your say, that I [tell you of about sixty Books of Revelations.] Or will it not shew Mens reverence of your disputing Accuracy, to find you distrustful in the Recitation of a Man's words? The truth is, it is this great Deceit of Head and Acknowledgement, by hasty Temper, which also spoileth your Disputations.

In the second place, the Aphorisms must be, [The most Exsollar-like, and Elaborate — though Erroneous] Book in Controversie, you ever Composed]. Answer, Your Memory is faulty: Why say you in the next, that I appeal to my Disputation of Julification and some others, but you cannot judge up and down to every place. I would send you, your Legs are too weak? Either you had read all the sixty Books which you mention (the Controversial at least), or not. If not, How can you tell that the Aphorisms is the most Elaborate? If yes, Why do you exclude your Judging, and why would you select a Suspended Book, and touch on one that were Written at large on the same Subject? 2. By this (I suppose to make your Nibble to seem a Triumph) you tell your Reader again, how to value your Judgement. Is it like that any Dunce that is diligent, should Write no more Exsollar like at Sixty years of Age than at Thirty? And do you think you know better what of mine is Elaborate, than I do? Sure that Word might have been spared.
When I know that one printed Leaf of Paper hath cost me more Labour than all that Book, and perhaps one Scheme of the Distinctions of Justification, which you derive. If indeed you are a competent Judge of your own Writings, Experience assureth me, that you are not so of mine. And pag. 25,you lay: You desire not to be preferred before your Betters, least of all when you are singular as here. I think you are.

S. III. Pag. 9. You are offended for being put in the Cab, with divers mean and contemptible Malignants.

Anaph. O for Justice! I was not Believer, or some of the Papists and the Socinians, as great Malefactors, with whom (as you phrase it) you put me in the Cab! 2. Are they Malefactors so far as they agree with you in Doctrine, and are you Innocent? What is the Difference between your Treatise, in the part that toucheth me, and that of Mr. Eyres, Mr. Crandon, and some others such? Dr. Owen, and Dr. Kendal, indeed differed from you: the latter seeking (by Bishop Ussher) an amicable Closure, and the former (if I understand his Book on the Hebrews) lets differing from me in Doctrine, than once he either did, or seemed to do. (And if any of us all grow no Wiser in thirty years Study, we may be astonished). But to give you your due Honour, I will name you with your Equals, as far as I can judge, viz: Maccovius, Clusio, Coccejus, and Cloppenburgh. (I mean but in the Point in Question; it's no Dishonour to you to give some of their Precedence in other things). It may be also Spanhemius, was near you. But
(If I may presume to liken my Betters) no Man seem to me to have been so like you, as Guilielmus Rives, (not Andrew), Mr. George Walker, and Mr. Roborough. (I hope this Company is no Dishonour to you). And very unlike you are Le Blank, Camero, Davenant, Dr. Hammond, Mr. Gastaker, Mr. Anthony Wotton, and in Complexion Scotus and Ockam, and such as they: If yet I have not Chosen you pleasing Company, I pray you choose for your self.

But you say on, [Had you not (in your Memory many Scores of greatest Eminence and Repute in the Christian World, of the same Judgment with the— Know you not, I speak the same thing with all the Reformed Churches, &c.— For shame let it be the Church of England, with all the rest of the Reformed, &c.]

Answ. 1. I know not what you hold, even when I read what you write: (I must hope as well as I can, that you know your self): How then should I know who are of the same Judgment with you?

2. Yet I am very confident, that all they whom you mention, are of the same in some thing or other; and in particular, that we are Justified by Faith, and not by the Works of the Law, or any Works in the sense denied by St. Paul, &c.

3. Do not I, with as great Confidence as you, lay Claim to the same Company and Concord? And if one of us be mistaken, must your bare Word determine which it is? Which of us hath brought the fuller Proofs? I subscribe to the Doctrine of the Church of England, as well as you; and my Condition these thirteen or fourteen years, giveth
as much Evidence, that I am loth to subscribe to what I believe not, as yours doth of you. And you that know which of my Books is the most Elaborate, sure know, that in that Book which I Wrote to explain those Aphorisms (called my Confession) I cite the Words of above an Hundred Protestant Witnesses, that give as much to Works as I do: And that of this Hundred, one is the Augustine Confession, one the Westminster Synod, one the Synod of Dort, one the Church of England, each one of which being Collectives, contain many. (And here I tell you of more). And have you brought more Witnesses? Or any to the contrary? Did you Confine, or once take Notice of any of these?

4. Do you not here before you are aware, let your Reader know that it was, and still is, in the Dark, that you Alarm the World about our dangerous Differences, and run to your Arms undrest, before your Eyes are open? Qui convenient in aliquo tertio, &c. They that agree with the Church of England, in the Doctrine of Justification by Faith, do so far agree between themselves: But Dr. Tullie, and R. B. do agree with the Church of England, in the Doctrine of Justification by Faith. Ergo. — The Article referred to the Homilies, where it is more fully Explained.

5. May not I then retort your Argument, and bid you [For shame let it be no longer Bellarminian, and R. B. but the Church of England, and all the Reformed, and R. B.]? Disprove the Witnesses twenty years ago, produced by me in this very Cause; or else speak out, and say, [The Church of England, and the rest of the Reformed, bold justification by Works,
[Works, just as Bellarmine and the Papists do] which is it which you would fasten on me, who agree with them (as if you had never there read my Answer to Mr. C randon, objecting the same thing).

§. IV. Your Censure, pag. 10, 11. of my Windings, Clouds of Novel Distinctions, Preambles, Limitations, &c. is just such as your Treatise did bid me expect: Till you become guilty of the same Crime, and fall out with Confusion, and take not equivocal ambiguous Words unexplained, instead of Univocals, in the stating of your Questions, I shall never the more believe that Hannibal is at the Gates, or the City on Fire, for your Allarms.

§. V. Pag. 11. Where you tell me, that [You have no Profit by my Preface: I shall not deny it, nor wonder at it; you are the fittest Judge: .] Where you say, that [I have no Credit,] You do but tell the World at what Rates you write. Honor est in ignominia. And have all my Readers already told you their Judgment? Alas! How few? In all London, not a Man hath yet given me Notice of his Dislike, or Dissent. And sure your own Pen is a good Consulter of you. It is some Credit, that such a Man as you, is forced to profess a full Consent to the Doctrine, though with passionate Indignation.

You tell me of [Nothing to the Question]. But will you not be angry if I should but tell you, how little you did to state any Question, and in Reason must be supposed, when you assaulted my Doctrine,
Doctrine, to take it as I stated it; which I have fully shewed you?

You tell me, that you charged me only with new Original Sin, underived from Adam, unknown, unheard of before, in the Christian World.

Answ. De re, is not our Guilt of nearer Parent's Sins such which you and all that you know (now at last) confess? De nomine, 1. Tell the World if you can, when I called it [New Original Sin, or underived from Adam, or unknown, or unheard of].

There are more ways than one of Derivation from Adam. It is not derived from him by such Imputation as his first Sin; but it is derived from him as a partial Causa Causa, by many Gradations. All Sin is some-way from him. Either you mean that I said, that it was not Derived from Adam, or you gather it, by some Consequence from what I said. If the first, shew the Words, and the Shame shall be mine. If not, you know the old Law, that to false Accusers, it must be done as they would have done to the Accused. But if it be your Consequence, prove it, and tell the World, what are the Premises that infer it.

S. VI. Pag. 12. You friendly help me to profit by myself; however you protest that you profit not by me! What I have said to you against [Hasty Judging], I have first said to myself, and the more you warn me of it, the more friendly you are. If it be not against such as you but myself, it is against my self that I have a Treatise on that Subject; but I begin to think my self in this more seeing than you; for I see it both in my self and you, and you seem to see it in me, and not in

your
your self. But with all Men, I find, that to see the Spots in our own Face immediately is hard, and to love the Glass which sheath them, is not easy; especially to some Men that neither are low, nor can endure to be so, till there is no Remedy.

But, Sir, have a Way of Disputing have you happily lighted. Who instead of Examining the hundred Witnesses which I brought, and my self—where oft proving the Doctrine opposed by me to be Novel, and Singular, do in few words talk of your holding the Doctrine delivered to the Saints, and of the many Witnesses that concur with you, and of my pelting at their Heads, and dragg ing them by the Hair—booby as a Spectacle—towards a willy Proving their content by explicit Citations: what Amours, and of what Strength appear against me, whose Names I have and found, through yours? By next, they have committed in Austin. And is not he a weak Man that cannot talk thus upon almost any Subject? But who are these Men, and what are their Names? Or rather, Stilt, sub your Eyes, and tell us what the Controversio? Truly I denounceths talketh as this great his Orations, but wholly which heathen in his Philosophy.

And, you see no Cause, repent, what you have God that you can again and again call all Youth, that as they lost the Knowledge of Truth, they take me not for an Oracle to my child dividing Singularities. Annoy, That the Name of Truth, is thus abused, as no News; I would the Name of God were not. And I am sorry, that you see no Cause to repent. I am obliged to love you the better, for being
against dividing Singularities in the generall Notion; I hope if you knew it, you would not be for them, as in singular Existences. But sure, none at Oxford are in danger of taking me for an Oracle? This is another needless Work. So Spanhemius took that for a Singularity, which Galileus in a large Catalogue, hath proved the Common Judgment of the Church, till Contention of late caused some Dissenters.

Will you cease these empty general Orientsations, and choose out any one Point of real Difference between you and me about Justification, and come to a fair Trial, on whose Side the Churches of Christ have been for 1500 years after Christ, yes, bring me but any two or one considerable Point, that was for a thousand years for your Cause against mine, and I will say that you have done more to confute me by far, than yet you have done, and if two only be against me, I will pardon you for calling me Singularism, though it must be distanced.

G. W. Aug. 13, 171. You again do keep up the Dividing Point, are confirmed that I persuade you, that by the same Sacrament you set our Churches together by the Ears, and make People believe that they dissent, whereas they do not. And you ask, Who begins the Fray? You may shew it by yourself.

Answ. Do you mean that I began with you? You do not give it. But is it that I began with the Churches, and you were necessitated to defend them? Yes, if Galilaeus, Ambsdorius, Subjusserorgius, and Do. Crispe, and his Followers, be the Church? But, Sir, I provoke you to try it by the just Testimony of Antiquity, who began to dissent from the Churches. In
In this Treatise I have given you some Account, and Vossius hath given you more, which you can never answer: But if my Doctrine put you upon this Necessity, what hindered you from perceiving it these twenty years and more, till now? O Sir, had you no other work to do, but to Vindicate the Church and Truth? I doubt you had.

§. VIII. But pag. 15. You are again incredulous, that [All the Difference betwixt you and me, or others of the same Judgment in the Point of Justification, is meerly Verbal: and that in the Main we are agreed]. And again you complain of your weak Legis.

Answ. 1. I do agree with very many against their wills in Judgment (because the Judgment may be constrained), but with none in Affection, as on their part. Did I ever say, that I differed not from you? I tell you, I know not what your Judgment is, nor know I who is of your Mind? But I have not barely said, but oft proved, that (though not the Antinomians) the Protestants are mostly here agreed in the Main. If you could not have time to read my larger Proof, that short Epistle to Mr. Allen's Book of the Covenant, in which I proved it, might have stopped your Mouth from calling for more Proof, till you had better con-futed what was given.

But you say, [Are perfect Contradictions no more than a difference in Words? Faith alone, and not Faith alone? Faith with and without Works? Excuse our Dullness here].

Answ. 1. Truly, Sir, it is a tedious thing, when a Man hath over and over Answered such
Objections. Yet, when the full Answers have been twenty years in print, to be put still to say over all again, to every Man that will come in and say, that his Log is too weak to go see what was answered before: How many some times then, or hundreds, may I be called to repeat.

2. If I must pardon your Discrepancy, you must pardon my Chriftianity (or chafe) who believe that there is no such [perfect Contradictions] between Christ's, [By thy Words thou shalt be Justified] and Paul's, [Justified by Faith, without the Works of the Law] or [not of Works]; and James's [We are justified by Works, and not by Faith only]. Mult we needs proclaim War here, or cry out, Herefie, or Popery? Are not all these Reconcileable? Yea, and Paul's too, Rom. 2. The Doers of the Law shall be justified.

3. But did I ever deny that it is [by Faith alone and without Works]? Where, and when? But may it not be, by Faith alone in one sense, and not by Faith alone in another sense?

4. But even where you are speaking of it, you cannot be drawn to distinguish of Verbal and Real Differences. Is it here the Words, or Sense, which you accuse? The Words you dare not deny to be God's own in Scripture, spoken by Christ, Paul, and James. My Sense I have opened to you at large, and you take no Notice of it; but as if you abhorred Explication and Distinction, speak still against the Scripture Words.

§ IX. Pag. 16. But you say, [Let any discerning Reader compare the 48 §. of this Preface with the Words in pag. 5. of your Appeal to the Light, and
...and 'tis likely be will concur with me, in that Melancholy Phantasms, or Fear: For 'tis worth the noting, how in that dark Appeal where you distinguish of Popish Points, i.e. somewhere the Difference is reconcileable, others in effect but in words; we have no Direction upon which Rank we must bestow Justification, nothing of it at all from you, Name or Thing: But why, next to the All-seeing God, you should know best your self.

Answ. Alas, Sir; that God should be in such a manner mentioned! I answered this same Case at large in my Confession, Apologie, Dispute of Justification, &c. Twenty years ago, or near; I have at large Opened it in a Folio (Cathol. Theol.) which you saw, yea, in the very part which you take Notice of; and now you publish it [worth the Noting, that I did not also in one sheet of Paper, Printed the other day against a Calumnie of some Sectarian Hearers, who gave me no Occasion for such a work. Had it not been a Vanity of me, Should I in that sheet again have repeated, how I and the Papists differ about Justification? Were you bound to have read it in that sheet, any more than in many former Volumes? It's no matter for me; But I seriously beseech you, be hereafter more sober and just, than to deal with your Brethren, the Church and Truth, in such a manner as this! But by this Talk I suspect, that you will accuse me more for opening no more of the Difference in this Book. But,

1. It is enough for to open my own Meaning, and I am not obliged to open other Mens: And my own I have opened by so many Repetitions, in so many Books, as nothing but such Mens Importunity and obstructed Minds, could have Excused:

2. The
2. The Papists minds sure, may be better known by their own Writings, than by mine: The Council of Trent, telleth it you: What need I recite it? 3. I tell you again, as I did in my Confession, that I had rather all the Papists in the World agreed with us, than disagreed: I like a Doctrine the better, and not the worse, because all the Christian World consenteth to it. I am not ambitious to have a Religion to myself, which a Papist doth not own. Where they differ, I am sorry for it: And it pleaseth me better, to find in any Point that we are agreed, than that we differ. Neither you, nor any such as you, by crying [O Papish! Antichristian!] shall tempt me to do by the Papists, as the Dominicans, and Fasenists, and some Oratorians, do by the Calvinists: I will not with Alvarez, Arnoldus, Gibiena, &c. make the World believe, that my Adversaries are much further from me than they are, for fear of being cenfured by Faction, to be one of them. If I would have been of a Church-Faction, and sold my Soul to please a Party, I would have begun before now, and taken a bigger Price for it, than you can offer me if you would.

Pag. 17. You say, [Pile one Distinction or Evasion on another, as long as you please; as many several Faiths, and Works, and Justifications, as you can name, all this will never make two Poles meet].

Answ. And do you cry out for War in the Darkness of Confusion, as long as you will, you shall never tempt me by it to renounce my Baptism, and Lift my self under the grand Enemy of Love and Concord, nor to Preach up Hatred and Division for
for nothing, as in the Name of Christ. If you will handle such Controversies, without Distinguishing of Faiths, Works, and Justifications, I will never persuade any Friend of mine to be your Pupil, or Disciple. Then Simon Magus’s faith, and the Devil’s faith, and Peter’s faith must all pass for the same, and justify accordingly. Then indeed, Believing in God the Father, and the Holy Ghost, yea, and Christ, as our Teacher, King and Judge, &c. must pass for the Works by which no Man is Justified! If Distinction be unsound, detect the Error of it: If not, it is no Honour to a disputing Doctor to reproach it.

§. X. But pag.17. you set upon your great deceiving Work, to shew the evil of ill using Words: [Words (you say) as they are enfranchised into Language, are but the Agents and Factors of things, for which they continually negotiate with our Minds, conveying Errands on all occasions, &c. (Let them mark, that charge the vanities and bombast of Metaphors on others, one word [Signa] should have served our turn instead of all this). [Whence it follows, that their use and signification is Unalterable, but by the stamp of the like publick usage and imposition from whence at first they received their being, &c.]

Answ. O Juniors, Will not such deceiving Words save you from my Deceits? But, 1. Is there a Law, and unalterable Law for the sense of Words? Indeed, the Words of the sacred Text must have no new Sense put upon them. 2. Are you sure that it was Publick usage, and Imposition from whence they first received their being? How shall we know that

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that they grew not into publick use from one Mans first Invention, except those that (not Publick use, but) God Himself made? 3. Are you sure that all or most Words now, Latine or English, have the same, and only the same use or sense, as was put upon them at the first? Is the change of the sense of Words a strange thing to us? 4. But that which concerneth our Case most, is, Whether there be many Words either of Hebrew and Greek in the Scripture, or of Latine, English, or any common Language, which have not many Significations? Your Reputation forbids you to deny it. And should not those many Significations be distinguished as there is Caufe? Are not Faith, Works, Just, Justice, Justification, words of divers senses in the Scripture? and do not common Writers and Speakers use them yet more variously? And shall a Disputer take on him, that the use or signification of each is but one, or two, or is so fixed that there needeth no distinction? 5. Is the change that is made in all Languages in the World, made by the same publick usage and imposition, from which at first they received their being? 6. If (as you say) the same thing, can be represented by different words, only when they are Synonymous, shoulde we not avoid seeming to represent the same by Equivocals, which unexplained are unfit for it?

Pag. 20. You tell me what sad work you are doing; and no wonder, Sin and Passions are self-troubling things: And it's well if it be sad to your self alone, and not to such as you tempt into Mistakes, Hatred, and Division. It should be said to every Christian, to see and hear those whom they are
are bound to Love, represented as odious. And you are still, pag. 19. feigning, that [Every eye may see. Man dealing Blows and Deaths about, and therefore we are not wise if we think them agreed.

But doubtless, many that seem killed by such Blows as some of yours, are still alive? And many a one is in Heaven, that by Divines pretending to be Orthodox, were damned on Earth! And many Men are more agreed than they were aware of. I have known a Knave Fellow set two Persons of quality on Fighting, before they spake a word to one another, by telling them secretly and falsely what one said against the other. Many differ, even in persecuting and bloodshed, by Will and Passion and Practice, upon a falsely supposed great difference in Judgment. I will not so suddenly repeat what Proof I have given of some of this in the place you noted, Cash. Theol. Confer. 11, 12, & 13. There is more skill required to narrow differences, than to widen them; and to reconcile, than to divide; as there is to quench a Fire, than to kindle it; to build, than to pull down; to heal, than to wound.

I presume therefore to repeat aloud my contrary Cautions to your juniors.

Young Men, after long sad Experience of the sinful and miserable Contentions of the Clergie, and consequent of the Christian World, that you may escape the Guilt, I beseech you, whatever contradiction is, consider and believe these following Notices:

1. That all Words are but arbitrary Signs, and are changed as Men please; and through the Penury of them, and Mists Imperfection in the Art of Speak
ing, there are very few at all, that have not various Significations.

2. That this Speaking-Art requireth so much time and study, and all Men are so defective in it, and the variety of Mens skill in it is so very great, that no Men in the World do perfectly agree in their interpretation and use of Words. The doleful plague of the Confusion of Tongues, doth still hinder our full Communication, and maketh it hard for us to understand Words our selves, or to be understood by others; for Words must have a three-fold aptitude of Signification. 1. To signify the Matter, 2. And the Speakers conceptions of it. 3. And this as adapted to the hearers Mind, to make a true Impression there.

3. That God in Mercy hath not made Words so necessary as Things, nor necessary but for the sake of the Things: If God, Christ, Grace, and Heaven, be known, believed, and duly accepted, you shall be saved by what Words soever it be brought to pass.

4. Therefore Real Fundamentals, or Necessaries to Salvation, are more easily defined than Verbal ones: For more or fewer Words, these or other Words are needful to help some Persons, to Faith, and Love, and Holiness, as their Capacities are different.

5. But as he that truly believeth in, and giveth up himself to God the Father, Son, and Holy Ghost, according to the sense of the Baptismal Covenant, is a true Christian, to be loved, and shall be saved; so he that understandeth such Words, as help him to that true Faith and Consent, doth know so much of the Verbal part, as is of necessity
cethity to his Christianity and Salvation.

6. And be that is such, holdest not Heresie or Error inconsistent with it: If be truly love God, it's a contradiction to say, that be holdest an Error inconsistent with the Love of God.

7. Therefore see that you Love all such as Christians, till some proved or notorious inconsistents nullifying his Profession disoblige you.

8. Take your selves to be neither of Roman, or any other Church as Universal, which is less than the Universality of all Christians beaded by Christ alone.

9. Make this Love of all Christians the second part of your Religion, and the Love of God, of Christ, of Holiness and Heaven, the first; and live thus in the serious practice of your Covenant, even of Simple Christianity: For it's this that will be your Peace, in Life and at Death.

10. And if Men of various degrees of Learning (or Speaking-skill) and of various degrees of Holiness, Humility, and Love, shall quarrel about Words, and forms of Speech, and shall hereticate, and revile, and damn each other, while the Essentials are held fast and practised, discern Right from Wrong as well as you can; but take heed that none of them make Words a snare, to draw you injuriously to think batefully of your Brother, or to divide the Churches, or Servants of Christ: And suspect such a Snare because of the great ambiguity of Words, and imperfection of Mans Skill and Honesty in all Matters of debate: And never dispute seriously, without first agreeing of the Sense of every doubtful term with him that you Dispute with].

Q3     Dr.
Dr. Tully's Affirm, and other Mens militante Course, perswaded me as a Preservative, to commend this Counsel to you.

S. XI. Pag. 19. You next very justly commend Method, ordering, and expressing our Conceptions, of which (you say) I seem to make little account in Comparison.

Answ. 1. Had you said, that I had been unhappy in my Endeavours, your Authority might have gone for Proof with many: But you could scarce have spoken a more incredible word of me, than that I seem to make little account of Method, I look for no sharper Censuré from the Theological Tribe; than that I Over-do in my Endeavours after Method. You shall not tempt me here unreasonably, to anticipate what Evidence I have to produce for my acquittance from this Accusation.

2. But yet I will still say, that it is not so necessary either to Salvation, or to the Churches Peace, that we all agree in Methods and Expressions, as that we agree in the hearty reception of Christ, and obedience to His Commands? So much Method all must know, as to know the Beginning and the End, from the Effects and Means, God from the Creature, and as our true consent to the Baptismal Covenant doth require; and I will thankfully use all the help which you give me to go further: But I never yet saw that Scheme of Theologie, or of any of its Heads, which was any whit large, (and I have seen many) which was so exact in Order, as that it was dangerous in any thing to forfake it. But I cannot think meet to talk much of Method, with a Man that talketh as you do.
do of Distinguishing, and handleth the Doctrine of Justification no more Methodically than you do.

§. XII. But pag. 19. you instance in the difference between Protestants and Papists, about the Necessity of Good works, which is wide in respect of the placing or ranking of them, viz. The one stretching it to the first Justification, the other not, but confining it to its proper rank and province of Inherent Holiness, where it ought to keep.

Answ. Wonderful! Have you that have so loudly called to me to tell how I differ about Justification, brought your own, and as you say, the Protestants difference to this? Will none of your Readers see now, who cometh nearer them, you or I?

1. Is this distinction our proof of your accurateness in Method and Order, and Expression? What meaneth a distinction between [First Justification] and [Inherent Holiness]? Do you difference them Quad ordinem, as First and Second? But here is no Second mentioned: Is it in the nature of the things [Justification, and Inherent Holiness]? What signifieth the [First] then? But Sir, how many Readers do you expect who know not, 1. That it is not to the First Justification at all, but to that which they call the Second or Increase, that the Church of Rome asserteth the necessity or use of Mans meritorious Works? See what I have fully cited out of them for this, Cath. Theol. Lib. 2. Conf. 13. pag. 267. &c. saying that some of them are for such Preparatives as some call Merit of Congruity, and as our English Divines Q 4
Divines do constantly preach for, and the Synod of Dort at large assert; though they disown the name of Merit, as many of the Papists do. They ordinarily say with Auslone, Bona opera sequuntur Justificatum, non procedunt Justificandum.

2. But, I hope, the word [First] here overslipt your Pen, instead of [Second]: But suppose it did so: What's the difference between the Papists' first or second Justification, and the Protestants Inherent Holiness? None that ever I heard or read of: Who knoweth not that the Papists take Justification for Inherent Holiness? And is this the great difference between Papists and Protestants, which I am so loudly accused for not acknowledging? viz. The Papists place Good-Works before Justification, that is, Inherent Holiness; and the Protestants more rightly place them before Inherent Holiness? Are you serious; or do you prevaricate?

The Papists and Protestants hold, that there are some Duties and common Grace, usually preparatory to Conversion (or Sanctification); which some Papists (de nomine) call Merit of Congruity, and some will not. The Papists and Protestants say, that Faith is in order of nature, at least, before that Habitual Love, which is called Holiness, and before the Works thereof. The Papists and Protestants say, that Works of Love and Obedience, follow our First Sanctification, and make up but the Second part of it, which consisteth in the Works of Holiness. If you speak not of Works in the same sense in each part of your Assignation, the Equivocation would be too gross, viz. If you should mean [Papists rank the necessity of preparatory Common Works, or the Internal act of Faith, or Love, stretching it
to the First Justification; and Protestants rank other Works, viz. The fruits of Faith and Love, with Inherent Holiness. All agree, 1. That Common Works go before Sanctification. 2. That Internal Love, and other Grace, do constitute Sanctification in the First part of it. 3. That Special Works proceeding from Inward Grace, are the effects of the First Part, and the constitutive Causes of the Second Part of Sanctification; as the word extendeth also to Holiness of Life: And whilst Papists take Justification for Sanctification, in all this there is De re no difference. (But your accurate Explications by such terms, as [Stretching, Confirming, Province, &c.] are fitter for Tully, than for Aristotle).

And is this it in the Application that your Zeal will warn Men of, that we must in this take heed of joyning with the Papists? Do you mean [Rank Good-Works with Inherent Holiness, and not with the First Sanctification, and you then do widely differ from the Papists]? Will not your Reader say, 1. What doth Inherent Holiness differ from the First Sanctification? 2. Do you not invite me thus herein to be a Papist, when they rank them no where but, as you say, the Protestants do? 3. Do not you here proclaim, that Papists and Protestants differ not about the necessity of Good-works to Justification? But yet I that would make no Differences wider than they are, can find some greater than you have mentioned.

Truly Sir, I am grieved and ashamed, to foresee how Learned Papists will make merry with such Passages; and say, See here how we differ from the Protestants! See what it is for, that the Protestant
Saints Doctors separate from the Church of Rome! viz. Because we make Good-Works necessary to the First Justification, which unless equivocally spoken, is false; and because the Protestants rank them with Inherent Holiness, as we do]. What greater advantage will they desire against us, than to choose us such Advocates? And to shew the World that even where their keenest Adversaries condemn them, and draw Men from them, they do but justify them? Who knoweth what a Temptation they may make of such passages to draw any to Popery? It is my assurance, that such Over-doing, is Undoing; and that mistaken Accusations of the Papists greatly advantage them against us, which maketh me the more against such Dealing; besides the sinfulness, of pretending that any differences among Christians, are greater than indeed they are.

But may not I think that you take the word [Justification] here in the Protestant Sense, and not in the Papists, when you say that they rank Good-work's-necessity as streight to the First Justification? No sure: For, 1. Protestants use not to distinguish of a First and Second Justification, which Papists do, but of Justification as Begun, Continued, and Consummate. 2. If it were so, it were not true: For the First Justification in the Protestant Sense, is our first right to Impunity and Life Eternal, freely given to Believers, for the Merits of Christ's perfect Righteousness and Satisfaction. And Papists do not make Good-works (unless Equivocally so called) necessary to this; but as a Fruit to follow it.
As for Remission of Sin, I have elsewhere proved, 1. That most commonly by that word the Papists mean nothing, but that which we call Mortification, or Putting away, or destroying the Sin itself, as to the habit and ceasing the Act. 2. That most of them are not resolved, where the Remission of the Punishment (which Protestants call Remission of Sin, or Forgiveness) shall be placed; they differ not much as to Time, but whether it be to be called any part of Justification: Some say, yea; some make it a distinct thing. Most describe Justification by it itself, as consisting in our Remission of, or Deliverance from Sin itself, and the infused habit of Love or Righteousness (all which we call Sanctification), and the forgiveness of the Penalty by it itself, not medling with the Question, whether the latter be any part of the former; so much are they at a loss in the Notional part among themselves. But they (and we) distinguish of Forgiveness, as we distinguish of Penalties: We have a right to Impunity as to everlasting Damnation, upon our first being Justified; but our Right becometh afterward more full, and many other Penalties are after to be remitted.

§. XIII. Pag. 20. In my 42. Direct. for the Cure of Church-divisions, telling the Weak whom they must follow, I concluded, 1. That the necessary Articles of Faith must be made our own, and not taken merely on the authority of any; and we must in all such things of absolute necessity keep company with the Universal Church. 2. That in Matters of Peace and Concord the greater part must be our Guide. 3. That in Matters of humane Obedience,
our Governours must be our Guides. And, 4. In Matters of high and difficult Speculation, the judgment of one Man of extraordinary Understanding and Clearness, is to be preferred before the Rulers and the major Vote. I instanced in Law, Philosophy, Physick, Languages, &c. and in the Controversies of the Object of Predestination, the nature of the Will's Liberty, Divine Concourse, the determining way of Grace, of the definition of Justification, Faith, &c.]

Here I was intreated before God and my Conscience, to search myself, with what Design or Intent I wrote this, and to tell you, Who that One is, that we may know whom to prefer, and to whom, in the Doctrine of Justification, &c.

Answ. How greatly do you dishonour your self, (and then you will impute it to me) by insisting on such palpably abusive Passages? Had you not been better, have silently past it by? 1. Doth not the World know, that Heathens and Christians, Papists and Protestants, are Agreeed on this general Rule? 2. And will you make any believe, that Definition of Justification is none of these Works of Art, which depend on humane Skill? How then came you to be so much better at it than I? I find not that you ascribe it to any special Revelation which you have. And if you should ascribe it to Piety, and say, Hoc non est Artis, sed Piaeatis opus: I would go to many a good Woman before you. Nor do you plead general Councils, nor the Authority of the Church. 3. And what sober Scholar will you make believe, that by laying down this common Rule, I signify some One singular Person, as an Individuum determinatum, whom;
whom therefore I must acquaint you with? These things are below a Grave Divine.

Pag. 21. Where you called me to seriousness or diligence in my search, and I told you by what, and how many Writings, I have manifested my almost thirty years Diligence in this Controversie, and that I am now grown past more serious and diligent Studies; that I might shew you what a trifling way it is, for a Man to wrangle with him that hath written so many things, to tell the World what his studies of this Point have been, and never to touch them, but to call him a-new to serious diligence: You now expostulate with me, whether you accused me for want of diligence? I talk not of Accusing, but I tell you, that I have done my best, and that it were a poor kind of dealing with your self, if you had written against many, as you have done against me twenty five years ago, and very often, if instead of taking any notice of your Labours, I should call you now to diligent Studies.

As for your Lesson, pag. 22. that tumbling over many Books without meditation, may breed but Crudities, &c. It is very true, and the calamity of too many of the literate Tribe, who think that they have deserved Credit and Reverence, when they say the words which others, whom they would be joined with, have said before them: Want of good Digestion is a common Disease of many that never complain of it, nor feel any present trouble by it.

Pag. 22, 23. You insinuate that about Retraction, which I before detected: I told you when, and where, I Suspended or Retracted the Book, and
and for what Reasons, and you presently sign a Retraction of the Doctrine, and of about sixty Books of Retractions.

It's well that pag. 23, you had the justice not to justify your [Nec dubita quin impusatam Christi justitiam incluseris]; But to confess your Injustice, was too much: It is not your own Retraction that you are for, it seems.

§. XIV. Pag. 23, 24. You talk as if my supposing that both [Justice] and [Imputation], are capable of Definitions which are not the Things, were a Fallacy, because [or] is a disjunctive visum. When I say that the Definition of the one, or the other, is not the Thing. Do you grant it of them Disjunctively, and yet maintain the contrary of them Conjunct? Yes, you say, [Impressed Justice cannot differ from its true definition, unless you will have it to differ really from itself]. And, pag. 34, you say, [I am ashamed you should thus over and over expose yourself— as if supposing (Definitions) true, they were not the same Res, with the Definition.].—Good Sir, talk what you please in private, to such as understand not what you say, and let them give you a grand ἑορτας for your pains; but you may do well to use more Civility to the reason of a Scholar, though he bath not yet worn out his Freshman's Gown].

An. This is no light or jesting Matter: The comfort of Souls dependeth on it. I see some Men expect that Reverence of their Scholarship should give them great advantage: But if one argued thus with me for Transubstantiation, I would not turn to him, to escape the Guilt of Incivility.
If the Definition, and the Definitum, as in question now, be the same Thing, wo to all the Unlearned World, and wo to all Freshmen, that yet have not learnt well to define, and wo to all Divines that differ in their Definitions, except those that are in the right.

I know that a Word and a Mental Conception, are not Nothing: They may be called Things, but when we distinguish the Things from their Signs, Names, or Definitions, we take not the word [Things] sloppily, as to comprehend the said Signs, Names, &c. When we say, that the Thing defined is necessary, but to be able to Define it, or actually to Define it, is not necessary (to Salvation) it is notorious that we take Definition (as Defining) actively, as it is Actus definitiens, and Define sure is not the same with the Thing defined. I have heard before your Letter told me, that Definition & definitio idem sunt: But, I pray you, let us not quibble almost all the World under a sentence of Damnation. As long ago as it is since I read such words, I remember our Masters told us, (I think Scholium in his Topicks for one) that when they are taken Pro terminis Logicis definitio & definitum sunt idem; but only when they are taken Pro rebus per eos terminos significatis; and that there they differ in Modo significandi essentiam, the definitum signifying the Essence confusedly, and the Definition distinctly. If you will take the Res definita, for that which is strictly nothing but Rei conceptus inadequatus sive partialis, (that is, a Species) and that not as the thing is Existent extra intellectum, but as the conception is an operation of the Mind, so I confess, that he that hath a true Conception of...
a Species as meerly denominated, or as defined, hath
the same conception of it: And also the Thing named,
and the Thing defined, is the same thing in it self.
Homo & Animal rationale, are the same; that is,
it is the same essence, which is denominated Homo,
and defined Animal rationale. And it is the same
Conceptus mentis, which we have (if true) when
we denominate, and when we define. But as
Things are distinct from the knowledge and signs of
Things, nothing is Res, that is not existent; and
nothing existeth but in Singulars (or Individuals):
And as nothing can be defined but a Species, so a
Species, or any Universal, is nothing but a Notion,
or Ens rationis, save as it existeth in the said Indivi-
duals. And in the Individuals, it is nothing but
their being as partially, or inadequately taken, or a
Conceptus objectivus partialis, (whether it be of a
thing really, or only intellectually partible, or any
thing which our narrow Minds cannot conceive of,
Uno & simplici conceptu activo). Now if you take
the word [Definition] for the Species, as existent in
Individuals, it is really a part of the thing, that
is, a Partial objective conceptus, or somewhat of the
Thing as Intelligible: But this is to take [Definition]
in Sensu passivo, for the Thing defined, which our
Case distinguisestheth.

But Sir, I crave your leave, to distinguish Re-
al objective Beings, from, 1. The Knowledge.
2. and the Names, and other Logical Organs, by
which we know them, and express our knowledge
of them: God, Christ, Grace, Glory; Pardon;
Jutification, Sanctification, the Gospel-Doctrine,
Precept, Promises, Faith, Hope, Love, Obedi-
ence, Humility, Patience, &c. are the Res definite
in our Case, not as they are in esse cognito, or in the notion or idea of them, but in esse reali. To define properly, is either, 1. Mentally to conceive of these things; 2. or expressively, to signify such conceptions, agreeably to the nature of the things known, or expressively defined: Which is, if the definition be perfect, under the notions of a genus, and differentia. The definition as in words, is but a logical organ, (as names are also notifying signs): mental defining, is but the said distinct knowledge of the thing defined, and is neither really the thing itself, nor usually of necessity to the thing: Which two, I shall prove distinctly as to the sense of our case.

1. The definition of justification, is either our distinct knowledge, or expression of it: justification is not our distinct knowledge, or expression of it: therefore the definition of justification, and justification, are not the same.

Justification in sensu activo, is not an act of God, and in sensu passivo, is the relative state of man thereby effected: But the definition of justification is neither.

The definition of justification, is a work of art; but justification is a work of grace.

A wicked damnable man, or a damned devil, may define justification, and so have the definition of it; but not justification itself.

The definition of justification, faith, love, &c. is quid logicum: but justification, faith, love, &c. are things physical and moral.

A man is justified (or hath Christ's righteousness imputed to him) in his sleep, and when he thinketh.
eth not of it; but he hath not the Active definition of Justification in his sleep; &c.

Other things be not the same Really with their Definition, therefore neither is Justification, Faith, &c.

The Sun is not really the same thing with a Definition of the Sun; nor Light, Heat, Motion, &c. A Brute can see, taste, feel, smell, that cannot define them. If you have a Bishoprick, because you define a Bishoprick, or have a Lordship, a Kingdom, Health, &c. because you can define them, your Axiome hath stooed you in good stead.

The Definition is but Explicatio rei: But Rei explicatione non est ipsa res.

Individuals (say most) are not Definable: But nothing is truly Res, but Individuals. Universals as they are in the Mind, are existent Individual Acts, Cogitations, Notions: As they are out of the Mind, they are nothing but Individuum quid intelligibile.

The Definition of Learning, of a Doctor, &c. may be got in a day: If Learning and Doctorship may be so, what useless things are Universities and Books?

Perswade a hungry Scholar, that he hath Meat and Drink; or the Ambitious, that he hath Preference; or the Covetous, or Poor, that he hath Money, because he hath in his Mind, or Mouth, the Definition of it; and quibble him into satisfaction by telling him, that Definition & definition sese idem re. We know and express things narrowly by Names, and largely and distinctly by Definitions. The Definition here, is Explicatio nominis, (as Animal
mal rationale, of the name Homo); and both Nam inertia and Definition, as they are Verba mentis vel oris, or Verborum significatio, are surely divers, from the things named and defined, known and expressed, unless by the Thing you mean only the Knowledge, or Notion of the Thing.

Therefore though Cui competit definitio eadem quoq, competit definitum, & contra, & quod convenit definitioni convenit definito. Yet say not that Imputed Righteousness in Re, is the same with the Definition, as it is the Definer act.

By this time you have helped Men to understand by an Instance, why St. Paul so much warneth Christians to take heed lest any deceive them by vain Philosophy, even by Sophistry, and abused arbitrary Notions.

Remember, Sir, that our Case is of grand Importance; As it is stated in my Direct. 42. which you assaulted; it is [Whether if the Question were of the Object of Predestination, of the nature of the Will's liberty, Divine concourse, and determining way of Grace, of the Definition of Justification, Faith, &c. a few well studied Divines are not here to be preferred before Authority, and the major Vote. Such are my words. I affert, 1. That the Defining of Justification, Faith, &c. is a work of Art. 2. And I have many and many times told the World (which you seem to strike at) that Christians do not differ so much in their Real conceptions of the Matter, as they do in their Definitions. 1. Because Definitions are made up of Ambiguous words, whose Explication they are not agreed in; and almost all Words are ambiguous till explained; and ambiguous Words are not fit to define, or

R a
be defined, till explained. And, 2. Because both selecting fit terms, and explaining them, and ordering them, are works of Art, in which Men are unequal; and there is as great variety of Intellectual Conceptions, as of Faces. 3. And I have often said, That a Knowledge intuitive, or a Simple apprehension of a thing as Sensate, or an Internal experience, or Reflect act, and a general notion of some things, may prove the truth of Grace, and save Souls, and make us capable of Christian Love and Communion, as being true saving Knowledge. 4. And consequently I have often said, that many a thousand Christians have Faith, Hope, Desire, Love, Humility, Obedience, Justification, Adoption, Union with Christ, who can define none of these: Unless you will speak equivocally of Definition it self, and say as good Melancthon, and as Guesberleth, and some other Romists, that Notitia intuitiva est definitio, who yet say but what I am saying, when they add, [Vel salsem instar definitionis]. If all are without Faith, Love, Justification, Adoption, who cannot give a true Definition of them, how few will be saved? How much more then doth Learning to Mens salvation, than Grace? And Aristotle then is not so far below Paul, or the Spirit of Christ, as we (justly) believe.

The Case is so weighty and palpable, that you have nothing to say; but as you did about the Guilt of our nearer Parents sins, to yield all the Cause, and with a passionate clamour to tell Men that I mistake you, or wrest your words; of which I shall appeal to every sober Reader, that will pe
tufe the words of mine which you assault, and yours as
as they are an Answer to mine.

In a word, you go about by the abuse of a tri-

vial Axiome of Definitions, 1. To sentence most

Christians to Hell, and cast them into Despa-

ration, as wanting the Grace which they cannot define.

2. And to destroy Christian Love and Concord,

and tear the Church into as many Shreds, as there

be diversities of Definitions used by them. 3. And

you would tempt us to think much harder of your

self, than we must or will do; as if your Faith,

Justification, &c. were unsound, because your De-

finitions are so.

I know that Unius rei una tantum est Definitio,

speaking, 1. Not of the Terms, but the Sense.

2. And supposing that Definition to be perfectly true;

that is, the Truth of Intellecution and Expression con-

sisting in their congruity to the Thing; while the

thing is one and the same, the conception and ex-

pression which is perfectly true, must be so too.

But, 1. Our understandings are all imperfect, and

we know nothing perfectly but Secundum quaedam;

and Zanckeuz faith truly, that Nihil scitur, if we

call that only Knowledge which is perfect: And con-

sequently no Mental Definition is perfect. 2. And

Imperfections have many degrees. 3. And our

Terms, which make up that which you know I

called a Definition in my Dir. 42. (as it is in words)

are as aforesaid, various, mutable, and variously

understood and used.

§. XV. Pag. 24. Again you are at it, [Whom
do you mean by that one rare Person, whose single
Judgment is to be preferred in the point of Jufifica-
tion, and to whom].
Answ. 1. No one that knoweth not the difference between an Invididuum vagum & determinatum. 2. No one that is of so hard Metal, as in despite of the plainest words, to insinuate to the World, that these words [A few well-studied Judicious Divines] do signify only one, and that these words [One Man of extraordinary understanding and clearness], (is to be preferred before the Rulers and major Vote, in difficult speculations) do signify one individuum determinatum in the World, and that the Speaker is bound to name the Man. No one that thinketh that Pembile, who in his Vind. Grat. hath almost the very same words, said well, and that I who repeat them, am as criminal as you pretend: No one who either knoweth not, that almost all the World (even Papists) agree in this Rule, or that thinketh his judgment fit herein to bear them all down: No one who, when his abuses are brought into the open Sun-shine, will rather accuse the Light than repent.

But, pag. 25. After some words to jeer away Conviction, you tell me, [We must have some better account of you, quem quibus, than what you have given us yet. I shall take leave to present our indifferent Readers with a more ingenuous and truer state of the Question, far more suitable both to my plain meaning and the clear purport of your Direction. Let the Case be this: There is One who of late hath raised much dust among us, about the grand Article of Justification, Whether it be by Faith without Works, or by Faith and Works too? All our old Renowned Divines on this side and beyond the Seas are unanimously agreed, that Justification is by Faith alone, i. e. without Works. This one Person ha:b
hast often published his judgment to the contrary—so that a poor Academical Doctor may very rationally enquire of you, Who in this case is to be preferred? That one, or those many?

**Answ.** There was a Disputant who would undertake to conquer any Adversary: When he was asked, How? He said he would pour out upon him so many and so gross untruths, as should leave him nothing to answer congruously, but a Mentirias and then all the World would judge him uncivil, and condemn him for giving such an unreserent answer. But you shall not so prevail with me, but I will call your Reader to answer these Questions:

1. Whether it be any truer, that [This is the clear purport of my Direction], than it is that I say, There is but one Star in the Firmament, because I say that one Star is more Luminous than many Candles?

2. Whether if a diseased Reader will put such a Sense upon my words, his Forgery be a true stating of the Question between him and me, without my consent?

3. Whether an intimation that this ONE is either Unicus, or Primus, or Singular, in the definition of Justification, or the interest of Works, be any truer, than that he is the only ejected Minister in England, while the writings of Bucer, Ludov. Crocius, Job. Bergius, Conrad. Bergius, Calixtus, Placeus, le Blank, Dave. Gatak, Wott. Prest. Ball, and multitudes such are visible still among us?

4. Whether he deals truly, wisely, or friendly with the holy Scriptures, and the Protestants, who would persuade the Ignorant, that this is the true state of the Controversie, [Whether it be by Faith without Works, or by Faith and Works too, that we
While the Scripture speaketh both, and all Protestants hold both in several senses? And whether this ease stating of Controversies, without more Explication or Distinction, be worthy an Academical Disputant?

5. Whether it be true or notoriously false, that [All our Renowned Divines on this side, and beyond the Sea, are agreed], of that in this Question of the interest of Works, which this one contradiceth?

6. Whether this Doctors naked Affirmation hereof be better proof, than that one Mans citation of the words of above an Hundred (yea many Hundred) as giving as much to Works as he doth, is of the contrary?

7. Whether it be an ingenuous way beseeming Academicians, to talk at this rate, and affect such a stating of the Question and such content, without one word of notice or mention of the Books, in which I state the Question, and bring all this evidence of consent?

8. If such a Doctor will needs enquire, whether the secret thoughts of the Writer meant not himself, when he pretendeth but to accuse the Rule there given, and should enquire but of the meaning of the words, whether it favour more of Rationality, or a presumptuous usurping the Prerogative of God?

§. XVI. Pag. 27: Though your approach be wrathful, you are constrained to come nearer yet, and you cannot deny my Rule of Direct. in other Points, but only those of [High and difficult speculation]: And do you deny it there? You will
will deal with it but as the application of that Rule to the Definition of Justification? (And shall we lose your favour, by forcing you to lay by your Opposition as to all the rest?) But here you say you [exceedingly differ from me]; Or else you would be ashamed of so much Combating in the dark: Exceeding oft signifies some extrem.

Your Reasons are, i. You hold not the Doctrine of Justification to be properly of Speculative concern, but wholly Practical: Where yet you confess, that in all Practical knowledge, there be some antecedent contemplations of the Nature, Properties, End, Object, and that to know the certain number of Places home-ward, is a Speculative nicety.

Answ. And can you find no fairer a shift for disagreement? I would such as you made not the Doctrine of Justification too little Practical? I am far from thinking that it is not Practical: But is not a Logical definition the opening the Nature, Properties, End, Object, or some of these which you call Contemplations? Make not plain things dark, Sir: The use of Art is not to shut the Windows, and confound Mens Minds. I take all Theologie to be together, Scientia-affectiva-practica; for our Intellect, Will, and Practice, must be possest or ruled by it: But it is first Scientia, and we must know before we can will and practice. And though all right knowledge tend to Practice, yet forgive me for telling you, that I think that many holy Persons in Scripture and Primitive times, loved and practised more than you or I, who knew not how to form an exact Logical Definition. And that he that knoweth the things of the Spirit spiritually, by Scripture Notions, may practise them
as fully, as he that knoweth and speaketh them in the Notions of Aristotle; or else the School-Men excel the Apostles. Though ambling be an easie Pace, which Horses are taught by Givens and Fetterers, it followeth not that a Horse cannot travel as far in his natural pace. When you have said all, Logical defining shall be a work of Art, and the Church should not be torn, and Souls shall not be damned, for want of it. He that Loveth, Believeth, Hopeth, Obeyeth, and by doing them hath a reflecting perception what they are, and hath but such a knowledg of the Gospel as may be had without a proper Definition, shall be saved.

2. Pag. 28, 29. you say, [Nor is the Doctrine of Justification so high and difficult, but that the meanest Christian may understand it sufficiently to Salvation, so far as words can make it intelligible].

Answ. Your own blows seem not to hurt you. I thank you for granting so much hope to the meanest Christians. But what's this to your Case? 1. Do the meanest Christians know how to define Justification, and all the Grace which they have? 2. Are they acquainted with all the [Words that should make it intelligible?]

Pag. 29. you add, [You have done little service to your weaker Christians to persuade them otherwise (as well as to the great blessed Charter of Salvation) and to lead them out of the plain road into Woods and Mazes, to that one Man of extraordinary Judgment and Cleanness; no body must know what his Name is, or where he dwells, and so to whistle them about till you have made them giddy—].

Answ. How easie is it to talk at this rate for any Cause in the World? Is this Disputing or Reason-
soning? Cannot I as easily say thus against you? But the question is of Things visible: I willingly appeal to any intelligent impartial Divine, who will read what you and I have written of justification, which of us it is that hath done more to bring Men out of Woods and Mazes, into the plainest Road? Let them, that have leisure for no more, read but my Preface to my Disput. of Justif. and mark which side wrongeth weak Christians, and the Charter of Salvation.

§. XVII. Pag. 29. you add, [Sir, I understand something at these years, without your Tutorage, of the duty both of Pastors and People: But I know not what you mean to make the way to Heaven (revealed sufficiently to all, &c.) to be a matter of high abstract Speculation, as if none but great Scholars, and Men of extraordinary Judgment, could by the right use of Scriptures, and other ordinary common means, be able to find it out, till they have met with that Elias, &c.]

Answ. Still I see we shall agree whether you will or not: O, Sir, it is just the contrary that I wrote for: And I need but repeat your words to answer you. I am not disparaging your understanding, otherwise than you may so call the vindicating of needful truth: Nor did I ever presume to offer you my Tutorage: You speak all this with too much tenderness. But that which I have written almost all my Books of Controversie against, is this making the Way to Heaven more difficult and bewildring, than the Scriptures make it. Therefore it is that I have persuadéd Men to lay less stress on arbitrary humane Notions: But the que-
tion is now, whether it be your Course or mine, that is guilty of this? Are Logical Definitions the necessary Way to Heaven? Doth the Scripture sufficiently reveal such Definitions to all? Do all ordinary Believers by the use of the Scripture, know how to define? Do not Logicians make true defining one of the surest signs of clear and accurate knowledge? Why should you and I dispute thus about Matters of Fact? I know by the principles of Conformity, that your Judgment is not like to be narrower than mine about the state of determinate Individuals: I suppose you would take as many to the Lords Supper as Believers, as I would, and absolve as many, and pronounce as many saved at Buryal. Let you and I call but a dozen of the next Families together, and desire every Man and Woman of them, to give you a Definition of Justification, (out of the hearing of the rest) and if they all give you a true definition, and one definition, I will write a Retraction. I know you not; but by your now telling me, of your understanding of the duties of Pastors and People, I may suppose that you have been a Pastor, (else—). And if so, that you have had personal conference with most (if not all) of your Flock. If you have found them all such able concordant Definers of Justification, you have had a more learned Flock than I had. I doubt your Learned Scholars could not do it, till they met with some such Elias or Aristotle, as you! Yea, let us take only such as by their Lives we commonly judge truly Godly Christians: And if all these give you one and a true definition of Justification, then do you tell them that Defining is no such difficult work, but ordinary Christians
frians may and do attain it, and I that make it difficult, make the way to Heaven difficult, for Defining is the way to Heaven: But if not one of many Score or Hundred (till you teach them anew), do give you a true and the same Definition; I will go on and still say, that They wrong Souls, the Gospel, and the Church, who pretend such necessity and facility of defining, and will censure, reproach, or damn all that agree not with them in a Definition, when they have as real though less distinct a knowledg of the thing.

I doubt not but you know how much difference there is among Learned Men about Definitions themselves in general: Whether they belong to Metaphysicks, Logicks, or Physicks? Whether Definitio Physica (as Man is defined per Animam, Corpus & Unionem) be a proper Definition? Whether a true Logical and Physical definition should not be the same? Whether Definitio objectiva be properly called Definitio, or only Formalis? Whether Accidents may be properly defined? An Genus definiri posset? An pars Logica definiri posset? An individua possint definiri? (Inquit Hurtado, Negari non possef Individuis definitio substantialis; & quidem essentialis Physice; est enim de essentia hujus hominis hae animae cum hoc Corpore; Imo & essentialis Metaphysice—si individua recte possent penetrari, illorum definitio est omnium perfectissima) An ea quae differentes definitione distinguantur realiter? With a multitude such. And is the Art of Defining so ease, as that ordinary Christians salvation must lie upon it, when so many things about Defining are among the subtilest Doctors undetermined?

And
And as ignorant as I am, while you suppose me unable to define Justification, I would wish you (not for my sake, but theirs) that you will not sentence all as unjustified to Damnation, that are not more skillful in defining than I, and that you will not reject all such from the Sacrament and Communion of the Church.

§. XVIII. Yet again, pag. 30. you tell me, [I cannot well swallow down in the lump, what you would have me and others to do, when you direct us to prefer that one Man before the Rulers and majority of Votes, till you acquaint us who that Gentleman is, and what sort of Rulers and Majorities you mean].

Answ. What you cannot swallow you must leave: I will not cram or drink you. I could wish for your own sake, that you had not thus often told the World of such a Malady, as that must needs be which hindreth your swallow: When;
1. You yourself receive the same Rule in other Instances, and make all this fir against it only, as to the Definition of Justification, even the Logical definition, which is Abus définitius, called Definitio formalis, and not the Definitio objectiva, as the Ipsum definitum is by some improperly called.
2. And when the words in that Instance are not [ONE MAN] but [a few Men] which your Eyes may still see; and when in the General direction where one Man is mentioned, there is no such word as [that one Man], or the least intimation of an Individuum determinatum; You greatly wrong your Honour by such dealing; As you do by adding,
1. [For the single Person (that Monarch in Divinity) to whom we are upon differences to make our Appeals, &c.]

Answ. If you hold on thus to talk as in your sleep, and will not shut your Chamber-doors, but commission the Press to report your words to the World, how can your best Friends secure your reputation? Is not all this talk of single Person, and Monarch in Divinity, and Appeals, the effects of a Dream, or somewhat worse? These Fictions will serve no honest ends. But you next come indeed to the true difficulty of the Case, and ask:

[I beseech you Sir, how shall your ignorant or weak Christian be able to judge of fitness? — He had need to have a very competent measure of Abilities himself, who is to give his verdict of another's, &c.]

This is very true and rational: But it concerneth you as much as me to answer it, unless you will renounce the Rule. And seeing you grant it in other Instances, if you please to answer your own question as to those other, you have answered it as to this: And if you will not learn of your self, I am not so vain as to think, that you will learn of me.

In case of Subtilties which depend upon Wit, and Art, and Industry, in that proportion which few, even faithful Men attain, I remember but one of these ways that can be taken; Either wholly to suspend our judgments, and not to meddle with them, till we can reach them our selves; Or to take them fide humana, or as probabilities on the Credit of some Men, rather than others: As to the first, I am for as much suspension of Judgment, as
as will stand with the part of a Learner (where we must learn, and in useless things for a total suspension). But where Learning is a duty, all Men come to Knowledge by degrees, and things usually appear to them in their probability, before they appear in ascertaining evidence. Therefore here the Question is, Whose judgment I shall take as most probable? (Were the case only, how far we should Preach our Judgment to others, there Rulers must more determine; or if it were, How to manage our Judgment so as to keep Unity and Concord, the Church, or major Vote must over-rule us). But it being the mere Judgment, or Opinion that is in question, either we must adhere to the Judgment,

1. Of Rulers as such, 2. Or the major Vote as such,
3. Or to those that are most Excellent in that part of Knowledge: Why should I waste time to give you the Reasons against the two first, which are commonly received? When even the Papists, who go as far as any I know living in ascribing to One Man, and to major Votes, yet all agree, that a few Subtle Doctors, yea one in the things in which he excelleth, is to be preferred before Pope or Council: And therefore the Scotists prefer one Scotus, Lycheus, Memissus, Rada, &c. before a Pope or Multitude, and so do the Nominals, one Ockam, Gregory, Gabriel, Hurtado, &c. and so the other Sects.

The thing then being such as neither you, nor any Man can deny, the difficulty which you urge, doth press you and all Men: And it is indeed one grand calamity of Mankind, and not the least hinderance of Knowledge in the World; that he that hath it not, knoweth not what another hath, but by dark
at Conjectures. 4. And therefore Parents and Pupils know not who is their best Tutor: The hearers that are to chuse a Teacher, hardly know whom to chuse; for, as you say truly, he must know much that must judge of a knowing Man.

God hath in all Arts and Sciences given some few Men an excellency of Wit and Reach above the generality of their Profession, and they have a more clear and solid Judgment: If all Men could but know who these be, the World would in one Age be more recovered from Ignorance than it hath been in ten. But the power of the Broad, and the confidence of the Ignorant, and the number of all these, and the Slanders and Scorn, and peevish Wranglings of the common Pride and Ignorance against those few that know what they know not, is the Devils great means to frustrate their endeavours, and keep the World from having knowledge. This is certain and weighty Truth, and such as you should make no Malignant applications of, nor strive against. Mankind must needs acknowledge it: Your urgent questioning here [Do you not mean your self?] doth but expose you to pity, by opening that which you might have concealed.

And to your Question I say, could I enable all Ignorant Men to know who are the best Teachers, I should be the grand Benefactor of the World: But both the blessing of excellent Teachers, and also of acquaintance with them and their works, is given by God, partly as it pleaseth Him, freely, even to the unworthy, and partly as a Reward to those that have been faithful in a little, and obeyed lower helps; (for there is a Worthiness to be found in some Houses, where the Preacher cometh with the
voice of Peace; and unworthiness, which oft deprive Men of such Mercies.) Both absolutely Free-Grace, and also Rewarding-Grace, do 't here shew themselves.

But yet I add, 1. That Light is a self-demonstrating thing, and will not easily be hid. 2. And those that are the Children of Light, and have been true to former Helps and Convictions, are willing to feel all for the Peash, and fear not being losers by the price of Knowledge, but would have it whatever Labour or Suffering it must cost; and who search for it impartially and diligently, and forfeit it not by Sloth, or a slyly, proud, or worldly Mind, these, I say, are prepared to discern the Light, when others fall under the heavy Judgment of being deceived by the Wrangling, Scorns, Clamours and Threatnings of Proud Ignorance. And thus one Augustine was a Light in his time, and, though such as Proser, Fulgen- tine, &c. knew him, Pelagius, and the Malcontents wrangled against him: And Luther, Melanphon, Bucer, Phagius, Zuinglium, Calvin, Musculus, Zanchius were such in their times; and some discerned them to be so, and more did not: If Men must have gone by the Judgment of Rulers, or the major Vote of Teachers, what had become of the Re- formation? If you can better direct Men how to discern Gods Gifts and Graces in His Servants, do it, and do not cavil against it.

As for your [One single, Protestant, in such a case as Justification], and your [I wish it be not your meaning] Pag. 31. they deserve no further answer, nor I all the anger, Pag. 31, 32, 33.

§. XIX.
In xxx. But pug. 34. Note again, 1. That it is not Objieutive Definitions, (as some call them) but [Logical, Artificial Definitions,] supposed to be Mens needful Acts, which you say are Re, the same with the Definition. 2. And that yet you must have it [supposed that these Definitions are true]. And I suppose that few Good Christians comparatively know a true one, no, nor what a Definition (or the Genus and Differentia which consisted in) is.

You say, [I absolutely deny what you so rashly advance,] that the Definition of Justification is controverted by the greatest Divines: This is one of your liberal Dissents. The Reformed Divines are all, I think, before you, agreed about the nature of Justification, its Causes, &c. and consequently cannot differ about the Definitions.

Affirm. But what if all Divines were so agreed? So are not all honest Men and Women, that must have Conviction with us: Therefore make the Definitions more necessary than they are, nor as necessary as the Thing.

2. You must be constrained for the defending of these words, to come off by saying, that you mean, That though they agree not in the Words, or Logical terms of the Definition; but one faith, This is the Genus, and this is the Differentia, and another that it is not this but that; one faith this, and another that is the Formal, or Material Cause, &c. yet de re, they mean the same thing; were they so happy as to agree in their Logical defining terms and notions? And if you will do in this, as you have done in your other Quarrles, come off by saying as I say, and shewing Men the power
of Truth, though you do it with never so much anger, that you must agree, I shall be satisfied, that the Reader is delivered from your spare, and that Truth prevails, what ever you think or say of me.

3. But because I must now answer what you say, and not what I foresee you will, or must say, I must add, that this passage seemeth to suppose that your Reader liveth in the dark, and hath read very little of Justification. I. Do all those great Divines, who deny the Imputation of Christ's active Righteousness, and take it to be but Justitia Passiva, non Meriti, and that we are justified by the Passive only, agree with their Adversaries, who have written against them, about the Definition and Causes of Justification? Will any Man believe you who hath read Olevian, Ursine, Pareus, Scalstius, Piscator, Carolus Motinæus, Wendeline, Beckman, Altediana, Cameræ, with his followers in France, Forbes, with abundance more, who are for the Imputation of the Passive Righteousness only? Were Mr. Anth-Wotton, and Mr. Balmford, and his other Adversaries, of the same Opinion in this? Was Mr. Bradshaw so foolish as to write his Reconciling Treatise of Justification in Latine and English, to reduce Men of differing minds to Concord, while he knew that there was no difference, so much as in the Definition? Was he mistaken in reciting the great differences about their Senses of Imputation of Christ's Righteousness, if there were none at all? Did Mr. Gatarker agree with Lucius and Piscator, when he wrote against both (as the extremists)? Did Mr. Wotton, and John Goodwin, agree with Mr. G. Walker, and Mr. Raborough? Doth Mr. Lawson,
in his Theopolitics agree with you, and such others? Doth not Mr. Cartwright here differ from those that hold the Imputation of the Active Righteousness?

What abundance of Protestants do place Justification only in Forgiveness of Sins? And yet as many (I know not which is the greater side) do make that Forgiveness but one part, and Imputation of Righteousness another. And how many make Forgiveness no part of Justification, but a Concomitant? And many instead of [Imputation of Righteousness] put [Accepting us as Righteous, for the sake, or merit of Christ's Righteousness imputed] (viz. by the Meritorious Cause). And Pareus tells us, that they are of four Opinions, who are for Christ's Righteousness imputed, some for the Passive only, some for the Passive and Active, some for the Passive, Active, and Habitual, some for these three and the Divine. And who knoweth not that some here distinguish Causes and Effects, as that our Original Sin (or Habitual, say some) is pardoned for Christ's Original (and Habitual) Holiness: Our Obedience for Christ's Active Obedience, and our Commissions for His Passive? Or as more say that Christ's Passive Righteousness as Satisfaction, saveth us from Hell or Punishment, and His Active as meritorious, procureth Life as the reward? When many others, rejecting that Division, say: That both freedom from Punishment, and right to Glory are the conjunct effects of His Habitual, Active, and Passive Righteousness, as an entire Cause (in its kind), as Guilt. Forbes, Grotius, Bradshaw, and others truly say: Besides that many conclude with Gesner, that these are indeed but one thing and
effect, (to be Glorified, and not to be Damned or Punished), seeing not to be Glorified is the Para
damnii, and that the remitting of the whole Penalty damni & sensus, and so of all Sin of Omission and
Commission, is our whole Justification.

And I need not tell any Man that hath read such Writers, that they ordinarily distinguish of Justification, and give not the same Definition of one sort as of another, nor of the Name in one Sense as in another.

Many confess (whom you may read in Guil. Forbes, and Vinc. le Blanck,) that the word [Justificat.] is divers times taken in Scripture (as the Papists do,) as including Sanctification: And so faith Beza against Illyricus, pag. 218, as cited by G. Forbes, [Si Justificationem generaliter accipias, ut interdum usurpatur ab Apostolo, Sanctificatio non erit ejus effectus, sed pars ait species.] And as I find him (mibi) pag. 179. Quamvis Justificationis nom-
meu interdum generaliter accipatur pro omni illius Justitia dono quae a patre in Christo accipimus, &c.

And how little are we agreed whether Reconcilia-
lion be a part of Justification, or not? Yea, or Adoption either? Saith Illyricus, [Hoc affirmo, recte posse dici Justificationem esse Consum omnium benefici-
ciorum sequentium: Nam justificatio est plena Reconcilia
tionem cum Deo, qua nos facta ex hostibus filios Dei:] To which Beza ibid. saith, (distinguishing of Re-
conciliation) Neutro modo idem est Reconciliationae ae
Justificatio. — Si Remissio peccatorum est Justificatio
nis Definitio, qua negare non aesis, &c.

Of the three sorts or parts of Christ's Righteous-
ness imputed to make up three parts of our Justifica-
tion,
tio, sec him de Præd. pag. 403. Col. 2. which
Perkins and some others also follow.

Olejnor (as all others, that grossly mistake not
herein), did hold, that God did not judge us to have
fulfilled all the Law in Christ; and that our righ-
teousness consisteth only in the Remission of Sin,
and right to Life as freely given us for another's
Merits: But Bræg, in the contrary, and in his Epistle to Olejnor. (pag. 248. Epist. 35.) faith,
Quid vobis est quum justium arbitrari, qui Legem
non impleverit? Atqui lex non tantum prohibet fieri
quod vetas, verum precipit quod jubet. Ergo qui pro
non peccatorre censeatur in Christo, mortem
quidem effingeret; sed quo jure visam praeterea petet,
mihi nonem justissim Legis in eodem Christo impleve-
rit? (This is the Doctrine which Wotton and Ga-
saker (in divers Books largely) and Bradshaw, af-
ter many others do Confute.) Yet faith he, No-
que vetro id obstas, quominus nostra Justification Remis-
sione peccatorum apae & recte definiatur], Which is
a contradiction. Yet was he for Love and Gent-
tlemen in these differences; ibid.

Yet Qu. & Resp. Chriiti. pag. 670. He leaveth out
Christs Original Habitual Righteousness, [Non illa
eossentialis qua Dei reatis est, nec illa Habitualis, ut
stat utque, Puritas Cariss Christi.— Que quum
non distinguere Odianfer justissime est hallucinnatus.

And ibid. 670. he giveth us this description of
Justification.

Quis Justificationem vocat Paulus hce loco?
R. Illud quo fusti simus, id est, conquisque perfecti,
integri, demultiplo, et amoubo, ut plenissime, non
tanum aboleatur quicquid in nobis totis in est turpi-
tudinis, quae Deus summe purus offenditullo modo
S 4 posse,
Yet (as in his Annot. in Rom. 8. 30. & alibi) he confesseth that Justification in Scripture, sometime is taken for Sanctification, (or as including it) so he taketh our Sanctification to contain the Imputation of Christ's Sanctity to us. (Qu. & Resp. pag. 67.) 1. Dice nostras Personas, imputata ipsius perfecia sanclitate et integritate, plene sanatas et integras, ac proinde Patris acceptas, non in nobis sed in Christo conveniunt. 2. And next the Spirits Sanctification, and thus Christ is made Sanctification to us.

Dr. Twisse, and Mr. Pembble, Kind. great distinguish of Justification as an Immanent Act in God from Eternity, and as it is the notice of the former in our Consciences: But doubtless the commonest Definitions of Justification agree with neither of these; And Pembble of Justification otherwise defineth it (as Mr. Jeffes faith Dr. Twisse did).

Lud. Coccus Syntag. pag. 1219. Thus defineth it, [Justificatio Evangelica est aliqui Divina gratie, qua Deus adoptas pecatorum: per approbationem obedientie Legi in Sponsis: acqua intercessione Christi, & per Remissionem peccatorum: & Justicia imputacionem sic: quia per fidem Christi ex integra.]: And faith, pag. 1223. [Fides sola justifica, quatenus nota Obedientiam quando propulsam remissionem ut donum gratiæ—et approbation illi Obedientie qua non, propulsam remissionem ut donum omnium gratiarum sed ut mercedem propositam soli Condicionis operis alienus: quatenus acceptasiae, & gratiarumiam debitem, qua sua Natura in omnino donatione quamvis gratiæa requiri]
requiri soli. Et ejusmodi Obedientia peculiaris opus ab Apostolo, & Latina propric Meritum dicitur; & qui sub hac conditione obediunt Operantes vocantur, Rom. 4.4.8. 11.6. This is the truth which I assert.

Conradus Bergius Prax. Cathol. dis. 7. pag. 983. tells us that the Breme Cathecism thus openeth the Matter: Qu. Quomodo Justificatur Homo coram Deo? Rei. Accipit Homo Remissionem peccatorum & Justificatur, id est, Christus sit coram Deo in vera Conversione, per suam fidem, per Christum, sine proprio Merito & dignitate.

Coccidius disp. de vit. salut. de Jus. pag. 189. Originalis Christi Justitia correspondent nostro Originali peccato. Sec. vid. cavatur vid. de fide.

Maximus Colloq. de Justif. distinguisheth Justification into Active and Passive, and faith. Justificatione activa significat ablationem Dei, qua Hominem rendit ad resur absolvit. And he would prove this to be before Faith, and citeth for it (abusively) Parmen and Telesinus, and thinketh that we were absolved from Guilt from Christ's undertaking our Debt, p. 12. thus arguing, [Cujus debita apud Creditoris aliquis recepta resolvenda, & Creditor ideo sponsionem ita vocat, ut in ea aequitas, ut semper partci Creditoris liber est a debitis: Atque Electorum omnium in singularem debita apud Deum Patrum Christi, ex quo factus est Mediator, recepta resolvenda, & Deum Patrem illum sponsionem acceptavit, sec. Passive Justification, which he supposeth to be our application of Christ's Righteousness to our selves daily as oft as we offend. Th. 5. (And part 4. disp. 92. he maintainteth, that There are no Dis-
Dispositions to Regeneration. Others of his mind pass by.

Spenheimius Disput. de Justif. faith, that [The Form of Passive Justification consisteth in the apprehension and sense of Remission of Sin and Imputation of Christ's Righteousness in capable Subjects] grossly: Whereas Active Justification (Justificationis) ever immediately causeth Passive (justificationem justificati) which is nothing but the effect of the Active, (or as most call it, Actio ut in passense): And if this were the Apprehension and Sense (as aforesaid) of Pardon and imputed Righteousness, then a Man in his sleep were unjustified, and so of Infants, &c. For he that is not Passively justified, is not at all justified.

I told you elsewhere, that the Synopsis Leiden. de Justif. pag. 412. Th. 23. faith, That Christ's Righteousness is both the Meritorious, Material, and Formal Cause of our Justification.

What Fayus, and Davenant, and others lay of the Formal Cause, viz. Christ's Righteousness imputed, I there shewed: And how Pareus, Job. Crocium, and many others, deny Christ's Righteousness to be the Formal Cause.

Wendeline defineth Justification thus (Theol. Lib. 1. c. 25. p. 603.). Justification est actio Dei gratuita, qua peccatores Electi, maledictioni legum obnoxii, propter justitiam seu satisfactionem Christi, sive applicatam sive Deo imputatam, corum tribunal Divino, remittis peccatis, a maledictione Legis absolvuntur et justi consentur. And pag. 615, 616. He maintaineth that [Obedience activa, si prorsus & accurate legamur, non est materia nostra. Justificationis, nec imputatur nobis, ita ut nostra consentatur,
& nobis propter eam peccata remittantur, & debitum legis pro nobis salvatur; quemadmodum Passiva per imputationem censetur nostra, &c. Ex post. [Si dicus Christum faciam esse hominem pro nobis, hoc est, nostro bono conceditur: Si pro nobis, hoc est, nostro loco, negatur: Quod enim Christus nostro loco fecis, & facies est, id nos non tenemur facere & fieri, &c.

Rab. Abbot approveth of Thompsons Definition of Evangelical Justification, (pag. 153.) that it is, Qua patienti & Credenti remittuntur peccata, & ius vitae aeternae conceditur per & propter Christi obedientiam illi imputatam: (Which is found, taking Imputation soundly, as he doth).

Job. Crocius, Disp. 1. p. 5. thus defineth it, [Actio Dei qua ex gratia propter satisfactionem Christi peccatorum in Christum totius Mundi redemptorem unicum, uere credentibus gratis sine operibus aut meritis propriis omnibus peccata remissit, & justitiam Christi imputat ad sui nominis gloriam & illorum salutem aeternam. And he maketh only [Christis full satisfaction for Sin, to be the Impulsive-External, Meritorious, and Material Cause, as being that which is imputed to us; and the Form of Justification to be the Remission of Sin, Original and Actual, or the Imputation of Christ's Righteousness (which he maketh to be all one) or the Imputation of Faith for Righteousness].

Said Bishop Downham of Justif. p. 305. [To be Formally Righteous by Christ's Righteousness imputed, never any of us, for ought I know, affirmed. The like faith Dr. Prideaux, when yet very many Protestants affirm it.

Should I here set together forty or sixty Definitions of Protestants verbatim, and shew you how much
much they differ, it would be unpleasant, and tedious, and unnecessary.

And as to those same Divines that Dr. Tully named as agreed, Dr. Davenants and Dr. Fields words I have cited at large in my Confess saying the same in substance as I do, as also Mr. Sudders, and an hundred more, as is before said.

And let any sober Reader decide this Controversie between us, upon these two further Considerations.

1. Peruse all the Corpus Confessionum, and see whether all the Reformed Churches give as a Definition of Justification, and agree in that Definition: Yea, whether the Church of England in its Catechism, or its Articles, have any proper Definition: Or if you will call their words a Definition, I am sure it's none but what I do content to. And if a Logical Definition were by the Church of England and other Churches held necessary to Salvation, it would be in their Catechisms (it not in the Creed): Or if it were held necessary to Church-Concord, and Peace and Love, it would be in their Articles of Religion, which they subscribed.

2. How can all Protestants agree of the Logical Definition of Justification, when they agree not of the sense of the word [Justifie] and all the Species of that Justification which Paul and others speak of? Some make Justification to include Pardon and Sanctification, (see their words in St. Forbes, and Le Blang's), many say, otherwise. Most say that Paul speaketh most usually of Justification in sense forensic, but whether it include [Making just] as some say, or only [Judging just] as others, or Nolle punire, be the act as Dr. Twisse, they agree not. And some hold that in James Justification is
that which is *coram hominibus*, when said to be by *Works*, but others (truly) say, it is that *coram Deo*.

2. They are not agreed in their very *Logical Rules*, and *Notions*, to which their *Definitions* are reduced; and not so much as of the number and nature of *Causes*, nor of *Definitions* (as is aforesaid): And as I will not undertake to prove that all the *Apostles*, *Evangelists*, and *Primitive Fathers*, knew how to define *Efficient*, *Material*, *Formal* and *Final Causes* in general, so I am sure that all good Christians do not.

3. And when *Justification* is defined by *Divines*, is *utens* the *justificantis*, and this being in the *predicament* of *Action*, what wonder if they disagree about the *Material* and *Formal Causes* of it? And one

Namely, being an *Act* of *God*, there are few *Divines* that call us what that *Act* is: *Deus operatur per ejectionem*. And *Ex parte agentis*, his *Acts* are his *Efforts*, and all but one. And who will thus dispute both the *Definition* and *Causes* of them, *Efficient*, *Material*, *Formal*, *Final*? when I presume to declare, that this *Act* of *Justifying* is not an *immanent* *Act* in *God*, nor without a *Medium*. But *God's Act* by the *Instrumentality* of his *Gospel-Covenant* or *Promise*, many read it as a new thing and of that hold true that *the first Justification* by *Faith* is that which *God's Gospel-Donation* is the *Instrument of*, as the *Titulus seu Fundamentum Justis*, being but a *Virtual* and not an *Actual Sentence*, then the *Definition* of it, as to the *Causes*, must differ much from the most *common Definitions*.  

But
But most Protestants say that Justification is Sen-
venient Judica. (And no doubt but there are three
Sevental sorts, or Acts called Justification, 1. Consta-
tutive by the Donative Covenant, 2. Sententiæ, 3. Ex-
tensive.) And here they are greatly at a loss, for the
decision of the Case, what Act of God this Sententiæ Ju-
tificæ is. What it will be after death, we do not much dis-
agree. But what it is immediately upon our believ-
ing. It must be an Act as in patience, or the Di-
vine essence denominated in such an office. And
what judgment and sentence God hath upon our
believing, few open, and fewer agree. Mr. Tophet
faith it is a Sentence in Heaven, consisting it to the An-
gels: But that is not all, or the chief: Some run back
to an Immanent Act; most leave it undetermined.
And sure the Name of Sentence in general, signifieth
no true Consecution of it at all, in him that know-
eth not what that Sentence is, seeing Universals are
Nothing (out of us) but as they exist in Individuals.
Mr. Lawson hath said that which would reconcile
Protestants; and some Papists, as to the Name, viz.
that God's Execution is his Sentence; No Judge by
Executing: And so as the chief punishment is the Pri-
tation of the Spirit, so the Justifying Act, is the ex-
tensive donation of the Spirit. Thus are we disagree-
about Active Justification (which I have oft ended
you and Conciliatory withal to open): [Yumil.
] And as to Passive Justification (or as it is Strictly
Justificæ), which is indeed that which the Consec-
et us in this Controversie to open; I have told you
how grossly some describe it here before; and all dis-
agree not what Predicament it is in: Some make it to
be in that of Action, ut recipitur in passo; and some
in that of Quality and Relation Conjunct: But most
place it in Relation; And will you wonder if all Christian Women, yea or Divines, cannot define that Relation aright. And if they agree not in the notions of the Efficient, Material, Formal and Final Causes, of that which must be defined (as it is capable) by the Subject, Fundamentum, and terminus.

I would not wish that the Salvation of any Friend of mine (or any one) should be laid on the true Logical Definition of Justification, Active or Passive, Constitutional, Sequential or Executive.

And now the Judicious will see, whether the Church and Souls of Men be well used by this present, that all Protestants are agreed in the Nature, Causes, and Definition of Justification; and that to depart from that one Definition (where is it?) is so dangerous as the Doctor pretendeth, because the Definition and the Definitions are the same.

S. XX. P. 34. You say [ You tremble not in the audience of God and Man to suggest again that hard-fronted Calumny, viz. that I prefer a Majority of Ignorants, before a Learned man in his own profession.]

Also, I laid it down as a Rule, that They are not to be preferred: You assault that Rule with bitter accusations, as if it were unsound (or else to this day I understand you not.) Is it then [a hard-fronted Calumny] to defend it, and to tell you what is contained in the denying of it. The audience of God must be so dreadful to (you and) me, that (without calling you to consider whether the Calumny be not notoriously yours). I heartily desire any judicious person to help me to see, that I am here guilty, if it be so. But you add.
"You know not what the Event of all this may be; For suppose now, being drag'd in my Scarlet, (a habit more suitable for him that Triumphs) at the Wheel of your Chariot, in the view of all men, I should happen to be degraded and turned out of my literate Society; would it not trouble you? no doubt: but then it might happen to be too late.

Answ. 1. It would trouble me: because (though I know you not) our fame here is that you are an honest, and very modest man, and those that are Nicknaimed Calvinists prefer you before most others of your rank. But alas, what is Man, and what may Temptation do?

2. did you think that your Scarlet or Mastership did allow you to write copiously, as you did, against your Neighbour who never medled with you, and made it a crime in him, whom you accuse, to defend himself, and a righteous cause? I see in this age we deal on hard unequal terms with some Men that can but get into Scarlet.

3. You would make your Reader believe by these words that you are really, Melancholly, and fear where no fear is. A Reverend Doctor, whose Book hath the Patronage of one of the greatest Eps. of England writeth against one of no Academical degree, who hath these 13 years and more been judged unworthy to preach to the most ignorant Congregation in the Land, and by the (Contrived) distin-
guition of Nonconformists from Conformists, goeth under the scorn and hatred of such, as you pretend to be in danger of, and hath himself no security for his Liberty in the open Air; that this Learned man in his honour, should conceit that an Answer from this hated person might endanger his degradation and turning
turning out of his place, is so strange a fancie, as will make your Readers wonder.

4. But whether you are Melancholly or not I know not, but if you are not unrighteous, I know not what unrighteousness is. Will you bear with the diversion of a story?

When the Moors were sentenced to ruin in Spain, one of the Disciples of Valdesco (a Scholar) fell into the displeasure of the Bp. of Toledo: A Neighbour Doctor knowing that the Bp.'s favour might bestead him — (whether accidentally or contrivedly I know not) hit upon this happy course: The Scholar and he being together in a solemn Convention, the Scholar was taking Tobacco; and the Dr. seeing the smok threw first a Glass of Beer in his face, and cried Fire, Fire; The Scholar wiped his face, and went on; The Doctor next threw an Ink-bottle in his Face, crying still Fire, Fire; The Scholar being thus black'd, perceived that he was like to be taken for a Moor, and ruined, and he went out and carefully wash'd his face; the Doctor charged him openly for affronting him (yea and injuriously calumniating him) by the fact: For faith he, there was necessary Cause for what I did: There is no smoak without some fire: that which fired you might, next have fired the House, and that the next House, and so have burnt down all the City: and your action intimateth as if I had done causelessly what I did, and done you wrong: The Scholar answered him; I knew not, Sir, that it was unlawful to wash me, but I will take no more Tobacco that I may no more offend you: But if in this frothy weather the thickness of my breath should be called smoak, may I not wash my face, if you again cast your Ink upon it? No.
No, faith the Doctor. It is not you, nor any private man that must be judge whether you are on Fire or not, in a publick danger. Must the City be hazarded, if you say that it is not Fire? The Scholar asketh, may I not refer the case to the standers-by, and wash my face if they say, It was no Fire? No, faith the Dr., that is but to call in your Associates to your help, and to add Rebellion and Schism to your disobedience: I perceive what principles you are of. Why then, faith the Scholar, if I must needs be a Moor, my face and I are at your mercy.

But pardon this digression, and let you and I stand to the judgment of any righteous and competent Judge, whether you deal not with me in notorious injustice, so be it the Case be truly stated.

The person whom you assaulted is one, that attempted (with success) the Subversion of Antinomianism and the clearing of truth; their Ignorance of which was the Cause of their other Errors. But having let fall, (for want of use in Writing) some incongruous words (as Covenant for Law, &c.) and that somewhat often, and some excepting against the Book, he crave their animadversions, and promised to suspend the Book till it were corrected; and purposely wrote a far greater Volumen in explication of what was dark, and defence of what was wrongfully accused, and many other Volumes of full defence: No man answereth any of these: but after twenty years, or thereabout, (though I protested in print against any that would write against the Aphorisms, without regard to the said Explications) you publish your Confutation of part of those Aphorisms, and that with most notorious untruth, charging me to deny all Imputation of Christ's Righteousness, when
when I had there protest the Contrary, and taking no notice of any after-explication or defence, and paralleling me with Bellarmine, if not with Heretics or Infidels (for I suppose you take the deniers of all Imputation to be little better.) This Book you publish without the least provocation with other quarrels, dedicating it to that R. Rd. B. who first silenced me; (as if I must go write over again all the Explications and Defences I had before written, because you (that are bound to accuse me) are not bound to read them:) and this you do against one that at that time had been about 13 years silenced, ejected, and deprived of all Ministerial maintenance, and of almost all his own personal Estate, desiring no greater preferment than leave to have preached for nothing, where is notorious necessity, could I have obtained it. Sometimes laid in the common Jail among Malefactors, for preaching in my own house, and dwelling within five miles of it: after fined at forty pound a Sermon for preaching for nothing; looking when my Books and Bed are taken from me by distrels, though I live in constant pain and languor, the Constable but yesterday coming to have distraint for sixty pound for two Sermons; hunted and hurried about to Justices at the will of any ignorant——Agent of——that will be an Informer, and even fain to keep my doors daily lockt, if it may be to save my Books a while: Yet the exciting of wrath by publick Calumnies against one so low already, and under the persecuting wrath of your friends, was no fault, no injustice in you at all! (nor indeed did I much feel it.)

But for me, who am thus publickly by visible Calumnies traduced, truly to tell you where you mistake,
and how you wrong Gods Church and Truth more than me, and if also I offer peaceably to wash my own face, this is hard fronted Calumny, dragging a Doctor in Scarlet at the Wheels of my Chariot, which might occasion his degrading and turning out, &c.

This over-tenderness of your honour as to other mens words, (and too little care of the means of it, as to your own) hath a cause that it concerneth you to find out. Had you the tenth part as many Books written against you, as are against me (by Quakers, Seekers, Insidels, Antinomians, Millenaries, Ana-baptists, Separatists, Semi-separatists, Papists, Pseudo-Tilenus, Diocesans, Conformists, and many Enemies of Peace, (to whom it was not I, but your self that joyed you) it would have hardened you into some more patience. If you will needs be militant you must expect replies: And he that will injuriously speak to the World what he should not speak, must look to hear what he would not hear. But you add;

Sir, the Name and Quality of a Doctor and Master of a Literate Society, might have been treated more civilly by you.

Answ. 1. I am ready to ask you forgiveness for any word that any impartial man (yea or your Reverend Brethren of that Academy themselves, whom I will allow to be somewhat partial for you) shall notifie to me to be uncivil or any way injurious. 2. But to be free with you, neither Doctorship, Mastership nor Scarlet will Priviledg you to fight against Truth, Right, and Peace, and to vent gross mistakes, and by gross untruths in matter of fact, such as is your [Omnem ludibrio habet imputationem] to abuse your poor Brethren, and keep the long-
consuming flames still burning, by false representing those as Popish, and I know not what, who speak not as unaptly as your self, and all this without contradiction. Were you a Bp. my Body and Estate might be in your power; but Truth, Justice and the Love of Christians, and the Churches peace, should not be cowardly betrayed by me on pretense of reverence to your Name and Quality. I am heartily desirous that for ORDER take the Name and Honour of my Superiours may be very reverently used. But if they will think that Error, Injustice, and Confusion must take sanctuary under bare Ecclesiastical or Academical Names and robes, they will find themselves mistaken: Truth and Honestly will conquer when they pass through Smithfield flames; Prisons confine them not; Death kills them not; No siege will force an honest Conscience by famine to give up. He that cannot endure the sight of his own excrements must not dish them up to another man's Table, lest they be sent him back again. And more freedom is allowed against Peace-Breakers in Frays and Wars, than towards men that are in a quieter sort of Controversie.

§ XX. P. 36. 37. You say [For your various Definitions of Justification, Constitutive, Sentential, Executive, in Foro Dei, in foro Conscientiae, &c.--]
What need this heap of distinctions here, when you know the question betwixt us is of no other Justification, but the Constitutive in foro Dei, that which maketh us righteous in the Court of Heaven? I have nothing to do with you yet in any else, as your own Conscience will tell you when you please: If you have not more Justice and civility for your intelligent Readers, I wish you would
would shew more Compassion to your Ignorant Homan
gers, and not thus abuse them with your palpable Eva-
sions.

Ans. Doth the question, Whether the several sorts of Justification will bear one and the same Definition, deserve all this anger (and the much greater that followeth)?

1. Seeing I am turned to my Reader, I will crave his impartial judgment: I never received and agreed on a state of the question with this Doctor: He writeth against my books: In those Books I over and over and over distinguish of Justification, Constitutive, Sentential, and Executive (besides those subordinate sorts, by Witness, Evidence, Apology, &c.) I oft open their differences: He writeth against me, as denying all Imputation of Christ's Righteousness, and holding Popish Justification by works, and never tells me whether he take the word [Justification] in the same sense that I do, or in which of those that I had opened: And now he passionately appealeth to my Conscience that I knew his sense: What he faith [my Conscience will tell me] it is not true: It will tell me no such thing: but the clean contrary, that even after all his Disputes and Anger, and these words, I profess I know not what he meaneth by [Justification].

2. What [Constitutive in foro Dei, that which maketh us Righteous in the Court of Heaven] meaneth with him, I cannot conjecture. He denyeth not my Distinctions, but faith, what need they: I ever distingished Making Righteous, Judging Righteous, Executively using as Righteous: The first is in our selves: The second is by Divines said to be in foro Dei, an act of Judgment: the third is upon us after both:
both: now he seemeth to confound the two first: and yet denyeth not their difference; and faith, he meaneth [Constitutive in foro: ] He that is made Righteous is such in se; and as such is Justifiable in foro: We are Made Righteous by God as free Donor and Imputer, antecedently to judgment: We are in foro sentenced Righteous by God as Judge: so that this: by sentence presupposeth the former: God never Judgeth us Righteous and Justifieth us against Accusation, till he have first Made us Righteous and Justified us from adherent Guilt by Pardon and Donation. Which of these meaneth he? I ask not my Ignorant homagers who know no more than I, but his Intelligent Reader. He taketh on him to go the Commonest way of Protestants: And the Commonest way is to acknowledge that a Constitutive Justification, or making the man Just, (anteecedent to the Ailus forensis) must need go first: but that it is the second which Paul usually meaneth, which is the ailus forensis, the sentence of the Judg in foro, contrary to Condemnation: And doth the Doctor think that to make Righteous and to sentence as Righteous are all one? and that we are made Righteous in foro otherwise than to be just in ourselves, and so Justifiable in foro, before the Sentence? or do Protestants take the Sentence to be Constituting or Making us Righteous? All this is such talk as had I read it in Mr. Bunyan of the Covenants, or any of my Ignorant Homagers, I should have said, the Author is a stranger to the Controversie, into which he hath rashly plunged himself: but I have more reverence to so learned a man, and therefore blame my dull understanding.

3. But what if I had known (as I do not yet), what sort of Justification he meaneth? Doth he not know
know that I was then debating the Case with him, whether the Logical Definitions of Justification, Faith, &c. are not a work of Art, in which a few well-studied judicious Divines (these were my words) are to be preferred before Authority, or Majority of Votes. And Reader, what Reason bound me to confine this Case, to one only sort of Justification? And why, (I say, why) must I confine it to a sort which Dr. Tully meaneth, when my Rule and Book was written before him, and when to this day I know not what he meaneth? Though he at once chide at my Distinguishing, and tell me that All Protestants agree in the Nature, Causes, and Definition, (and if all agreed, I might know by other Mens words what he meaneth) yet to all before-laid, I will add but one contrary Instance of many.

Cluts, in his very Methodical but unsound Idea Theol. (signalized in Voetii Biblioth.) defineth Justification so, as I suppose, best pleaseth the Doctor, viz. [Est Actio Dei Judicialis, qua redemptos propter passiones justitiae Divina satisfactorias a Christo sustentatas, redemptisque imputatas, a peccatis puras, & consequenter a peenis liberis, itemque propter Obedientiam a Christo Legi Divinae praeitam redemptisque imputatam, justitia praditos, & consequenter vita aeterna dignos, ex misericordia pronuncias]. In the opening of which he telleth us, pag. 243. (against multitudes of the greatest Protestants Definitions.) [Male alteram Justificationis partem, ipsum Justitiae Imputationem statui, cum Justificatione non est ipsa Imputatio, sed Pronunciatio qua Imputatione, tamquam fundamento jacto, nisiur. And
And he knew no sense of Justification, but [Vel ipsum sententiae Justificatoriae in mente Divinae pro-
lationem, sive Constitutionem, vel ejus in Cordibus
redemptorum manifestatem. Revelationem: And faith,
Prius modo factum est autem omuem fidelem, cum Deus
omnes, quibus passiones & justitiam Christi imputabas,
innoentes & justos reputaret, cum ejus inimici, ade-
oque sine fide essent, (so that here is a Justification of
Infidels, as innocent for Christ's Righteousness impu-
ted to them): Quare etiam ut jam falsa fide appre-
bendenda est. The second which follows Faith, is
Faith, ingenerating a firm persuasion of it. Is
not here fad defining, when neither of these are the
Scripture-Justification by Christ and Faith?

And so § 32. the time of Justification by Faith
he maketh to be the time when we receive the feel-
ing of the former: And the time of the former
is presently after the Fall; of all at once: And
hence gathereth that [Ex eo quod justificatio dicy-
tur fieri propter passiones & obedientiam Christi, qui-
bus ad perfectionem nihil decet, nobis imputatas
(before Faith or Birth) consequitur innocentiam &
justitiam in Redemptis quam primum perfectas & ab
omni macula puras esse—] and so that neither the
pronunciation in mente Divina, or imputation
nullis gradibus ad perfectionem exsurgerat.

But what is this pronunciation in mente Divina?
He well and truly noteth, § 29. that [Omnis
actiones Divinae, si ex eo estimentur quod re ipsa in
Deo sunt, idem sunt cum ipso Deo, ideoque depen-
dentiam a Causa externa non admittant: Si tamen
considerentur quond ad rationem formalem hujus vel illius
denominationis ipsis impositae in relatione ad Creatu-
ras consistenterm, ipsis causa impulsive assignare pos-
sunt
...sant...&c. This distinction well, openeth, how
God may be said to justify in His own Mind: But
what is that effect, Unde essentia vel mens Divina
ita denominatur justificans? Here he is at a loss,
neither truly telling us what is Justification Consi-
tutive, Sentential, nor Executive (but in the little
part of [Feeling.] Gods secret Act) yet this dark
Definer truly faith [Ex sensu Scripturæ verisimile
affirmetur hominem per fidem solam justificari, quia
ex nostra parte nihil ad Justificationem conferendum
Deus requirit, quam ut Justificationem in Christo fun-
dam credamus, & fide non producamus, sed reci-
piamus:

If yet you would see whether all Protestants
agree in the Definition of Justification, read the
multitude of Definitions of it in several senses;
in Learnrd Alstedius his Definit. Theol. c. 24. § 2.
pag. 97. &c. [Justificatio hominis coram Deo est qua
bono in foro Divino absolvitur, seu justus esse evinci-
tur contra quemvis actorem, Deo ipso judice, & pro-
co sententiam ferente]. But what is this Forum?
Forum Divinum est ubi Deus ipse judicis partes
agit, & fert sententiam secundum leges a se latas?
But where is that Est internum vel externum? Fo-
rum divinum internum est in ipsa hominis Conscientia,
in qua Deus Thronum justitiae erigit in hac vita ibi
agendo partes adipris & judicis: Forum Conscientia.
(But it is not this that is meant by the Justification
by Faith). Forum divinum externum est, in qua
Deus post hanc vitam extra hominem exercet judicium,
1. Particulare, 2. Universale. This is true and
well: But are we no where Justified by Faith but
in Conscience, till after Death? This is by not con-
idering, 1. The Fus ad impunitatem & vitam de-
natum
natural Evangelicum upon our Believing, which supposing Faith and Repentance is our Constitutive Justification, (virtually only sentential).

2. And the Judgment of God begun in this Life, pronounced specially by Execution. Abundance of useful Definitions subordinate you may further there see in Alstedius, and some wrong, and the chief omitted.

The vehement passages of the Doctors Conclusion I pass over; his deep sense of unsufferable Provocations, I must leave to himself; his warning of the dreadful Tribunal which I am near, it greatly concerns me to regard: And Reader, I shall think yet that his Contest (though troublesome to me that was finely assaulted, and more to him whose detected Miscarriages are so painful to him) hath yet been Profitable beyond the Charges of it to him or me, if I have but convinced thee, that 1. Sound mental Conceptions of so much as is necessary to our own Justification, much differ from proper Logical Definitions: And that, 2. Many millions are Justified that cannot define it: 3. And that Logical Definitions are Works of Art more than of Grace, which require so much Acuteness and Skill, that even worthy and excellent Teachers may be, and are disagreed about them, especially through the great ambiguity of Words, which all understand not in the same sense, and few are sufficiently suspicious of, and diligent to explain. 4. And therefore that our Christian Love, Peace, and Concord, should not be laid upon such Artificial things. 5. And that really the Generality of Protestants are agreed mostly in the Matter, when they quarrel sharply about many Artificial Notions and Terms in the point of Justification.
tion. (And yet after all this, I shall as earnestly as this Doctor, desire and labour for accurateness in Distinguishing, Defining and Method, though I will not have such things to be Engins of Church-Division.)

And lastly, Because he so oft and earnestly presseth me with his Quem quibus, who is the Man, I profess I dreamed not of any particular Man: But I will again tell you whom my Judgment magnifies in this Controversie above all others, and who truly tell you how far Papists and Protestants agree, viz. Vinc. le Blank, and Guil. Forbes, (I meddle not with his other Subjects), Placius (in Thes. Salmur.) Davenant, Dr. Field, Mr. Scudder (his daily Walk, fit for all families) Mr. Wotton, Mr. Bradshaw, and Mr. Gataker, Dr. Preston, Dr. Hammond, (Pract. Cat.) and Mr. Lawson (in the main) Abundance of the French and Breme Divines are also very clear. And though I must not provoke him again by naming some late English men, to reproach them by calling them my disciples, I will venture to tell the plain man that loveth not our wrangling tediousness, that Mr. Trumans Great Propos. and Mr. Gibbons Serm. of Justif. may serve him well without any more.

And while this worthy Doctor and I do both concord with such as Davenant and Field as to Justification by Faith or Works, judg whether we differ between our selves as far as he would perswade the World, who agree in tertio? And whether as he hath angrily profest his concord in the two other Controversies which he raised (our Guilt of nearer Parents sin, and our preferring the judgment of the wisest, &c.) it be not likely that he will do so also
in this, when he hath leisure to read and know what it is that I say and hold, and when we both understand our selves and one another. And whether it be a work worthy of Good and Learned men, to alarm Christians against one another for the sake of arbitrary words and notions (which one partly useth less aptly and skilfully than the other) in matters wherein they really agree.

2 Tim. 2. 14. Charging them before the Lord that they strive not about words, so no profit, but to the subverting of the Hearers (yet) study to shew thy self approved unto God, a workman that need not be ashamed, rightly dividing the word of Truth.
Two Sparks more quenched, which fled after the rest from the Forge of Dr. Tho. Tully.

§ 1.

Did I not find that some Mens Ignorance and factious Jealousie is great enough to make them combustible Recipients of such Wild-fire as those Strictures are; and did not Charity oblige me to do what I have here done, to save the assaulted Charity of such Persons, more than to save any Reputation of my own, I should repent that I had written one Line in answer to such Writings as I have here had to do with: I have been so wearied with the haunts of the like Spirit, in Mr. Grandon, Mr. Bagshaw, Mr. Danvers, and others, that it is a work I have
have not patience to be much longer in, unless it were more necessary.

Two sheets more tell us that the Doctor is yet angry; And little that's better that I can find. In the first, he states again, that [I am busy in smoothing my way where none can stumble in, a thing never questioned by him; nor by any Man else, he thinks, who owns the Authority of the second Commandment]. And have I not then good Company and Encouragement not to change my Mind?

But, 1. He seigneth a Case stated between him and me, who never had to do with him before, but as with others in my Writings, where I state my Case my self.
2. He never so much as toucheth either of my Disputations of Original Sin, in which I state my Case and defend it.
3. And he tellsly seigneth the Case stated, in words (and he supposeth in a sense) that I never had do do with: Saying, [I charge you with a new secondary Original Sin, whose Pedegree is not from Adam: I engage not to syllable further]. And pag. 8. [I now have asserted that this Novel Original Sin is not derived from our Original Father; no line of Communication between them; a sin besides that which is derived from Adam,
as you plainly and positively affirm]. I never said that it had no Pedegree, no line of Communication, no kind of derivation from Adam. 4. Yea, if he would not touch the Disputation where I state my Case, he should have noted it as stated in the very Preface which he writeth against; and yet there also he totally overlooketh it, though opened in divers Propositions. 5. And the words in an Epistle to another Mans Book, which he fasteneth still on were these; [Over-looking the Interest of Children in the Actions of their nearer Parents, and think that they participate of no Guilt, and suffer for no Original Sin, but Adams only]. And after, [They had more Original Sin than what they had from Adam]. 6. He tells me, that [I seem not to understand my own Question, nor to know well how to set about my Work]; and he will teach me how to manage the Business that I have undertaken, and so he tells me how I MUST state the Question hereafter, (See his words). Reader, some Reasons may put a better Title on this Learned Doctors actions; but if ever I write at this rate, I heartily desire thee to cast it away as utter DISHONESTY and IMPUDENCE.
It troubleth me to trouble thee with Repetitions. I hold, 1. That Adams Sin is imputed (as I opened), to his Posterity. 2. That the degree of Pravity which Cain's nature received from Adam, was the dispositive enclining Cause of all his Actual Sin: 3. But not a necessitating Cause of all those Acts, for he might possibly have done less evil and more good than he did. 4. Therefore not the Total principal Cause; for Cain's free-will was part of that. 5. Cain's actual sin increased the pravity of his nature. 6. And Cain's Posterity were (as I opened it) guilty of Cain's actual sin; and their Natures were the more depraved by his additional pravity, than they would have been by Adam's sin alone (unless Grace preserved or healed any of them).

The Doctor in this Paper, would make his Reader believe that he is [for no meer Logomachies] and that the difference is not in words only, but the thing. And do you think that he differeth from me in any of these Propositions, or how this sin is derived from Adam? Yet this now must be the Controversie de re.

Do you think (for I must go by thinking) that he holdeth any other Derivation than this? Or, did I ever deny any of this? But
But it is vain to state the Case to him: He will over-look it, and tell me what I should have held, that he may not be thought to make all this Noise for nothing.

He saith pag. 8. [If it derive in a direct line from the first Transgression, and have its whole Root fastened there, what then? Why then some words which he sets together are not the best sense that can be spoken. It is then but words, and yet it is the thing: What he may mean by [a direct Line], and what by [whole Root fastened] I know not; but I have told the World oft enough what I mean; and what he meaneth, I have little to do with.

But if he think, 1. That Adams Person did commit the sin of Cain, and of all that ever were since committed; and that Judas his alt, was Adams personal act. 2. Or that Adams sin was a total or necessitating Cause of all the evil since committed; so do not I, (nor doth he, I doubt not). And now I am cast by him on the strait, either to accuse him of differing dere, and so of Doctrinal error, or else that he knoweth not when the difference is dere, and when de nomine, but is so used to confusion, that Names and Things do come promiscuously into
into the Question with him: And which of these to chuse, I know not.

The Reader may see that I mentioned [Actual Sin, and Guilt]: And I think few will doubt, but Adams [Actual sin, and Cains,] were divers; and that therefore, the Guilt that Cains Children had of Adams Sin and of Cains was not the same: But that Causa causa is Causa causati, and so that all following Sin was partly (but partly) caused by Adam's, we shall soon agree.

He addeth that I must make good that new Original Sin (for he can make use of the word New, and therefore made it) doth mutate naturam, as the Old doth. Ans. And how far it changeth it, I told him, and he taketh no notice of it: The first sin changed Nature from Innocent into Nocent; the Second changeth it from Nocent into more Nocent: Doth he deny this? Or why must I prove any more? Or doth nothing but Confusion please him?

3. He saith, I must prove that the Derivation of Progenitors' Sin is constant and necessary, not uncertain and contingent. Ans. Of this also I fully said what I held, and he dissembleth it all, as if I had never done it: And why must I prove more?
By what Law can he impose on me what to hold?

But really doth he deny that the Reatus culpa, yea and ad Pannam, the Guilt of nearer Parents sins is necessarily and certainly the Child's, though Grace may pardon it? If he do not, why doth he call on me to prove it? If he do confess the Guilt, and deny it necessary, when will he tell us what is the Contingent uncertain Cause? For we take a Relation (such as Guilt is) necessarily to result a posito fundamento.

§. 2. He next cavil at my Citations, about which I only say, either the Reader will peruse the cited words, and my words, which shew to what end I cited them (to prove our Guilt of our nearer Parents sins) or he will not. If he will not, I cannot expect that he will read a further Vindication: If he will, he needeth not.

§. 3. His second Spark is Animadversions on a sheet of mine, before mentioned, which are such as I am not willing to meddle with, seeing I cannot either handle them, or name them as the nature of them doth require, without offending him: And if what is here said (of Imputation and Re-
presentation) be not enough, I will add no more, nor write over and over still the same things, because a Man that will take no notice of the many Volumes which answer all his Objections long ago, will call for more, and will write his Animadversions upon a single Sheet that was written on another particular occasion, and pretend to his discoveries of my Deceits from the Silence of that Sheet, and from my naming the Antinomians.

I only say, 1. If this Mans way of Disputing were the common way, I would abhor Disputing, and be ashamed of the Name.

2. I do friendly desire the Author of the Friendly Debate, Mr. Sherlock, and all others that would fasten such Doctrines on the Non-Conformists, as a Character of the Party, to observe that this Doctor sufficiently confuteth their partiality; and that their Academical Church-Doctors, are as Confused, as Vehement maintainers of such expressions as they account most unsavoury, as any even of the Independants cited by them: Yea, that this Doctor would make us question whether there be now any Antinomians among us, and so whether all the Conformists that have charged the Conformists, yea,
yea or the Sectaries, with having among them Men of such unsound Principles, have not wronged them, it being indeed the Doctrine of the Church of England which they maintain, whom I and others call Antinomians and Libertines: And I hope at least the sober and sound Non-Conformists are Orthodox, when the vehementest Sectaries that calumniated my Sermon at Pinners Hall, are vindicated by such a Doctor of the Church.

3. I yet conclude, that if this One Mans Writings do not convince the Reader, of the Sin and Danger of Allarming Christians against one another, as Adversaries to great and necessary Doctrines, on the account of mere Words not understood, for want of accurateness and skill in the expressivc Art, I take him to be utterly unexcusable.

Pemble Vind. Grat. p. 25. It were somewhat if it were in Learning as it is in bearing of a Burthen, where many weak Men may bear that which One or few cannot: But in the search of Knowledge, it fares as in disoring a thing afar off, where one quick-sight will see farther than a thousand clear Eyes.

FINIS.
I had not time to gather the best of any; but the First Book: Correct these errors, or you will misunderstand the Matter.

Page 27. Line 2. Read self, the Act p. 54. l. 30. r. as obliging. p. 58. l. 20. for or, p. 59. l. 8. and s. r. who is not p. 86. l. 32. for OURS r. OUR Righteousness. p. 88. l. 7. for Covenanted r. Connoted. p. 97. l. 31. r. and suffering. p. 103. l. 9. 10. for have us Holy, r. Leave us unholly. p. 110. l. 10. for we, r. were. p. 111. l. punishment and p. 112. l. 5. and 10. for our, r. one. l. 21. for but, r. must p. 115. l. 25. for raze out, r. take up. p. 117. l. 18. r. personating Representation. p. 118. l. 2. for Minister, r. Merit. p. 119. l. 16. for are, r. are not p. 140. l. 23. for is, r. that p. 126. l. 23. for arrive, r. arm. p. 149. l. 19. r. and the p. 153. l. 23. r. and will. p. 154. l. 26. r. our own-innocency, r. p. 157. l. 29. r. Private, but. p. 169. l. 2. r. conditional p. 177. l. 9. r. sufficiency. p. 181. l. 27. for argument, r. agreement.

The Lesser Errata.

In a Cursory View of some Pages, I since see these faults.

Preface, Page 3. Line 22. for and, r. as. Book 1. P. 173. 1. x. r. 11. is true.


And I must tell the Reader that it is so long since the Papers to Mr. Cartwright were written, that if there be any passage which in my later Writings I correct, I must desire him to take the latter as my Judgment: For I am none of those that pretend my Youthful Writings to be sufficiently Accurate, much less Faultless, or that to avoid the Imputation of Mutability, profess to be no wiser than I was between twenty and thirty Years ago. I find somewhat, Book 2. Part 3. P. 51, 52. which needeth this Explication, viz.

[God as Judge of Lapsed Man, when He was judging him, added an Act of Grace, which in several respects is, 1. A Promise. 2. A Deed of Gift. 3. An Act of Oblivion, or universal conditional Pardon. 4. A Law. 5. And that respect to Christ's absolutely promised and foreseen Merits, it may be said, to be like or Equivalent to an universal conditional Sentence: But taking the word [Sentence] strictly as it is (a Sentence of the Individuals according to the Rule of a Law as kept or broken), so it is not properly a Sentence as to us (as is after proved.)]
May 26. 1652.

An Account of my Consideration of the Friendly, Modest, Learned Animadversions of Mr. Chr. Cartwright of York, on my Aphorisms.

Of God's Legislative and Decretive Will.

Aphor. as cited by Mr. C.

The distinction of God's Will, into his Will of Purpose, and his Will of Precept, &c. It is near of Kin to the common distinction of Voluntas Signi & Benefacit, but not the Same.

Mr. C's Animadversions.

I think it is the same as Praecipuum is called Voluntas Signi; though some do not so clearly and fully explain this Distinction as others do.
2 Of God's Legislation

R. B's Reply.

I am glad you begin with this Distinction, that I may have my apprehensions of it more fully chang'd; where they are right, confirmed; and if unknown, that they may be changed. For I confess, I make use of this Distinction, as a Key to my understanding of very many points in Divinity, to which it is not commonly applied. The confounding of our Ethicks and Physicks, and so of their distinct Fountains, doth introduce confusion into the main Body of Theology, with those that are guilty of it: And it is easy to conceive, that it is necessary to the understanding of Theological Controversies, to avoid that confusion, and know to which of these the Question doth belong. It is easy to conceive what work it would make in Philosophical Discourses, to confound our Physicks and Ethicks; and it will have no better effect in Theological. Therefore, as I take Deism to be the direct proper Object of our Ethicks; and Ens Reale, of our Physicks (for I take not the term [Physicks] in the common restrained sense, as its Object is only Corpus Naturale; but as it is ϕυσιολογία, as some call Metaphysics, and containeth myth of Metaphysics, (for I conceive that which treateth of Ens Reale should be one entire Doctrine) Pneumaticks, and common Physicks all: So I take [Ethicks] in so large a sense, as to comprehend Oeconomicks, Politicks, and all Morality.) So I do distinguish of God's Will here, according to these different Objects. As Ens Reale, is the Object, or Product of his Will, for want of a better name, I call it, his Decretive Will, or Will of Purpose: And because in most of our Theological Discourses, we are fain to speak of God's
God's Will, according to the imperfect manner of man's will, as if it respected its Object as present, past, future; therefore Res future, & Rerum futurae, are usually made the Objects, or Products of God's Decree or Purpose (for man purpose only de futuro:) (And indeed quod hominis, the thing being truly future, so God may be said to: Decree that quod hominis: it shall be future; though quod ipsum Deum non ost futurum.) But I sometime say, Eventus is the Object of this Will, meaning thereby Res eventus, and so connecting the Thing with its Emanation from its first Cause; and intending the Comprehension of all Beings, past, present, and future. And also, that I may comprehend Privations, which as they are Reductively belonging to the Doctrine of Beings; so may they also to the Object of God's Will de Eventus. For as man's Will may be de Agere vel non Agere, de esse vel non esse; so we may conceive of God's Will: (Though Scotus hath showed the truth of this Conception, to be very disputable.) Therefore when I say that Ens Real is the Object, or Product of this Will of God, I mean both the Ese & non Ese, Beings and Privations; but one directly and properly, the other but consequenter & reducitive: As in saying Debitum is the Object, or rather Product of God's Ethical, or Legislative Will, I mean both the Debere & non Debere; but the former only directly, the latter but indirectly, consequenter & reducitive; as proceeding only from God's not-commanding-or-prohibiting, and properly being Nothing, and having no Cause in Morality: I mean, the [Non-debo agere;] for in the {Debo non agere} which is caused by Prohibitions, the Debitum is Positive formaliter, though...
Of God’s Legislative

the quasi subiecta materia, vel res debita, be but
nominal, and really nothing.

1. So that by God’s Decretive Will, I mean only
his Will de Eventu, vel de Ente qua tali; and by his
Legislative Will, I mean only his Will de Debito:
So that I primarily distinguish of the Objectes, or
Products of God’s Will; and thence of his Will it
self: This I expressed fully in my Aphorisms: So
that my main scope is, but to keep open the differ-
ence between Naturality, and Morality in all our
Discourses.

2. And I have there also manifested, that there-
fore I take the Act of Willing in God to be the
same in both. Velle Debitum, is as properly Velle,
as is Velle Eventum.

3. And that I distinguish of the Objectes here,
but formaliter: For Debitum is Ens quoddam (ac-
cording to the common Doc-
trine : Though I think, as
Burgesdio. Metaph. Relations
are interentia & Nibil : ). But
I mean therefore: Debitum qua
Debitum ; & Eventum qua
Eventum, vel Ens qua Ens.

4. And therefore as the Doctrine de Eventu vel
de Ente, is far more Comprehensive than the Do-
crime de Jure (Jus vel Debitum being but an in-
fierior Species of Ens; taking Ens so largely as to
comprehend Modalities and Relations:) so God’s
Will de Ente vel Eventum, comprehendeth his Will
de Debito: But yet his Will de Debito, qua Debitum,
may well be distinguished from his Will de Ente
qua tali; as the Specifick nature from the Gene-
rical.
and Deceptive Will.

5. I also (and principally) shewed you, that I comprehend two things in my phrase of [God's Legislative Will; or: bisWill de Debito:]
1. The Immanent Will of God de Debito; which is as true, and as Eternal as Act, as his Volle Eventum. 2. The signet Will of God, which is bis Law: This I told you, I call his Will but Metonymically.

6. Both these together, and neither alone, do constitute Debito; 1. Not God's Immanent act alone, or directly; for it is not properly Lex, till it be signified; much less Lex promulgata. 2. Nor the Law, or signum considered in itself, abstracted from the Will signified; but only considered Formali ter ut signum, and so with its correlative; viz. The Immanent Will signified.

7. My full meaning therefore is, but to distinguish God's Law, from his other Acts and Works. But I choose to call it [bis Legislative Will,] rather than [bis Law:]
1. Last it should be thought I include only the Law materially, and exclude the Immanent Will, which was from Eternity de Debito.
2. Because if I should distinguish between [God's Will;] and [bis Law] it would plainly found as if I contradistinguished his whole Will from bis Law, and so even his Will de Debito, which is the Soul of bis Law, the Signum being but the Body.

8. And I fully told you, that therefore I call it his [Legislative Will,] rather than (as others hitherto) his [Will of Precepts:] because the Law hath several parts, which constitute a several Debito: Precepts is but one of these parts, but I speak of all. The false Definitions of Law have long wronged the World; while men reduced it all to Precepts, or
of to be Regula aliorum moralium. The Law determineth (in the large, and yet proper sense, as I will take Law) de omni Debito, Moraliter et propriis dictis: 1. What shall be due from us; that is, in the Precept and Prohibition. 2. What shall be due to us; that is, in 1. The Promise. 2. The Threat: Besides Fundamental Distributions.

So that the Product of God’s Legislative Will, is, 1. Debitum rei libere & absolvit Deo. 2. Debitum officii nostri (in agendo & non-agendo.) 3. Debitum premii. 4. Debitum pena.

Thus I have all close together, and once again told you my meaning (as plain as I can with brevity) in this Distinction. And understand, that I undertake not to shew you how far other sense of it is the same with mine: But our Question is, Whether this that I have opened, be the Schoolmen’s sense of their Distinction of [Voluntas signi & Beneplaciti ?] I conclude, that it is not, and that for these Reasons.

1. Implere & permettere naturaliter (ut a permissione morali distinguatur) which are some of their signa, are utterly unreducible to this Legislative Will.

2. Both the terms of their Distinction, and their Explication, shew that they intend not to distinguish God’s Will ab objectis; Events and Right: But as it is in itself, and as it is manifested to us: And therefore Voluntas signi with them, is Voluntas significata, or signum Voluntatis: But not one act of that Will signified as distinct from another (as to our apprehension;) but the same that is before termed Voluntas Beneplaciti, is it as signified. And therefore some of them do again subdistinguish their
five signs, noting, that some of them (Preceptum, prohibitis, Consilium) do determine Duty; and the other signifies Event. So Lombard himself more fully and plainly than almost any of his followers; And so Aquinas and many more also do. And so they may as well subdivide the Voluntas Beneplaciti, into Beneplacitum de Eventu, & de Debito. I could by multitude of their sayings, manifest this that I say, of the plain importance of their words, were it not a vain loss of time and labour, specially to you that I know have so frequently read it.

3. And therefore they use the Distinction of Voluntas secreta & revelata, as the same in sense with Beneplaciti & signi: But it is not the same with mine; for Voluntas de Eventu est partim secreta partim (in prophetiae & Causis secundis) revelata.

4. And they plainly exclude the Immanent Act of God's Will de Debito, from their Vol. signi, by the very name. For the Immanent Act is not sui ipsius signum nec alterius.

5. And as plainly do they exclude it by saying, that Voluntas signi is but Metaphorice God's Will; Whereas the Immanent Act is properly his Will, and the signum is more Metonymically than Metaphorice his Will. I think I needed no more proof; but if these convince you not, the matter is of very small moment what they mean. Divers of our own more clear Divines indeed, do come near my meaning in their Distinction of Vol. Precepti & Propositi: As Judicious Davenant's Dissertas. de Redempt. Univers. pag. 126. Rivers. Exercit. in Gen. 107. p. 75. (mibi)
Of God's Legislative

Strat. Tom. 3. 1. 7. c. 6. ad loc. 1 Tim. 2. & 2 Pet. 3.
Conrad. Bergius Prax. Cathol. diff. 6. p. 888. Zas-
chius sometimes expresseth it one way, and some-
times near as I; as, Tom. operum ult. p. (mihi) 679.
& de Natura Dei, l. 3. c. 4. p. 257, 258. per tot.
& 254. Especially Rutherford, (cited by you, who
followeth Twiss) and Camero; pag. 642. Oper. in
fol. Gen. cont. Tilen. most plainly: And Twiss
most frequently, Vindict. Grat. l. 2. part. 1. Crim.
S. 1. & S. 11. And Discovery of Dr. Jackson's Vanity;
ad S. 2. pag. 535, & p. 536, & 550. And Consider,
of Tilenus against Synod. Durt. pag. 166. & Vindict.
Amyraldus Specim. Animadu. Speci. p. 71. Learned
Art. 14. pag. 211. And indeed, the truth that made
me sensible that this Distinction differed from
the School-distinction of [Benepl. & signi.] was
Twiss and Camero: Yet it must be acknowledged,
that Twiss himself (who makes more use of it than
all others that I have read) overlooked (at least
usually) the Inimacient Will of God de Debito, and
spake only of the Precept it self; and therefore cal-
leth it God's Will Metaphorically. If I may prefer
Truth before Modesty, I must say, that Dr. Twiss
saw further into the nature and use of this Distin-
ction than others before him had done; but yet his
Notions were very imperfect of it, and his Improve-
ment yet short, in respect to its desert and use.
And therefore he called it but Valutus Precepti, and
applied it only to matter of Precept and Prohibition;
but saw not that it belonged also to Promise and
Commination,
...and Decretive Will. 

Commination, even to the whole Law. And though he makes Precipitare & Vestare to be the Objects of this Will (which clearly implies, that he took in the Immanent Act of which they were the Objects) Lib. 2. Part. 1. Crim. 3. § 11. yet he so often contradicted it by speaking otherwise, that I doubt it fell from him ex improviso. One more let me name you, whom you must oppose with me, and that is Molinas Anato. Armin. c. 4. where he speaks against them that call the Decree God's Secret Will, and the Commandment his Revealed Will, as speaking inconveniently. § 8. & § 9: he saith, Thomas and the Schoolmen do distinguish God's Will into Volunt. Beneficiti & Volunt. signi: The members of which Definition fall one into another: For many things of his Vol. Beneficiti, are signified too: Neither is the word Beneficiti, which is in Gr. ἔθνωλα, sufficiently applied here: For ἔθνωλα doth for the most part include Love and Good-will, &c. And § 3, 4, 5. he well explains the Legislative Will in part. And he saw, § 6, 7. that even Promises and Threatnings were reducible to it. But yet he thought it was improperly; and so § 6, & 7. it is plain that he did not fully yet understand the due extent of this Will: Else 1. He would have acknowledged the Immanent Act, as well as the Signal. 2. And have seen, that the pars Legis premians & puniens (i.e. Comminatio) do as properly Constituere Debitum premii & pane, as the Preceptum doth the Debitum officii: and consequently are most proper signs of God's Will de Debito. 3. And he would not have turned here to dispute against Conditional Will in God; but would have seen, that God hath doubtless a Conditional Law, and so a Conditional Will.
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de Debito, whatever he hath de Eventu. But enough of mens Opinions. To proceed.

Aphor.

And indeed the Schoolmen do intend no other Will, but the same which they call Beneplaciti; whose Object is Event, as it is uncertainly represented to us by these signs; (viz contained in that Verse, Precipitac prohibet, permittit, consulit, implct.) And because they are such uncertain signs (the contrary to what they seem to import being oft certain) therefore they tell us that this is but Metaphorically called God's Will, &c.

Animadvert.

1. I do not see how Implectio, fulfilling; or Operation, working, as Aquin. hath it, Part. 1. q. 19. a. 12. can be called an uncertain sign: For if God fulfil, or work a thing, it is a sure and undoubted sign that he doth will it. For he doth not work either against or besides his Will; so it is also in respect of Permission. For if God permit a thing to be done, it is certain that his Will is to have it done. Non sit aliquid nisi omnipotens sieri velit, vel sovendo ut sit, vel ipse faciendo. Aug. Enchir. c. 95.

2. Aquin. indeed (ibid.) a. 11. makes Volunt. signi to be Metaphorically called God's Will; and so doth Dr. Twis, yet he understood (and so I suppose did Aquinas) the Distinction so, as to be in effect all one with yours. Voluntas signa propriè præceptum dicitor; impropriè liceat a se atque dicitar Voluntas. As Voluntas Beneplaciti Voluntas propriè dicta. Precepta enim judicant quid Deus velit esse nostro officii ut a nobis fiat; non autem judicant quid sit decrevit, ut ipse faciat, vel fieri permittat. Dr. Twis. Vind. l. 2. q. 12. c. 13. Voluntas signa impropriè dicitar Voluntas: Significat enim tantum quid ab homine fieri Debeat, aut quid placitum sit Deo, si fiat. As Voluntas Beneplaciti, propriè & simpliciter eff Voluntas, quia reme decrevit, quia factum sit, Deo aut efficiente, aut permittente. Ibid. l. 1. part. 1. sect. 12. § 2. Observe, that he speaks of Voluntas signi, so far forth as this Signum is Præceptum; and in that respect I take Voluntas signi, to be the same with the Will of Præcept, as you call it. And so (it seems) did Dr. Twis.
take it; for you see be makes mans duty to be the Object of Voluntaes signis, even as you do of God's Will of Precept. When therefore he faith, That Voluntates signis is improperly called God's Will; he means only, that God's Precept is improperly called his Will, it being properly the sign, or signification of his Will: Not but that God truly, and properly willeth that which the Precept containeth; Not always that it shall be done, but always that it shall be be mans duty to do it, as the Doctor expressly speaketh, and (I suppose the Schoolmen meant no otherwise.) But, Rhetoricon doth yet more plainly describe Voluntas signum, so as you do God's Preceptive Will. Voluntas approbans (in signis) non reve-

Let nobis Intentionem seu decreta Dei. Hac enim & familia, 

[Cain, Saul, Juda, obedient & Credite] non habent hoc prae 
significand, aut velit ad Deo. [Mod hac est Intention, & De-

cretum est apud me ab aeterna, ut obedientia, &c.] Sed tam-
tum deit Deo; Hec precepto Caino, & Saulo, &c. proposito,

ego induco & revele, mihi gratam & acceptam esse obedienti-

tiam, ad quam exlege & debito obligati estis Creatori Vobris,

siquidem es accepta esse velitis, five altius obedientia, five non. 

Rhetoricon. Exer. i. c. i. § 3. quando Deus Jussit Abrahamum

Immolaret filiam, non tenebatur Abrahamus credere Immola-
tionem Isacci esse Decretam & Intentam à Deo, sed sui esse 

offici ut Immolaret Isaccum. Ibid.

Reply.

1. I never intended when I wrote that, to assert, That Impontio was an uncertain sign of God's Will: But the other four signs are uncertain, as to the Event. But I see I should have so cautiously expressed myself, that my speech might not have been so liable to misinterpretation. Yet if I mi-

strike not the usual meaning of the Schoolmen, that under the Will Beneplaciti & signi, even under each branch, they comprehended God's Will about whatsoever Object; then Impontio Volutatis Bene-

placiti de Eventu non est signum Volutatis Benepla-
citi de Jure. The killing of Christ was no sign, that it was God's Pleasure that it should be the Jews duty to kill him. Your yielding the three first to be uncertain signs, shews that the Schoolmens Distincti-
on is not the same with mine: For they are not uncertain signs of God's Immanent Will de Debito.

2. I perceive no proof of your Assertion, That Permission is a certain sign of God's Will de Eventu. [If God permit a thing (say you) to be done, it is a certain sign it is his Will to have it done.] I believe not this. Indeed, if a thing be done on God's Permission, it is a certain sign he would permit it to be done: But not, if he permit it, therefore would have it done; that is, the event (that it is done) whether by Permission, or Efficiency, is a certain sign that he Willed that Event, or to permit that Event. But the Permission is no such sign that he Willed the Event, but only it is a sign that he Willed that Permission. For God permitted that which never cometh to pass. Doth he not permit the wicked to amend? the Drunkard to be sober? &c. I think he doth permit it, and more than permit it. Indeed, where the Creature hath a natural, or adventitious inclination to the Act (as a stone to fall downward, a sinner to do wickedly, &c.) and there are the mediums at hand which are necessary thereto, there God's bare Permission is certainly connected to the following Event; and consequently,
is a sign, that (in some sort) he willeth it. But where the Creature needs God's actual help, yea, his special Grace to perform any act, I think his bare Permission is no such sign that he willeth the Event. If it be, sure God willeth the Sanctification, or Repentance of Reprobates, when he doth so much more than permit it; (except we take up Dr. Twiss's poor conceit, that Aitum elicits volendi videsur proprium, dici non posse impediri. Quia tum dici solet aliquid impediri, esse non minester facere quod vult, Virg. Grat. li. part 2. Digres. 6. p. 360. As if the not-hinderings of an Active Power to move, according to the inclination of its Habits, and the drawing of its Object; were not properly Permission.) If you take permettere, either properly for non-impedire, as it respecteth Acts; or improperly, for non-intercession, as it respecteth Qualities; In both senses, Permission is no sign that God willeth the Event. I believe you judge, that Twiss in his Digression hath justly questioned Perkins's saying, Quicquid non impedidum Deus, idem-eventus quia Deus non impediat.

All this I speak of Permission-Natural; for as for Moral-Permission, either per Legens, vel in Moribus, it is beyond all doubt, that it is no sign infallible of God's willing the Event of the thing permitted. And for Austin's saying (cited so commonly) what is it to your purpose? If it be true, that Non fit aliquid nisi omnipotentis fieri velit, vel sinendo, &c. (the [ fit ] is the signum;) doth it therefore follow, that Non permitter aliquid nisi quod Deus fieri velit? But if Permission be a sign of God's Will, what shall we think of that Doctrine, that denies that there is any such thing as God's Permission of any Action that ever was done in the World? I think, the
14 Of God's Legislative, &c.
The Doctrine of [The necessity of physical efficient
Predetermination to every act of the Creature,] is
guilty of this, as its direct Consequence (if I may
so far express) which yet some Divines, especially
Twist, do lay so great weight on; when it is not
from Christ, or Paul, but the Dominicans. For
how can God be said to permit that act, which he
is the principal determining efficient Cause of.

As for your Allegation out of Aqu. Twist, and
Rutherford, that they mean as I: I answer, 1. Their
making Voluntas signi but Metaphorically Voluntas,
shews the contrary. 2. You confess it is but
[So far as this Signum is Preceptum:] But
then sure the Distinction, 1. Speaking de signo ut
signo, & de precepto ut signo; and 2. Of four more
signs, cannot be the same with mine. 3. Twist's
is above half the same as mine, for indeed I re-
ceived it from him: But, 1. He saw further into it
than the Schoolmen (or than most of our own)
and Rutherford follows him. 2. Yet he seems to
take no notice of the Immensum Will de Deo,
whereof the Precept is signum: Nor yet doth he
extend it to the whole Law, but only to Precept.
Nor do I find him speaking, as you friendly inter-
pret him, that [It is properly the sign, or signific-
ation of his Will, &c.] I make God's Will de Deo
(which I shall take leave to call, his Legislative, or
Ethical Will) to stand at the top in the Series of
our Ethicks, indeed the Fountain of all Due: And
his Will de Ente, vel Eventum, to stand at the top of
our Philosophy de Ente. Lastly, I will not contend
any more about this, seeing I am glad if you be in
the right: For as it confirmeth me, to have you of
my Judgment; so will it do more, to have so many
such as those named.

Aphor.
These Absolute Promises are but mere gracious Predictions what God will do for his Elect.

In the last you perswade me, that others agree with me more than I was aware of: And here you agree with me, but I agree not with my self. If I can but so well accord with you, and others all along, I hope to be fairly reconciled to my self, and then we are all agreed.

1. How far this Promise belongeth to God's Legislative Will, and how far to his Will de Eventus, I fully told you my thoughts, Append. p. 43, 44. To which I need not add much more.

2. You know the chief part of my words there, are those which you leave out: I say, [If that which expresseth the engagement of the Word, and Truth of God, to bestow good upon a man, &c.] Mere Prophecies may discover God's mind to do good; and thence we may collect, that they shall certainly be fulfilled, because the Speaker is true. But they are not an engaging of God's Word and Truth, to bestow good upon any man, or Society: For if they so engage, it is to some body, and to them it is a Promise.

3. These Absolute Promises are directly Predictious, and so belong to the Will of Purpose, or de Eventus: But, as is explained Append. p. 44. they are
Of God's Legislative

are also Promises, and therefore called by the Apostle, a Covenant; and so belong to the Legislative Will. There is nothing written in Scripture, but what belongs to God's Law, and respecteth Due one way or other: But then some parts are essentially and directly God's Law, and do directly determine of Due. Others do directly speak de Eventu, and do but indirectly speak de Debito; or it may be are but subservient to those parts which do speak de Debito, and so belong Reductive to the Law; or are Adjuncts of it: And so are all Scripture-Prophecies and Histories; as in mens Laws, the Preamble and Historical Narratives of the Occasion of the Law, is an Adjunct, and in some sense a part of the Law.

4. There are Promises that properly belong not to the Legislative Will, nor do speak de Debito: The English word Promise, comprizeth all those three, or is applicable to them all; which Gratian mentions oneth de Jure Belli, l. 2. c. 11. p. 210. 1. Assertio explicans de futura animum quia name est. 2. Pollicitatio, cum Voluntas seipsum pro futuro tempore determinat, cum signo sufficiente ad indicandum perseverandi necessitatem. Neither of these, as such, belong to Law, or speak de Debito Constrictive. But the last doth, which is, 3. Promissio perfecta: ubi ad determinationem solum accedis signum Volendi; just proprium alteri conferre, similis habens effectum qualem alienatio dominii. Est enim aut via ad alienationem rei, aut alienatio particula ex jure dam nostra libertatis. Illuc pertinent promissa dandi; hoc promissa faciendi.
Of Absolute Promises. 17

Aphorism.

Ibid. Those Promises fall under the Will of Purpose, not of Precept.

Animadvers.

It seems you take the word [Precept] very largely, and improperly. For otherwise it might seem superfluous to add this. For how should a mere absolute Promise fall under the Will of Precept? This were to make a Precept of a Promise.

Reply.

Did I not tell you, that I chose to call it the Legislative Will, as extending it ad Debitum premii & pane as well as ad Officium, rather than by any other term? If I make any use of other mens terms, must I therefore be tied to their sense, contrary to that which I have fully expressed to be my own? But if you think that the Authors of that Distinction, or the uses, do so restrain it to Precept, how can you then think that they mean the same that I do?

Aphorism.

Page 15. That this Life promised in the first Covenant, was only the continuance of that state that Adam was then in in Paradise, is the judgment of most Divines.

Animadvers.

Whether most Divines be of this judgment or not, I will not enquire: By divers passages in your Book you seem to affect unto it, but so cannot I for these Reasons:

1. Adam by his Transgression became liable to the second Death: Therefore if he had been obedient, he had enjoyed the happiness of the life to come. For the Reward of Obedience should have (it's likely) held proportion with the punishment of Disobedience.

2. It seems incongruous, that a rational and understanding Creature, being perfectly righteous, and holy, and every way obedient, should always lead an Animal and Natural life,
life, and never attain to greater happiness than this life affords.

3. Adam persevering in the state of Innocency, should have procreated Children, and his Children other Children, and so on. Therefore if Adam and his Posterity should always have lived upon the Earth, how, in an ordinary way of Providence, could the Earth have been able either to sustain, or support all that ever should be born, all from the very first till remaining, and more and more continually succeeding to all Eternity? If you say, that after some continuance of time, the Propagation of Mankind should have ceased; viz., when the Earth was so full, that it could well bear no more: Where doth the Scripture warrant this conceit? Rather it intimateth, that many having lived some time upon Earth, should have been translated into Heaven.

For, 4. It seems that Paradise was a Type of Heaven, whether man, if he had kept his first estate, should have been translated: And that the Tree of Life was a Type of Eternal Life, Rev. 2. 7. & 22. 14. And though I like not to be peremptory in things of this nature, yet there may seem to be some probability in that opinion, which some of old have entertain'd; viz., That if man had not fallen into Disobedience, he should have lived a thousand years upon Earth, and then have been conveyed to Heaven. For though Adam, and divers of his Offspring, lived many hundred years, yet neither he, nor any after him, did reach unto a thousand. See Mr. Mede, p. 284. Edit. Lat.

Reply.

Here are two Questions to be considered: 1. Whether Adam should have been translated to Heaven by a Local removal? This is it that I saw no Scripture for, or convincing Reason, and therefore durst not affirm, nor receive as certain. 2. Whether Adam should have attained to a far higher degree of Happiness in that Paradise he then was in, by God's fuller manifestation of himself to him, as to the Saints in Heaven: This I never denied, nor yet affirmed, nor meddled with. And indeed, since I wrote that Book, I am grown to a greater doubtfulness
fulness of the whole; and will not now dare to affirm or deny either of the Questions. For I do not know so much as to make me anything confident. I confess, while I looked merely at express Scripture-words, I was both to affirm what Scripture affirmed not, and therefore inclined to the Negative of the first Question. But since, upon the consideration of the drift and reason of Scripture-Doctrine, I am much staggered. And indeed, that which staggered me was none of the common Arguments brought against Mr Ball, Gasket, Cameno, and the rest that go that way that I think did; but the mere Considerations your own, and how far it is Natural; and how far not; as I was seriously reading Scotus, Rada, and others, of that weighty, knotty subject. I dare not now be so bold, as to affirm, that Adam was created in Prada, and not in Vid; that is, in the full fruition of his Happiness; rather in the way to it, with an imperfect taste of it. But especially I am very jealous lest I should give advantage to Infidelity, and the denial of the Glory of the Saints in Heaven, if I should go too far in asserting the Supernaturality of it. If Adam had not a Potentia Naturalis of such a Beatitude, it would raise doubts whether we have; seeing he was as perfect quoad Humanitatem as we, and so potentially as
What Life Was

capable of such a Blessedness: And if he had a
Potentia Naturalis to it, then it would seem that it
was not given him in vain; and that he had not
attained the perfection that he was made for, if he
had not attained all that he was made Potentializer
capable of. Some more such School-Reasons of
late have staggered me in this, and made me most
incline to think, that Adam should have had the
same, or near the same degree of Glory as we. But
yet I have much to say on the other side: However,
I little know where he should have enjoyed it, or
how removed to it, if removed. I must needs
therefore confess my ignorance here, till God be
pleased to remove it. But I confess I had before
thought on your Reasons, and they seemed not con-
gent to me: For, 1. If by the second Death, you
mean the same degree of Punishment which is due
to the Despisers of Christ, I deny that Adam was
liable to it: If you mean, the perpetuating of his
Souls sufferings, I grant it: But all that will thence
follow is, that his felicity should have been perpetu-
ated, if he had not sinned. For it will not follow, that
because Adam was to go to his perpetual Death,
by the temporal Death which he had deserved;
that therefore he was to go to Glory by a change,
or removal. For the place where Adam's Soul
should have suffered, none knows it. And 2. God
could increase Adam's happiness, without any re-
moval by a fuller Manifestation of himself to him.
How far the Life hereafter shall be Animal, or Na-
tural, is scarce well known by us now; nor how
far God might have removed Adam's State from
present imperfections, even in that Paradise. And,
3. It seems vain to put such a Question, How God
should
should provide room for Mankind, and so to object
difficulties to God; especially considering, that God
knew there would be no place for such difficulties,
seeing he had decreed to permit Mans fall. And,
4. It follows not, [Paradise was a Type of Hea-
ven, therefore Adam should have been translated
to Heaven.] Lastly, where, or what that Para-
dise was, little do I know.

Aphorism.
Page 15.

The same Damnation that followeth the
breach of the New-Covenant, it could
not be (viz. which was threatened in the first) no more
than the life then enjoyed, is the same with that which
the New-Covenant promiseth.

Animadvers.

You should say, [No more than the life then promised in
the same, &c.] For otherwise your Comparison is not equal.
Now to me it is more than probable, for the Reasons pre-
alleged, That the Life promised in the first Covenant, was the
same with that which the New-Covenant doth promise, and
consequently, that the same Death and Damnation (for sub-
stance) is threatened in both Covenants. And do not many
yet lie under the first Covenant, and that shall be punished
merely as Transgressors of that Covenant, the New-Covenant
having never so much as been made known unto them? See
Rom. 2. 12. And shall not the Damnation of such, be (for sub-
stance) the same with the Damnation of those that transgres-
s the New-Covenant? Shall not both go to the same Hell, and
endure the same Torment, though not in the same degree?
See 2 Thess. 1.7,8,9.

In the Append. p. 10. you argue thus, [If you say that
Adam should have died, and rose again to Torment, what
Scripture saith so? 2. Where should he have risen? 3. You
contradict many Scriptures, which make Christ the Mediator
the only Procure of the Resurrection.]

Answ. 1. The Scripture sheweth, that man transgressing
the first Covenant, should die the first Death, Gen.2.17. and
3. 19. And not the first Death only, but also the second Death, if it be not prevented by that Mercy which is held out in the New-Covenant. The wages of sin is death, faith the Apostle, Rom. 6. 23. And the Death which he speaketh of, is opposed to eternal Life, which is the free-gift of God, through Jesus Christ our Lord; and therefore it must extend to that which the Scripture calls the second Death. And seeing the Body is co-partner with the Soul in the Transgression, it is not probable that the first Covenant doth announce the second Death only against the Soul, and not against the Body also, on which (after the Soul is separated from it) it cannot be inflicted without a Resurrection.

2. Adam, and so others, should have risen either (as now they shall) in the end of the World, or when he should have pleased God to raise them.

3. Though Christ as Mediator be now the only Procurer of the Resurrection, yet it follows not, that if Christ had not been Mediator, there should have been no Resurrection; no more than it doth follow, that then the Sentence of Damnation should not have been executed upon Transgressors. That which you cite in the Aphor. p. 30. from 1 Cor. 15. 12. & 21. 22. speaks only of Resurrection unto Glory, as is clear by Vers. 23. & 42. &c.

Reply.

I confess that I then supposed there was no other Life promised, than that which was enjoyed; and that the right to it was from actual Collation, and not by Promise: My Reason was, because I found no such Promise. And most Divines say, that the words of the Commimation implying a Promise, are our proof that it was a Covenant or Promise. Now I found no Promise certainly implied in the words of the Commination, but the continuance of that Life which he had. For to say, [Thou shalt die,] implies indeed [otherwise thou shalt not die.] But no more.
I have shewed you now what makes me suspend my judgment: And for my further Reason. [That me.

many lie under the first Covenant, that shall be punished merely as Transgressors of that Covenant, the New Covenant having never been made known to them. I reply: far more confidently, that I am strongly persuaded you will never prove it while you live. I do not think that any man living, is now under the mere Covenant of Works, as Adam was, Sine Fudere novo, vel Gratia remediante. Prove that God deal-eth with any one on these terms now only, [Obey perfectly, and live;] or, [If thou ever sin, thou shalt die everlastingly.] I do affirm indeed, That men may be said to be under the Law of Nature still; but not merely, nor alone, as Adam, without any Remedy. I could well find in my heart to joyn issue on this point, and stay longer on it, but that it would be a Digression, being on so light a touch. Only thus much,

1. The Covenant of Works doth not allow men (or God, according to that Covenant, doth not give men) such rich and numerous Mercies, as the poorest Indians do enjoy; therefore God dealeth not with them merely on the terms of the Covenant of Works.

2. The Mercies given, according to the mere Covenant of Works, are not given to lead men to Repentance: (for it alloweth no Repentance, but that of Desperation:) But the Mercies that Pagans have, are given to lead them to Repentance; therefore they are not given according to the mere Law of Works.

3. If Christ, as Mediator, shall judg all, then all are
What Life Was
are some-way of that Kingdom whereof he is King, and under those Laws by which he ruleth: But, &c. therefore, &c. And therefore not under the mere Law of Works. The common Answer, [That he will judge the Devils,] is beside the business. He judgeth them as Captives, Enemies; but he judgeth all wicked men as Rebellious Subjects. It will not follow [He judgeth Foreign open Enemies as a Conqueror, and not as their King; therefore so he doth by Domestick Rebels: ] All wicked men are Christ's Subjects de Jure, though not by Consent de Facto. They may have his Mercies also, though they know not him: As many are God's Subjects, and have his Mercies (as will be confessed) who yet know not God.

4. If all shall be judged at last, according to the well or ill-using of the Talents of Mercy, then not merely according the Law of Works: But the Antecedent is plain, Mat. 25. & Passim; therefore, &c. No Scripture that I know of, doth once intimate, that God will say at last to any men, [Go ye Cursed, because ye once sinned;] or merely, [because ye sinned,] but because ye sinned against Mercy that tended to Recovery. But much more might easily be said to this.

Rom. 2. 12. which you cite, hath not the least colour for your Assertion, that I can see. The Law was of narrower extent, as to its Promulgation and Obligation, than the Grace of the Mediator is: Where doth God say, As many as have sinned without Mercy or Grace (that is, Mercy contra Meritum) shall perish without Mercy, or Grace? That is it that you should prove. And as little is, 1. Thess. 1. 7, 8. to your purpose; which plainly speaketh of such as obey not
promised to Adam.

not the Gospel, and persecuted the Apostles: Or if it had not; yet it speaks of none that partaked not of the Mercies of the Mediator.

To that you say against the passage in my Append. p. 10. I reply, Adam should have suffered perpetual Misery (call it first or second Death, as you please:) But your Conjecture at a Probability from the Bodies co-partnership, is no proof. Is it not as probable, that the Body being the Souls Instrument, and acted by it, that everlasting Dissolution should have been its punishment, its nature being also more subject to Dissolution than the Souls; and that Dissolution being a real and grievous punishment? Doubtlesst it would have been a Privation of its Perfection, and that for sin, and therefore a punishment; and the Soul that was chief in sin, to have suffered perpetually, according to its more durable nature. Philosophers commonly say, It is only the Soul that feels, and so suffers now, and not the Body is self. And if so, then the Body would not suffer pain hereafter, but only the Soul in that Body. But I am glad you seem not to be of Twisse's opinion, that Melius est Miserum esse, quam non esse; or else you would not think it no punishment to the Body, to be for ever dissolved, while the Soul is tormented. But here I assert nothing, but only oppose Conjecture to Conjecture, waiting for your better proof, seeing you affirm. And,

2. Your second is a bare Affirmation, without one Scripture-proof, That Adam should have risen again. And,

3. But it follows, that seeing Scripture mentioneth no Resurrection but what is procured by Christ,
Christ, that therefore it is to us uncertain, whether there should have been any. And if all should have risen, whether Christ had died and risen or not, then how will it appear, that any mans Resurrection was purchased by Christ? For whereas you distinguish of Resurrection to Life and to Death, that is not de Re, but de Consequentia. Indeed the Life following that Resurrection is then from Christ; But what need he procure a Resurrection for them which should rise without his procurement? And for the Text, 1 Cor. 15. 21, 22. I confess, the end of Paul was to comfort and comfort Believers; and therefore ver. 23. he applies it to them only: But it follows not therefore, that he speaks only of the Cause of their Resurrection. He seems to extend it to all that die in Adam; and many other Texts which I le not now stand on, seem to say as much.

Aphorism.

Page 24. Yet I doubt not, Wears his Interpretation is the plain truth that the words, [From the foundation of the World] have reference to the [Writing of their names in the Book of Life] and not to the slaying of the Lamb, &c.

Animadvers.

So also Mr. Mede doth expound it: And the Explication is probable from Rev. 17. 8. But so also is the other Explication from 1 Pet. 1. 19, 20.

Reply.

There is great difference between [Fore-ordaining] before the foundation of the World, and [Slaying] before it. However, as long as we are agreed of the matter of Doctrine in it, the matter is but small.
Aphorism.

Page 49. If we did perfectly obey the Law in Christ (or Christ for us) according to that strict Imputation, then there is no need for suffering for disobedience.

* What I mean by the Distinction of Imputation in strict and large sense, I must desire the Reader to see in Mr. Bradshaw of Justification, especially in the Epistle to the England Edition: For I hold the Imputation of Christ's Active Righteousness, as he doth, in the larger sense. See also my Life of Faith, and, Appeals to the Light, and, Dispute of Impressed Righteousness, since this written; besides my Dispute of Justification.

Animadvers.

Though I could never see any necessity of having Christ's Active Righteousness imputed to us, yet this Argument seems not forcible enough against it. For though we should perfectly obey the Law in Christ, that (I speak of obeying actively) seems not sufficient to satisfy for our disobedience in Adam, but that in that respect suffering should be requisite.

Reply.

Hitherto your difference with me is small, in comparison of our agreements. And seeing you yield, that according to that Doctrine [of the strict Imputation of Christ's Active Righteousness] there is no need of his Satisfaction for any sin, but only Original. I need not trouble myself and you in driving the Argument higher, there being enough more, and this Consequence sufficing to destroy the said Doctrine of strict Imputation. And withal, you must remember, that on your own Supposition (which is, that Christ obeyed not nostro loco, as we were in Adam before the fall, or in the fall; which is true) it followeth, That therefore Christ's Active Imputed Righteousness (were there such a thing in the
28 Of the Active and Passive
the sense opposed) would be no sufficient perfect
Righteousness to us: For it would not cover our
unrighteousness Original, but only Actual. But I
doubt you will make men angry with you, as they
are with me, for your denying this Imputation of
Active Righteousness: And yet I deny it less than
you. For I judge that even Christ’s Active Righteous-
ness is for us, and so imputed to us quasemus Sa-
satisfactoria & quasemus Meritoria; as Mr. Bradshaw
hath well opened it.

2. Yet I think that Christ’s Satisfaction is
here by them made needless. For did not Adam
himself obey perfectly in Christ, according to that
Doctrine. And then what need had Adam of Christ’s
Satisfaction. And do they not say, that Christ’s
Obedience is imputed to us, as it is a perfect Obe-
dience pro omni tempore? and if so, then it must
be a cover to our first disobedience in Adam, as
well as to all that follows.

Aphor.
Page 55. Though the Sufferings of Christ have
the chief place therein, yet his Obedi-
ence, as such, may also be Meritorious and Satis-
factory.

Admiradvers.
You mean his Active Obedience: For there is also Passive
Obedience, as well as Active.

Reply.
I do mean all Obedience, as Obedience: For I sup-
pose you mean Christ’s Sufferings as Penal (when
you call them the Satisfaction, and exclude the
Active Righteousness) and not directly as Obedience:
Though, no doubt, they must not be separated
from the consideration of their being Voluntary and
Obedi-
Righteousness imputed. 29

Obedience. But to tell you my thoughts, I think the phrase of [Passive Obedience] is very dark, if you understand it in the same near sense as you do [Active Obedience: ] For all Obedience is so called formally, in reference to some Law or Command of a Superior to which we obey. Now Penance, or Suffering, is not the direct and proper matter of any Precept, as a Precept: The Law doth threaten Punishment, and not command it. Yet as Suffering is the remote matter, so it may be called, Passive Obedience; (that is, God commandeth us to submit to Sufferings.) Submission and Patience is the direct matter of Obedience; and Suffering the Remote: And therefore I will not quarrel with the phrase of [Passive Obedience.]

Aphorism.

Page 56. And so Rom. 5. 19. By the Obedience of one, many are made righteous.

Note. That place will evince nothing for you, because it may, and probably should be interpreted of Obedience by Suffering. He humbled himself, and became obedient unto death, &c. Phil. 2.8.

Reply.

1. But it seems to speak of Obedience, as Obedience: And then it is not much matter, whether the matter of it be doing, or suffering. For in Christ's suffering, if it were not only his suffering as suffering or Penalty, but also as Obedience, which was Satisfactory: Then why may not his Active Obedience, as Obedience, also be Satisfactory? For a quasem ad omnes vales consequentias. However, there is the same formal Nature of Obedience in Active Obedience, as is in Passive. Nay, even Passive Obedience is
is more properly and nearly Active; and but improperly and remotely Passive. For the Act of Willing Submission, is that which is commanded; and is the materia proxima & propria of Obedience: The Penalty (as I laid even now) is not commanded directly and properly, but threatened: And the pain, as pain, is but remotely the matter of Obedience, as the Object of our Patience.

2. And Rom. 5:19. seemeth to include Active Obedience, as well as Passive: For it seems to intimate such Obedience as is opposed to Adam's Disobedience. However, it is such as is opposed to Disobedience in general, and therefore it is (as I said) Obedience qua sua, and not as Suffering.

Aphorism.

Page 58. Some Works he performed, which were our duty indeed; but he was not bound to perform them in regard of himself: Such were all the Observances of the Ceremonial Law, &c.

Animadversions.

Christ taking upon him the form of a Servant, and being made under the Law, I see not but he was bound in all things to obey the Will of God, and to observe his Law.

Reply.

* Param I suppose was as much as most against the Active Righteousness, as such, being the matter of our Righteousness; and yet he concludes, that quodam donum, fecit & passus est ad quid ipsa, saepe man. Dei fuit, non satis obligatus, est Satisfacio ejus, quam prorsus praestitit, si justitia qui nobis creditibilis à Deo gratia impusatur. En enim Satisfacio eiusmodi polies velit, implessione Legis per obedientiam, vel pace aeterna propria peccata; ad quorum alternatum nos legem obligamus. Ursini. Cat. q. 60. art. 4. p. 352. I take it as Para's his judgment, as well as Ursine's.
Righteousness imputed.

any but sinners should be obliged by his Law to use those Ceremonies, which in their nature imply the users to be sinners, and intimate a confession of sin; in ordinary performers; and in their end do tend to recovery from sin? And indeed, Christ did not perform these to the same ends as sinners did; and as they were mainly intended for such in their Institution.

2. I said he was not bound to perform them [in regard of himself:] that is, [sustains, he was no sinner, and had no sin to pardon of his own; nor any sinful wants to be supplied; and so had not those ends of his own to move or necessitate him to use them, as others had:] But he used them, both to shew his subjection, and take up that burden of tedious Ceremonious-Worship, which justly lay on us; and also to give us an example, &c.

3. It hence therefore follows, that seeing he used the actions (as Circumcision, Offerings, &c.) separated from their legal ends, to other ends of his own, that his primary obligation to them was ex vi spontis suis propriis (as was all his obligation to suffer) and not ex Legis: (For else the Law would have obliged him to the Act and End together.) And then the Law did after oblige him upon his subjecting, and submitting himself voluntarily thereto; and that but limitedly and in part, so far as he submitted to it; that is, to the same Action, but not for the same Ends: Because it could not oblige him beyond that his undertaking, and voluntary submission. So that I conceive, if Christ had stood before God, only in the person of God Man in Righteousness, he should have been obliged only to obey those Laws which belong to the Righteous, and have nothing either
Of the Active and Passive

either in the end of them, or burdensomeness of them, which proceedeth from sin: But seeing Christ undertook to be in that low condition, and bear all that burden of penal Actions, and direct Sufferings which sinners had subjected themselves to by sin; therefore he would be made under the Law, and to undertake those Legal performances. And therefore it is in respect of us, as the Undertaker of our burden, that he used them; who other wise, in respect of himself (though supposing him man) being perfectly righteous, should not have been obliged to those duties that were ordained for sinners, as sinners. This is my meaning: But for the thing, it being of no greater moment, I leave it to your better judgment, and will not contend.

Aphorism.

Page 59. Ye when he voluntarily put himself in the state of a servant, and under the Law, not for his own sake, but for ours, his Work is nevertheless Meritorious.

Animadvers.

Christ putting himself in the state of a servant, and under the Law, though voluntarily, yet now his Obedience is necessary: For it is necessary that the Creature should be obedient to the Creator.

2. Hence it follows, That not Christ's Active Righteousness, as such (as you affirm, page 54, & 55.) but in respect of his Condescension to that low estate, is part of his Satisfaction.

Reply.

This is the main thing that (in this point of Satisfaction) I differ from you in. I think, and that somewhat confidently) that his after-subjection, and the after-necessity of his Obedience, do not
all evacuate or diminish the Meritoriousness of his Actions: Because that Necessity is an assumed, and not an absolute-imposed necessity. And God is not unjust, to forget the state that the Subject was in while he was free; nor to separate in his Consideration and Valuation the after-action, from the former free Engagement, and the Dignity and Freedom of the Person then engaging. If I being a Free-man, do bind myself to be your Servant, or your slave (I mean to be absolutely at your command quoad actiones serviles) on Condition that you give me for my service 20 l. per annum: Doth my Service deserve none of this wages after, because I being once bound, my Service is necessary? And remember, that thus Christ became bound by quasi-Contract, and so Conditionally; and the Condition was, That his Service should be accepted as Meritorious and Satisfactory, towards the Recovery of sinners. To say therefore, That his Service, or Actions ceased to be Meritorious; is either to say, They lost their Dignity (which may not be imagined) or God ceased or failed to accept them as Meritorious and Satisfactory, and so broke his Covenant (as we may call it) which is as little to be imagined. Jacob's service (as Service, and not only as suffering) deserved Leah and Rachel, &c. nevertheless because he became bound to serve. Nay more, among just men, it is not only the wages agreed on by Covenants, that is deserved by a painfule servant; but if he do much more, and so benefit his Master more, he doth truly deserve more, and the just Master will pay him more; though not by virtue of the Obligation of the Covenant, yet by virtue of the Obligation of the Law of Nature, which
which is before it: So great is the difference between the service of one that doth voluntarily oblige himself, when he was sui juris; and one that is originally under your absolute Dominion: The one may sell you his service before hand, according to its value, which supposeth the future reality of that value and merit; but the other cannot, because he, and all that is his, is properly not his own, but yours.

Add to this what I before told you, that the Godhead was never subjected (either as to Propriety, ad Dominum; or to Obedience, ad Reipubl.) in itself, but only it may by Communication be called Subject: And therefore the Actions of Christ, receiving their chief Dignity from his chief Nature, which was never in itself subject, must needs be highly Meritorious; both, 1. Because of the Dignity. 2. And of the Freedom of that Nature.

2. And therefore I utterly deny your Consequence on these grounds, and affirm still, That Christ’s Active Righteousness, or Obedience, as such, is Meritorious and Satisfactory. And indeed, the Question should rather be, Whether it be only Passa Christi, or Obedientia also, that satisfieth and meriteth: (as I before hinted.)

Aphorism.

Page 60. Even some Works that are Due, may yet be so excellent, that they may give Satisfaction for former injuries, &c.

Animadversions.

I see not how Works which are otherwise due, can properly be Meritorious or Satisfactory. This seems repugnant to that of our Saviour, Luke 17. 10. When you have done all things that are commanded you, say, We are unprofitable servants; we have done but what our duty was to do.

Reply.
Reply.

1. We must distinguish of the **Obligation or Cause** of the dueness. 2. And of the **Relation** in which we consider the parties.

1. If the **Obligation** be merely imposed, *per absolution Dominum*, then you may carry it your way: But where the **Obligation** is **Self-imposed or assumed**, or caused by **Conditional Contract**, and the **Condition** of this Contract doth express or imply the Acceptation of the Work, as **Meritorious or Satisfactory**; there (as is laid) the case is plain against you.

2. But suppose it were not so: Yet, 1. Though it be granted, that I cannot merit of an equal, by doing my duty; 2. Nor yet of an **Absolute Lord**, as such; 3. Yet of a **Rector qua talis**, I may. Not that the Reward is due to me in sense absolution et simpliciter. But 1. **Comparate & secundum quid** it is. For a **Rector** is obliged to make a difference between the most perfectly obedient Subjects, and that do eminent service for the Commonwealth; and the disobedient, or less profitable, and that by rewarding and encouraging the obedient and useful. 2. And this is due principally to the **Common Good**, and to the **end of Government**: And so the **Obligation** seems to be a fine ad **Media**, and prudential. I have told you in the **Aphorism**, that I will not differ with you, if you call this (Merit of Governing, and not Commutative Justice) but **Merit improprie & secundum quid**.

Yet, though this be less properly [**Merit**] where
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it is mixt with sinful demerits that may cloud it, it is more properly Merit, where the Obedience and Serviceableness to the Common-Good is absolutely perfect; as in Christ it was.

Aphorism.

Page 61. The Interest of the Divine Nature in all the Works of Christ, maketh them to be infinitely Meritorious, and so satisfactory.

Animadversion. Viz. Because it is an Infinite Condescension of the Person for partaking of the Divine Nature to do such Works; viz. Of Active Obedience (for of such I suppose you mean) so that still, not properly Christ's Active Obedience, simply considered, but his Condescension is Meritorious, and so Satisfactory.

Reply.

1. If the Interest of the Divine Nature do put a value on the Penalty as such, or on the Condescension as such, then also on the Obedience, or Good Actions as such; (for there is eadem ratio:) But the former you grant; therefore, &c.

2. If Christ's Condescension become Meritorious by the Interest of the Godhead, then his Active Obedience doth so: (If you mean that Condescension, not only as at his first Undertaking, but as manifested and exercised in the performance:) For his Condescension (so taken) is his Active Obedience: Condescendere ad panem ferveram, is Consentire ad panem alter indebitum ferveram, and so not to murmur or relit. And this is somewhat antecedent to the Suffering itself. (Both Agere & Actionem suspendere, belong to that which we call Active Obedience, as distinct from Passive; and therefore which-lover you instance in, it comes all to one.)

3. What
3. What if I should prove to you, that no suffering, either of suffering, or as punishment can merit? It may satisfy, but whether it can merit, consider these things. If it merit, it must be either for the innate excellency of the thing, or for the ends obtained, or benefits received by it, by him from whom it so meriteth. In the former sense, it can merit but an acknowledgment, and estimation, and praise. And thus pana qua pana non meretur: 1. Because as it is in patience, it is malum & non bonum. 2. It is involuntary quid; and therefore not meritorious.

Object. It was voluntary to Christ.

Answ. Only indirectly, secundum quid, ad finem alteriam: But pana qua pana, he naturally continued to Nill: His Nature was against it; and his Will naturally, as it was malum sibi: And therefore he prayed, that the Cup might pass &c. yet submitted to it, at his Fathers will and his own. So that it was properly a willing of the end, but the penalty was more properly submitted to than willed; yet not as pana, vel malum, but as medium ad finem optimum. And then, that Good that Punishment hath, is as it is a puniende, & in effectu; and so it is the Punisher that meritetb for his Justice; and not the punished for Suffering.

Further, it hath no virtuous Moral Goodness in it, as it is in the Sufferer: For all such Goodness is the materia Precepti, & non Comminationis. The Preceptive part of the Law only doth constitute the debitsum officii, and so the moral Goodness: But pana qua pana non precipitur.

2. And if you say, That it is for its Ends or Consequences, that pana meretur.
I answer, 1. So the Punisher, or the punished mer-
fiteth. The question is only of the punished. And
whatever good followeth: 1. If the punishment be
deserved by himself. 2. Or involuntary, no thanks
is due to him, he merits nothing. And therefore
pene culpae proprie cannot be meritorious. And there-
fore it was in Christ primarily and directly, his Obe-
dicient and Voluntary Submitting to such a penalty,
which being not for his own faults, did yet tend
to such excellent ends, which made it meritorious.
Take all plainly in this one word as the sum.
Christ's sufferings, as sufferings, were not the im-
mediate matter of his merit; but his Willingness
the immediate, and the suffering-willed was the
remote. His sufferings were first in order Satisfactory,
and after that remotely Meritorious; and therefore
Meritorious, because first Satisfactory: But his Active
Obedience (or to speak more properly, his obedience,
as obedience, or good-works) was first Meritorious
(in order of Nature) and then Satisfactory; and
therefore Satisfactory, because first Meritorious. On-
ly further consider, Christ's Works have a double
merit: One of God's Acceptance, and that he be well
pleased with them, and ready to reward them in
general: This goeth before their Satisfactoriness,
and is it that I mean: The other is their merit of
a particular benefit of Pardon, Justification, &c.
for us sinners: This followeth after their Satisfacto-
riness. But in Christ's suffering, there is no in-
nate merit (because no goodness) as suffering; but
only as a Satisfactory suffering, conducing to those
excellent ends which quæ tum satisfacit, it attaineth:
So that punishment, as punishment, or suffering,
merits not at all; but all Merit lieth in two things:

Mat-

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The Son’s judging us. 39

Materialiter, 1. In rei dignitate, vel utile, ad diem. 2. In voluntate agens: It is therefore Christ’s obedience, and his suffering as voluntary, and conducive to those high and noble ends, and also as the matter (as it were, of the Contract between the Father and Son) which is the Meritorious matter.

Aphorism.

Page 65: And so God having parted with that advantage which his Justice had against the Sinning World, and having relaxed the Law whereby he might have judged; is therefore said to judge no man, but to give all judgment to the Son, John 5. 22, 27.

Animadvers.

God hath not so committed all judgment to Christ, but that he also will judge, though by Christ; Rom. 2. 5, 6. Acts 17. 30, 31. That therefore in John 5. 22, is to be understood, that he judgeth no man immediately by himself, but hath committed all judgment to the Son; i.e. that the immediate execution of judgment should be from him: Or as Austin expounds it, Secondum hactenus est (sc. omnè judicium est; filiò) quod unipersone non in forma Dei, sed in forma hominis apparebit. This is intimated, ver. 27. and hath given him Authority to execute judgment, because he is the Son of Man; viz. Because so he is meet to execute judgment in an outward and visible manner, so that every eye shall see him, and they also which pierced him, Rev. 1. 7.

Replay.

1. The Text contains some kind of exclusion of God the Father, [The Father judgeth no man:] An utter exclusion it cannot be, nor an exclusion of the Person of Essence; therefore it must be an exclusion of him in a certain respect. Now your Interpretation contains no exclusion: For to say, [be judgeth not immediately,] is to include the Medians, but not...
excludef God: As to say, [be judgeth no more] is to include an Associate, but not to exclude himself.

2. And were it otherwise, how will that agree with our common Doctrine, that God may mediate, yet doth in, and by, and with them immediate in all actions, & immediately Veritatis & Suppositi?

3. But yet I never contradicted your interpretation of the Text, as part of the Truth, but it plainly seems to me to be but part; and the Reason you allege seems to be defective. For no doubt, God could have judged the World by convenient, sensible Manifestation of his Presence, Power, Justice, &c. as he did in sentencing Adam when he had sinned.

But I think the Text means plainly, that God as mere Legislator of the Law of Works, judgeth no man, but hath given all judgment to the Son, as Redeemer and Legislator of, or Judge according as a Law of Grace, or on terms of Grace. It is not now Deus-Creator secundum facultatem operam solut, sine Remedio: Sed Deus-Redemptor. I think I could give you good proofs of this Interpretation.

1. The following words (which I think you misinterpret) seem to me to confirm it [Because he is the Son of Man;] that is, Because he is the Incarnate Redeemer or Mediator, and so because it belongs to his Office; and not merely, because he hath flesh or Humane Nature.

2. If his Dominion over the dead and living, were the end of his Dying, Rising and Reviving, and so was thereby procured, then so was his power of judging (and consequently belongeth to his
his Office, or to Christ as Mediator, and not merely as being Man; But the former is certain, Rom. 14.9; therefore so is the latter.

4. As Redeemer or Mediator, he be the righteous King of all men, then he shall be the Judge of all men, as Mediator or Redeemer; (For it belongeth to his Kingly Office to judge, and appoint Judges:) But the former is certain, as I could shew by multitudes of Scriptures. Though quoad consensum & voluntarismum subjiciturum, only the Church be Christ's Kingdom; yet de Jure, he is King of all the World, and he doth over-rule them, and partly rule them (for the very Law of Nature now is his Law) and that in Deum Redemptor & misericors: They are not ruled merely per Deum Creatorum, unappeased and implacable for the breach of the first Law. They that deny this, will have a hard task to justifie all the Wicked, on Pagan World at last, as not-guilty of sinning, contra Deum Redemptorem, vel misericordiam; (For he sheweth not Mercy according to the tenor of the first Law.)

4. If be-condemn men at last for not taking him as their King to Reign over them; or for not improving the Talents of his Mercy, then he judgeth them in Officio, as their rightful King: But the former is clear, Luke 19. 27. Matth. 25, &c. If any think these Texts reach but to those that have heard the Gospel; I think it reacheth as far as this, and to all that have received Talents of Mercy: But that is a subject that I may not now digress to take in.

5. The Scripture fully expresseth it, to be an act of Christ's power received by him as the Mediator, and so belonging to his Office; therefore only given him as Incarnate, or as accommodated with a Humane
The Son's judging us.

and Earth is given to me; therefore the power of judging the World: And this is given to him as Mediator, and on his Purchase, as the Text plainly intimateth, and Rom. 14:9. fully expresseth. Rev 1. 18. He hath the keys of Death and Hell. These is comprehended the power of judging: And to have these keys, is undeniably belonging to his Office. But I pass over much more.

And Calvin faith, that Judicium pro Imperio ac Potestate accipitis Evangelista, John 5. 22. Secundum phrasin linguae Habraicae & nunc firmum tenetur quod traditum sit Christo Regnum a Patre, ut Arbitrio suo celebri & terram moderetur. Nam omnis tradita sunt illi a Patre (satis Marlorate) Matth. 11. 27. & data est ei omnis potestas, Matth. 28. 18. And therefore if this be Christ's Kingdom, it must needs be his Mediatory Office.

And indeed the whole context, Ver. 23, 24, 25, 26, 27, 28, &c. shew that it is a great part of Christ's Mediatory Office that is here expressed. And on Ver. 27. faith Calvin, Iserum repetit datum sibi suisse Imperium a Patre, ut plenam & in aelo & in terrâ. Iserum omnium potestatum babeat, etsi sua dignitas sem significat: Judicium vero pro Reginibus & Imperio accipitur. As si dicereat, constitutum esse filium Regem a Patre, qui Mundum gubernet atq; exercerat Patris ipsius potestatem. So also Diatess on the Text, ver. 27. [To execute Judgments;] namely, to rule. and govern, ver. 22. [because he is the Son of Man;] not only in quality of true everlasting God, but also of Mediator, having taken Humane flesh upon him, Acts 17. 31. 1. Cor. 15. 28., in which Nature also he is the Fathers Grand-deputy. Dan. 7. 13.
The Sons judging us. 43

And Grotius in v. 22. Judicium Mundum Dei est, &c. Sed nunc judiciarium potestatem filio dedit, Acts 17. 31. 1 Pet. 4. 5. Nempe ubi ipsum Regem constituet, Apoc. 1. 5. Nam Regnum est judicium, Psal. 72. 1. &c. Est illud quod vel reple forte accipias de his quibus Evangelium predicatum est, &c. Whether that, be right or not, it seems he thought it was Christ's Mediatorial official judgment that is here meant, and not only his Deputation in general. Vid. eundem in vers. 27, &c. and in Matt. 25. 32. So Pelagius in Matt. 25. 31. part. 3. expounds this Text, Christo datum esse judicium quatenus filius hominis notum est ex Joh. 5. 22. quia vero judicem universalem contras tot iniquos judices & mundi principes armatum esse operet, &c. And Pares in Matt. 25. 31. Ipse enim constitutus est Deo judee vivorum & mortuorum; quia Pater omne judicium dedit filio, &c. And no doubt the Judgment there described, is by Christ as Lord Redeemer in his Kingly Office, and not merely because his Humanity fittest him to be the Fathers Delegate quoad executionem.

Aphorism.

Page 67. T he suspending of the rigorous Execution of the Sentence of the Law, is the most immediate effect of Christ's death.

Animadvers.

Though Christ had not died, yet the rigorous execution of the Law (for any thing) should have been suspended. For if death had been immediately inflicted on Adam, how could Mankind have been propagated by him? [The immediate execution of the full sentence of the Law upon Adam, would have prevented the Being, the Sin, and the Suffering of his Offspring;] as your self argues against it, page 33.

Reply.
Execution suspended

Reply.

1. The present death of Adam would not have been the rigorous execution of the Law; (for the Reasons alleged.) How can you call that the rigorous execution, which would have prevented all the following sins of Adam himself, and all the sin and suffering of his posterity? Do not you in your Rabbinical Commentary, mention their Exposition of Marieris, to be Reus eis Morris? &c. And before out of Mede, you make the time to be [a thousand years] that Adam should have lived: And you may as probably say so of [the day] that death was threatened him; that it was a shortening of that time.

2. If we should speak of God, as of man, that must have time for his Consultations (which is not so;) and so that while he was consulting of the terms and way of our Redemption, he should in mere mercy suspend the execution: Yet, 1. That is not the Suspension that I now speak of. 2. Nor is that without respect to Redemption, but in order to it (if there were such a thing;) much less do I mean a continuance of a sinful miserable life, which is a preparative to greater punishments, which is rather the execution of the Sentence, than the suspension: But I mean all that which is properly a suspension, following Christ's interposition and undertaking; That God doth not while they live give them over to as much sinfulness and misery as they deserve, and as far abdicate them, and defert them by the withdrawal of all that may abate their misery, and that he gives them not over as forsaken to despair, and their lives on earth did not presently begin to be a Hell: If wicked men are freed from deserved misery,
by Christ.

miserly, and that in a way in itself, tending to their full recovery (but that they wickedly frustrate it) without any procurement of the Mediator, then it seems God can relax his Law, and forbear the full execution, and confer Grace; (i.e. Mercy against defect) without Satisfaction; which though Dr. Twiss affirms, most others do deny. Could I stand on it, I take it to be no hard matter however to prove, that de Facio God sheweth no man such Mercies but through Christ.

Aphorism.

Now they are only Afflictions of love, and not punishments.

Animadvers.

They are not so contradistinct, but that they may be coincident. Some punishments may be Afflictions of love; viz. Such as are for the correcting, purging, and reforming of the party punished. Castigatory punishments are Afflictions of love; Whom I love, I rebuke and chasten, Rev. 3. 19: Whom the Lord loveth he chasteneth, Heb. 12. 6. Some indeed (not only Antinomians, but others also) seem to make Chastisements by judgments or punishments; but the Scripture is clear against them: When we are judged, we are chastened of the Lord, &c. 1 Cor. 11. 32. I will correct thee in measure, yet will I not leave thee wholly unpunished, Jer. 46. 28.

Reply.

1. You are a favourable Animadverter, who so ordinarily take my part, and defend what I say, under the name of Animadversion. You say as much as I, and in these words have fully expressed the sum of my sense. Only once or twice I carelessly, in compliance with the common Language, use the term [Affliction,] for [Chastisement;] which is all the occasion of exception that I yet see.

2. But
Of Afflictions as penal.

2. But it was a great oversight in you, to impute the alleged opinion or words of those that I oppose, to me, as if they were mine. These are my words, [The common judgment is, That Christ hath taken away the whole Curse (though not the suffering) by bearing it himself; and now they are only afflictions of love, and not punishments. I do not contradict this Doctrine through affection of singularity, but constraint of judgment, &c.] Had it not been very easy to know that those are not my words or opinion, which I so professedly oppose? The same which you say some, [not Antinomians] hold, I called [the common judgment:] For indeed Peter Martyr, Zanchius, and multitudes of others against the Papists, besides late English Writers, commonly say so. But yet we have very many accurate Divines that say as much as I, and contradict them, as you do: And sometimes they contradict themselves. My full scope therefore is to prove, that Chastisements are a species of Punishment.

Aphorism.

Ibid. I T is undeniable, that Christ taking the Curse on himself, did not wholly prevent the execution on the Offender, Gen. 3.7.8.10.15. &c.

Animadversion.

Though those things that befal the Children of God be in their nature evil, and a curse, yet to them they are not such, because they are sanctified to them, and made to work together for their good, Rom. 8.28. 1 Cor. 11.32. Phil. 1.22! Poison being so tempered, as to be an Antidote, is no Poison, but a Remedy. Blessings to the wicked, become curses; to curses to the godly, prove blessings, Psal. 119.71.

Reply.
Of Afflictions as penal. 47

Reply.

Omne malum est aliqui malum: Aut igitur infligentis, aut patienti: At non infligentis, ergo patienti: If they be pane, they are malum Pane: for Bonum qua tale non est Pane. But you say (out of Scripture) they are punishments. If you will denominate the whole Work from the sole prevalent respect, effect and end, then they are to be called Blessings: God's heavy Judgments on David for his sin, was not malum Pane, but a Blessing; so you mean, I doubt not: And so I agree with you in sense. But if (as you should) you keep still a distinct conception of their penal Nature, and their accidentally-procured Effect: Then in regard of the former, you must still say, they are malum Pane; and in regard of the latter, they are Paternal Love-tokens.

Aphorism.

Page 70. They are ascribed to God's anger.

Animadvers.

But not to his hatred. Anger may consist with hatred. There is Castigatory Anger, as well as Vindicatory, Isa. 57. 17, 18.

Reply.

I have little Reason to quarrel with you, when you say as I, and almost repeat my words.

Aphorism.

Ibid. They are called Punishments, &c.

Animadvers.

Why then do you distinguish them from Punishments, p.68. Afflictions of Love, and not Punishments: They are (as I have shewed)
48 Of Afflictions as penal.

Shewed) Castigatory Punishments, but not Vindicatory, or Satisfactory.

Reply.

Why do you say, I so distinguish them? merely because I tell you, that I oppose them that do so? I had rather you had made me the Author of your own words, because you and I are both of a mind. But this I know was your oversight in reading, and therefore I pass it.

Aphorism.

*Chastise* 1b. The very nature of Affliction, is to be a loving Punishment, &c.

Animadver? 1. This is not consistent with your other words even now cited, wherein you make Afflictions of Love and Punishments contrasted one to the other.

2. Neither is it true in itself. For are no afflictions incident to the Reprobates? or are they loving Punishments, and suitably to them?

Reply.

1. You should have said, It is not consistent with the words and Doctrine which I oppose; and that's no wonder.

2. I confess before, that here I put the word [Afflictions] instead of [Chastisements]; which I will not excuse, though custom may easily make it intelligible: For that Language is not singular. If therefore you mean it of Afflictions in general, I doubt not but they are more incident to the Reprobates than any; or else they should not be damned. If you mean it of Chastisements,] I answer, 1. As God in a larger sense may be called the Father of all those to whom he sheweth mercy, provideth for them, beareth with them, offereth them Christ, and
and Grace, giveth them in his Covenant of Grace a conditional Adoption; and so far he may be called the Father of Mankind, or of Reprobates (as many Divines on the Preface of the Lord's Prayer:) And so far he may be said to love them, and to chastise them. But not in that strict sense, as he is the Father of Believers, and loveth and chastiseth them.

2. So far as God doth good to Reprobates, he loveth them. But he doth them good, he giveth them mercy. Else they never sin against mercy, which whodase say? therefore they may partake of loving punishments, no doubt punishments may do them good.

3. Yet will I not say, that these are sanctified to them. As if there were no good below that of Sanctification: But if you will needs extend the word [sanctified] to all good, I contend not. But till God lay by his Philanthropy, I will not say, he loves not all men, at least, in this life.

4. And if you had put the case of [Unbelievers,] and not only of [Reprobates] it might easily have appeared, that they are loving punishments to many Unbelievers; viz., to the Elect before Conversion (as Paul's striking down by the way, and Manasseh's chains were, &c.) for they are means of their Conversion; and in some sense may be said to be sanctified to them, and in another not. And yet God is not then strictly their Father (for they are not adopted till they receive Christ by Faith, John 1. 10, 11;) and therefore they are not so fatherly Chastisements. Where also you see, that it is not Christ's mere bearing the Curse for men, that makes it no Curse, or evil to them: For it is evil
and a Curse to many of the Elect, before Conversion, for whom yet Christ died.

Aphorism.

Therefore to say, that Christ hath taken away the Curse and Evil, and not the suffering, is a contradiction.

Animadvers.

Not so, seeing suffering, though sanctified, is suffering still; but so is it not still evil and a curse, because now it works for the good of those to whom it is sanctified; even as bitter pills and potions work for the good of sick persons.

Reply.

1. By [Curse] I mean, only the effect of the Commination of the Law of Nature violated, commonly called [the Curse]. I do not mean that which makes a man so unhappy, as we use to call me [Cursed] for.

2. If still sanctified suffering be not malum, then it is not malum pene; and then it is not pena [which is a natural evil inflicted for the defect of Moral good:]. But you maintain it to be pena.

3. It is a natural evil effecting accidentally a greater Good. Here it remains still a natural evil, when sanctified. The sanctifying takes not away all the natural evil; but by a less evil preventeth a greater. Death is not bonum naturale, because sanctified. Pain is pain still, or malum vel disconveniens nature, and punishment still: The good is accidental to the punishment, and therefore makes it nevertheless to be pæna, vel malum per se, though at the same time it be by accident major bonum. What is it that is accidentally good? is it not malum pene? If so, it remaineth malum pene still, or else you cannot say that malum pene is accidentally good. And when all
Of Afflictions as penal. 51

all is done, it is but an improper speech to say, that Death and Pain are good, because they are accidentally made the means of our good. The goodness is properly in their end, and accidental effect (and the Sanctifier) rather than in them: And therefore they are more properly said to be submitted to for the good that followeth them, than desired or loved: It is not Pain, or Death; but Grace and God, that I must love. Whereas, were they good indeed themselves, they might be loved themselves.

I do leave out the far greater part of the Explanation of my meaning on this subject, because I did it lately and largely on the Animadversions of another Learned Brother; and I am backward to repetitions, because it is most for my own information that I examine your Animadversions.

I will not contend with you about these phrases; but only I would advise you, that you take heed of arguing thus: That which works for our good is sanctified to us, and so is no more evil: But sin worketh to our good; therefore it is sanctified, and is no more evil, but good.

Aphorism.

Why Reason can be given, why God should not do me all that good without our sufferings, which now be death by them, if there were not sin and wrath, and Law in them.

Animadvers.

1. Indeed if there were no sin, there should be no affliction; as if there were no sickness, there should be no medicine: Yet is not the Medicine evil, and a cutse to the sick; nether is afflication to God's children.
52 Of Afflictions as penal.

2. The Scripture doth shew us other reasons of our sufferings; as, to conform us to Christ, Rom. 8. 29. with 17. to try us, 1 Pet. 4. 12. Rev. 2. 10. & 3. 10. and for the manifestation of God's glory, John 9. 3.

Reply.

1. An over-seeing Answer. The Question is of sins interest as the efficient meritorious Cause: The Answer is of sin as the terminus amovendus, or privatio finis. We do not differ in that, Whether the curing of sin be the end of Chastisement? but where it is so, yet, Whether sin be not the meritorious Cause, so far as it is evil? You might better have instanced in Chastisement, than medicining of Children. No wise Father chastiseth his Child, but his fault is the meritorious Cause, as well as the final (Reductive) (his Reformation I mean.) You might therefore as truly have said, [There would be no Chastisement, if there were no sin meriting it,] as, [If there be no sin to be cured by it.] It is essential to Punishment (of which Chastisement is a species) that it be [for sin as the meritorious Cause, really or supposed.]

2. Your other assigned Reasons therefore are no Reasons; for they belong to the final Cause, and not to the efficient. And you do but leave me to renew my Question, What reason can you give, why God should have attained all those good ends (our Trial, Conformity, his Glory, &c.) without our suffering, which now he attaineth by it, if sin were not the meritorious Cause? and some wrath still in it? specially, when God hath fully told us, that he afflicteth not willingly; that man suffereth but for his sin; that for the iniquity of Jacob is all this, &c. and that he will not afflict his Creature without its desert.
Of Afflictions as penal. 53
desert. If by [Conformity to Christ] you mean not to his Holiness, but to his Suffering: I answer, That is no good to us of it felt, but an evil: For it was the evil of punishement that we deserved that he bore; and therefore if it be a good to be therein conformed to him, then it is good to bear God's Vindicative wrath. Indeed we may have comfort in our suffering, in that we suffer but what Christ hath suffered (in several respects that I need not stand on :) But the good is, that our Conformity in suffering, tends to make us conform in Holiness, and so in Glory, in our measure.

Aphorism.

Page 71. The sufferings of the godly, proceed from a mixture of love and anger, &c.

Animadvers.

Love and Anger are not opposite, but Love and Hatred: And you presently say, There is no hatred, though there be anger.

Reply.

They are not fully opposite, nor inconsistent; else I should not think Comfortment is from both. But sure there is some opposition: Let their Objects be judge. The Object of Love, is [Present Good]; the Object of Anger, is [Present Evil]. Is here no opposition? Indeed Ira being in the Irascible circa malum present ardum, and there being not any bonum present ardum, hath no perfect contrary.

But what you here dislike, or wherein we disagree, you give me not to understand. But how you will reconcile your Concession here, with your former speech, that [Sanctified Suffering is not evil,]
Of Afflictions as penal.

I know not. For surely if it proceed from Anger in any part, so far sin is the Cause (and the fruit of sin is in us evil,) and the effects of Anger, as such, will be evil, malum fato, to us. As therefore it comes from sin, and God's Anger, it still continueth evil to us: But as it comes from Christ's Blood, and God's Love, it is good Accidentally and Eventually, and the good to us is greater than the evil.

Aphorism.

Ibid. Death is one of the Enemies that is not yet overcome, &c. I Cor. 15. 26.

Animadvers.

Though Death be not fully and perfectly overcome till the Resurrection, yet to the godly it is not evil, nor a curse. The sting of it, viz. Sin, being taken away, it cannot hurt, but only convey unto a better life: To me to live is Christ, and to die is gain, Phil. 1. 21. The sting of Death is sin, and the strength, &c. I Cor. 15. 56, 57.

Reply.

1. This is answered already.
2. I confess the sting is taken out.
3. But if it be not evil; then, 1. How is it yet [an Enemy?] an Enemy, and no evil! 2. Why do you confess it a Punishment? If the sanctifying remove all the evil, and removeth the penalty; Good is no punishment. 3. Then it is a sin to have any fear of, or averseness to Death; (which I believe not.) For good cannot be the object of timor ut fuga. 4. If it hurt not (as you affirm) why do men groan and fear it, and seek to avoid it? How doth sense deceive us, if pain hurt not? 5. Then why doth God make promises of longer life, and of recovery from sickness? And why doth he threaten death, and pain, and shame, and loss? &c. Is good, as such, the
Of Afflictions as penal. 55

the matter of Threatenings? 6. Then you may dare to forbear lamenting under God's afflict ing hand, or taking notice of it as an evil, and sign of his displeasure! 7. And then you may dare to say, that you are not beholden to God for delivering you from any evil of suffering! For if it had come (as sickness, death, &c.) it would have been no evil. 8. Yea, it would rather be an evil to you, to save you from them, if they be merely good. 9. Then you need (yea may) not pray against evil of suffering; for none may pray against good as good. 10. Then the godly are incapable of Chastisements, because they are incapable of evil. But I suppose you will take heed of these Consequents. But enough of this.

It is gain to die accidentally: Not because death is not evil, but because it leads to a greater good: That which is called Death's sting, is not all the evil of it.

Aphorism.

The whole stream of Scripture, maketh Christ to manage that which lieth on us for our advantage and good.

Animadversion.

If it be so managed, though in itself simply considered it be evil, yet to us as so managed, it is good.

Reply.

It is evil to somebody, or not evil. It is not evil to it self, though in it self to us. It is per se malum pane to us; it is per accidens good. I doubt not but you will subscribe to this Explication, and that we in judgment agree.

E 4  Aphor.
Aphorism.

Page 79. I know that it is the judgment of learned and godly men, that the Law as a Covenant of Works, is quite null and repealed, in regard of the sins of Believers.

Animadvers.

They mean (I suppose) so as that Believers are not to be tried by the Law, to stand or fall by it. See Rom. 6.14. Gal. 3.13. & 5.18.23. Your self says, page 81. [The alteration is not made in the Law, but in our estate and relation to the Law.] This is enough. Our estate and relation to the Law is not now such, as that we should either be justified or condemned by it. The Law, as a Covenant, faith, Do this and live, Rom. 10.5. and, Cursed is every one that continueth not, &c. Gal. 3.10. Believers are not to live or die upon such terms; and therefore they are not under the Law as a Covenant of Works.

Reply.

This is a point of great difficulty and moment. I agree with your sense (if I understand you) wherein I have hitherto been happy almost all along. But what made you think that I oppose men that were of my own mind? Indeed they are two sorts that I here oppose: 1. Those that use constantly to say, The Law is abrogated, as to the condemning power of it, to Believers: But not to others, nor to them, as to the commanding power. These (if Truth may take place of Modesty) are the common sort of those Divines that I have met with, that never studied the nature of Laws, and understand not what Abrogation is, nor how they contradict themselves in saying, It is abrogated to Believers, &c. When Abrogation is the proper annulling of a Law; and when it is null or abrogate, it can oblige none. 2. Those that better understand themselves in Politicks, and say,
Of the Laws Repeal.

say, that the Covenant of Works is abrogated properly, that is, nullified, so that no man in the World is under it. This is a very hard, yet weighty Controversie. I shall say little of it with you; 1. Because you agree with me. 2. I have newly writ largely of it with a very Learned Neighbour-Brother, Mr. G. Lawson (a man as accurately vers'd in Polities as any Minister I know) this being the main subject of a larger Contest between him and me; wherein I confess he puts me harder to it than any man that I have dealt with, and I have received much light from his Animadversions.

Aphorism.

Page 82. And absolute Discharge is granted to none in this Life: For even when we do perform the Condition, yet still the Discharge remains conditional, till we have quite finished our performance.

Animadvers.

There is such an absolute Discharge granted to some in this life, that there is no Condemnation belonging to them, Rom. 8.1. They have peace with God through our Lord Jesus Christ, Rom. 5.1. they have everlasting life, viz. begun in them.

Reply.

Yet we agree. I am wholly of your mind. But, 1. Our Discharge before believing, is conditional, as to beginning and end; and therefore not actual: (For quod est in condicione, non est in obligatione: Et conditionale nihil ponis in esse.) 2. Our Discharge upon our believing is absolute and actual quoad primum possessionem: But it is still conditional quoad continuationem & consummationem, till we have finished our course, overcome, and endured to the end. Yet it may be sure in God's Decree of upholidg,
Of the Laws Repealing us, that we may persevere, though it be conditional in the Law, or Testamental-Grant. For it is false which some assert, that, If the Condition be certain, it is no Condition, but absolute. For if it be contingent it sufficeth, though foreknown by the Donor.

Aphorism.

Page 83. **If this were not so, but Christ hath abrogated the first Covenant, &c.**

Animadvers.

Your Reasons prove, that the first Covenant is still in force, but not that Believers are still under that Covenant, so as that either their Justification or Condemnation depend on it.

Reply.

1. I now say, the first Covenant is ceased. 2. Then they prove all that I desire. But why their Justification and Condemnation depends not on it, when yet the Law is in force, is worth the explicating.

Aphorism.

Ibid. **W**

Hat the Law in force doth not threaten, that is not explicitly deserved, or due by Law.

Animadvers.

The Law doth threaten, but it cannot execute upon Believers what it threatens. Christ hath redeemed us from the Curse of the Law, Gal. 3. 13. The strength of sin is the Law, but thanks be to God who hath given us the Victory through our Lord Jesus Christ. 1 Cor. 15: 56, 57.

Reply.

Still we agree as to the Law de futuro: But I confess Mr. L's Arguments are yet very knotty.
Of the Laws Repeal.

Aphorism.

Ibid. It would follow that Christ died not to prevent or remove the Wrath and Curse, so deserved and due to us, for any but Adam's sin; nor to pardon our sins at all, but only to prevent our desert of Wrath and curse; and consequently to prevent our need of pardon.

Animadvers.

The Law is yet in force to shew us sin, and the desert of it; but not to condemn us for it, if we be in Christ, who hath satisfied the Law for us, and freed us from the Curse of it.

Reply.

I accept your Concession. But, 1. The Law concerns to the Constitution of Guilt, as well as to the Manifestation. 2. I suppose you speak de condemnation efficaci condemnationi judicis inseparabiliti connexa; and so it is true, else not: For the Law doth condemn us, quantum in se, before Christ do pardon us per legem Remendantem. 3. We are freed by Christ's Satisfaction, only when the fruits of it are conferred on us; that is on our believing, but not on the mere payment. So your sense.

Aphorism.

Page 85. The New-Covenant threatneth not death to any sin, but final Unbelief; or at least to no sin without final Unbelief.

Animadvers.

I grant that the New-Covenant, promising Life on condition of Believing, may be said to threaten death only in case of final Unbelief; that is, except one continue in Unbelief unto the end, he shall not perish: 1. Yet when it is said, that Christ will come in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ.
What sin is damning

2 Thess. 1. 7, 8. I conceive, that by obeying the Gospel, is meant obeying the Moral Law, to which even the Gospel itself doth require obedience, Matt. 5. 17, 18, 19. & 1 Cor. 9. 21. & Tit. 2. 11, 12. So that such as transgress the Moral Law, are liable to death, not only by the Law, but also by the Gospel, though the Gospel withal hold out pardon to those that believe, which the Law doth not. 2. Besides, few (I think) will deny, that the Old-Covenant is still of use to let us see what is due unto us for sin, and what need we have of Christ. But when it is said, that Believers are freed from the Law as a Covenant of Works; the meaning is, that they are not tied to those strict terms which are contained in that Covenant, namely, to obtain life upon condition of full and perfect obedience to the Law, or otherwise for any the least Transgression to incur eternal Damnation.

Reply.

This is the great Point that so many oppose; wherein yet you agree with me. 1. It is not only an implicit Threatning (implied in the Promise) to Unbelievers; but an explicit. 2. I believe not, that by the Gospel of Christ, 2 Thess. 1. 7, 8. is meant directly the Moral Law, as such: But obedience to the Moral Law, is implied in it, so far as it is the Law of Christ, to be sincerely obeyed, as a consequent of Faith, and implied in Faith. 3. I yet discern not that any is liable, or virtually-adjudged to death by the New-Law (as distinct from that of Works) for Unbelief or Disobedience, but on supposition that they be final. Indeed, whether it be final or not, men are at present children of Wrath that remain impenitent: But that is, because they are so by the Law of Works, and the Law of Grace hath not yet delivered them; but it faith not, that they shall not be delivered, but on supposal of perseverance to the end in that Impenitency. 4. The Old-Covenant is not only of use
by the New-Covenant. 61
use to let us see our Due: but first to constitute that
Due, and then to manifest it.

Aphorism.
Page 86. Scripture plainly teacheth, That all men,
even the Elect, are under the Law, till
they believe.

Animadvers.
True: But not after they believe, as you seem to hold,
p. 78, & 79. you plainly declare your self to dissent from those
learned and godly men, who exempt Believers from the Law,
as a Covenant of Works. Yet you yield as much as they
(I presume) desire. p. 87. you cite the words of the Apostle,
They that are led by the Spirit, are not under the Law, and
against such there is no Law, Gal. 5. 18, 23. Page 88. you
say, [The Obligation to Punishment is dead as to us. Rom. 7. 6.
but not the Law void or dead in it self. I know not why any
should desire more than is here granted: Neither do I believe,
that those learned and godly men whom yet you profess your
self to dissent from, did intend more.

Reply.
1. The intent of the first sort of them cannot be
known by their words; for they are self-contra-
dictory. The intent of the second sort is for much
more; as you would be quickly brought to believe,
if you did but read some Volumes of Papers writ-
ten to me on this subject.

2. I am glad that I so far agree with you, that
you can so hardly believe that any others differ
from me (that are godly and learned.)

3. For my seeming to make Believers under the
Law. I answer, So do you. They are so far under
the Law, that it maketh them guilty, that is, ob-
ligeth them to punishment; which is Condemnatio
Legis: But this guilt, as it accrues, is remitted; and
this Obligation dissolved, when contracted; and
this
What sin is damning

this Condemnation Legis, shall never procure the
Condemnationem Judicis, because there is in force,
and still at hand superaddita Lex Gratiae Remediis,
dissolving the forefaid Obligation.

This is in brief my judgment of that great point.
I dare not yield to them that say, The Law is abrogated
(de Futuro;) nor to ordinary Divines, to say, It
is abrogated to Believers, lest I should utterly deny
a possibility of any pardon, by denying all reality
of guilt: For where there is no actual guilt (though
there may be Potential and Conditional, as some
speak) there is no place for pardon. Where there
is no Obligation, there can be no dissolving of that
which is not.

Aphorism.

Page 89. Whoever will repent, and believe in
him to the end, shall be justified, &c.

Animadvers.

No doubt, as in other Graces, so in Faith, perseverance is
required. Now the just shall live by faith: But if any man
draw back, my Soul shall have no pleasure in him, Heb. 10.38.
Yet Justification is promised simply to them that believe: By
him all that believe are justified, Acts 13.39. It is not suspend-
ed till a man be a Believer to the end. You will say, The con-
tinuance of Justification depends on the continuance of be-
lieving. I grant it: But true justifying Faith is never lost, nor
true Justification ever reversed. Whom he justifieth, them he
also glorifieth, Rom. 8.30.

Reply.

Still we agree. 1. As if you marry a Beggar,
your Riches and Honor is hers inceptively, or quod
primam possessionem (et primum jus) on her con-
sent or Marriage-Covenant: But the continuance is on
condition of continuing that consent and fidelity. Our
first, or begun-actual Justification in Law is on our
first
first believing; but both the continuance and consummation, and the great justification by Sentence at Judgment, and the benefit of Glory to be adjudged us thereupon, are all on condition of our perseverance and overcoming. 2. That justifying Faith is never lost, nor justification hath any intercision, doth not contradict, but very well suit with the necessity of the said perseverance in Faith, as the condition of continued and consummate justification. The Decree of God causeth that perseverance: But yet the Law (being the Rule for man to live by, and God to judge by, and not the opener of all his counsels) doth not (as a Law) alway take notice of that. As God's Decree is, that all the Elect shall believe, and yet his Law doth most fitly require Faith of them, as the condition of their justification and Glory.

Aphorism.

Ibid. And be moreover advanced to far greater Privileges and Glory than they fell from.

Answadvers.

This seemeth to imply, that only an outward and earthly happiness was promised in the first Covenant, to which I have spoken before.

Reply.

It neither implieth, nor seemeth to imply any such thing; if, by [outward and earthly], you mean objective & materialiter, consisting of outward and terrene blessings only. But whether Adam's high enjoyment of God, should have been on Earth, or in Heaven, I cannot tell. I will not pretend to be wiser than I am.

Aphorism.
Aphorism

Ibid. And for their neglect of that, shall suffer for greater Condemnation.

Animadvers.

Not in kind, but only in degree, as I have also shewed before.

Reply.

1. That's all that I urge and desire you to yield to. The scratch of a pin, and the pulling off a man's flesh with pincers, are pains that differ not in kind, but degree: Yet in a Civil or Law sense, they differ in kind. For so a natural gradual difference, may constitute a Civil or Moral specific difference.

2. Yet, if papa damned be any papa, your Assertion is not beyond dispute. For to be an adopted son in Christ, and a member of the Son of God, and one with him who is one with the Father, are privileges which I cannot prove that Adam should have enjoyed, if he had not sinned, nor any of their kind.

Aphorism.

Page 91. Jer. 31. 31, &c. Heb. 8. 8, &c. containeth not the full tenor of the whole New-Covenant: But either it is called the New-Covenant, because it expresseth the nature of the benefits of the New-Covenant, as they are offered on God's part, without mentioning mans conditions, &c.

Animadvers.

What conditions on mans part can be assigned, which are not implied, Jer. 31. 33. &c. 8. 10. I will put my Law in their inward parts, and will write it in their hearts? Where also it is expressed that God will work these conditions which he doth require; as presently here you acknowledg, saying, Or
Promises seeming absolute. By

It is spoken only of what God will do for his Elect by giving them the first Grace, and enabling them to perform the conditions of the New-Covenant.

Reply.

* Memorandum. That I have over, and over, and over professed my self of your judgment, as you confess, and I have fullerly elsewhere expressed: Only taking it for more difficult than sometime I have done, I hold it not so clear and certain a truth, but that in modesty I may take in the other opinion. If I must therefore argue against my self and you: I answer you, 1. If it should be but the Confirmation, Radication, or further degree of Grace that is here meant, then your Answer may be at hand. 2. What condition on mans part is there, that is not comprehended in circumcising the heart to love the Lord, and the heart of their seed? and yet it is promised conditionally, Deut. 31:3. What condition on mans part is there, that is not comprized in the gift of the Holy Ghost? Yet God giveth his Holy Spirit to them that ask it. And how oft is the Holy Ghost said to be given to them that believe? And Christ promiseth, Prov. 1. Turn ye as my reproof, and [I will pour out my Spirit unto you.] But this is against my self and you.

Aphorism.

Page 95. He never makest a relative change, where he doeth not make a real also.

Animadversion.

1. Yet in your Animadversions on Mr. Bedford about Baptism, you seem to hold a relative change in Infants, without
any real change in them: viz. That they are justified and
saved from the guilt of sin, and yet are not sanctified, as we
usually take the word, by the infusion of Grace into the soul.
I cannot see but that generally, as well in Infants as others,
Justification and Sanction, in that sense, go together,
1 Cor. 6. 11. Rom. 8. 9.
2. But to take your words in the full latitude and extent of
them, they seem not true: For in the members of the visible
Church, generally there is a relative change: they have spe-
cial relation to God; and yet in many of them there is no
real change: i.e. they are no more inwardly holy than mere
Aliens.

Reply.
I confess you have now met with me: I ought to
have spoken so cautelously, that my speech might not
have been so obnoxious to a misinterpretation. But
yet thus far I may justly Apologize: 1. I did not
mean it of Infants or Lutees, but only of the Aged
and Rational. 2. I plainly speak of a real change
only, as necessary to give title to the relative. And
I do not see yet, but this is true of all, for all your
two Exceptions. And first for Infants, I answered,
1. They have not the relations of [justified, adapted
Church member, &c.] but upon a real change or
work, to give them title: But that work is on the
Parents (and not requisite in themselves) which
gives title both to Parent and Child to the relative
benefits. I said not, that [God never makes a relative
change, where he makes not a real on the same person.
2. And for my judgment against Mr. Bedford: 1. I
do shew my doubtfulness in that point: I have
proved the relative change on Infants; when you
have proved the real on them, to be as common, then
I will yield to you, and thank you. But you must
be pleased to consider withal, how to resolve the
difficulties on the other side; and answer both the
Arguments
Arguments of the Fathers, and Mr. Bedford, and Davenant, and Ward, &c. which are brought to prove the efficacy of Baptism to its just end non-pacem objicem, if you deny the ordinary relative change on Infants: or if you yield it, but withal maintain the certain concurrence of an infusion of Grace (as you speak) even into them that after. pestil ; then be pleased to prove, that such true Sanctification (for so you call it) may be lost (which seems to be against your judgment) and answer the rest of my Arguments against Mr. Bedford. It is easy enough to see inconveniences seeming to clog an Opinion: But we must withal consider the inconveniences of the contrary Opinion. If you maintain, that the Child of a true Believer, presented to God by Baptism, according to his Ordinance, in Prayer and Faith by the Parents, doth not receive Remission of sin (certainly;) I think you must either say, that Remission is not an end of the Ordinance, and so it is not a Seal of Remission, or of the Remitting-Covenant of Grace (which is not true;) or else, that God's Ordinances may miss of their ends, without man's causing fault; and that God's Covenant to his People and their Seed, may be broken; or else (encline to the Anabaptists, and say) that All the Seed of true Believers are not in the Covenant of Grace with God, nor should be baptized; and we know not which of them it is that are in Covenant: Or else devise another Covenant of Grace, containing only (bath privileges, and not Remission (which some call an external Covenant) as to the benefit promised; and say, that the Seed of Believers are only in this, and Baptism sealeth only to this: Which leaveth the Children of Be-
Of Infants

lievers in as hopeless a case as the Anabaptists leave them: which contradiceth Scripture, which appointeth Baptism for higher ends, viz. for Remission of sins; and which hath given the Anabaptists that advantage to insult, by playing upon that new-devised Covenant; and even baffle us, when we cannot prove it from Scripture, and so doth much harden them, and encrease their number (as I know by experience of them.)

For the Text you cite, that 1 Cor. 6.11. speaks expressly of the Aged; and I think so doth that Rom. 8.9. The Word faith also, He that believeth not, shall be damned, and yet that is not extended to Infants. Besides, those Infants that have only Remission, and not the Spirit, will lose it (this may be said;) and therefore are not Christ's in that strict sense, as those that have both. If you say, What if they die in Infancy? Those of that judgment will answer you, That then (if the Parents were true Believers) it is a certain sign that they had the Spirit as well as Remission. So much of Infants.

2. And for your second Exception, I reply, 1. My speech fully shews, that I meant not all Relations, but only saving Relations; as, Remission, Justification, Adoption, &c. But yet I see no appearance of strength against it in your Argument, if I had meant so. For is there no real change in the members of the visible Church? Of Infants I have spoke before: And if there be none in the rest, then the Church differeth little from the Pagan World, if they differ only in Relation; and then any man may be baptized, whether he profess Repentance and Faith or not? Is the solemn Profession of believing in Christ, and repenting of all sin, and covenanting to forsake
forlake the World, Flesh and Devil, and to fight under Christ's Banner faithfully to the death, is this no Real change?

But I know you will say, It is not true Sanctification.

I reply, 1. Our Question is only of a real change, and not of true Sanctification. 2. As their real change is not true Sanctification, but Profission, or a common change; so their relative change is not true Justification, but to be annumerated to visible Professors, and partake of common Priviledges. Not because the Covenant of God doth contain no more, or that they enter any other Covenant; but because they perform not the conditions requisite to the participation of more, in that they do not sincerely accept the terms of the Covenant, and accordingly re-engage themselves to Christ.

Aphorism.

Page 103. **HE must have a twofold Righteousnesse, answerable to the two Covenants, that expecteth to be justified. (vid. locum.)**

You speak of a twofold Righteousnesse, requisite and necessary unto Justification; but (so far as I can judge) this Doctrine is not founded upon Scripture. For that shews us, that Christ's Satisfaction merely is the Righteousnesse whereby we are justified, though Faith be required on our part, that it may be imputed to us as ours, that so we may be justified by it. Faith is the condition whereby we are made partakers of that Righteousnesse, or Christ's Satisfaction; and in that respect we are said to be justified by Faith, Rom. 5. 1. with Acts 13. 39. But that Faith is a distinct Righteousnesse, by which, together with Christ's Satisfaction, we must be justified, seems to be as if we should make the Medicine and the applying of it two things to operate each with other, when as the one is but subordinate and subservient, as it were, to the other, to work the cure; the
Medicine being to no purpose, except it be applied. It is not, I think, properly be said, that we are cured partly by the Medicine, and partly by the Application, but by the Medicine as applied: So neither is it proper to say, that we are justified partly by Christ's Satisfaction, and partly by Faith, of them being a distinct Righteousness whereby we are justified, but that we are justified by Christ's Satisfaction as our only Righteousness in that respect; yet not by it simply considered; but as that whereby it is made ours, that we may be justified by it.

Reply.

You come now a little nearer the quicks, and therein seem very strongly to dissent from me. But when all is examined, it proves most but in words, while you grant in sense all, or most that I desire. Yet because this is a point of so great moment, and you think here, I think necessary to handle it more fully. And because you pass over (without taking notice of it) the Explication of my sense of Righteousness, I must briefly repeat it.

It is not the particular Virtue called Justice, by which we give summa causæ distributively, or commutatively, which we now are handling. It is in sensu forensi that we speak of Righteousness; and justificatio. And in that sense, Righteousness is either causa vel personæ. The person Righteousness is joyned in the Righteousness of his Case, and ever supporteth it. The Cause is sometime only one Action or Habit, or some few only; and then the person is justified but secundum quid; or as to that Action of which he was accused, and no further (by the Righteousness of that his Cause.) Sometime the Cause is all a man's Actions or Dispositions which are called in question, which he is put to justifie:
And if he justifieth all, he falsely justifieth; for

which is called *justification pro parte*, in the

most usual sense of that phrase. But yet a man

may lye in other things than *ad agendum* or *penis*

(of which anon) and he may have other

ways to be justified.

The *Righteousness* in question is contrary to guilt.


The first so called, in reference to the *Precept* or

*Prohibition*; the second, in reference directly to

the *Sanction*.

So there is a twofold *Righteousness*, and in either

of them, is considerable both the *sanct*, and the

quasi-*sanctum*. The *Precept* commanded to do, or

not do. He that obeyeth accordingly, is rightous;

and not *cum culpa*. The *Sanction* containeth *pre-

missae and Commissiones*, or *determineth de premio-

*peiae*. He that is not *obligatus ad peinam*, is

righteous in respect to the *Commisiones*, and that

that hath *just ad premio*, is rightous as to the

primans *act* of the Law.

As *justification* supposeth *accusation*; so *right-

eousness* supposeth (in the judicial sense of the

word) a possibility of *accusation*.

As the Law consisteth of these two parts (the

preceptive (de *agenda vel non agenda*), and the *San-

cition*); so there is a twofold *accusation* that we are

liable to: 1. That we have *sinned*, or have *reatus*

*culpa*. 2. And that we are therefore *obligati ad*

*peinam*, and have no title to the *Reward*. To

be righteous, in respect of the former *accusation* (if it

be according to the Law of Works at least, that

we are accused, or (as I think) the Law of Grace

either) is to be *non-spectator*, or to be *innocent*. To
Be righteous, in respect to the latter, Accusation is to be Non-obligatus ad penam, or non-condemnandus; or to be rewarded, if the Accuser deny his title to the Reward: Or, if this last be questioned whether [Aest] signifies [Rewardable], yet can question the former, Whether is signifies Non-obligatus ad penam.

The formal nature of [Righteousness] therefore is relative: Even such a transcendental relation is in, as is Reatus, to which it is opposed: and as Debitum is, which is the common formal nature of all proper Morality. And for the fundamentum and subject of this relation: The first subject of Righteousness which is opposed to Reatus capo, in Alia vel Alia minima supponit (under which is comprised the Disposition:) And from the Action, it resolvent to the Agent or Person, who is the last subject of it: The Person is therefore righteous (in this first sense) because his actions and dispositions are righteous.

The subject of the latter sort of Righteousness (which is opposite to Reatus penas) is only the person.

The immediate fundamentum of the former Righteousness, as it is person, is the justitia actionum et dispositionum, as being his own. And so it is a relation founded in a relation, and both Moral.

The immediate fundamentum of the Righteousness of his actions, is yet another relation: Their Conformity to the Precept or Rule (considering this Conformity in esse Reali, as it is presupposed to the esse Morale.) For it is presupposed, that my action be the same that is commanded, considering both the Command and Action merely in generic notio, before we consider that action as debi,
cause of generation: And the foundation of this relationship of Conformity is immediately the proportion of quantization, vel perfection adaequata, utimur quod regularitatem. So that the remote fundamentum of this Conformity is the same with the subjunctum, that is, the Actus themselves, or the Dispositions: Et iste remote fundamentum in actione & qualitate: And the nearest fundamentum is that degree and number of actions, wherein consisteth that perfection which is the Adaequation: or the Rationem, and so it is founded in quantitatum vel graduam perfectione. For this Conformity consists in the conjunction of a twofold relation, that is, similitude (remotissima) and equality (propria). So much of that first Righteousness, which is a Conformity to the Precept as Præceptum. Where observe next, that this is none of our Righteousness, as I have proved before, I think, in the Aphorismus: That we have no such Righteousness, as in our own Works, is beyond doubt, among all good Christians. And that we have no such Righteousness of Christ (in this form, or as such) imputed to us strictly, and in itself. I perceive you and I are agreed. (Though I will not be so peremptory as to condemn them, that maintain, that the Imputation of Christ's Righteousness of this kind, as made ours only by Smith with the right of Union; as being Civilians, yet I,) though I hold it a perilous Doctrine. * Though I hold it a perilous Doctrine, that make this Righteousness ours, on the ground of our interest in the mere payment, before any Faith, as if Christ obeyed in nostra persona, and so make us one with Christ before Faith: For I could not
Of the twofold

shew, that this overthroweth the main substance of the Gospel. I judge that God doth not, for Christ's righteousness, esteem us to be mere penitents, but to be not condemned, and not to be quashed, penitentes quantum ad rem remiss .

It is therefore the second kind of righteousness (non Debitum * penas) which

* Jesu ad impuniter is ours, and which we have some account here to enquire after. The relative form of this, I have spake of. The subject is the person himself. (Thus, that Christ is righteous for us, if we our selves be not also righteous, is no more to our comfort, than that Christ shall be glorified for us, when we our selves shall perish.) The fundamentum of this relation is twofold: The first and immediate, which is the efficient cause of our righteousness, is without the person, viz. the Donation or Confirmation of the Law or Covenant. The second subordinate, more remote, and less proper Foundation, is in our title to that Donation: (I call it Titulus in the Law. 

By Titulus here, I mean but that which we must produce of our own, to prove our special right: And not the fundamentum juris, in full sense. For that is the Deed of gift, which therefore is most properly our title.

Titulus containeth in it two things considerable: 1. Rationem formalem Tituli. 2. Rationem fundamentalem, vel causalem. Titulus ad beneficium ex conditione datum (prater ipsam donationem) oit conditionis prestatio.
Righteousness.

praefatis. 1. Hieroglyph. ratio fundamentalis est duplex: 1. Causa conditionis, qua conditionis est: 2. Causa praestationis vel conditionis qua praestat. Causa conditionis quasi conditionis est ille deus duplex: 1. Reformator et quasi materialis quae est. 2. Aperire-ri et hoc officium. This Aperire is denominated in its respect to the ends of the Legislator: which ends are two, 1. That himself and Laws receive no dishonor, or wrong. 2. That the subject or party obliged, have a meet way to receive the benefit. Accordingly, the condition is naturaliter apta, 1. Which consiteth in the Creatures performance of its duty in perfection (as in the Old-Law:) or else, which supposing the wrong of the Legislator repaired, doth give the Reparator also the honor of his Grace (as Faith doth in the New-Covenant :) 1. The former containeth a meritorious Dignity; the latter presupposeth it elsewhere. 2. Which containeth a firmandus to the ascertaining our benefic (this is but subordinate, or less principal.) 2. Causa conditionis quis sit Posterior, ex Institutione Legis vel Mediatoris: This is the very immediate fundamentum, whence the formalis ratio conditionis doth result. It is a Condition, because the Legislator or Donor doth constitute it such. It is the immediate relation of his Constitution, or discovered with.

Where note, that this Act of the Law [Institutio conditionem] is quite different from that other Act which I named a little before, viz. [Constitutio debitum praemii vel pane.] Both are contained in one sentence; [If thou obey perfectly to the end, thou shalt live:] or, [If thou believe, thou shalt be justified, and not come into condemnation, nor perish.] But the former part of the sentence, [If thou believe,] or, [Wbosoever believeth,] doth institute the condition: And
And the latter part doth institute the debitisum præmissi; and so for the debitisum pana. Also, this Institution of the condition as a condition, is quite different from the Instituting of the dueness of the same thing, as officium, as a mere duty: Which is done by the Precept as a Precepte absolutely; and, not in connexion to the Sanction, the performance whereof doth only institute the first sort of Righteousness opposite to reatus culpa, which I before spoke of. So much de fundamentali ratione conditionis quæ condicio.

2. And then for condition qua praefite, or the performance it self, which doth most immediately make it to be Titulus summatorius; it is the Actus presentis: The interest of the party receiving the benefit, is in all this implied (else is it not condition praefite.)

Here note these Propositions:

Prop. 1. The form of this Righteousness, is neither the Law, nor the Title, nor any Habits or Acts which make up the Title; nor any Merits or Satisfaction prerequisite to the Title: But only the [non debitisum pana] to be [non guilty]; non obligatus ad panae, [non condemnandus:] or, Jus ad imputacionem (quoad panem damnui & sensus, jus ad virtum eternam, per Christi justitiam promeritum et gratis (sub conditione receptionis congrua) donatum.

Prop. 2. Man’s own Actions are not the fundamentum immediatum of his Righteousness: But the Constitution or tenor of the Law or Covenant is it. This will be thought strange by some perhaps, that Adam’s perfect obedience did not immediately constitute him righteous, or non reum pana; but that we should be made righteous by God’s Law without us, more properly and immediately, than the Habits and Acts of holiness within us, and performed
Righteousness.

ed by us. 'But it is clear: For Righteousness (now in question) is but the deditum premii, or non deditum pænae. And deditum is the immediate result or produc of the Law or Gift, and not of our Actions.

But you may object; At least our Acts are the material cause.'

I answer, If by the matter, you mean the subject, then they are not here: For here only the perfect is the subject of righteousness (non obligatum ad pænae) But the matter of our Title-condition they may be.

Prop. 3. In several senses therefore the Form, the Fundamentum, and the Title may be called, [our Righteousness:] But so, as one be not taken for the other; 1. When we say, the Form is our Righteousness, it is but an expiatory Proposition de nomine, for otherwise nihil predicatur de scipso: The same thing is not the subject and predicate. 2. The Gospel-Promise or Constitution de non condemnando fidei, may be called our Righteousness fundamentale, as being the direct efficient thereof: As the Law's Constitution de non condemnando perfecit obedientiae, was the fundamentum of Adam's Righteousness. 3. But most commonly we give the name to the condition previsita, which is our Title secondary to Righteousness. Of which in particular we must speak more anon.

And thus I have given you my thoughts about the nature of Righteousness in general, and the first distribution of it from the two parts of the Law, Precept and Sanction. Now I come to the second necessary distribution of it, which is from the two distinct Laws or Covenants; which is the thing that you deny.
deny: And here I will, 1. Prove, that there is a
twofold Righteousness necessary in respect of the two
Covenants. 2. And shew you the nature of them, and
the difference between them. 3. The necessity hence
of a twofold Justification; and in particular, of a
Justification by Works. 4. I shall tell you of some
Learned Divines that fully hold forth this Doctrine
as I do. And,

1. That here are two distinct Righteousnesses neces-
sary, I shall prove now to you from these six se-
veral Mediums by which I think best, both for speed
and strength, to lay all together. Where there are,
1. Distinct Laws, which our Righteousness must
respect. 2. And distinct Legislators or Judges.
3. And distinct Accusations. 4. And distinct Ter-
mini proximi. 5. And distinct Termini remotaiores.
6. And distinct Titles: there must needs be distinct
Righteousnesses: But so it is in the present case;
therefore, &c.

Yet one of these alone will be a sufficient proof.
And, 1. If there be distinct Laws from whose con-
demnation we must be freed, and which require
distinct conditions of that freedom, then there are
distinct Righteousnesses: But, &c. therefore, &c.

Yet here is a great difference (of which more
anon.) The Law of Works doth not justifie us, nor
cesse to condemn us, because Christ satisfied not
the Law properly, but the Lawgiver: For the Law
knows no satisfaction strictly so called; but re-
quireth solutionem vel officii precepti, vel poena com-
minate (si ita dicam.) It was neither of these that
Christ performed: For A Aio Noxialis sequitur ca-
pas. But yet Christ satisfied God as the Legislator
of that Law, and so satisfied the ends of the Law:
so that though, for all this Satisfaction, the Law condemns us still (as knowing no such thing as Satisfaction, it being a supra-legal act to admit of Satisfaction which is reddito equivalentia, loco ipsius debiti,) yet Deus ut in Dei secundum banc legem, condemneth us not: The condemnatio legis, is but condemnatio virtualis et impropria; Condemnatio enim strictissime sumpta, est sententia. It is therefore condemnatio judicis that is the full proper condemnation, and this we are freed from. Not ne sit, that it be not at all; for God sentenced man presently on the fall, in part: But, 1. ne sit plena & rigorosa; God did not fully then sentence according to the sence of the Law. 2. Ne sit execution vel plena, vel continuata: So that though it be ex post facto, when the Sentence is past, that Satisfaction is given, yet it is the ground of our Deliverance, and so that we are not plene, & ad pænam perpetuam condemnandi per judicem propter violationem iusti legis. The execution would have been full and continued, and that in rigor, if Satisfaction had not been made. Besides, though God had past Sentence on man for his sin at first, yet not on particular persons for all the sins of their lives, which are after committed against that Law: So that the Legislator will call Satisfaction [Righteousness,] as attaining his Legal ends, though that Law it self will not: And the Law it self did necessitate it.

2. And here is a distinct Legislator and Judg. Deus Creator makes the first Law, requiring perfect obedience; and for want of it, beginneth Sentence and Execution, and admirer of Satisfaction for the stay of it, and for our full deliverance from the incurred misery. Upon which Satisfaction received,
Of the twofold

giveth up all to the Redeemer, and himself judgeth no man, but giveth all judgment to the
John 5:22. Son. And at the Sons Judgment, it will be part of our deliverance to be freed from
Judgment or Condemnation of God as Creator. I mean, as Judex secundum solam legem primam: So
that though he judg not, yet that is our freedom; for non judicari hoc modo, is non condemnari.

3. But most plain and undeniable it is, that we are liable in Judgment to distinct Accusations; not
only circumstantially distinct (for I will not distribute a Circumstantiae) but even as to distinct Laws viol-
ated, or distinct kind of sins, and distinct Comminations against us, and distinct penalties incurred, and
distinct conditions unperformed (of which after.)

1. We are liable to be accused as sinners in general, and so as having broken the first Law, and there-
by deserved the penalty. This is a true Accusation, and against it directly there is no justification. But
against the annexed Accusation, that [therefore we are per judicem condemnandi ut obligati ad pe
cam] we must be justified, as by pleading the Dissolution of the Obligation per legem remediantem, as the effi-
cient cause; so by pleading Christ's Satisfaction as the meritorious cause, and quasi materia of our Right-
teousness; and as being a valuable consideration for the dissolving of our obligation to punishment.

But then we are liable to a second Accusation; viz. That we have no right in Christ, and the benefits
of his Satisfaction: That we are not Believers, and that therefore we are guilty of that far severer punish-
ment. Is not this Accusation toto Ceio different from the former? If this Accusation be true, the
sinner must be condemned for want of title to Christ's

and
and that on two grounds, 1. Because he is left undelivered from the condemnation of the first Law. 2. Because he is found guilty by the tenor of the New-Law, both of the said non-liberation, and of the additional punishment. But if this Accusation be false, we are justified, as we next shew, by pleading not guilty.

Furthermore, this Accusation may be threefold; 1. That we are non-Credentes, not Believers at all, but Pagans. 2. Or that we are not sincere Credentes, but Hypocrites, and not true Believers. 3. Or that we were, solidians, and added not sincere obedience to our Faith, and that to the end. Surely against these several Accusations, we must have several ways of Justification.

4. There are also several Terminis or Sentences, from which by Justification they are to be freed; that is, both from being sentenced by God-Creator, as Legislator of the first Law; and from being sentenced by Christ the Redeemer, as Legislator of the New-Law.

5. The Terminis remotiones also are distinct: One Condemnation which we must be justified against is, that Death threatened Gen. 3. The other Condemnation that by Justification must be prevented is, a far sorer punishment.

6. And lastly, there are several Titles or Pleas against these sentences. Do you think, if Satan accuse you to be a final Unbeliever, or an Hypocrite, that it will justifie you to plead, [Christ hast satisfied?] Or if he say, [Thou art a sinner,] is it enough to say, [I do believe?] No: But when he pleadeth, [Thou hast sinned, and therefore shouldest be condemned according to the Law:] We must plead, [quo- ad
ad Meritum: Christ hath made Satisfaction, and the merit of that sufficeth, against the demerit of my sin, and, quoad legem constitutionem, the Obligation of the first Law is dissolved by the Grant of the latter. [So that Christ’s Satisfaction as to the point of Merit, (which is the Aptitudo ad officium conditionis in the first Law) is loco conditionis a nobis prestita: And so far is our Title. But then because it being not of our own performance, there must concur our actual interest, to make it to be formaliter Titulus to us; and this interest is by God conveyed by a New-Covenant or Law, and this New-Law or Grant, is again conditional. Hence it followeth, that we are devolved over to the New-Law, before our Justification and Deliverance from the Old is absolute and compleat: And so, though Christ’s Satisfaction be compleat, and perfecta satisfactio, and nothing be wanting quoad meritum; yet it is but Titulus ap- titudinalis, vel conditionalis; wanting nothing in itself, but something to appropriate it to us to apply it, and give us interest: And that is, 1. On God’s part, his Grant or Promise. 2. On our part, the performance of the Condition of this New-Law or Promise. So that as to our Deliverance or Justification from the Condemnation of the first Law, we have a threefold Title necessary to plead; or a Title thus divided: 1. Quoad Meritum, Christ’s Satisfaction is our only Title. 2. Quoad Appropriationem vel Applicationem: 1. God’s gift, in Christ’s Testament. 2. Our performing the Conditions (though the last be most imperfectly called Title.) As if Adam had perfectly obeyed, there
Righteousness.

there would have been in his Obedience: 1. The meritorious Value. 2. The personal Interest. So now Christ’s Satisfaction is imputed to us for Righteousness, as to the Merit and Value. But the New-Covenant giveth the personal Interest: And because it gives it but conditionally, therefore our performance is of necessity to our personal Interest as the Condition.

But then here being a New-Law (Lex remedians) made for this conveyance, here is occasion of a New-Accusation, New-Plea, and so a New-Righteousness and Justification: So that here is nova causa, and therefore must needs be nova justitia et justificatio. The Question was in the first cause, [Whether the Prisoner or accused be condamnandus as a sinner, for breaking the Law of Works?] Quod meritus, it is presently determined for all: Christ’s Satisfaction was sufficient pretium. But the case cannot be fully decided by that, for then the personal Interest is questioned: Whereupon the cause is devolved to the New-Law, and the performance of its Condition. And there comes in the second cause: [Whether the Defendant have performed the Condition of the New-Law or Covenant?] And here the Condition hath not ad aequiitatem, rationem Meriti: Here he must be justified by producing his Faith in the Redeemer, which is the Condition: Which is the quasi-materia of that his Righteousness, and so his nearest Title to Justification. For if he be accused of final Unbelief or Rebellion, he must plead [Not guilty.] And here his Acts must first be justified, before he can be justified: Not that they must be justified against every Charge that can be brought against them, or as not being sinful, or as being a Conformity to the Law.
Law of Works, or yet fully to the mere preceptive part of the New-Law: But as being, the true performance of the Condition of the New-Law; which is the thing to be made good, when the Accusation is, that we have not performed that Condition.

Note, That where I said before, that this sort of Justification [to be non-obligatus ad penam] belongeth immediately to the man as the only subject, and not first to his actions: Yet I deny not, but his actions may be the conditional ground of it, as evil actions are the meritorious cause of guilt; only it is improper to say, that the action is guilty, or obligatus ad penam.

For indeed it is another sort of justitia, another relation, which we are now speaking of, distinct from [non reus pan<e:>] I did not mention it before as a third sort of Righteousness constituted by the Law: 1. Because it is only conditional Laws that constitute it: And, 2. Not all those neither, because sometime a Condition may not be actio potestatis vel arbitraria; but it may be either something casual, or some action or thing that is in anothers power. 3. And it is but subordinate, or a means to the last sort of Righteousness [non reatus pen<e:] But yet indeed where Laws are (in their Sanctio) conditional, they cause a threefold guilt, or a threefold Righteousness: 1. Reatus culpa quattuis (by the Precept:) And so a Righteousness which is non Reatus culpa. 2. Reatus non prestisae conditionis; qua talis (by the act of Law which constituteth the Condition:) And so a Righteousness which consisteth in performing the Condition. 3. Reatus pen<e propter non prestisam conditionem (by the act of the Law instituting Pan<e:) And so a Righteousness contrary.
Righteousness. Now the last of these is only on the person for the action, and not on the action. But the two first, are both first on the action, and then on the person: Because Adam’s actions were conform to the Precept, and so just; therefore Adam was reputed conform to the Precept, and so just. Because Paul did perform the Conditions of the New-Covenant, his action of Faith and sincere Obedience was conform to that Covenant; so far as it instituted the Condition; and in that sense just: And if any had accused Paul’s actions as being no true performance of the Condition of the New-Law or Testament, they might first be justified from their own Justice, and then be consequentially be in that point just by result therefrom, because the actions were his own, and so justified thereby against the Accusation of non-performance.

And this is it that we use to call the quasi-materia of our Righteousness; viz. that which is the subjectum primum of it, from whence it resulteth on our selves as the subjectum ultimatum, and there resteth. The perfect Obedience of Adam in Innocency, was the subjectum primum justitie, from whence it flowed to Adam’s person as the ultimate principal subject. In reference to the mere Law of Works, we have no Righteousness strictly so called: But as to the Legislator of that Law, and the sententia judicia, we have a Righteousness; and the subjectum primum of that is, Christ’s Satisfaction without us, which was equivalent to our Obedience or Punishment. And therefore we use to call Christ’s Satisfaction, both the meritorious cause, and the matter of our Legal-Righteousness. So when the case is, Whether we are true performers of the Gospel-condition? there our

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Of the twofold

Performance is self must first be just (in that) and justified as the subjectum primum of our Righteousness: And thence we ourselves must by result be just, and so be justified by that as the quasi-materia of that Righteousness. So that the same Faith, which in our first cause is but Titulus ad justitiam Christi sanguinis acquistum (or rather only conditio Tituli;) is afterwards in the second cause, our ipse justitia: For when it is ipse Titulus that is questioned, and so made the subject of the cause, then the firmness or solidity of that Title is also the ipse justitia. For it is the justitia cause, and consequently must be materially the justitia Persona: I say not his Righteousness universal, and in all respects, but his Righteousness so far, and as to that cause. Thus I have shewed you the necessity of a twofold Righteousness: The proofs from particular Texts of Scripture, are already in the Aphorisms, and more shall be said of it anon, if I find a call to it.

2. Now for the nature and difference of these Righteousnesses, though it be fully expressed in what is said already, yet I shall add these Differences more particularly, wherein the nature will be clearlier understood.

1. One Righteousness consisteth in [our non-obligation to punishment by the Law of Works, notwithstanding our sinning against it;] because that Obligation is dissolved upon Satisfaction made by Christ. The other Righteousness consisteth in, [our non-obligation to the far greater punishment, and also to the non-liberation from former misery, which are threatened by the New-Covenant.] This first difference is, from the different Laws or Covenants, which have different Conditions; and the fulfilling of the Condition
Righteousness.

Condition of each Covenant or Law, is that which is by that Covenant called the matter of our Righteousness; as that from whence the Immunity from the Penalty doth result.

2. Herein I express the second difference, that it is from several punishments that we are freed from. And therefore it is not the same Righteousness to be non reus bjuus pæne, and to be non reus alterius pæne.

If you say as some do, that the New-Law hath no proper penalty of its own.

I answer. 1. It is not so: For even already you acknowledge, that it hath a penalty gradually differing: And the extremest pain of the Stone is so gradually different from the least pain of that kind, that it may constitute a specific difference in some sense.

Object. But there are pains gradually different, due by the same Law.

Answer. But when it is due by a distinct Law, on distinct terms, there is requisite a distinct Plea for Absolution. 2. Non-liberation is the penalty threatened by the New-Law. He that believeth not, shall not be delivered from the Curse of the first Law. Here the same penalty materially, is the penalty of two distinct Laws, and formally two distinct penalties, viz. of the first Law, as a penalty first due by it; and of the New-Law, as it is a non-liberation threatened by it.

Object. This penalty we should have been liable to, had there been no New-Covenant.

Answer. Not formaliter: For it would have been but a Privation of the good of the first Covenant, but not a Privation (but mere Negation) of the Liberation.
Of the twofold Liberation purchased and offered, which is the good of the New-Covenant. For it cannot be a Privation, till there be some hope or means of our enjoying it: And therefore to the Devils, the loss of God is Privatio; but their non-liberation from that misery and loss is no Privation: For they never had means or hopes to attain such a Liberation; e.g. If a hundred men ly in Prison for Murther, and fifty of them be put death without remedy: These die on the Law against Murther. But if the Parliament to the other fifty make a pardoning Act of Grace, saying, [All that will thankfully accept it, and come out of Prison, shall be pardoned, and the rest shall die by double Torments:] Here now the additional Torment is for their ungrateful refusal of pardon, not for the first fault; and the first deserved death is for both: As it is such a death, it is the penalty of the Law against Murther; but as it is a death inflicted after the offer of pardon (which did, as it were, conditionally give a new-life) so it is the penalty of the Law of Grace, which penalty hath in it more than the former; the loss or Privation of a New-life, and the non-liberation from the formerly-adjudged death. Thus it is in our present case so plainly, that I need not apply it.

3. A third Difference is this: Our first Righteousness is without us, in the Merit and Satisfaction of another, Jesus Christ; and in his free gift by Covenant. But our second Righteousness is within us, and by us: For the New-Lawgiver will not admit of a Mediator to believe, and repent, and obey Christ for us; nor of Satisfaction for our final Impenitency, Rebellion or Unbelief.

4. Diff.
4. Difference: The first Righteousness is by Divines said to be the same thing with Remission of sin; and in substance it is so. The second Righteousness is so far from it, that (as to the point in question) it consisteth in Innocency, or Not-guiltiness, that is, of the non-performance of the Condition of the New-Covenant.

5. The first Righteousness is opposite to that guilt which sin in general procureth. The second is opposite only to that guilt which is procured by one kind of sin in special, viz. Rejecting finally the Lord that bought us.

6. The first Righteousness, as it is materially in Christ's Satisfaction, is not the Idem which the Law required, but the Tantundem. The second is the same which is required by the New-Law, as its Condition.

7. The first Righteousness, as it is materially in Christ's Satisfaction, is not so denominated by the Law it self (which required the Idem, and not the Tantundem, aut obedientiam aut pænam delinquentis, & non pænam innocentis; but by the Legislator who is above Law. The second Righteousness is a Conformity to the Law of Grace it self, as it requireth it as a Condition.

8. The first Righteousness is, that we may be justified a condemnation Legis, by dissolving its Obligation already contracted. The second is, that we may prevent condemnationem Legis nova, and may not contract the guilt.

9. The first Righteousness seemeth to justifie us against a true Accusation, [That we by sin deserved death.] The second serveth to justifie us only against a false Accusation, [That we have not performed
performed the Condition of the New-Covenant, that is, that we have finally rejected Christ.

10. The Righteousness of the first Covenant, as required by the Covenant, lyeth in so full Perfection of duty, that the performance is honorable to the Creature, and would have made the reward to be of Debt: And as it is in Christ's Satisfaction, it is accordingly yet more honorable to the Satisfier. But the second Righteousness (the performance of the Condition of the New-Covenant) is purposely designed to another use; to be the sinners self-denying acknowledgment of his sin and misery, and insufficiency to deliver himself, and so to put all the honor from himself of his recovery, and to honor the Free-Grace of the Redeemer. So that it is not Merit that is its Aptitudo ad officium conditionis, but the glorifying of him that hath merited for us.

11. The matter of the first Righteousness is inconsistent with sin in the Performer; because the Precept and the Condition are of equal extent: The perfect obeying of the Precept, is the Condition. But the Righteousness of the second Law, may, and doth conflict with sin against the Precept of that same Law, because the Condition is not of so large extent as the Duty commanded. Christ commanded us much more than he hath directly made the Conditions of his Covenant. Indeed sincere Obedience to him is part of his Condition; and so the Precept of perfect duty, is the Rule according to which sincere Obedience doth labour to square its actions: And so the particular duties may be said materially to belong to the Condition: But it is but remotely, so far as they are necessarily the matter of sincere Obedience. For many a duty may be omitted, and yet Obedience be sincere.
Righteousness.

12. Lastly observe, that the first Righteousness is a justicia universalis, where it is performed by the person himself: And it is universalis excepta vel salva conditionis necessitate, when it is performed by another (by Christ) and so given us. But the second Righteousness, consisting in our performance of the New-Covenants Condition, is but justicia particularis vel secundum quid, as to this particular cause. I say, that the first had been justicia universalis, if performed by ourselves (vel naturaliter vel civiliter ut per delegatam nostrum:) For then we had been absolutely and perfectly innocent. But being performed by another (equivalenter in Satisfacitione) and one that was not our Delegate, but a free Undertaker, therefore it was none of ours upon the mere performance; and therefore the Performer and the Acceptor did themselves choose on what terms it should be applied to us, or be made ours quoad fructus: And the terms resolved on were the New-Covenants Conditions, which are now required of us to our participation hereof. So that now Christ's Satisfaction is not simpliciter our universal Righteousness; for then there were no need of any other of any sort, to any end, no not the Inherent Righteousness, as commonly acknowledged. But it is our universal Righteousness, except only as to performance of the Condition of its Application: For Christ never died for the final non-performance of this: And where it is performed (as it is by all that are sacred) he need no more to die for their non-performance, than for any nominal, or falsely-charged sin, which is no sin, but a duty. In all conditional Grants, the Condition is excepted from the Grant. Quod est in conditione non est in obligatione.

Fur-
Of the twofold Righteousness, I understand, that there is a twofold particular Righteousness, according to the cause. One when the cause is of small moment to the plenary Justification and Liberation of the accused: So any Reprobate, or the Devil himself, may be falsely accused, and may be righteous as to the matter that he is accused of (as Bradshaw truly observes.) But the other is, when the cause is of so great moment, that the Justification or Condemnation, the Life or Death of the party depends upon it, as being the very Condition of that Act of Grace, or remedying Law which all our hope is in, and by which we must be judged: This is our last.

And here I must either explain or reverse my speech in Aphor. p. 203. [Because there is no danger to us from false Accusation before the All-knowing God, therefore Scripture saith nothing of any such Justification.] Indeed we are in no danger of this or any Accusation (those that are in Christ:) But it is evident in Matt. 25. and all other descriptions of the Judgment-process, that the main point that will be in question and tryal will be, Whether we were true Believers or Performers of the Condition of the Covenant of Grace, or not? and so, Whether we have that personal Inherent Righteousness, which is the Condition of our interest in Christ and his benefits. And therefore the Accuser hath no hope in any other Plea against any man, but that he is an Unbeliever, or Rejecter of recovering mercy. He is not so ignorant of Scripture, as to think to prevail for men Condemnation, merely because they are sinners, when he knows they will plead, that Christ hath satisfied. But he will labour to prove,
prove, that Christ's Satisfaction shall not absolve them, because they have no right in him, as having not performed his Conditions for participation. On this the former must stand or fall, and the final Sentence pass.

13. The last Difference also especially to be noted is, That the first Righteousness is necessary primiarily, as being the Creatures Perfection justly required by the holy sin-hating Creator. But the second Righteousness (personal) is required proper alin, in subordination to the first, as a means to its end: And so stands in no opposition to it, nor doth it argue it of any imperfection; no more than the necessity of a means doth signify any imperfection in the end. The whole reason and nature of Merityeth in the first Righteousness: But because it was not of our performance; and because the Redeemer never intended to make us lawless or masterless, therefore a New-Covenant or Law was requisite both for application, donation, or conveyance of Christ's Righteousness to us; and also to prescribe us our duty which should be necessary thereto: And so comes in the necessity of the 2d Righteousness, subordinate to the first.

Thus I have shewed you the differences of these two Righteousnesses. And though some of them are indeed the same in sense with others, yet if the variety of Notions do but conduce to the clearer Explication of the real differences, I have my end. The difference of the two Laws or Covenants, is the main ground which shews the necessity of this twofold Righteousness.

3. I should next hence shew you the necessity of a twofold Justification. But it is so evident from what is said, that I will add but this much: If there be a twofold Covenant, with distinct Conditions, and
Of the twofold

and a twofold Accusation, viz. for not-performing the one or the other, then there must needs be a twofold Justification: But &c. ergo, &c. To be accused as a sinner, that is, [one that did not continue in all things written in the Law to do them,] is not the same as to be accused to be [an Unbeliever or Rejeter of Christ, or one that would not have him reign over us, or one that neglected so great Salvation, and improved not the Talents of the Redeemer's Mercies, or obeyed not the Gospel, or trod under foot the blood of the Covenant, &c.] Must you not be justified against the former Accusation by Christ's blood directly? and against the latter by your own Innocency? Will it serve to justify any man, when Satan accuseth him of final Unbelief or Impenitency, to plead Christ's Satisfaction? Methinks this case is so plain, that I must desire your pardon that I have used so many words about it.

...icitatem, & non ex fide tantum; Paulus vero
responsis ad priorum, sola fide hominem justificari,
&c.

S. 42. 'In die judicium quoniam sseus gratiae vine
Legis seu juris obtinet (promulgam est enim in toto
orbe terrarum per praeces Ideoneos.) Id unum pro-
bandum est, minimum, nos babuisse conditionem fa-
deri gratiae, scil. Fidem. Itaq; prorreda eunte
in medium opera, praeertim charitatis, tanquam il-
lius conditionis, hoc est fidei effecta atq; argumenta
demonstrativa, ut vulgo jactantur, a posteriori. Vide
Thesin proximam.

2. Ludovicus de Deo in Jac. 2.24. 'Facile hic
locus conciliatur cum ipsis quod Paulus passim contra pi-
detur disputare, si statuamus quod est verissimum,
1. Apostolum Jacobum non agere hic de una sola Ju-
justificatione qui partim fide, partim operibus peraga-
tur, sed de duabus distinctis, quarum prior est ex
fide, & fide tantum, altera ex operibus est. Quam
enim duplex insitutatur accusatio in fideles: una a
Deo, Lege & Conscientia a quibus vere peccatores rei
aguntur, altera a Diabolo & improbo, a quibus falsè
hypocrisio, mercenarii animi, impietas ac nefari-
orum rei perhibentur, duplex requiritur Justificatio;
una quod in se vere peccatores absolvuntur gratuitè
propter Christum a Reatu suorum peccatorum, que
Justificatio a sola fide est sine operibus. Altera, quod
ut vere sanctificati & regenerati, absolvuntur a falsis
illis Diaboli & improborum criminationibus. Quo
justificatio petitur ex operibus. Jacobus arguet,
utramq; esse conjungendum adeoq; non justificari bo-
minem ex fide tantum, sed & ex operibus. Id est,
non sufficere ut justificetur ex fide a peccatis que...
commitit, sed requiri porro ut justificetur etiam ex
operibus a peccatis quorum falsa Accusatur & a
quibus per Regenerationem immunes est.

Vide hujus rei plenorem explicationem in notis ejus-
dem, in Rom. 8. 4.

3. The same is fully asserted by Wotton de Reconcil. p. 1. l. 2. c. 18. and p. 2. l. 2. c. 35. p. 383. n. 7. and p. 2. l. 1. c. 7. p. 144. and Part. 2. l. 1. c. 5. p. 127. §. 3. 4. and c. 6. p. 138. n. 2. (I must content myself to refer you to the places, to save the labour of transcribing.)


I confess in all this, things are not spoken so orderly as I could wish them, but the point in question is fully asserted. So Deodate in divers places.
And Testardus most fully de Natur. & Grat. Synops. pag. 164. Many more might be alleged, but these may suffice to my ends.

Thus much for the Explication and Confirmation of my Assertion. Now to your words: Your Reason why this Doctrine is not founded on Scripture is, because, That shews us that Christ's Satisfaction is the Righteousness whereby we are justified, though faith be required on our part, that it may be imputed to us as ours, &c. Faith is the Condition by which we are made partakers of that Righteousness, viz. Christ's Satisfaction: And in that respect we are said to be justified by Faith, Rom. 4. 1, with Acts 13. 39. But that Faith is a distinct Righteousness, by which, together with Christ's Satisfaction, we must be justified, seems to be as if we should make the Medicine and applying of it two things co-ordinate each with another, when as one is but subordinate and subject, &c.

Reply. 1. You say as much as I in sense; but only deny the term [Righteousness] to Faith, while you yield the thing.

2. Your Assertion, That it's without Scripture, is but a Prætio principi, and your proof none at all. You shall see the contrary fully anon, and did see Scripture enough cited in the Apologist.

3. Quæ ad meritem & materiam justitiae prime ædææ, Christ's Satisfaction is solely and wholly our Righteousness, and not our Faith.

4. If Faith be the Condition constituted by a New-Law or Covenant, by which we are to be judged to life or death, then the performance of that
that Condition is the thing materially by which that same Covenant will judge us righteous, not reos pæna illius Legis: And so when the Question is, Whether we have performed that Condition or no? the actual performance is our Righteousness as to that cause. Let any unprejudiced man judge, whether this be not clear truth.

5. You confess, that more than Faith is in the Condition: Repentance, Love, &c. And James Faith. We are justified by Works; and Christ, by our Words: Therefore, it is not true, that [this is not Scripture-Doctrine and Language.] nor that it is improper to say, we are thus justified. And also this is no Physical Application.

6. It were improper to say, We are healed by the Medicine, and, by the Application: 1. Then common Speech deceives us. 2. Rules of Logick deceive us. 3. Scripture should speak improperly in saying, We are justified by Faith and Works, and not only by Christ's Satisfaction. 7. The Application of a Medicine hath its interest in the Case, non necessitate & aptiusdinæ naturalis immediately: But Faith, Repentance and sincere Obedience, have their interest in our Justification; but remotely & naturalis aptiusdinæ, and immediately: procedit, ex Constatutum Divinum, and in their Moral respect. And therefore your example from a Physical case to an Ethical or Political, will little hold or illustrate.

8. But you do very strangely seem to overlook the frequently-inculcated passages of my Book, and so to mistake and overlook my meaning in that very point, wherein I most fully express it, when you speak of [a distinct] Righteousness, together with Christ's Satisfaction, &c. as two things co-ordinate, which
which partly one, partly the other justifie, when one is subordinate, &c.] What have I said so frequently and fully, as that Faith is no part of our Legal Righteousness? That it is not joyned with Christ's Satisfaction to make up our Righteousness? nor is one grain of it? nor hath any Merit in it? or is accepted for its value? &c. I fully profess that they are not co-ordinate; but that the very New-Law or Covenant is but subordinate to the Old; and consequently the Righteousness required by it, is but subordinate and subservient to the Righteousness of Christ's Satisfaction for our sins against the Law; and that it is the Condition of enjoying it: And therefore our Righteousness so far, because a Condition instituted by a New-Law. It is injurious therefore to talk of Co-ordination, as my sense, who so constantly profess the one to be subservient, & prop. ter aliud, as your Application of the Medicine is. And I little doubt, but it is proper to say, He that hath the Medicine, and will not apply it, dies for want of Application; and he that doth apply it, recovers in one respect, through the Medicine; in another, because he applied it. I think we are agreed, how much of the praise belongs to the Medicine, and how much to the Application: And then for the item [Righteousness], we shall see what the Scripture faith of it anon, when your Exceptions more necessarily lead me to it.

Aphorism.

Page 108. Our Evangelical Righteousness is not without us in Christ, as our pro-legal Righteousness is; but consists in our own actions of Faith and Gospel-Obedience.
That Righteousness which the Gospel doth not hold unto us, is our Evangelical Righteousness, and that is a Righteousness without us in Christ. It is Christ's Righteousness which is imputed to us, and made ours to Justification. Christ's Satisfaction may be called both our Evangelical Righteousness, as being revealed and offered in the Gospel, Rom. 1. 16, 17. and also [our Legal Righteousness] as being that which the Law requireth, and whereby it is satisfied, Christ being the end of the Law for Righteousness to every one that believeth, Rom. 10. 4. But otherwise the Scripture excludes Legal Righteousness, and sets up Evangelical Righteousness, as that by which we must be justified, Rom. 10. 5, &c. Phil. 3. 9.

Reply.

You speak my own words; yes, speak more for Legal Righteousness than I will. For I do not think, that Christ's Righteousness of Satisfaction, is that which the Law required (for it required supplicium delinquentis, & non Mediatoris;) nor yet that the Law was satisfied strictly by it (except quod sum remotum): For it is an Act of the Rector above Laws, to admit Satisfaction, which is redditiio equivalentis; and it supposeth a Relaxation of the Law, and the Law cannot relax itself:) And yet you seem to oppose me for speaking of a Legal Righteousness. In what respect I call'd Christ's Satisfaction a [Legal Righteousness]. I told you fully; even the same in sense, as you allow here.

Aphorism.

Page 110. The Righteousness of the New-Covenant, being the performance of its Conditions, &c.

Animadversion.

This seems to be the main thing wherein you mistake. I should distinguish between the Righteousness
Righteousness. 101

nes of the New-Covenant, and the Condition required of us that we may partake of it. The Righteousness of the first Covenant is personal Righteousness performed by us, Rom. 10.9. The Righteousness of the New-Covenant, is the Righteousness of Christ imputed to us; but not except we believe in him, Acts 13.39. I speak (as you do) of such Righteousness as whereby we are justified.

Reply.

1. Can you give any tolerable Reason, why I may not (at least) as fitly denominate Righteousness from the several Covenants prescribing it, and to which it is conform, that is, from the most immediate Foundation; as you may denominate it from the mere Offer or Discovery in the Gospel to be Evangelical (that is, ab accidente) when you confess it is Legal in my sense (and more?) And yet this tota lis est de nomine.

If you say, Why do not I lay down litem de nomine, by speaking as others?

I answer, 1. Because Scripture speaks so before me. 2. It is necessary to the right unfolding the main Doctrine. 3. The Scripture-phrase is become so odious, and so great breaches are made in the Church, by deepest censoring those that use it, that it is necessary to reassume it, and vindicate it. 4. It tends most potently to heal our breaches, &c. By the way here bear witness, that where you give as much to Faith as I (to be the Condition) and so the tota lis est de nomine justicie, yet you say, this seems to be the προέδρον Λευσίων: So that my προέδρον Λευσίων is of no higher a nature than de nomine, if it be an error, as you deem.

2. But why speak you nothing to discover this Master-falshood? yea, when I laid so plain a ground for it, which you deny not, viz. from the very de-
Of the twofold description of Righteousness, of one sort, and in the most usual sense? But I think I have said enough before to vindicate it.

Aphorism.

Page 111. To affirm, That our Evangelical, or New-Covenant Righteousness is in Christ, and not in ourselves, &c. 1. It implies blasphemy against Christ, as if he had sin to repent of, pardon to accept, &c.

Animadvers.

All this follows, if Faith be our Evangelical Righteousness; Not if it be (as it is) our Condition to be partakers of that Righteousness. That Righteousness is to be sought by Faith, therefore it is called, [Righteousness which is of Faith.] Romans 10. 6. Righteousness by faith, Gal. 3. 5. The Righteousness of God which is by Faith of Jesus Christ, viz. as the object of faith, not as the subject, Romans 3. 22.

Reply.

You confess all that I say de re, but deny it de nomine Jusitiae. You confess, that all this Blasphemy follows, if we say, [Christ repented and believed for us. 2. For the name of Righteousness,] the Texts you mention deny it not to Faith. It followeth not that the Condition of the New-Covenant is not Righteousness, because it is a Condition or means of our partaking of a further Righteousness. Yet this is all your arguing from the Scriptures cited; or else because [Christ’s Satisfaction is our Righteousness, therefore there is no other subservient Righteousness] which is as weak.

Aphorism.

Page 118. In this fore-explained sense it is, that men are said to be personally righteous.
Righteousness.

In the Scripture men are said to be personally righteous divers ways: 1. Comparatively, as being less unrighteous. Gen. 38. 26. 2. In some particular case, Psal. 78. 8. 18. 23. 3. In respect of study and endeavour to conform to the Will of God in all things, Luke 1. 6. But that any are so personally righteous, as that by their own personal righteousness they are simply and absolutely justified in the sight of God, this the Scripture doth not teach us, but is against it, Psal. 130. 3. 4. 143. 2.

Reply.

1. Nor did ever I teach it: And yet one would think you intimate that I did. [Simply and Absolutely] are great words. I do not think that Christ's Satisfaction doth justify us simply and absolutely: For then how can Faith be the Condition? It justifies no man for performance of the Condition finally: And he that doth perform it, needs no justification for his non-performance; and therefore Christ's Satisfaction is not so far his Righteousness, and so not simply and absolutely his Righteousness. This is true, both of our Repentance, Faith, and sincere Obedience. Much less durst I ever think that our Faith is simply and absolutely our Righteousness, if thereby you mean as you seem to do, our universal Righteousness materially.

2. The comparative Righteousness which you mention, is indeed no Righteousness. And if you would make use of tropical terms, you might perhaps have found Unrighteousness itself, somewhere called Righteousness. Ironically: Shall we therefore in Dispute say, Unrighteousness is Righteousness?

3. But your two last Concessions destroy your Cause: For both together make up the Righteousness of Faith which you deny. For, 1. It is...
Of the twofold justitia cause particularis, and not universalis; but then remember the distinction of justitia particularis, which I gave you before. It is such a justitia particularis, as our Salvation or Damnation will be determined by at Judgment. 2. And the matter of this justitia particularis, is sincere Obedience added to Faith; which Obedience consists in that endeavour to conform to God's Will, which you express.

Aphorism.

Page 120. But if you consider our actions and persons in relation to the Rule of the New-Covenant, so all the Regenerate are personally righteous, &c.

Animadvers.

But this personal Righteousness (I say still) is not that whereby we are justified, but that whereby we are sanctified; being indeed one and the same with Holiness: And therefore Righteousness and Holiness, or righteous and holy, are divers times in Scripture joyned together, as terms equivalent one to the other: Though in some respect they may be distinguished, Luke 1. 75. Ephes. 4. 24. Psal. 145. 17. Rev. 22. 11.

Reply.

1. I thought all this while you had denied the name of [Righteousness] to belong to it: But now I perceive you confess both the name and nature, viz. that it is Righteousness: Only you deny, that we are justified by it; whereby you have saved me the labour that I intended of proving it further to be Righteousness.

2. But is it not a strange Righteousness that will not justify? either you mean, that [we are not universally justified by it;] and that I know no man that will affirm. Or you mean, that we are not justified by it against the Accusation of being breakers of the first Law: But so we are justified by it only.
as the condition of our interest in Christ. Or else you mean, that we are not at all justified by it, that is, not against the accusation of non-performing the conditions of the New Covenant; (and this you must mean, or you speak not to me:) And this is very untrue: For, 1. If you mean it of Justification constitutive, then to say, [It is Righteousness, but will not justify;] is all one as to say, [It is whiteness, but makes not white;] [It is paternitas vel filiation; sed non constituit patrem vel filium; sanctitas, sed non constituit sanctum] [est forma, sed non informat] But [formam sequi debet nomen.] If you mean it only de Justificatione personentiam judicis, then it is as much as to say, [We are constituted righteous hereby, but shall not be judged to be so:] i.e. the Judge will not judge the righteous to be righteous, so far as he truly is righteous. He that faith to the righteous, [Thou art wicked,] is not the Judge that must judge the World.

3. You will oppose [that whereby we are justified,] to [that whereby we are sanctified,] as if the same thing might not do both. It constitutes us holy, as it is a sanctifying quality. It denominateth us Righteous, as it is the subjectum primum, or mater of our non-Rectus.

4. The Texts cited make not Righteousness and Holiness so far separate as you confess; nor yet equipollent terms; but only to be concomitants, and both together a fit description of God's people: Scripture doth not so ordinarily tautologize, nor is it to be imagined.

5. Righteousness and Holiness are not all one, so much as materially. For the matter of our Righteousness is our fullfilling of the Condition as such; which
Of the twofold

which is done by the sincerity of Faith and Obedience, if there were no more. But the matter of our Holiness lieth in our qualities and actions as they respect the Precept or Rule, and so they may contain in them more than mere sincerity.

Aphorism.

Page 121. I have been sorry to hear many Learned Teachers speak thus.

Animadvers.

You mean, that our personal inherent Righteousness is imperfect; and truly I am sorry that any Learned Teacher should dislike this. This personal Righteousness is the same with Holiness, however you would make them to differ; and Holiness here is but in perfecting, it is not perfected, 1 Cor. 7. 1.

Reply.

I mean as I speak; and that was, [that any should say, That the godly are denominate Righteous (personally) only because their Sanctification and Good works have some imperfect agreement to the Law of Works:] And so that we are legally righteous in our selves.

2. I think I have plainly chewed you, that Holiness and Righteousness differ into eato formaliter; and much, though not wholly, materialiter. Why did you not manifest the un soundness of the differences which I expressed, but barely deny it? Holiness is imperfect, but Righteousness is formaliter perfect, or none at all: Yea, the forma subjecti primi, called the materia, is perfect too; for it lieth in the Metaphysical Truth of our [performing the Condition as such]; and therefore is convertible with the entity of that performance. But the actsions whereby we so perform the Condition, are not perfectly holy; that is, they are not perfectly conform to the Precept.
Righteousness.

Precept, though they are perfectly, that is, truly a performing of the Condition, and so conform to the act of the Law which constitutes that Condition.

Aphorism.

Page 122. Righteousness signifying a Conformity to the Rule; and a Conformity with a quatenus or an imperfect Rectitude, being not a true Conformity and Rectitude at all (because the Denomination of the whole action or person, and not of a certain part or respect;) therefore imperfect Righteousness is not Righteousness, but Unrighteousness: It is a Contradiction in quidem.

Animadvers.

I see not but that an imperfect Conformity to the Rule, may denominate a man righteous, though not perfectly righteous; as well as imperfect Qualifications (which you grant) may denominate one holy, though not perfectly holy: These two[ Qualification] and [Conformity to the Rule,] being indeed the same. For what is the Qualification of the Soul, which makes it holy, but the Rectitude of it, and its Conformity to the Rule? which makes it righteous? And are not the wills of the Regenerate made conformable to the will of God, in some measure, and yet not in full measure? Was there not some Conformity to the Law in Paul, when he could say, I delight in the Law of God after the inward man? But was this a perfect Conformity when he was forced to say, But I see another Law in my members, &c. Rom. 7. 22, 23.

Reply.

1. That which you say you see not, is very discernable, if you will well consider what is before said. As Schibler faith, de Similitudine, in the place I cited, if you speak strictè & Philosophice viz. de ipsa relatione, relation non intenditur nec remittitur: And so imperfect Conformity is a contradiction, as is imperfect Similitude: But if you speak vulgarly and laxly, not de ipsa relatione, sed de relationis sub-
Deo, quando fundator in qualitate, you may say, Relatio recipit magis & minus, because that Quality doth so: And in this sense I grant, that Paul's good actions (and all the Saints) are conform in part (that is, draw near to Conformity to the Law of Works;) when speaking properly, they are Inconform. Vide Schibler. Met. l. 2. c. 8. punct. 2. n. 199. & c. 9. Tit. 7. Art. 2. he faith, it is but Locutio popularis & non Philosophica to say, Similitude is intended and remitted: And faith, that equalitas consistit in indivisibili & quasi centro. Vid. Topic. c. 22. Vid. Swar. Metaph. Diff. 48. §. 18, 34. Aquinas faith, (though the contrary laxer speech may pass) Relationes non recipient magis & minus, 12a. q. 82.

3. But you must further remember, that this relation of [Righteous,] in the sense of the Law of Works, fundatur non solum in Qualitate, sed & in Quantitate: Et relata quorum fundamentum est quantitas non recipient magis & minus, inquit Alsted. Metaph. & omnes Metaphysici uno ore. This Righteousness is quaedam Equalitas: And Equality is founded in Quantity. Bellarmine himself could confess (de Justis, l. 1. c. 1.) Porro justitia unde Justificatio nomen habet, nihil aliud est nisi ordinis Rediitudo: Id enim est justum quod restand & Adequantum & cum sua regula optime congruens.

If therefore our Question be but of one action, that action is not strictly Conform to the Law of Works (the Precept) which is not perfectly Conform: But when we speak not of one action, but of the Righteousness of the person which is denominated from all his actions together, I thought the case had then been unquestionable, That there is none righteous,
Righteousness.

no not one. Do you indeed hold, that a sinner is truly righteous according to the Law of Works? If he be: 1. It is either with that Righteousness which is a Conformity to the Precept as Precept, and is opposite to Reatus culpe: (But that is utterly untrue, because though the actions admit of magis & minus; yet Conformity and relative Equality do not, but stand in centro. And it is a perfect conformity, which that Law will call a Conformity, and doth expressly require.) 2. Or it is with that Righteousness which is in the performing of the Condition, and is opposed to Reatus non prostatia conditionis: (But that's as untrue; for in that Law, the Precept and Condition are both of an extent: The Condition is only perfect Obedience.) 3. Or it is with that Righteousness which consisteth in non-dwenss of Punishment, and is opposite to Reatus pane: (But if that were but materially in imperfect works, according to the tenor of that Law, then Christ died in vain: And it is the person, and not the actions, that is the subject of that.)

4. You say; [Qualification and Conformity] is the same. Even as Albedo and Similitudo, or as Subiectum & Accidens, or as Quantity and Relation are the same.

You ask, [What is the Qualification which makes it holy, but the Residuo and Conformity to the Rule, which makes it righteous?]

I reply, 1. If you take Holiness (as now we do) for a Quality, then no relation doth constitute it certainly. But that Quality may be part of the matter or subject of the relation. 2. It's true, that the Subiectum primum, or the matter of our Righteousness (now pleaded for) is the Conformity of our actions
actions and dispositions to the Rule. But the Question (you well know) is, To what Rule? And I say, 1. Not to the Law of Works. 2. Not to the Precept of the Gospel as such, in its fulness. 3. But to the New-covenant, as instituting the Condition of our participation of Christ. Our Holiness is the matter (as it is sincere, not as in this or that further degree) as it consisteth in Faith and Repentance, and sincere Obedience, which is conform to the New-Law quoad Conditionem; but it is not the Conformity itself, much less is it the Righteousness of the person, that is formalise the non-Resustique Legis move: Least of all is it a Conformity to the Law of Works, perfect or imperfect (for such there is none.) Yet if you will say, In sensu populari & impropri (as Schibler calls it) & non Philosophice, that our Holiness is imperfectly conform to the preceptive part of the New or Old Law, I will not contend about it. Only I must still desire you to know, that by [Evangelical personal Righteousness,] I mean, not Holiness in that sense; but I mean, formalise our non-Resus pene Evangelica: Es fundamentaliser, 1. Our Conformity to that Law, as requiring the Condition only: And, 2. The ipsa Conditionis pra: statio, wherein that Conformity doth consist: In a word, that we are not rei non-prestitae Conditionis.

But because you to verily think, that the Law of Works doth call all Saints truly righteous, though imperfectly, I desire you to tell me these things: 1. Doth not Christ justify the unrighteous, as to Legal Righteousness? How then do you prove them righteous according to that Law? 2. If the Law of Works call them truly righteous, then it will justify them: For it cannot but justify the just. 3. Doth
3. Doth not James say, he that offendeth in one, is guilty of all? How then can that Law know such a thing as imperfect Righteousness? 4. Doth not God say, Prov. 24. 24. He that faileth to the wicked, [Then art righteous] Nations shall curse him, &c. And be that justifieth the wicked, and condemneth the righteous, even they both are abomination to the Lord. But if the Law pronounce an imperfect Obeyer righteous, and yet condemn him to Hell, it condemneth the righteous. 5. May not the damned and Devils be pronounced righteous by the Law of Works in your sense? If any degree of (or, rather towards) Conformity, give that title? And so also of all that perish. For they do somewhat, in some respect, which the Law requireth: For I hope you will not say as the Pharisees, that the person is righteous, if most of his actions were good; and unrighteous, when most are bad, as Paulus Burgens. reprehendeth them (Addit. in Lyrae in Jacob. against Rab. Meyer, and other of his Countrymen.) And Burgens thinks James wrote purposely against that Doctrine. However you know, that the best man hath more faulty actions than faultless; nay, the best man never did one work which the Law of Innocency will call just, Vid. Melancth. Loc. Com. de bonus operis p. 311. Piscat. Calv. Bulling. Pel.: Duch. Dorotheum, &c. in Jac. 2. 10. Dr. Twiss: Faith, Vind. Grat. l. 2. part. i. c. 15. p. mihi 214. Col. 2. Ad bonorummotius quod attinet, falsum est alius istos bonos effi. Butem enim non nisi ex integra causa confitatur: At ex quolibet desideri mardem. Es quum modo dicimus illi, per se boni quos apogesi mus exerem damnationis meritorius? Falsum: est etsi qui dat Eleemosynam vana gloria studio, bonum
Of the two fold

actum præstare, ut probatum est. Quod vero addit [see
perversus] perversa facit. Hoc enim inuit, eundem
actum posse esse & moraliter bonum, & moraliter ma-
lum: quod falsum est. Christ doth not out of the
same mouth send forth Blessing and Cursing. There
is no middle here with us, between Guilty, and Not-
guilty, that is, Righteous. Indeed, as Dissimilitude
and Inequality have degrees, though strictly Simi-
litude, Equality and Conformity have none; so Un-
righteousness hath degrees. The action also of a
Devil may be just, and justified secundum quid, in
some respect; but that denominateth not the action
righteous, much less the Actor. I conclude with
two Learned mens words: Namque putandum est fieri
posse ut per Legem, saltem aliqua ex parte justificemur;
therefore we are not aliqua ex parte justificemur.

Nam aut Legem transgressus es, aut non. Si non es
Legem transgressus, Lege Justificaris: si transgressus
es, Condemnamis. Inter Legis transgressionem & non-
transgressionem, nihil potest esse medium. Quia aut om-
mino, aut nullo modo Lege Justificamus (vel justi sunt.

And Wotton saith (de Reconcil. part. 2. l. t.c.5.n.
16.) The Righteousness, whereof the Law is the Rule,
is not the Righteousness of him that hath once trans-
gressed the Law. And ibid. n. 4. Where Righteous-
ness, which is the way to life eternal, is the same, the
Covenant of God concerning the obtaining eternal life
must be the same. For the Covenant is divers, accord-
ing to the nature of that Righteousness which is under-
stood to be its Condition; seeing it is evident, that
the Covenant doth depend upon its Condition, and
from it, as it were, borrows its nature. But in the
Law
Righteousness.

Law and the Gospel, there is not the same Covenant for obtaining eternal life, Gal. 3. 17. How therefore can the same Righteousness be said to be required in the Law and the Gospel, when it is most evident that the Covenants are divers, or rather opposite. So far Wotton.

Aphorism.

Page 123. I could here heap up a multitude of Orthodox Writers, that do call our personal Righteousness by the title of Evangelical, as signifying by what Rule it doth receive its name.

Animadvers.

But do these Orthodox Writers say, that we are justified by this Righteousness? Both imputed Righteousness and inherent (which is the same with personal) Righteousness, is Evangelical; i.e. such as the Gospel doth teach and require, though not both in a like manner; but the one unto Justification, the other unto Sanctification.

Reply:

1. But the present Question is, By what Rule we are denominated inherently righteous? A man would think that here you grant, that it is not by the Law of Works, but of Grace:

2. It is preposterous to say, the Law of Christ requireth Righteousness to Sanctification (in the common sense of the word Sanctification;) that is, the form to the matter, the relation to the subject: Albedinem ad parietem, similitudinem ad albedinem, paritasem ad numeros, equalitatem ad quantitatem. I should put the other end first.

3. He that affirms a man righteous, and yet denieth that he may thereby be justified, so far as he is righteous, contradiceth himself. If you think that by the words [so far,] I yield to different degrees
degrees of Righteousness: I answer, Not formaliter, but only subjectivé, vel materialiter; and that only when a man hath many causes, or his Cause many parts: he may be righteous in one Cause, or one part of his Cause, and guilty in the rest. But take every Cause, or part of his Cause singly, and he is as to that either Guilty or Not-guilty, that is, Righteous. But as to the Law of Works, we are all guilty, and in respect of every action, though not each respect of each action: So that neither person nor action can by it be pronounced righteous. And our Righteousness, or non-Reatus pena, according to the Law of Grace, doth neither admit of degrees formaliter, vel materialiter immediate, sed tuncum quoad materiam remotam. For the materia immediate is another relation (Conformity to the Law as instituting the Condition:) and so it is relatio fundata in relatione. And this Condition again consisteth not in the degree of Holiness or Faith; but in the sincerity or truth of it. So that though quoad sanctitatem, a man may have more or less Faith and Obedience, yet quoad impletionem conditionis (which is not, to have so much Faith, but to have Faith in that degree as may constitute its sincerity) there is no degree: either we do fulfil it, or we do not, there is no medium.

Aphorism.

No man is now under the Law as Adam was before the New Covenant was made; or so under the Law alone, as to have nothing to do with the Gospel; or so under the first Law, as to have no benefit by the new.
None are so under the Law or Old-Covenant, as to have no relief from the Gospel, if they will fly to it, and embrace it. But all that remain in unbelief, are so far under the Old-Covenant, as to have no benefit by the Gospel or New-Covenant, because the benefit is only to those that believe: Faith being the condition of the New-Covenant, and no benefit is to be had by it, without performing the condition of it; I speak of the Covenant as conditional; for otherwise it is also absolute, so as to promise that which it requireth, Jer. 31.33. Heb. 8.10.

Reply.

I think we differ not in this in sense. But, 1. I speak here (and most usually) not of the Covenant as it is accepted by man, and so is mutual: But as it is propounded and enacted by God, and offered, and so is the same with the New-Law, consisting of Precept and Sanction. 2. So that here I included that Mercy, which in order to the special blessings of the Covenant, the Mediator of the Covenant doth offer and give to men. And so, 1. The very Law or Covenant itself is a mercy to wicked men, however their abuse or rejection may make it their ruine. The matter of it containeth unspeakable mercies, even Pardon and Salvation; and for the extent of it, it is universal, and excludes none: Though the Promulgation extend not to all, the tenor of the Covenant or Promise in itself doth. All have there a conditional Pardon and Grant of Salvation freely given them under the hand of God: And though their unbelief deprive them of the actual enjoyment, yet the Grant (conditional) is even to the wicked an unspeakable mercy; or else the rejecting of it would not be so great a sin, nor so torment them for ever. 2. And there are other benefits sublervient and additional, which the worst may receive. As to live among the godly, and
have their teaching, and examples, and prayers; to have the preaching of the Word, to have external and internal common mercies, leading to Repentance. These are not given merely to Believers, or on Condition of Faith. 3. The like may be said of those great mercies which are the foundation of the New-Covenant; viz. The Death of Christ, which was a Satisfaction sufficient for the sins of the whole World, and in some sort was made for all.

4. Yet I agree with you fully (and often so expressed my self) that Unbelievers are under the Curse of the Law, and unpardoned, and without right to Salvation.

Aphorism.

Page 125. Faith is our Evangelical Righteousness, &c.

Animadvers.

Faith is the Condition whereby we obtain Evangelical Righteousness: Which Righteousness is indeed Christ's Satisfaction; only Faith is required of us, that this Righteousness may be imputed to us.

Reply.

Enough is said to this before, 1. Christ's Satisfaction is strictly our Legal Righteousness, as you confessed; because it is a Satisfaction to the Law of Works (as you speak) or to God as Legislator and Judge according to that Law: But accidentally it may be called our Evangelical Righteousness, because the Gospel revealeth and conferreth it.

2. Faith is no part of this Legal Righteousness, nor tends to satisfy God's justice, nor deserves anything of him; but is (as you truly say) the Condition only of our enjoying it.

3. This
Righteousness.

3. This Condition is imposed by a New-Law, which was made for the right conveyance of the fruits of Christ’s Satisfaction: And so is the Righteousness of that New-Law, as the performance of the Condition of a Law-Testament or Covenant, that which it denominateth Righteous. And so you confess Faith to be our Evangelical Righteousness, whenever you confess it to be the Condition of that Law or Covenant. And when the case in question is, Whether we have performed or fulfilled the Condition of Christ’s New-Law or Covenant? then Faith is that Righteousness by which materially we must be justified, or we perish. This is the sum of all in brief.

Aphorism.

Page 127. W

Whoever will accept him, and believe in him, who hath thus satisfied, it shall be as effectual for their justification, as if they had fulfilled the Law of Works themselves.

Animadvers.

Well, yet not properly the accepting Christ, but his Satisfaction accepted of us; and imputed to us, is that whereby we are justified: As it is not properly the accepting of a gift, but the gift itself that doth enrich, though it must be accepted that it may do it. This similitude seems more suitable, than that of the pepper-corn which you use.

Reply.

Why did you not set against the Distinction and Explication that I gave, p. 127, 128? In point of Satisfaction, Merit or Value, Acceptance, i.e. Faith, is no part of our Righteousness. But God resolved there should be some Condition of our personal performance to make that ours, which naturally was none of ours, but performed by another: And so in
Of the twofold

that respect, Faith itself is imputed to us instead of the personal performance of perfect Obedience, that is, it shall as fully serve to our Justification. In our perfect personal Obedience to the Law of Works, these two would have been conjoin’d, the Value, and the personal Performance: But now Christ’s Satisfaction is the whole in point of value or merit; but he bought us to his service, and he resolves, that somewhat of our own performance shall intercede as a Condition. And so Faith is as effectual or sufficient a Condition under the New-Covenant, as perfect Obedience would have been under the Old; and Christ’s Satisfaction is of as full a value now, as that Obedience would have been then. I thought this had been plain, easy, true Scripture-Doctrine. And so I see no unfitness in my similitude of a Pepper-corn, so be it you will do me that Justice, as to understand that I do by it only include the necessity of the Act of Homage, or acknowledgment of the Redeemers Dominion, and our submission thereto, and that I exclude the rationem pretii. And if the valuingness of a Pepper-corn should make you think otherwise (contrary to the express words of my Application) you shall change the name to a grain of Sand, or a verbal Acknowledgment. And yet (be it spoken in your ear) when we preach ad populum of the necessity of Striving, Running, using Violence for Heaven, working out our Salvation, forsaking all for Christ, suffering with him that we may reign with him, &c. we do not so scrupulously avoid all that may possibly intimate rationem pretii, as a poor Pepper-corn comes too. I well remember you once preached a Sermon with me at Bridgworth, on that in Ephesians, [See that.
Righteousness.

that ye walk decently; wherein you (learnedly, honestly and soundly) spake as much in the commendation of Holy-walking, as any phrase of a Pepper-corn intimates at least.

2. And for your fitter similitude, I say, it is easy to apprehend, that the Gift enricheth quoad Dignitatem; but the Acceptance us medium fruitionis. But you must distinguish between a gift absolutely given, (wherein accepting is but naturaliser necessary, and in some cases not necessary at all;) and a gift conditionally given, Acceptance being the Condition (and given by a Law or Act of Grace;) wherein Acceptance is also moraliser necessary to the actual fruition. For in this latter case, the tryal of his Title in Law, depends mainly on the tryal and proof of this his Acceptance.

Aphorism.

Page 129. The value of Christ's Satisfaction is imputed to us, instead of the value of a perfect Obedience of our own performing.

Animadvers.

And by this value of Christ's Satisfaction imputed to us, are we justified; not by our own personal performance of Faith properly, but only as it serves to make Christ's Satisfaction ours, whereas without Faith we have nothing to do with it.

Reply.

Your [but only as] contradicts your [not properly.] For it is proper to say, [We are justified by Faith] as a Condition; as it is to say, [We are justified by Christ's Satisfaction] as the meritorious Cause. Or else Paul (and all the Scripture) speaks of making Christ's Satisfaction (though there be that which is equivalent in other terms) but many
Of the twofold many a time they speak of being justified by Faith. See Wotton of this.

Aphorism.

Page 131. But whether all this Imperfection be privative and sinful, &c. is a question, &c.

Animadvers.

I think there is no question to be made, but that the imperfection of Holiness, which doth proceed from admixture of contrary qualities (as immediately before you grant this doth) is sinful. For what qualities but sinful, are contrary to Holiness? And is not Imperfection sinful, which doth proceed from the admixture of sinful qualities? Let us cleanse our selves (faith the Apostle) from all filthiness of flesh and spirit; perfecting holiness in the fear of God. 2 Cor. 7. 1. It is filthiness which abiding still in us, doth make our Holiness here imperfect: From which filthiness therefore we must still cleanse our selves, that our Holiness may be more and more perfect:

Reply.

1. Concedo totum. I never intended to speak otherwise: When I said, [It is a question which will be decided, when I speak of the extent of the Command or Rule.] I intended the confuting more fully of them that are otherwise minded, and not to make it doubtful.

2. Yet upon review, as the words lie, I must maintain the Negative in some sense. For the doubt is, Whether all this Imperfection be sinful? But as it is imperfect participative & efficienter, so it is not sinful: For so it is considered only as an imperfect work of God's Spirit, that is, a work which he hath begun, but not yet finished: And as so related to him it is not sinful; for he was not bound to perfect it sooner, or to sanctifie us all at once in perfection.

Aphor.
Righteousness is not a quality, as Holiness is, but the Modification of our Acts as to the Rule, which is not varied secundum magis & minus.

Animadvers.

For any thing I yet see, a thing may be more or less conform'd to its Rule; and Righteousness (being understood of that which is inherent and personal) is really the same with Holiness, as I have noted before. Neither should you (as you seem to do) appropriate Righteousness more than Holiness to our Actions: There is habitual Righteousness, as well as actual, and actual Holiness, as well as habitual. Righteousness and Holiness equally agree, both to our persons, and to our actions, Ephes. 4. 14. & 1 Petr. 1. 15.

Reply.

1. If we speak of Conformity to a Rule in general, when that Relation is founded in Quality, which admiteth of Intension and Remission, then subjective vel materialiter, the Relation may be said to be intended or remitted; but not formaliter, vel quoad esse relations. I cannot more fully express this, than in Schibler's words, Metaph. 1. 2. c. 9. Tit. 7. A. 2. Dico 2. quod etiam relata ex parte sui, hoc est, secundum esse relationi ipsius, non succipiat magis & minus. Intensio (n) faciat ut emittat, subjecto conveniat perfectiore modo, & remissio ut modo imperfectiore. At similitudo & equalitas; u.g. consistunt in indivisibili; vel usi si qua conveniunt simpliciter in forma aliqua distinctur similia. & si habeant eandem quantitatem distinctur paria. & hinc paritas vel equalitas adeo exactam conveniuntiam significant, & nullam prorsus latitudinem admittat illa equalitas. Atq; hinc imprimis hoc diutum Aristotelis intelligendum est juxta populum modum loquendi (viz. Relata succipere intensionem & remissionem) quo Arist. in Categoris sep Zug us
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ifue est, prout interpretatur Tolet. Conimbric. Fouleca, &c. Potest autem ille quid loquendi genus fundari in similitudinibus, v. g. discretis: veluti conveniunt aliqui rei plura attributa: veluti homini, esse, vivere, intelligere, &c. Hinc igitur homo, v. g. est similis Dea quam lapis, quia pluribus attributis Deo convenit quam lapis: sic siquid conveniunt in eadem etate & situra & doctrina, equaliores sunt quam si in sola etate sequitur. 2. Potest ea equalitas (de ea enim positisima est difficultas) intensor & remissio fundari in majori recessum ab extremo. Esi (n-) equalitas praeirt in quas in centro posita, tamen isto populari genere loquendi illud consequiur equalis am illis quod ab extremo magis ad centrum versis. Veluti, si numerus aliquis sit, ut decem, in duobus extremis est equalis, &c. Hic numerus ad novem equalior est istis quam numerus ad quatuor: quia novem magis recedunt ab extremo, b. c. ab uno, quam quatuor. Cum alias absolvit & Philosophice loquendo, hic nulla simpliciter fit equalitas.

2. If you speak of Conformity to the Rule of Precepts as such, the same Answer serves: It may be conform in pluribus vel pauciornibus partibus materia, but those are formaliter conformitas discrete. But yet though de posse I say, [it may be] de facto I say, in our case it is not so: For the A& is not divisible into parts conform, and parts inconform; and no man ever performeth one A& fully and exactly conform to the Law of Works, or (I think) to the preceptive part of Christ's Law as such. But if this were otherwise, it were nothing to our business: For this is not our Righteousness.

3. But (as I have told you) our Righteousness is formaliter non reatus papa; And is there any degrees of that? Every man is Guilty, or Not-guilty. Guilty
Guilty is varied, both as to the several causes or parts thereof, and the several degrees of penalty due: But when the cause is one, and it is one penalty that we are accused to be liable to, we can be but not guilty; and if we are not so, we are guilty. 2. This not-guiltiness, as it respecteth the penalty of the Law of Works, is fundamental, from the gift of the Law of Grace. And there is here no degrees; either Christ and his Righteousness is imputed and given to us, or not; but not with a magy or minor. 3. This Righteousness is materialized in Christ's Satisfaction; and that also is not varied, though he might have satisfied for some sins or persons only, yet he hath done it fully: And between satisfying and not-satisfying, there is no mean; nor is this the Righteousness now in question.

4. This Righteousness is conditional in our Faith; or rather, our Faith is the Condition of it. And this admits not of degrees: For it is the least degree of sincere Faith that is the Condition; and the highest degree is no more, nor will justify more. The strongest Believer doth believe more than the weakest; but doth not more perform the Condition of Justification. For it is the verity of that Faith, which the Gospel hath made the Condition, which is our sincerity; and this is convertible with the Entity.

5. And for the Righteousness which is opposed to Reatus panae novae Legis, it is a relation founded in another relation (Conformity); and that Conformity is not to the kept as such, but to the Law as requiring the Condition (which great Divines call the specifick form of the Covenant or Law;) and this Condition is our Righteousness in the sense explained, and admits not of degrees as a Condition, as is last said.

Though
Though if you go yet further from the form, and
consider our Gospel-Righteousness neither in esse
one Reatus pone, nor in esse relativo Conformisatis ad
Legem conditionem insituentem, nor in esse reali Con-
ditionis praestitum, but in esse Officis, as related to, or
measured by the Precept, and that only quod mater-
riam Preceptum; I confess that our Faith and
Holiness admit of degrees. And I think this Answer
is plain, and the distinction necessary, and not vain-
ly nice.

2. And where you still say, that Holiness and
Righteousness is all one; I have told you (I think
sufficiently) a wide difference. If you take Hol-
nels for passive Dedication to God, or the Relation
of a thing consecrated or separated to God; so I
told you it is indeed a Relation, but not the same
with Righteousness. If you take it for the Quality of
our new-spiritual life; or the Habits of Grace;
so it is materially the same thing with part of our
Evangelical Righteousness in question, but not
formally; nay, nor materially, as it is considered in
any high degree, but merely as Sincere. If you
consider it as those actions which are commanded, it
is materially another part of our Righteousness: For
it is the same act which the Law makes a Condi-
tion, which it also makes to be Officium; and it is
first Officium in order of nature, and then Condition.
But there is more made Officium, than is made the
Condition properly and per se. But you after seem
to take [Holiness] formaliter in sense yet differing
from all these; that is, as it is the Conformity perfect
or imperfect of Habits or Actions to the Rule:
The same with bonum Morale, as opposite to sin.
And so it seems to me, you make all the good actions
of
of the 
Heathens 

holy: for you think, that an 
exact Con-
formity is not the only true Conformity. But in this 
sense (if it be good) Holiness and Righteousness 
much differ: It is indeed the same with that 
Righteousness which is opposed to Reatus culpae; (if any 
man were found that had any such Righteousness 
according to the Law of Works, when indeed the 
best are but less unrighteous.) But it is not the same 
with [performance of the Condition] formally; much 
less the same formally with our non-Reatus peana. 
Holiness in your sense as bonum, is denominated 
from its congruency to the Precept as a Precept: But 
I hope you will acknowledg a wide difference be-
tween those two Acts of the New-Law, instituere 
Officium, and instituere Conditionem; between; [Do 
this,] simply taken; and, [Do this, and live.]

3. Your Charge (of my placing Righteousness only 
in Acts, and Holiness in Habits) is utterly against 
my oft express words. I say of Righteousness, p. 132. 
that [it is the relative consideration of these Quali-
ties, &c.] p. 134. that [it may be materially consi-
dered in Holiness,] and divers the like. Yet let me 
tell you, that (though the Precept do require Ha-
bits, whatsoever L. V. in Crellio Refutato say to the 
contrary, yet) he that should maintain against you, 
that it is not habitual Faith, but 

Aphor.
Aphorism.

Ibid. Our Divines usually say, That our Justification is perfect, though our Sanification be not; and then I am sure our Righteousness must be perfect.

Animadvers.

True: Our Righteousness whereby we are justified must be perfect. But our Divines you know hold, that the Righteousness whereby we are justified, is not our personal Righteousness, but the Righteousness of Christ through faith imputed to us; neither do I as yet see any cause to defeat this Doctrine.

Reply.

I must say, that I like not the saying that our Justification is perfect, for many Reasons: But you grant as much as I desire for the major Proposition, [That the Righteousness whereby we are justified must be perfect: ] And I think I have proved the minor already, [But the performing the Condition of the New-Covenant, is a Righteousness by which we must be justified; ] viz. in subordination to Christ's Righteousness; that is, against the Accusation of being rei pene nova Legis; for non-performance of its Conditions. And methinks it should need no proof: But yet I am willing that this phrase be be cast aside, left it be misunderstood.

Aphorism.

Page 133. Sincerity is usually said to be our Gospel-perfection; not as it is accepted instead of perfection, but as it is truly so. For sincere Faith is our Conformity to the Rule of Perfection, viz. The New-Covenant as it is a Covenant.
Righteousness.

Animadvers.

Sincerity is such perfection as doth consist with imperfection: For one is more or less sincere, as more or less free from admixtures of Hypocrisy, and so more or less perfect. Neither can you (I think) evade by your distinction which you add immediately after; viz. That sincere Faith as such, is only materially our Righteousness and Perfection; but formally, as it's relatively our Conformity to the said Rule. For (so far as I can yet discern) Conformity to a Rule doth not consist in such an indivisible point, but that there may be degrees of it: So that one may be more or less (personally) righteous, as well as more or less holy. And so much may be understood by that, Rev. 2:21. Let him that is righteous be righteous still; and let him that is holy, be holy still; i.e. Let him not only continue righteous and holy, but also labour to be more righteous and holy: And doth not the Apostle require of those that are righteous and holy, that they be renewed in the spirit of their mind, and put on the new-man, which after God is created in righteousness and true Holiness? Ephes. 4:13, 24.

Reply.

1. I doubt not but sincerity of Righteousness consisteth with imperfection of Holiness, or of the matter of that Righteousness. Sincerity is taken by Divines: 1. For a Moral Virtue (or if you will, a Spiritual Grace.) 2. For the Metaphysical Verity of that Grace which we have. And thus they doubly use the word [Hypocrisy:] 1. For that Vice, which makes a man desire and endeavour to seem better than he is. 2. For a seeming or appearing better than we are, or to do what we do not, though without affectation or dissimulation: For the falsity of that seeming-sincerity as a Virtue, is opposed to the first kind of Hypocrisy, viz. as a particular Vice; and thus you seem to take it: And so no doubt.

All this is but a strife about the word [Fera... fecst.] And I repent that I used the word, because most may mistake it, and it may do harm.
Of the twofold doubt but Sincerity may be more or less, as it hath less or more Hypocrisy mixt with it. If you take it in the second sense, so Sincerity is no particular Virtue (nor the opposite Hypocrisy any particular Vice) but the Metaphysical Truth of our Virtues, which is nothing really distinct from them. But thus it is not very proper to speak of the admixture of Hypocrisy, q.d. a mixture of Verity and Falsity, Entity and non-Entity. But let that pass.

This last Sincerity is, 1. Either the Sincerity, or Truth of the Habit or Act in its Physical Consideration: (And so the Acts or Habits may be increased, but the Metaphysical Truth of each particular or degree is still a Concomitant modus of the Being, not capable of Intension or Remission in itself immediately, but as the Entity is intended or remitted.) 2. Or it is the truth of their Vertuouness or Goodness-Moral, which is their Denomination, as they are suited with the Precept, [Do this:] And so neither the Sincerity, nor the Goodness or Conformity have formaliter any Degrees; but materialiter vel subjectivè (they may, and commonly be, so spoke of, because vel plures, vel parciares materia partes sunt conformes regula.) But in our case, as to the Divine Rule, I have told you before, how inconform we are, and all our actions. But yet this is not the Sincerity that I speak of. 3. Sincerity therefore is taken here by me, for the Metaphysical Truth of our performance of the Condition of the Covenant. And therefore I said, [It is our Conformity to the Rule; viz. the Covenant as a Covenant] to distinguish it from Conformity to the preceptive part as such. This is the Sincerity of our Graces or Duties, not Physically, as Habits or Acts (that
Righteousness.

(That is presupposed) not morally, quoad preceptum only, as vertuous or good: 4. But savingly, quoad conditionem: As I have more fully opened to you in Chap. 11. of my Treat. of Rest, Edit. 2, &c. whether I must refer you for a fuller Explication of my sense of this. Now in this sense Sincerity admits of no degrees; for there is no medium between ens and non-ens: And this Sincerity is but the Metaphysical Verity of that Faith (whether in kind or degree differing from other Faith, is nothing to this Controversie) which the Covenant hath made its Condition. Every man is either a sincere, that is, true performer of that Condition, or he is not; and no man is more truly a performer of it than other.

2. I have therefore over and over shewed you, that Conformity to the Rule of the Condition doth consist in such an indivisible punctum, that though one may prefer conditionem fortius & alius than another, yet none doth more truly perform it, or is more a performer of it, and consequently not more righteous in that sense. As our Divines use to say, A weak hand may as truly receive a Pearl, as a strong; and a weak Faith as truly receive Christ.

If a Pearl be given to ten men, on condition they take it; he that takes it feebly, hath as good right to it, as he that grasps it hard: And if their right be called in Question, it will prove that the Titulus or Condition was not strong apprehending, but apprehending: and therefore the case will not be, [Whether he strongly, but whether he truly took it?] And there will be no more, but a Guilty, or Not-guilty in that point of Verity, to turn all. If he truly took it, his cause is righteous, and there-
fore he is in that righteousness, and therefore shall be justified.

3. I see not what the two Texts cited make against this: Rev. 22. 11. either speaks not of encrease of Righteousness, but perseverance (and yet it may of Holiness; for you know it is usual to vary the sense of the same Adjunct or Precept, according to the variety of subjects:). Or, 2. If it speak of Righteousness in esse materiali & non formaliter, that is nothing against what I say. I am sure it proves, that there is a true personal Righteousness in the Saints, and that cannot be in sensu Legis operum.

Ephes. 4. 23, 24. 1. The Apostle seems not to press on them a duty de novo, but to suppose that already done which he mentioneth: [If so be that ye have heard of him, and have been taught by him, as the truth is in Jesus, that ye put off the old man, &c.

2. If it be not so, yet [putting off the old man, and putting on the new,] is usually spoke to those that yet have not put on the new. And Paul wrote to more than sincere Christians, though to none but Professors.

3. If you were sure he spoke to none but the Saints, yet the words imply not any encrease of their Righteousness, but of that new man which is created in Righteousness and Holiness; that is, whose nature and excellency consisteth in being righteous and holy: One of which may yet encrease, and not the other.

4. If yet this were otherwise, all that you can think to prove is, that the word [Righteousness] is used for the matter, and not the form of Righteousness.

5. Righ-
5. Righteousness is oft taken in Scripture for that virtue which consists in subduing sinful wills. And so especially, as it respecteth God; giving to God the things that are Gods, and to men, that which is men's, and consequently obeying him. But this is not the Righteousness now in question.

Aphorism.

Ibid. Our Righteousness is perfect, as in its being, so also in order to its end. The end is to be the Condition of our Justification, &c.

Anecdote.

The end of our Faith is to be the Condition of our Justification, but not considered as it is our Righteousness; for a part of our Inherent Righteousness, but as it receiveth Christ, the Lord our Righteousness, Jer. 23. 6. viz., whereby we are justified.

Reply.

This is very true, as to the first Justification, from the Acculation of Reatus pæne primæ Legis præter pretiam. For so Faith justifies only as the Condition of our participation in Christ and his Righteousness (which I am glad you grant;) but as to the second Justification, from the Acculation of Reatus pæne nòve Legis ob non pretiam conditionem, Faith is necessity that our Righteousness. The confounding these two Justifications, and the confounding the Rule of Duty (Precept,) and the Rule of the Condition, or the Law as instituting the Condition, and so the pretatio Officii, and pretatio Conditionis, is the thing that bringeth all this darkness into your discourse (as it appears to me.)
Aphorism.

Ibid. So that our Righteousness formally considered, in relation to the New-Covenant, is perfect; or none.

Adimadvers.

1. Inherent Righteousness may be true, and yet imperfect; and that formally considered in relation to the New-Covenant. For the New-Covenant as it accepts of sincere Righteousness; so it requires an increase of it, which needed not, nor could be, if it were perfect.

2. You speak of that Righteousness whereby we are justified, and suppose it to be Faith; whereas Faith is a hand to receive that Righteousness, that we may be justified by it.

Reply.

I will not molest you with repeating any more the former Reply: only consider, how Reatus, vel non-Reatus pene can be formaliter increased. And let you think me singular in making Righteousness (of this sort) to consist in that, hear our Learned Gataker (Specially well studied in these points) cont. Luciam Vinde. part. 1. sec. 2. p. 34. In re judicioria infons omnis pro justo babetur. Sons & insons sunt ex oppositis quon dedit aevi meson. So he interpreteth Dom. 25. r. (ibid. n. 21. pag. 33.) Si controversia inter alios exisset & ad judicium res delata fuerit, justificant (judices scil.) eum qui justus (boc est insons) fuerit, eum vero qui improbus (boc est sons) fuerit condemnent. Vid. & n. 19, 20. &c. p. 31. Et idem contra Gomarum, pag. 35, 36. Non hoc dicitur, Deum apud se judicare illos pro quorum peccatis universis Christus satisfacrit, nihil-mali unquam commississe aut boni debiti omisisse: Sed eodem habere loco quod mortis Reatus & jus ad vitam aeternam, ac si nihil vel mali admisissent, vel boni debiti omisissent.
Let me add the words of Placatus, Thes. Salvinian. Vol. 1. p. 27. Justus sumi pote f vel moral vel forensi significatione. Morali, ut oppositor θεός, ex quo significat qui praestat est virtute, ea quae justitia dicitur, &c. Forensi ut oppositor ἀδίκως, ex quo significat in quem Lega agere non licet, qui jure condemnari non potest a iudice, sicut puniri &c.

I have heard some object merely from the name, that this is to make Righteousness to be only a Negation of guilt: But let them change the name, and call the guilty, Non-justus, or Non-absolvendus, and then they are pleased.

And let me note one thing more here, lest you should think this to be Righteousness nimirum improper fDice dicta; viz. that as Righteousness is most strictly in sensu forensi opposed to guilt, so guilt of punishment is so properly called guilt, as well as Reatus culpa is; that the Reatus culpa alone is seldom mentioned by Divine or Human Writers, but they commonly define guilt (as if they took notice of no other sort) thus, Reatus est obligatio ad poenam.

Aphorism:

Page 134. But considered materially, as it is Holiness, &c.

Animadvers.

Here you grant, that Righteousness (i.e. personal inherent Righteousness) is the same with Holiness, and so imperfect. For your distinction of Materiality and Formality of Righteousness, I have said something to it before. Neither do I see but Holiness also may admit the same distinction. For though Holiness materially considered be a quality (as you say it is, page 132.) and so also is habitual Righteousness, which is as you acknowledge, materially considered, nothing but Holiness; yet Holiness as well as Righteousness formally considered, is a

Conformity
Of Justification.

Conformity to the Rule, i.e., the Law of God. For Holiness is opposite to sin, and sin is a deviation from the Rule; therefore Holiness is a Conformity to it.

Reply.

I answered this particularly before. Holiness (in your sense, as you take it for Goodness) is a Conformity (imperfect, quoad partes vel respectus materie conformis) to the Law, as it doth constitute Debitum officii: Righteousness is, 1. Non-Resum pana. 2. A Conformity to the Rule, as it constitute conditionem premii obtinendi, & pana vitanda; or, as Divines use to say, as it is a Covenant, or respecteth the Sanction.

Aphorism.

Ibid. Yes it is an improper speech of some Divines, that Christ first justifieth our persons, and then our duties and actions. And except by [Justifying] they mean his esteeming them to be a fulfilling of the Gospel-Conditions, and so just, is it unsound and dangerous, as well as improper.

Animadversion.

I think those Divines mean thus: That in and through Christ, first our persons are accepted of God, and then our performances: And in this I see nothing improper, much less unsound and dangerous. God hath made us accepted in the Beloved, Ephes. 1. 6. and as us, so also our services: Our spiritual Sacrifice is acceptable to God through Christ, 1 Pet. 2.5. And the acceptance of our persons, is before the acceptance of our performances: The Lord had respect to Abel, and to his Offering, Gen. 4. 4. First to Abel, and then to his Offering. Non Abel ex munere, sed ex Abel numero placuerunt, saith Gregory.

Reply.

I never doubted of the acceptance of our duties;
Of Justification.

But I am far from thinking yet, that Acceptance is properly justifying.

2. I shall in reply to your next Section, reckon part of this; but not to your mind.

3. I am not now of your opinion that generally understood of all works or duties. that God first accepts our persons, and then our works. 1. If you mean by Accepting our persons, election of them to Acceptance and Life, I confess it is Antecedent, but not causal of the Acceptance of our duties. 2. The like I yield of his Philanthropy, if that be called Accepting our persons. 3. But if you mean (as doubtless you do) the accepting our persons as Members of Christ, and reconciled to him, and to the lawful Objects of his special Love, I deny your Assertion; and I affirm, That the Act and Habit of Faith are accepted of God, in order of Nature, before our persons are so accepted: 1. For Faith is the Condition of that Acceptance of our persons; and I know, I need not prove to you, that the Condition and its Acceptance, go before the benefit given on that Condition. The Acceptance of our persons, is the same as Reconciliation, Justification, Adoption in effect: For it is God's accepting us, as reconciled, justified, adopted ones. And is not the Acceptance of Faith, yea, and Knowledge, Repentance, before these? The Question is in effect the same with that which we commonly debate with the Antinomians. Whether we are reconciled, justified, adopted, before we repent and believe? 2. The contrary opinion makes God an Approver of persons, in the sense that is so oft disclaimed by him in Scripture.

If any ask, How can be accept the faith of a person not accepted, and unreconciled?
Of Justification.

I answer, For his Christ, his Covenant and Promise sake; and also, that Faith is the work of his Spirit, bringing the person into an acceptable state: And this leads me to a third Concession.

4. I yield that there is such a preparation to our acceptance made in the Satisfaction of Christ, as paid to God and accepted, that (the great impediments being removed) all men may be said, to be conditionally accepted before they believe: God is so far reconciled to Mankind in general, that he treats with them on new-terms, and offers them actual Peace and Acceptance on very reasonable Conditions, consistent with the freeness of his gift.

5. And I grant you also, that our persons must be justified and reconciled before our external obedience can be accepted, such as Abel's Sacrifice was; but not before our Faith, Repentance, and Love can be accepted. The general effect of Christ's Death, extendeth so far, as to procure Acceptance of our Faith, (in order of nature, but not of time) before the Acceptance of our persons, by special Reconciliation. I like not therefore Gregory's phrase, though his sense be good: I should say, Nec Abel ex munerebus; nec ex Abel munera, sed ex Christo & sederem Gratia, & Abel & munera placuerunt.

But by the way (from your instance) take notice, that it was not as they were an imperfect Conformity to the Law of Works, that Abel's Works were accepted; for the Text expressly faith, It was by Faith that Abel offered a more excellent Sacrifice than Cain; by which be obtained witness that he was righteous, God testifying of his gifts, Heb. 11:4.

Aphor.
Aphorism.

Page 135. It is improper in the best sense; because it is contrary to the Scripture-use of the word [Justifying] which is the acquitting of us from the Charge of breaking the Law, and not from the Charge of violating the New-Covenant.

Animadversi.

Justifying, as the Scripture doth use the Word, is the acquitting of us from all sin. For he is justified, to whom the Lord doth not impute sin, Rom. 4. 8. What shall lay anything to the charge of God's Elect? (viz. when they are justified?) Is God that justifieth, Rom. 8. 33. Now all sin is a breaking of the Law, John 3. 4. Your selves say, p. 147. There's no sin prohibited in the Gospel, which is not a breach of some one Precept in the Decalogue.] But what all this which you here say, is to your purpose; viz. To prove that the fore-mentioned saying of Divines is improper, I confess I cannot well see. For though (as you say) Justifying in Scripture is the acquitting of us from the Charges of breaking the Law, and not from the Charge of violating the New-Covenant, may it not yet properly be said, that Christ first justifieth our persons, and then our duties and actions? You hold, that the New-Covenant is not violated but by final Unbelief, and I suppose it to be true, if it be rightly understood. But for any thing I can see, though none be acquitted from such Violation of the New-Covenant, yet first our persons, and then our duties and actions may properly be said to be justified; that is, accepted as just, and acquitted from all Accusation brought against them, though in themselves they be not such, but that sin doth cleave unto them.

Reply.

1. I must first tell you, that I do recant these words, and the following Reasons of them, as all weak. I think it not improper to say, God in judgment will justify our Faith from the Accusation of unsoundness, and our obedience too. And I think James and other places use the word Justifying to such a sense; viz. against
Of Justification.

But is it morally undone? How? As I said, God doth not esteem it [not to have been done.] much less [not to have been ill done :] And as quod fru\it, necessario fru\it (necesseitate existentie, ut sit unum :) is a quod male fru\it, necessario male fru\it: The Re\us culpa therefore cannot possibly be removed or remitted; that is, the man cannot be, or justly esteem\ed to be, a man that [sinned not.] But only the Re\us pena is taken away: God so forgiveth all our sin, that as they induce the Debitum pena, he destroy\eth them; and by dissolving the Obligati\on, freeth us as much from the effects (Eternal Wrath) as if they had never been committed. Is not this enough? But how you will be free from Accu\lation of being a sinner, I know not.

2. Do you not fully hereby set up Justification by the Works of the Law? For if all your works can be justified from the Accu\lation of being sinful, or breaches of the Law, then why may not the Law just\ifie you (were it not only for Original sin (or perhaps you will except your sins before Conversion.)

3. Is not this the way that the Papists go? though they will not plead for Merits without Christ, yet they think that Christ hath merited the Meritorious\ness of their works: So you think that Christ hath merited, that your works shall be justified from the Accu\lation of sinfulness.

4. And I will bring this Accu\lation against your works, from the Law of Works: They are not so far meritorious of Everlasting Life, as that Law requires they should be. How will you acquit them from that Accu\lation? Do you think Christ hath made them so meritorious?

5. Yea
5. Yea further, I will bring this Accusation against your works. They are such as deserve Eternal Damnation; yea, and for them you are obliged thereto, immediately upon the doing of them. How will you answer this Accusation? I hope not by denying it. For if you are not first obligatus ad psum, you are not capable of Remission. For Remission is nothing else but the dissolving of that Obligation. And indeed, I know nothing else that I have to say against that Accusation, but (confessing the desert, and that I was so obliged) to plead, that For Christ's Satisfaction the Obligation is dissolved, by the Grant of the New-Covenant, ut per Legem remediantium.

**Aphorism.**

Ibid. justification doth imply Accusation; but the esteeming a righteous action so to be as it is, doth not imply Accusation.

**Animadvers.**

You might also as well say, The esteeming of a righteous person to be as he is; But neither our persons nor our actions are so righteous, but that we may be accused of, and condemmed for sin in them, and so without the mercy of God in Christ must be. There's not a just man upon earth, that doth good and sinneth not. Eccles. 7. 20. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us, &c. 1 John 1. 8, 9. If God shall contend with us, we cannot answer him one of a thousand, Job 9. 3. Aaron was to bear the iniquity of the holy things, which the children of Israel did hallow in all their holy gifts, Exod. 28. 38. So that even in our holy things there is iniquity, which Christ the true High-Priest doth bear, that (9) it may not be imputed to us.

**Reply.**

This speech I have already revers'd; and therefore will say no more about it.
Aphorism. If it be understood in the worst sense, it will overthrow the Righteousness of Christ impudently, &c.

Animadvers. But not if it be understood, as I suppose it should be, that through Christ the imperfection and iniquity of our actions (though otherwise holy) is covered, and not imputed to us. This doth not overthrow, but establish Christ's Righteousness.

Reply.

Because this is but to assert the Remission of Sin and Remission is nothing but the remitting the Obligation to punishment: But if you think that the Sin is remitted, or not imputed absolutè as peccatum, as well as respectè quaad punam; and that your actions may be justified against all Accusations, then I know not how the hard consequences forementioned will be avoided.

Aphorism. Page 136. If God do justify our works, from any Legal Accusation (as he doth our persons) then it will follow that our works are just, and consequently that we are justified by them.

Animadvers. This I grant would follow, if God did justify our works for their own sake, as being fully and perfectly righteous; but not if he do it (as he doth) for Christ's sake, pardoning and passing by the imperfection that is in them. That which hence doth follow, is not that our works are just; (i.e. fully and perfectly as they must be, that we may be justified by them) but that they through Christ, are accepted as such; not that we are justified by our works, but that we are justified, notwithstanding the iniquity that is in them. And it seems strange unto me, how you should infer from that saying of some Divines, that we
Of Justification.

We are justified by our works, when-as the very saying it self is this. That first our persons are justified, and then our works: So that it should rather follow, That our works are justified by us, than that we are justified by our works; though indeed neither doth follow, but that both we and our works are justified by Christ, though first we, and then our works; all which (as I have shewed) is agreeable to the Scriptures.

Reply.

1. It will follow indeed, that our persons were first justified by Christ, but that afterward they may be justified by our works, when once our works themselves are all justified. You may find full Answers to this in Chaminers, Purrans, Ames, and the rest, against the foresaid Doctrine of [Meritoriousness of Works merited by Christ.]

2. And you should have told us, Whether it be all our works that are thus justified, or but some. If all, then our sins are justified (as David's Adultery, &c.) which I think you will not say. If some (as our Duties) then the justifying is nothing but the pardoning of their Imputations. Which pardon supposeth them sinful, and is to the person that the pardon is given, and not to the works, and the pardon only destroys the obligation to Punishment (commonly called Guilt) and not the evil of the work.

Aphorism

Page 138. If there be any sins against the New Covenant, which are not also against the Old; or if any sins be considered in any of their respects, as against the Gospel only, &c.
I see not how final Unbelief, or any sin whatsoever, can be against the Gospel only, and not also against the Law; sin, as sin, being a transgression of the Law, 1 John 3:4. And there being no sin prohibited in the Gospel, which is not a breach of some Precept in the Decalogue, as your self confesses, p. 147.

Reply.

1. You do not put a right name on my Assertion, to call it [my Confession] unless you had accused me with contradicting it (which methinks you should not.)

2. Though you be of my judgment in this, yet others are not.

3. I know sin is a transgression of the Law; but our Question is, Of what Law? Old or New? and how far?

4. It is not so easy a matter to conceive suddenly how unbelief and neglect of Sacraments, &c. are sins against the Law of Works, or the Precepts of the Decalogue, as belonging to that Law. As to the Decalogue and preceptive part of the Law of Works, as it is merely in nature, and was delivered at the first, I conceive it doth command obedience in general, and specific all natural duties, and so forbid the contrary sin: But it doth not specific each particular duties that after were added. I conceive that the Law of Nature, or Works, doth leave room after the first Institution, for the adding of new positives, without making a new form of the Law as to the Sanction. Else every positive that Moses added, should have made a New-Law: So of sacrificing before Moses, &c. the sense of the Law was, [Obey God in all that he now doth, or hereafter shall command;] and Nature speaks so plainly. And when-ever the Positive-Command is added
added in any age, it is a fresh discovery of God's will, which Nature obligeth us to obey: The Obligation is as much from the general Precept, in Nature, as from the particular superadded: And though the general Precept, [Obey all God's Will,] could not oblige to the particular till it was in being; yet when it is in being it oblige even to that particular, mediate Revelation, which enableth us to assume, [but this is God's Will:] The same I say of the Sanction of the Law of Nature: It threateneth Death to all sin, even against a Command that was not at the first Institution in being. It faith, [Whosoever giveth shall die.] So that it is evident that the Law of Nature in its general Precept, extendeth to all particulars that hereafter shall be revealed to be God's Will. But because I said in my Aphoris. [That as Faith is to such an end required, so it is not specially commanded by the Law of Works.] I must partly explain, and partly recant that. For now I think that all duties, with all their ends, are required by the Law of Nature, or that Law obligeth to them; and so to Faith, as it is a means of Remission, though this seemed strange to me heretofore. But here you must distinguish still, 1. Between the Precept, as it is a Precept, and maketh duty; and the Institution of that duty to be the Condition of Life. 2. Between these two Notions, [The Law of Nature,] and [The Law of Works;] for it is called, [The Law of Works,] in reference to the Sanction, as Works are made the Condition of Life or Death: But it is not called, The Law of Works, when you consider the Precept alone, though it command perfection. 3. You must distinguish between the Law of Natures obliging Man in Inocency,
Of Sin as against

nocency, and the same Law as continued, obliging
man faln; and also obliging man redeemed, and in
hopes of Pardon and Life restored. The change of
mans state may cause the same Law to oblige him to
new duties. 4. You must distinguish between [The
preparing and giving Christ, Grace, Hope, etc. and
revealing them to Mankind in the Gospel,] and,
[The obliging hereupon to the duty of Believing
and Receiving them.] And so I conclude thus for
the Solution.

1. That (as is said) the Law of Nature binding us to
Do all that God shall make known to be his Will, doth
oblige us to each particular, when it is made known,
as it doth generally oblige to obedience before. And
so it obligeth even to Faith, Repentance, &c.

2. The Law of Nature doth not reveal Christ,
or Grace and Pardon, and Life by him; nor did
it make the preparation, by giving Christ to satisfie
for sin. This is proper to the Law of Grace, to
publish Grace and Christ.

3. The Law of Nature doth not make man any
promise of Pardon, Justification and Salvation, if
he repent and believe.

4. The Law of Nature did not oblige man in
Innocency to repent, or return to God, or believe in
Christ. For there was not the matter of, or capaci-
ty in us, for such an Obligation.

5. But as soon as ever Man was faln, (even be-
fore Christ was promised) the Law of Nature ob-
liged faln Man to repent and return to God. But it
gave him no hope of pardon on his Repentance:
So that it would have been but a despairing Re-
pentance. Yet hereby it is apparent, that the Law of
Nature maketh us new duties, as our case changeth; and
and some duties proper to fall Man, which to the
Innocent it made not.

6. Though the Law of Nature neither give nor
revel Christ, Hope, Pardon, and restored Life, yet
when God by Grace hath redeemed us, and given
us up to Christ, and revealed Him, and Hope, and
Life by him, then the Law of Nature commandeth
us to believe God's Revelation, and accept God's
gracious offer, and repent and return, and love him
that bought us, and be thankful, &c. Who feeleth
not in himself, that Nature and common Reason
obligeth to, or requireth this on the foresaid sup-
positions? So much of the Precept of Nature's
Law.

7. The Law of Nature continueth to pronounce
Death due to every sin, and the greatest punishment
due to the greatest sins. And therefore by that Law,
Death is due to Unbelief; yea, a far sorer punish-
ment than was due to ordinary sins, in that it hath
such aggravations. And though it condemned
Man for the first sin, and provided him no remedy,
yet a remedy being aliunde provided, it further con-
demneth him if he reject it.

8. Though the form of the Law of Works was
not altered by God; yet the Obligation (as it were)
of the promissory or premiant part is ceased, upon
Man's first sin, through the utter incapacity of Man
to receive it. For it promised Life only to the per-
fected, or innocent; and the first sin made us all ncncet,
and unmeet subjects. And so Divines use to say,
That the Law as a Covenant is dissolved; not that
the whole Sanction is dissolved, but per cessationem,
the promissory part is void, or the Promiser dilob-
liged by us.
9. That therefore which is proper to the New-Law is, that it, 1. Be built on a new foundation, viz. Redemption; and so the Legislator is Deus-Redemptor, and not only Deus-Nature, vel Deus-Creator as such. 2. That it reveal Christ, and his Sacrifice, and Hope, Pardon and Life, &c. 3. That it promise and give all these. 4. That it institute the Condition on which they shall be given, or be ours. All these the Law of Nature meddles not in; though when the Condition is instituted, it obligeth us not only in general to obey, but in special to obey, and use it to these ends appointed.

10. Yet no man must think, that all the New-Law consisteth in these only, and that the Precepts and Threatning are no true parts of the New-Law, because they are common with the Old: For even these are still true parts of it. Even as the earth that man's body was made of, ceased not to be truly earth when it was made man, nor ceaseth to be a proper or essential part of man, because it is earth. Or as a cup of water taken out of the River, and made Beer, ceaseth not to be water, nor yet can be denied to be Beer. Only it ceaseth to be mere or common water, as our bodies do to be mere common earth. So here the preceptive part of the Law of Nature, is comprehensive of the Law of Grace, and all Laws that ever will be (supposing those alterations in rerum Natura which lay the grounds:) But, yet, as the Specification of the Covenants or Laws, is (as Camero oft, and others) from the Condition and Sanction, and so the New-Law is specified from thence: So it hence assumeth into its nature, even that which is part of the Law of Nature. Only as man's body is now no common earth,
the Gospel.

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As the Precepts of Faith, Repentance, &c. attending to recovery, are not common Legal Precepts; but may be considered as belonging to the Law of Grace, and also to the Law of Nature. So that as man's Soul is specifically distinct from earth, and his Body in itself not so, but as pars à tota; but yet is made an essential part of man: So the preceptive part of the Law of Grace, is distinct from the Law of Nature, but as pars à tota; and yet is made an essential part of that Law, whose Promise and Institution of a Condition qua est, is specifically distinct from the Law of Nature; and from the whole is denominated as specifically distinct.

And hence it is that the Law of Christ is often called, a Testament, Covenant, Gospel, &c. than a Law: Which hath occasioned the Lutheran Divines (some of them) against Scripture, and all Antiquity, to deny it to be properly a Law, and confine its whole nature to the aforesaid proper parts, which in specie differ from the Old. It must be known, that as the Righteousness of Faith (in it self, as the Condition of the New Law) is but subservient to Christ's Righteousness, and required for it; so the New Law is a subservient Law to the Law of Nature, being but Lex remedians, to destroy the Obligation of the Old (ad panam) and conduc to the attaining of its ends.

And so much for explication of my thoughts on this point; which I write to satisfy my self as I go on in reviewing my Writings. I think the right stating, and clear apprehension of this point (of the difference between the Law and Gospel, and how far the Law of Works is abrogated) to be of greater moment and difficulty, by far, than your
Animadversions take notice of; or than any thing (as to difficulty) that you deal with, as far as I remember.

The sum of all is, That the promissory part of the Law of Works doth not oblige, but is destroyed; not by an Abrogation, but Cessation, cessante materia vel capacitate subjecti: But the Precepts ceaseth not (except some Politives, which may be added or taken away without alteration in the nature of the Law;) nor the Threatning (because nec abrogatur, nec cessat materia:) That the Precept of the Law of Grace is now under the general Precept of the Law of Nature. Yet is it not fit to call Faith and Repentance, and Sacraments, &c. [Precepts of the Law of Nature,] without Explication; because they have now a super-added new-form, by conjunction with the Doctrine and Promise of Grace (as the water hath a new-form by commixtion, when it is made Beer; and the Body of man, when of earth it was made mar, and yet retaineth the form of water, and earth still.) But the denomination must follow the new super-added form.) And so the Denomination of Faith and Repentance must be from the super-added form, and they must be called, [Parts of the New-Law.] Yet the whole bulk of the Precepts of the Law of Nature, remain in conjunction with the Threatnings of that Law: But the Promise of the New-Law is a remedy at hand to dissolve it. And the Threat of the New-Law hath in it somewhat common to it with the Old; (viz. The Institution of the doueness of Punishment to Impenitency and Unbelief, proportioned to their nature) and something proper to the New-Law; viz. In the Negative, not to institute the penalty due to each
each particular sin; Positively, to make its Obligation to Punishment for final Unbelief and Impenitency, to be remediless, and irreversible, and peremptory, determining not only de Debito (as the first Law doth, and all Laws do;) but also by Prediction de Eventu which is a thing super-added to the strict nature of a Law as such. Besides, that it incorporates the common part of the Threat also into its own body, and maketh it essential to it itself; vid. the Debitum non liberationis, & majus pena.

Aphorism.

Ibid. For to all that Unbelief, and other sins of the godly which are forgiven, the Gospel doth no where threaten death.

Animadversions.

Not so indeed threaten death, as not withal to offer life upon Condition of repenting and believing: Which also the Gospel doth even to the ungodly, Acts 3. 19. & 13. 38, 39. But the Gospel establishing, and not repealing the Moral Law (as you confess, pag. 194.) doth threaten death to all Unbelief, and to all sin, that so the Grace and Mercy offered to men in the Gospel, may be accepted of them.

Reply.

The [Moral Law] is usually taken for the mere preceptive part of the Law of Nature, as absolutely considered without the Sanction: And so the same thing which is the Law of Nature, may be also the directive or preceptive part of the Law of Grace: (Though I am unsatisfied, whether it be fit to say, The Law of Christ doth constitute that duty a new, and take in the Moral Law as part of it self; or only suppose it, and make use of it.) But you
Of Sin as against
here take the [Moral Law] for the Precept, as con-
 junct with the Threatning (else you would not
lay, it threateneth death :) But so I take it to be
no true part of the New Law, though not dissolved
or abrogated by it. Else I think we shall make the
all one.

Aphorism.

Page 163. But the Covenant-Conditions are not
broken, when-ever the Precept of the
Gospel is transgressed; or the Covenant neglected, ex-
cept it be final.

Anima advers.

This seems more acute than solid. For may not the Con-
ditions of the Covenant be broken, though they be not finally
broken? The Conditions of the New-Covenant are, to re-
pect and believe. Now if they to whom the New-Covenant
is tendered, be impenitent and unbelieving; so long as they are
so, they break the Conditions of the New-Covenant, whether
it be only for a time, or to the end. Indeed if the Covenant-
Conditions be at length performed, they are not absolutely bro-
en; but yet broken they are, whilst they are not performed, and
yet ought to be performed. The New-Covenant you grant, may
be neglected; but it is not neglected, if the Conditions of it
be performed: And to distinguish between not-performing the
Conditions of the Covenant, when it is tendered, and break-
ing the Conditions of it; I think is not sound.

Reply.

1. You seem (by your silence) to grant the
main thing I here intend; viz. Thes. 33. That Christ
died not to satisfy for the Violation of the Covenant
of Grace, but of Works only.

2. I did explain what I meant by [Violating
the Conditions,] in the last words of the Thesis, [So
as that the offender should fall under the Threat]: But
more fully in the Appendix.

3. By
3. By [the Threatning,] I mean not [every discovery of an imminent danger:] but that proper act of the Law, which is obligare ad pænam.

4. I still confess, that for Unbelief and Impenitency, men remain obligati ad pænam per Legem nature, till they believe, and so that Obligation be dissolved.

5. But still I deny it, as to the proper Obligation of the New-Law: For I conceive that is peremptory, remediless and undisolvable. And therefore I think it both found and necessary to distinguish between the proper Violation of the Covenant, and the temporary non-performance of the Conditions. Yet I resolve not to contend about the Word or Name: If you think the one is as properly to be called a Violation as the other, and I think not, this is a matter of no great moment. But as to the thing intended by that word, I say, that Unbelief not final, is no such Violation of the New-Law, as to make us obligati ad pænam hujus Legis propriam, or that this Law should oblige us to punishment. For else we must say, that Christ came to satisfy his own Law, and be a Mediator between himself, as Mediator, and sinners, which I am loth to say. Indeed the Gospel-Covenant doth non-liberare, while men continue their unbelief. But I conceive it doth not obligare ad pænam propriam, viz. ad non-liberatioriem & ad pænam majorem, but for final non-performance. For if it do, it is either absolutely, or conditionally: Not absolutely (which you here confess;) for then there were no remedy: For the absolute Threat of the New-Law is irrevocable and remediless. And if but conditionally, then it is no Obligation: For it were no Condition, if it suspend not the Act of the Law. If a King say to a company of imprisoned Murthers,
Of Sin as against
tremors, He that will promise a new-life shall be
pardon'd; and he that will not, shall not be par-
doned, but at the Assizes suffer a double torment.
Here the Condition of present Liberation in-
deed is present, promising amendment; and for
want of present promising, he shall want present
Liberation. But the Condition of Liberation
or Condemnation at the Assizes, is promising any
time between this and then. And so here: The Go-
spel doth not remediate, dissolve the Laws Obliga-
ton, as long as we continue impenitent. But it ob-
ligeth us not to Condemnation at Judgment, but
upon final Unbelief. If yet any say, that this pre-
sent non-Liberation is para non Legis, and so far it
may be said obligare: Though I should rather say,
it doth non dissolvere obligationem, yet I shall confess,
that this non-Liberation may in some sort be called
para, and I will not stick at this. Only remember
that this is nothing to the Obligation, to sentimental
Condemnation de futuro, which we speak of. 2. And
that Christ need not die for this: For this non-libe-
ratio dum non credo, is a penalty that I bear my self
(non enim liberor;) and therefore Christ need not
bear it for me.

But I come so lately from a fuller handling this
point with another, that I must say no more of it
now.

Aphorism.

Page 164. The Condition is, Whosoever believeth
shall be saved, not limiting it to a
particular season.
It's true: He only shall be damned as a Transgressor of the New-Covenant, who is a final Unbeliever; yet all the times that any refuse to believe, they are liable to Damnation, as transgressing all that time the New-Covenant, and breaking the Condition of it.

Reply.

If by [Lyable,] you mean [actually obliged to Damnation,] I deny it. If you mean, they are in danger of it, because God may cut them off when he will; or that supposing their Unbelief to be final, they would be obliged; or that there wants nothing but the finality to oblige them; or that they are obliged even for that sin, to death per Legem nature, and are non liberi per Legem gratia, I grant all this.

Aphorism.

Page 165. Because the punishment which naturally and implicitly is due to them, is not so much as threatened in this gentle Covenant, &c.

Admimadvers.

Perhaps this place is misprinted. Otherwise I do not see how these words make for the proof of that which went before; i.e., [The sins of Believers against the Gospel-Precepts have need of pardon, and are properly said to be pardoned, in reference to their deserved punishment.] Is Punishment therefore deserved, because it is not threatened? Or do you mean (as perhaps you do) by those words, which is naturally and implicitly due to them, that Punishment is deserved, but not threatened? But if Punishment be not threatened, there seems no need of pardon. Because what need is there to fear that which is not threatened? As what ground is there to hope for that which is not promised? Somewhere before your self says, What God doth not threaten, we need not fear.

Reply.
The mis-printing is, that there should have been a Parenthesis to enclose six lines, from [1. Both.] till [because :) And so the word [Properly] I intended only to join with the second Section; and intended the first as improperly, called Pardon, arguing, not as you suppose, [It is not threatened, therefore not deserved;] but thus, [It was threatened by the Old-Law, and is not so much as threatened by the New; therefore it may improperly be said to be remitted.]

Aphorism.

Page 173. Acts have not the respect of an Adjunct to its Subject, but of an Effect to its Cause.

Animadversion.

Every Act is an accident, and therefore must have a subject; for it cannot subsist by itself. And whereas transient Acts are subjected in the Patient, immanent Acts are subjected in the Agent, because here the Agent is also the Patient.

Reply.

Because I will not vainly enter into a Logical Dispute with you, I will only answer you in the words of Schibler, Metaphys. l. 2. c. 10. Art. 4. Tom. 3. punct. 1, 2. S. 51; 54, 55. Accidens est in alio loquendo per xατοξιχρων. Omne scil. accidens est in alio sensu negativo quatenus non habet esse αυθοθοποιον, sive per se subsistens. Aliae autem loquendo de generalia essentia accidentis, non ess.ea inherendo, si rigorose loquamus; sed in eo, quod id quod accidens est, afficit substantiam extra-essentialiter, sive extra essentialiter, aut rationem ejus existiendo, &c. vid. ultra. Et n. 54. Quod ad actionem immanentem attinet, dicetur immanens ab immanendo quia in agente maneat. Existimo
Of Action.

Existimo tamen eam non esse intelligendam positivè sed negative. Nempe actio immanens qua talis est in agente, hoc sensu, quia non transit ad patiens. In ipso autem agente non est per modum adjuncti, sed simpliciter ad ipsum comparatur ut ad causam. Unde hoc propositio, homo intelligit vel disputat, non est ut adjuncti de subiecto, sed ut effecti de causa: Et patet. Nam actio transiens nullum habet subiectum, ne quidem ipsum patiens, ut visum est: ergo etiam actio Immanens à fortiori non postulat subiectum. Consequentia firma est: quia actio transiens magis est ex subiecto, & magis postulat subiectum, quam actio immanens. Sed actio transiens in esse actiosis nullum habet subiectum ut visum est, ergo idem à fortior est in actione immanente. Et confirmatur, quod actio ut sic, non dicit nisi egressum à virtute activa aliquius agentis. Egressus autem opponitur re esse in. Et hinc relinquitur, generaliter loquendo de actione ut sic, eam non postulare subiectum, &c.

I think it fitter to say, Actio est agentis, than Actio est in agente. Yet I confess my self in doubt about Scotus Doctrine, that [Immanent Actis in their perfection, are not in the predicament of Actio, but of Quality:] And if that be so, you may well say they are in Agente ut subiecto.

Aphorism.

Page 174. But grant that all God's immanent Actis are eternal (which I think is quite beyond our understanding to know,) &c.
Of Relation.

Animadvers.

Immanent acts (as that very word in itself doth shew) abiding in the agent (for therefore they are called immanent.) Either God's immanent acts must be eternal, or there must be something in God which is but temporal: whereas quicquid est in Deo est Nunc: otherwise he should not be a most pure and simple Essence as he is.

Reply.

I use to speak as you do; and thus oppose those that think otherwise: But let me profess, it is but my Opinion, and not my Faith. I have no such clear knowledge of the Divine Essence, as peremptorily to conclude these things as certain. I know God is eternal, and that he is perfect: But whether his perfection lyeth in having no acts but his Essence; or whether God do agere at all; or whether his acts have extrinsic objects; or whether those acts which have such extrinsic objects, are properly immanent, as those are whose object is God himself, &c. I dare not conclude as certain, though I think as you. Oh how little know I of God's Essence!

Aphorism.

Page 175. Relations are but mere entia Rationis.

Animadvers.

Why then is Relation put among the Predicaments? Is there not a real Relation betwixt the Father and the Son? a Relation which hath its being in Nature, and not in man's intellect only.

Reply.
I am so far from believing all the Predicaments to be real Beings, that I doubt whether any two of them wholly are so, as much as Carpenter did. Yet I take them to be, as Burgersdician speaks, aliquam inter nihil in ens reale: And I think that Scotus his formalitates or modi, and ens rationis, contain much that now commonly goes under another Name. I think the subjiciens et fundamentum Relationis, is sometimes quid reale (usually, but quid modale is the fundamentum.) I think that the comparing or collating act of understanding is not a mere fiction, or false, when it makes Relation. But whether when the Foundation is laid, the Fabrication of the Essence of the Relation ut sic, be not by the Intellext, is my question. If Peccatum be but ens rationis (which is accounted a real Relation of Disconformity to the Rule) as is ordinarily said: And if veritas be but ens rationis (as Durandus faith) why may I not say so of others? Relation-terms are as properly ascribed to God, as any terms of Humane Language, I think. But was God from Eternity a Creator? If yea, then there was a Creature, or a Relation without a correlate. If no; then it begun in time. If so, then if it were any real Being (remember your last arguing) it must be God him-
himself, and so eternal, or God not eternal. But I am resolved not to dispute this with you: Only that Relation is not _vère ens_ (of which I am more confident, than what it is) save me the labour of transcribing, and read _Burgersdicium_, l. r.c.5. & c. 6. and _Hereboord_, _Disp. Phil._ 5. per tot. (I will not refer you to _Carpenter_ vid. _& quid de Relat. Rationis dicis Tussus Vind._ Grat. l. 2. part. 1: § 13. pag. (minor volum.) 208. precipue ex _Vasquin._

_Aphorism._

_Page 194._ That saying of our Divines, that [Justification is perfected at first, and admits of no degrees,] must be understood thus: That each of these Acts which we call Justification, are in their own kind perfect at once; and that our Righteousness is perfect, and admits of no degrees: But yet, as the former Acts called [Justification] do not fully and in all respects procure our freedom, so they may be said to be imperfect, and but degrees toward our full and perfect Justification at the last Judgment.

_Animadvers._

Properly none can be more or less justified, because he that is justified is freed from all Condemnation, _Rom_ 8. 1. & 33. Justification therefore at the last Judgment, is not a more full Justification, but only a Justification more fully made manifest. Neither do I see how you should deny, that our Justification here is perfect, so as to procure full and perfect freedom, _viz._ from Condemnation, if (as you grant) our Righteousness whereby we are justified be perfect: And so indeed it is, though that Righteousness be not (as you suppose) a Righteousness of our own within us, but only the Righteousness of Christ through faith imputed to us.

_Reply._
Of Justification, &c. 161

Reply.

1. Negatam sequela. One man may be more perfectly freed from all Condemnation than another; though both be freed from all. It is not only the terminus a quo that is to be considered, but the degree of the Liberation therefrom. One man may be freed from Condemnation only quoad Donationem & Constitutionem Legis, and another also quoad sententiam judici.

2. Justification also freeth against Accusation, as the means, as well as from Condemnation, the end: And we are not yet freed against all Accusation.

3. And for the Antecedent, we must distinguish of the word [freed from:] either you mean, that our Liberation is completed (which I deny;) or that it is so effectually begun, that it shall certainly be perfected (which serves not your turn.) The Apostle only faith, [There is no condemnation to them that are in Christ:] But as this Text doth not say; [There shall be none,] nor promise that they shall never be out of Christ again (though I think others do;) so it faith not that their deliverance from future Condemnation (or which would else be future) is perfected. They are not now under Condemnation, nor ever shall be; (Is not that all you can hence gather?) and yet they would be to morrow condemned, if no more were done than is done. I will be bold to tell you, how far short you are yet from Perfection, even in this matter of Justification.

1. There is a great deal of guilt which will lie on you, from which you are not yet justified ne quidem constitutivis. You will sin every day, hour and moment; Will you need no Justification from the guilt of these sins? They will condemn you, if

you
you have none. Perhaps a man may have the guilt of ten times more sins to be freed from after his first Justification, than before. If Justification be the same with Remission of sin (as very many say, and I know no real difference, as to constitutive Justification; ) then sure you have need of a particular Justification upon the renewal of sin, as well as of a particular Remission, besides the universal Justification and Remission foregoing: Yea, though they be not the same, yet being so near akin, this will follow. I suppose you will not say, sin is remitted before committed; or guilt removed before it is guilt! If you fly to Amose's, [Virtualliter & in subjicio,] Medul. l. i. c. 27. § 24. that is sure less than Actualliter & in se (and indeed is not Remission;) and therefore not perfect.

2. Your Justification either is yet only constitutive, and not per sententiam judicia, or else only quoad sententiam aliquam minus publicam; & non ab omnibus (scil. futuris) peccatis: Whereas your Justification will be per sententiam judicia, at that great day, and that from all sin. How could the Apostle say, [That your sins may be blotted out, when the time of refreshing comes, &c. Acts 3. 19. ] if no more be done then to it than now?

3. Our present Justification freeth us not from God's Paternal Sentence, and castigatory punish- ment; but our future Justification will.

4. The continuance of Justification while we are here, is but conditional, and de futuro neither absolute nor actual. And a conditional Justification is not so much as an absolute. That it is but conditional, is evident from the full tenor of the Cov- enant: It faith not, [He that believeth once, shall be for
for ever justified; but, [He that believeth, is or shall be justified;] that is, as long as he believeth.

If you say, [It is certain they shall believe.]

I answer, That altereth not the tenor of the Promise: Predestination giveth not Legal Right. It was certain, vel futurum ab aeterno, that you should believe and persevere; and yet you were not therefore justified. And God only justifieth us pro presenti, and not pro futuro. And then it is evident, that conditional Justification is not actual, nor true Justification: for conditiones nihil possit, donec praestetur conditio. Where there is much means to be used, and conditions yet to be performed, for the Continuation and Consummation of our Justification, there it is not yet continued or consummated; nor that person so perfect as to Justification, as he that is past all conditions and means, and so hath his Justification consummated, and is in his immutable state. That much means is yet to be used to this end, that our Justification may be continued and consummated, and sentential Justification and Judgment added, if I thought I needed, I could easily and fully prove. Both Prayer, Obedience, &c. are means to that end: (of which more toward the end.) And that Conditions are yet to be performed to that end, I will argue on the common Principles (lest you deny Repentance or Obedience to be such Conditions.) If it be not only the first act of Faith by which men are justified, then their Justification is not so consummated at the first, but that they are still to be justified every day. But it is not only the first act of Faith by which men are justified; therefore, &c.

For the Antecedent; As it were a wild fancy to exclude all the Faith of a man's life, except the first act;
of Justification
act; so Abraham's example, as mentioned by the
Apostle, contradicteth it expressly. And for the Con-
sequence, If following acts of Faith justify, either
by concurring to our first Justification, or by the
continuing our universal Justification, and proc-
curing the daily addition of particular Justification
and Remission: But it cannot be by concurring to
our first Justification; for it is against Scripture and
Reason, that I was justified twenty years ago, by
believing to day. It is therefore by continuing our
universal Justification, and procuring the addition
of daily particular Justification: And all this by
way of Condition. Now though Perseverance add
nothing ad rei naturam, yet it is a moral Addition,
which must have its Cause; and therefore such
Promises are made to Waiting, Patience, Perseve-
rance, &c. And that man that must have all these
Conditions yet to perform, that he may be con-
tinuedly and consummately justified, is not in so per-
fect and full a sense justified, as he that hath done
all. I still profess, that every sort or act of Justifi-
cation is perfect in its kind, and as to its proper
end; but not of the perfectest kind, nor absolutely
perfect. He that is in the beginning of the fight,
unwounded and safe, is as perfectly safe quoad natu-
ram rei, as he that hath gone through all the rest
of the dangers, and suffered twenty more particu-
lar charges, and overcome all: But he is not safe
in so perfect a sense (though you suppose him by a
spirit of Prophecy to be sure to escape;) because he
hath yet much hazard and labour to go through for
the attaining of his safety: And yet we may say as
Paul, If these abide not in the ship, ye cannot be saved.
The end is not perfectly enjoyed, while so many
means
means are yet to be used for it. I refer you to Mr. Burgess of Justification, Let. 29. which is wholly to prove the point I intit on.

5. There is yet the solemnizing of all wanting: And a Marriage not solemnized is not all so perfect as that which is.

But the main thing that I stand on is, that both Christ's Apologetical Justification of us qua Aduocatus vel Patronus, and his sentential publick Justification at Judgment, do not only differ from ours now; but so much differ, that I think we should scarce be called justified now, but in Relation to the Justification then.

But you think otherwise; that [it is not a more full Justification, but a Justification more fully made manifest.] Many men, many minds: I have sore contest with Mr. L. and all will not convince him, that any but sentential is properly Justification: And that which I call Constitutive, &c. in sensu Legis, i s but Right ta Justification. I easily yield to you, that the Law or Grant of Grace doth its own work perfectly, in constitutive Justification. But yet I make no doubt to affirm, that though Justification constitutive be proper Justification; yet the word is more commonly used by Lawyers and Protestant Divines, for Justification by sentence: And so the Law justifieth but virtually and not properly and actually at all (as to this sentential Justification.) To absolve from a Crime and Penalty, and adjudicare remium, contra altum accusationem, is the most full, perfect Justification of all. And it's exceeding strange, that you should think it nothing but a Justification made manifest, when it is another sort of Justification tota calo, different from constitutive.
Or if you mean, it is but a fuller Manifestation of some Sentential Justification, which we have now by Faith; you should have said so, and should shew what that Sentence is, & in quo foro? per quem judicem? & quinam sunt alius judiciale? & causae generis sit decisionis absolveria? when I had brought that so far into question. But I conceive there is more in the Sentence of the Judge, than Manifestation. Sententia Judicis est pars decisionis litoris, quae est causa controversiae per judicem determinatio: Without it there is ordinarily no full jus in re & possessorio of the Privilege or Reward in question: It is more fully ours after the Judgment than before. Nor is there a perfect Liberation from the Crime and Penalty which we are charged to be guilty of: Hec enim pertinent ad sententiam executionem, quae sententiam ipsum praeponit. Decretum est pars secunda judicii. Decernere est post causa cognitionem statuere. Statuere est quid maior quam manifestare. Manifestam testes, evidentia, ipse reus, &c. Sed non statuunt, decernunt, nec per sententiam absolvunt. That Adjudication of everlasting Reward or Punishment at the Judgment-day, will be more than mere Manifestation: It will be the most full, proper, perfect Justification which then we shall receive; which I think Scripture more respecteth in this point, than some observe; and I think it is in order to that great Justification that our present Justification obtains the name.

Again, I would argue thus: If Justification be opposed to Condemnation, and the Condemnation by publick Sentence be quite different in kind from Condemnation now in Law (or any Sentential Condemnation that I know of) then Justification by publick
publick Sentence, is as different from Justification in Law: But the former is true; therefore so is the latter. I say therefore as Camero, Prælect. de Verbo Dei, pag. 462. (operum fol.) [Authoritas judicia propria jus facit; Iraq; judicis sententia effectiva postius est quam declarativa.]

But suppose the Sentence did only declare: It may yet be as true and proper a kind of Justification as constitutive; if we consider, that it is not the Declaration of a private person, but of the Supreme Judge: And a Declaration in opposition to Accusation (ne succidat) and Condemnation (ne sit; and which must determine the case finally, Whether we shall be in Heaven or Hell.

But you say, [You see not how I can deny our Justification to be perfect, when I say our Righteousness is perfect.]

I answer you by two necessary distinctions:

1. I deny not but our constitutive Justification is perfect; and that's all that can be gathered from the perfection of our Righteousness. But I deny that our constitutive Justification is the most perfecting, complete sort of Justification; or yet that our sentential Justification is now perfect.

2. You must distinguish of Perfection, as it respecteth the present subject, and as the same thing materially is compared to another subject, or to the future state of that subject: And so I say, that we are perfectly justified constitutive the first day we believe, considering it as the present Righteousness of us in that present state: And yet that is not materially so perfect as a Justification, as that which we have of the same kind at our death: For we are then justified from millions of sins more than before
Of Justification

to, and all the Conditions are performed. If there-
to we had but the same Justification materially at
death, which we had at our first believing, that is,
were justified from no more sins, it would be no
perfect Justification to us, but a partial and particu-
lar one. A Child’s shoe is meet for his foot, and a
mans is no more: But the same shoe which was
meet for him when he was a Child, will not be
meet when he is a man: Yea, if it be the skin on
his foot, it must grow as he grows, or it will not
be meet; and yet Meetness formally is one and the
same thing. This is it that I told you before, that
the matter of our Righteousness; viz. Our graci-
ous inclinations and actions (commonly called Ho-
linesis) hath degrees, though Righteousness as such,
hath none.

Aphorism.

Page 211. If we are not one real person with Christ,
then one what?

Animadvers.

The Apostle saith, He that is joined to the Lord, is one Spi-
rit, 1 Cor. 6. 17. i.e. he is spiritually one with Christ, as
being partaker of Christ’s Spirit, and thereby united to him,
and made one with him. And this I think you mean, when
you say, that we are his Body Mystical, but not Natural.

Reply.

This is mere Ambiguity, and no resolution of the Que-

tion. The Question is, Whether he that is spiritually one
with him, or one Spirit with him, be one Spirit essentially,
or one personally, in sensu phyl-
sica, or only one person in sensu morali vel politico,
as a Corporation and their Bailiff, a City and their
Mayor, a Republick and their Sovereign, are one
Body? or, Whether Union be largely taken for
Conjunction? But I am willing to let this Mystery
pass with a reverend admiration and acknowledg-
ment of my ignorance, rather than rashly to deter-
mine in the dark: Only I resolve to keep off from
their error, that tell us we are deified, or made one
essence or person with Christ properly. I am afraid
of soaring too high in proud aspiring strains, in my
thoughts of our Union with Christ, and our parti-
cipation of the Divine Nature; and lest while I
seek to be more than man, I become less; knowing
that aspiring to be as God, is the way to be a De-
vil. Camero in Præfer. hath said more of this point
of Union, than any I know; but he extendeth the
sense of [Union] somewhat far.

Aphorism.

Page 221. But though Faith be not the Instrument
of Justification, may it not be called,
the Instrument of receiving Christ?

Animadversion.

I think they mean so, and no more, who call Faith the In-
strument of our Justification, because by Faith we receive
Christ, by whom we are justified.

Reply.

I commend your charitable Interpretation: But
the vehement asserting and arguing for Faiths pro-
per, direct Instrumentality in Justifying, which
from multitudes I have heard, and which in mul-
titudes I have read, forbiddeth me so to judg. And
if it were so, their speech is improper.

Aphor.
Of Faiths

Aphorism.

The act of Faith (which is it that justifieth) is our actual receiving of Christ, and therefore cannot be the Instrument of receiving.

Animadversion.

1. The act of Faith doth justify, not in respect of it self as it is our act, though so it be requisite, but in respect of its object, viz. Christ, whom Faith acting, doth receive, even as it is the gift that doth enrich, though not except it be received.

2. The act of the hand is the actual receiving a gift; is not the hand therefore the Instrument whereby the gift is received and consequently whereby one is enriched?

Yet I shall not be unwilling to yield unto you, that to speak exactly, Faith may better be called a Condition, than an Instrument of our Justification. But because it is as a hand to receive Christ (for to receive him, and to believe in him are the same, John 1.12) and the hand is οπτατόν οπτατόν, a prime Instrument: therefore (I conceive it is) that Faith is usually called an Instrument. Besides, your self observes, page 221, that some so extend the use of the word [Instrument] as that anything almost may be called an Instrument, viz. which is requisite, but yet is less principal in the action.

Reply.

1. We are not justified by the act of Faith absolutely, or as the meritorious Cause, or the matter of our principal Legal Righteousness; if that be it that you mean by, [in respect of it self:] Nor are we justified by Christ as a Performer of the Gospel-Conditions for us, or a Satisfier for final non-performance. Christ hath his own work, and Faith hath its own office in our Justification. We are justified by Faith it self, as the Condition, and not so by Christ.

Here I give you notice, that though the act of Faith be most directly the Condition, yet I think the
the habit is so intimately included in the true, serious, intense act, and is so little different in nature from it, that even the habit may be also called the condition, and we be said to be justified by it. And indeed I think that the Scripture, when it speaks of being justified by faith, doth in the word [Faith] include both act and habit. And I am conceited, that they less differ in their nature (an act and an habit of the soul) than many philosophers think: especially this would be evident, if Scotus were in the right, that intellectio & volitio completed, which we call immanent acts, are not in the predication of action, but of quality, in the same species as habits: Or if some others opinion be true, that habits are but in the intellect the species or images deeply imprinted, and in the will either none (besides the intellectual) or only a continued action, though sometimes so imperfect and obscure, that it is not perceived or felt, as being less vigorous and express than other actions which then are felt. Sure I am, if other men be no wiser than I, their apprehensions of the true nature of habits, with their difference from powers and acts, is not so clear as may embolden a man with confidence, to reject habits from being the condition, and so having a hand with the act in our justification. And whether it can truly be said, that the habit is required only for the act, and not for it self, I cannot tell: I rather think otherwise. This I write, partly in explication, and partly in recantation of some things before delivered on this point, Thes. 57. which I think my self bound to do on more through consideration.
2. In your second note: 1. You quite forget what you were to prove: It was not that the Habit of Faith is the Instrument, but the Act: For that is the common Doctrine, and that which I was there opposing. The act of the Hand, and not the Hand, is it that you should prove the Instrument. You will not get all to confess, that the act of Faith is not the Instrument of receiving Christ, nor yet of Justification. 2. And if the Habit were granted to be the Instrument of receiving Christ, yet could it with no fitness be said, in the sense of our Divines, that Faith justifieth as an Instrument, because they say, It is not the habit of Faith that justifieth, but the act: And you say, It is not the Act that is the Instrument, but the Habit; therefore it plainly follows, that (according to this Doctrine) Faith cannot justifie as an Instrument. 3. I do not think that the Habit is properly the Souls Instrument. It is nothing but the Perfection of the Faculty; and its Perfection is too near to itself, to be properly its Instrument. Though in some sort we may say, that the inferior Powers are the Will's Instruments in imperative acts; yet I do not think that the elicite acts (such as are the acts of Faith) are performed by Instruments, except we may call the Body, the Spirits animal or vital, the Souls Instruments: (For though the Soul be inorganic, and depend not on the Body subjective & efficients, yet I think it doth objective & occasionaliser, as Heereboord explains it (Disput. Philos. 43. § 6. p. 615.) If we must not allow the Soul exterior organs, as efficient of its elicite acts, I think we should have better grounds before we assert these intrinsic organs. We must make no unnecessary Composition...
position in the Soul. Your similitude therefore of the Hand enirishing is not to the purpose: For the hand is an integral part of the man, but no essential, and therefore may be called his Instrument: But Faith in the Habit, is the Perfection of his most essential part: And we think it not proper to say, that the soundness or perfection of the Brain or Heart are their Instruments. Or if it might be so said of the Body, yet must we be more cautious in ascribing Divisions, Compositions and Instrumentality to the Soul. If any thing therefore (according to your similitude of a Hand) must be called the Instrument of receiving Christ, it must be that part of the Soul which receiveth him: But the Soul receiveth him not by parts, but entirely: The receiving Faculties are the Understanding (introductorily) and the Will (perfectively): And to say that these are our Instruments of receiving, is to say, that the Soul is the Soul's Instrument, or Man's Instrument. If the meaning be, that the Soul is God's Instrument, I confess so some Philosophers and Divines usually say of all second Causes, that they are the Instruments of God the first Cause: But I know this is not your meaning, and therefore it might seem injurious or unnecessary to load it with the absurdities which follow it in our case.

3. Besides, it must be considered, that Faith is not a proper natural receiving, but a moral imputative receiving only. It is indeed a physical Act, but not a physical Reception. For, 1. Credere est agere, sed recipere est pati: ergo credere non est recipere, sensu physico & proprio. 2. The Object is not naturaliter receivable by our Faith: For, 1. If you say it is Christ's Satisfaction that is the Object. I answer, 1. That
That it was given to God, and not to us; it being God, and not we that was to be satisfied: It is only given to us in its fruits or benefits procured thereby, and not in itself. 2. If it were, yet it is not physically receivable. 2. If you say, It is [Righteousness] as ours, procured by Christ's Satisfaction: I say, Righteousness is a Relation, and not physically receivable agendo vel apprehendendo. 3. If you say that Christ himself is the Object; who knows not that our Faith doth not physically receive Christ himself? So that it's undeniable, that Faith is also physica, sed receptio tantum moralis vel imputativa: And therefore (if all were granted, that before is gainsaid) the Habit of Faith could be no other Instrument of receiving, but moral or imputative.

4. Lastly, Let it be considered also, that the proper justifying Faith is not the direct receiving of Righteousness, but the receiving of Christ himself; as he is offered to us in the Gospel; that so Righteousness and other benefits may follow thereupon. So that it is but remotely, that justifying Faith receiveth Righteousness: So that as it is unmeet to say, that a Woman's Habit of consenting; is the Instrument of enriching her, because the marriage a man that is rich; so much more is it here. Indeed it is a phrase that containeth a whole heap of Metaphors and Metonymies in it.

But what need I contest any further with you, who are of the same judgment as I, and yield so willingly to all that I desire; that is, [That to speak exactly, Faith may better be called a Condition, than an Instrument of our Justification:] Why then do you except against my Exceptions against the im proper
proper phrase? If it satisfy you that I bear with the phrase, acknowledging itself improper (which I think is all you desire) then you may be satisfied in the words of mine you last cite: For I love not word-quarrels. But if you think, that I should have overlooked that impropriety, and not have gain-said it: I answer, indeed so I willingly would, but for these Reasons which forbid me: 1. Our Divines ordinarily use the phrase, as if it were exact and proper in their strictest Disputes. 2. They make the Instrumentality of Faith to Justification, the common refuge against many Objections, and the inlet of other mistakes. 3. They are impatient with any that deny it. 4. But that which chiefly moved me was, that they make this a main Fundamental difference between us and the Papists, as if for this one thing (if you joyn also their denial of the Imputation of Christ's personal active Righteousness, as our formaliter, & non tantum meritoric) which you and I deny as well as the Papists, and so doth every Divine save one, that hath yet afforded me their Animadversions; and what that one doth, I know not:) I say, as if for denying this, they were certainly damned. I confess it deeply troubleth me to read so ordinarily in our most famous Writers, so much of the Reformed Cause to be laid on a plain Error. 5. And when Papists read this in ours Writings, it so hardeneth them in their Religion, that they think presently, that all the rest of our Doctrine is like this, and they call away all in prejudice, and insult over us, and cleave the safest to all the rest of their Errors, to their souls hazard. Judge impartially, Whether these Reasons were not sufficient to constrain me to find fault with
with this phrase of Instrumentality? 1. Specially if you do but add, that it is no phrase of the Holy Ghost, but of man's deviling: and therefore I know not why I should in such a case be so tender of it.

Aphorism.

Page 226. Let those therefore take heed, who make Faith to justify, merely because it apprehendeth Christ, which is its natural, essential property.

Anima
dv
e

I think few or none make Faith to justify, merely because it apprehendeth Christ; but because it apprehendeth Christ as he is held out and offered in the Gospel for Righteousness to every one that believeth; and in this, as yet, I see no danger.

Reply:

1. I would they meant as well as you charitably interpret, or understood their own meaning as well as you would have them.

2. Your meaning can be no other than this, according to the proper importance of your words, that [Faith justifieth quoad rationem formalen, because the Gospel giveth Christ to Believers, that is, on Condition of believing; and quoad rationem materialem vel aptitudinalem, because Faith is the acceptance of Christ:] If this be not your meaning, I neither understand it, nor perceive how your words are explicable.

Aphorism.

Ibid. That it is Faith in a proper sense, and not Christ's Righteousness only, may appear thus: 1. From a necessity of a twofold Righteousness, which I have before proved from the twofold Covenant.
Animadvers.

I think I have before disproved that which you say concerning this twofold Righteousness; neither can I as yet see any necessity, nor indeed congruity of it. One Righteousness, viz. that of Christ imputed to us, is sufficient to justify us; and therefore to make Faith, which is only requisite to that end, that Christ's Righteousness may be imputed to us, a distinct Righteousness whereby we are justified, to me seems very incongruous.

Reply.

Enough of this already, I think.

Aphorism.

Page 227. I had been as ease for the Holy Ghost to have said, That Christ only is imputed, or Christ only justifieth, if he had so meant.

Animadvers:

1. In like manner do Papists stand upon hoc est Corpus meum, and dispute against our Exposition of those words.

2. The meaning of the Holy Ghost is to be gathered, by comparing one place of Scripture with another. Now as it is said, that we are justified by Faith, Rom. 3:28 & 5:1, so is it said, By him (i.e. by Christ) all that believe are justified, Acts 13:39.

3. Therefore we are justified indeed by Christ, by his Righteousness imputed to us: Only Faith is required of us, that this benefit by Christ may be obtained; as the Medicine indeed doth heal, but yet it must be applied that it may do it.

Reply.

1. I hold fast the literal sense of Scripture, not as opposed to figurative (as the Papists in that point do;) but as it signifieth the plain meaning of the words, opposed to far-fetch'd forced interpretation. For the figurative is oft the plain express sense, which is to be received according to the common use of those words. Again, if the Papists had divers express Texts of Scripture for
their opinion, and we had none against them, it would be of their mind. It is a desperate thing to forsake the plain sense of God's Word, because Papists adhere to the literal sense of one Text, against the plain more obvious figurative sense, when also other Scriptures contradict them. If express Scripture be no proof, when ever men can put a forced sense on it, or cannot reconcile it with other, what is a proof?

2. I agree to your Rule of Interpretation. But as to the Application, 1. You confess we are said to be justified by Faith; and I confess we are justified by Christ. But doth it follow, that therefore we are not justified by Faith, because we are justified by Christ? we are not fed by our hands or teeth, because we are fed by our meat? 2. But the Question was about [imputing for Righteousness.] The Scripture faith, [Faith is imputed for Righteousness;] but it no where faith, Christ, or his Righteousness is imputed to us for Righteousness. Now the Question is, Whether by [Faith,] the Scripture mean (not Faith, but) [Christ, or his Righteousness] and that only? He that will affirm this, must prove it. And do you indeed think, that when Scripture faith, [Abraham believed God, and it was imputed to him for Righteousness,] James 2. 23. Rom. 4. 22, 23, 24 that by [it] is meant [Christ,] or [Christ's Righteousness?] Mr. Wotton, Mr. Galaker, and Jo. Goodwin, have said enough of this. Do you by [Faith] mean [Christ,] which you say, We are justified by Faith? Do not you confess that we are truly justified by Faith itself, as the Condition, as well as by Christ as the meritorious Cause? Why then, do you oppose the same in me? It may you will say, Be-
cause I say, Faith justifieth as our Righteousness. I answer, 1. That is not the Question now under hand; but, Whether it be Christ only, and not Faith. 2. In regard of that Justification which I believe you mean, viz. from the Accusation of the Law of Works as such: I say, Faith is but a Condition, and no otherwise justifieth. But because it is made that Condition by a New-Law, per legem remediantem; and we must be judged by that Law; therefore when the case is, Whether we have performed the Conditions of that New-Law or not? then Faith is materially that Righteousness by which we must be justified, against all Accusations of non-performance.

3. I have still acknowledged the Imputation of Christ's Righteousness sano sensu; (that is, 1. Per Donatorem et jus fructus: And, 2. Per Adjudicationem jussitie, nobis inde promittere;) but yet I see no such evidence in your Consequence, that should force me to leave the plain sense of any Text. The Antecedent I embrace, [All that believe in Christ are justified;] But I see not how it follows, [therefore they are justified only by Christ's Righteousness imputed, and not by Faith imputed;] (for that's it you must say, or you say nothing to the point.) Indeed you must interpret Imputation very fairly, before you can hence prove Imputation it self, much less the sole Imputation.

Aphorism.

Ibid. Especially methinks, they that would have Faith to be the Instrument of Justification, should not deny that we are properly justifieth by Faith; as by an Instrument.
What is imputed.

1. They that make Faith the Instrument of Justification, understand it so, as that Faith is a Condition requisite to Justification. B. Davenant de Fust. habit. c. 22. p. 312. Faith, Luther doth always acknowledge. Faith instrumentale causam Justificationis, yet de Fust. Ad. c. 30. p. 387. he faith, that to believe, requiritur ut condito praece.

2. They that make Faith the Instrument of Justification, so deny that we are properly justified by Faith, as they deny Faith to be that Righteousness whereby we are justified; and hold, that we are laid to be justified by Faith, because by it we are made partakers of Christ's Righteousness, which is the formal cause of our Justification. Thus B. Davenant, de Just. habit. c. 22. p. 312. At inquit Bellarminus, Lutheri sententia ess formalem causam Justificationis esse fidem. Resp. instrumentalem semper agnoscit, non autem formalem, nisi quatenus sub nomine fidei includas objectum fidei comprehensum; q. d. Christi obedientiam fide apprehensam esse causam formalum Justificationis nostra non latuit hoc ipsos Papistas: Nam Valtzquez scribit, Quamdo apud Luthenum fides afferitur esse justitia nostra formalis, sive fides appellatur justitia, qua per eam apprehendimus Christi justitiam, qua Justificamus. Secundum sententiam illorum commemorat quis Christi obedientiam & justitiam nobis imputasam sustinam esse formalem causam Justificationis, At hanc communem est nostrorum omnium sententia: Nsec quod ad ipsam rem attinet, quia quam al nostrum aliter aut aetfet aut scriptum. I do the rather cite the words of this Reverend and Learned Author, because I find him highly prized by you, and that not without good cause; as I suppose.

Reply.

1. Your first note is little to the matter.

2. Your second is too favourable an Interpretation, as to those men that by their express voluminous contradictions do confute you: Do they not maintain, that the Scripture by [Faith imputed,] means [Christ's Righteousness is imputed?] and do they not thereby exclude [Faith] wholly, as to the sense of that Text? My Question was not, Whether it were Faith in this or another sense? but, Whether
it were Faith at all in any sense? or, Whether it were Christ's Righteousness only which Faith apprehendeth, and not at all Faith itself. Now if they do therefore exclude Faith, because they think the words, [impute for Righteousness] would else make it our Righteousness; then they do exclude it wholly as to that Text? For if by [Faith] be meant [Christ's Righteousness], then what word doth signify [Faith]? What ground soever they go on, it is evidently an unsound and forced Interpretation.

3. The words of Davenant which you cite, and divers others of his shew, that he was not of your mind or mine about the Righteousness imputed. It seems he discerned not the mistake of them that affirm the active Righteousness formally as such, to be our Righteousness.

4. I do highly reverence Davenant, and shall anon give you enough of his for the main point in question (about Works:) But far am I from owning this Doctrine which he makes to be commenis nostrorum sententia; viz. That Christ's Righteousness is formalis causa Justificationis. I hold it to be causa efficientis meritoria, quae est quasi materialis; but not formalis. For if you speak of constitutiva Justification active, that is formally ad Dei justificanis, viz. Donatio justitiae, called by Divines, Imputation. If you speak of constitutiva passiva Justification, it is nothing but the Relation of [Justified,] or [Righte-
What Faith justifieth.

[Righteousness] or [non obligatum ad paneam,] and [non condemnandus:] And Christ's own Relation of [non condemnandus] or [just] is not formally made ours; though materially it is. Accidents perish, if removed from their subject. If you speak of Justification sentimentally, surely none can imagine that the Righteousness of Christ is the form of that. But yet perhaps Davenant speaking less cautiously, might mean by [Form] the same thing that I do by [matter, or merit.]

Aphorism.

Page 235. The bare act of believing, is not the only Condition of the New-Covenant, but several other duties are also parts of that Condition, &c.

Animadvers.

I know no reason to deny this: But the New-Covenant containeth more in it than Justification; and therefore it follows not, that all other things which make up the Condition of the New-Covenant, must go before Justification, as the Condition requisite for the obtaining of it. Good-works and obedience follow after Justification, as the fruits of that Faith by which we are justified. They which have believed (and so are justified) must be careful to maintain good-works.

Tit. 3.8. Ursus, bona opera, qua sunt mandata in Leg. requirantur necessario a justificatis. ut fructus sanctificationis & officia gratitudinis, sancem ipsam ea exigas ut causas Justificationis. Christum ac fidem evacuat. Daven. de Just. act. cap. 30. p.394. And besides, that we must first believe, and so be justified, before that we can do Good-works, our Good-works at the best are imperfect, and therefore we cannot be justified by them, Psal. 130. 3, 4. & 143. 2.

Reply.

1. There is none of this against any thing that I say, except the last sentence. But it follows not, that because Obedience followeth Justification-begun,
that therefore it is no Condition of its continuance, or that therefore it is no Condition of sentimental Jus-
ification at Judgment.

2. I easily grant, that Faith or Works are no causes of our Justification (which Davewant meant) from the Accusation of the Law of Works; but as nominate, because it is the Condition constituted by a New-Law, it must be the subject primus of our Justification, when the case is, Whether that Condition be performed? Will you tell me how you look to be justified, if the Devil accuse you to be an In-
fidel, a finally impotent person, a sinner against the Holy Ghost, &c. even as if you were accused of be-
ing a Traitor to the State, by pleading your own Innocency, Righteousness, or Not-guiltiness.

3. The Imperfection of our Faith and Obedi-
ence, will prove that it cannot be our universal or legal Righteousness; but not that it is not our per-
formance of the Gospel-Condition, and so our justitia præstite Conditionis.

**Aphorism.**

Page 236. **That Love, and sincere Obedience, and works of Love, are also parts of the Condition, appeareth in those Scriptures, Luke 7:47.** (though I know Mr. Pink's Interpretation of this) &c.

**Animadvers.**

Mr. Pink's Interpretation (as I remember, for I have not his Book by me now, though I have read it long ago) is this, that when it is said, Luke 7:47. *Her sins which are many are forgiven, for she loved much:* The particle for imports as much as therefore. His meaning is, that her loving much was not the cause why many sins were forgiven her; but this, that many sins were forgiven her, was the cause that she loved much.
much. And that this is the true and genuine meaning of the words (though there be no necessity of expounding for, by therefore) appears by those which follow immediately after; But to whom little is forgiven, the same loveth little, viz. in comparison of him to whom much is forgiven. So also the Parable propounded by our Saviour, v. 41. Or. doth clearly shew the import of those words objected. Mr. Pink's Interpretation therefore for the substance of it, is right and good, and in effect the same with Calvin's. Caserum hoc dilecto non dicitur esse venia causa, sed postrime signum, ut prae admonitus, faith he upon the place. And at v. 41. Mirum est plerisque interpretes sam crasse hallucinatos esse, quasi hac mulier veniam lachrimis, anfione, & oculis pedum pro moria sit. Nam argumentum quo utitur Christus, non d causas sed ab effetum sumptum est: quia & prae ordinis est beneficium accipere, quam habere gratiam; & causa mutus amoris hic non t tor gratia et remissio. Vid. etiam Bezae ad locum. Et Amos. in Bellarm. Enrat. S. 1. c. 4. ad 4.

Reply.
I mentioned that Text among many more, not relying on that only or chiefly; and therefore added those words, not meaning thereby to deny Mr. Pink's Interpretation: But q. d. yet I know Mr. Pink hath otherwise interpreted this, and much may be said for each sense. It is hard to be certain of the mind of the Holy Ghost, where the words will bear both senses. I remembred his Arguments, as well as his words; and I remember much that may be said against them. For my part, I determine it not: Let every one abound in his own sense, I see no reason to stand to dispute it.

Aphorism.

Page 240, 241. T. His preferring of Christ above all in Judgment, Will and Affecli- on, is in my judgment the very essential property of true Faith, differencing it from all false Faith, and
What Faith justifieth. 185
so an essential part of it: I know this is like to seem strange, &c.

Animadvers.

1. I know not why this should seem strange, if it be rightly understood. You lay a little after, [Affiance, and sincere Obedience, and works of Love, are the necessary, immediate, inseparable products of Faith: ] So the Apostle faith, That faith worketh through love, Gal. 5. 6.

2. Indeed I do not see how sincere Obedience, and works of Love, are the immediate products of Faith, as Affiance is. But, to let that pass; that they are the products of Faith, who will deny?

3. Yet are we not therefore justified by them, as well as by Faith, as it apprehendeth Christ and his Righteousness, as you seem to intend.

Reply.

1. If you knew how sharply I am dealt with for that passage, you would think my prognostick failed not, though you know not why any should think it strange.

2. As Affiance directly follows the Acceptance of Christ, as one to be trusted in; so internal Obedience directly followeth accepting of Christ, as King to rule us.

3. I there meddle not with your induced Consequence of Justification. But this follows: If it be a sufficient reason to exclude internal Obedience or Love to Christ, from being any of the Condition of Justification (as continued and sentential) because they are but fruits of the principal justifying Faith, then it would be a good reason to exclude Affiance. But it is confessed to be no good reason to exclude Affiance; therefore, &c. Again, if Affiance be but a fruit of the principal act of justifying Faith, and yet justify it self, then it is not any one act only that justifieth: But, &c. therefore, &c.

Aphor.
Aphorism.

When we are said to be justified by Faith only, &c. all those forementioned duties are implied or included.

Animadvers.

They are all implied or included as accompanying Faith, or proceeding from Faith, but not as concurring with Faith to Justification. Bellarmius confesseth that Calvin hath these words: Sola fides est qua Justificat sed fides tamquam qua Justificat non est sola: igitur solis sola solus est qui calefact, ipse tamen non essolus, sed cum Spendor. And the same also he faith is taught by Melanthon, Brenzium, Chemnitz, &c. Bell. de Just. l. i. c. 14.

Reply.

1. They are implied as Conditional to the Continuation and Consummation of that Justification, which is begun upon sole believing. As Marriage-fidelity is implied as conditional of the Continuance of that Womans interest in her Husband, and his riches and honours, which she first received upon mere accepting him or Marriage. For Marriage contains the promise of that after-fidelity: And sure the promise implieth the performance as necessary to follow. So is our Faith and accepting of Christ for Saviour and Lord, which containeth our Covenant to trust and obey him.

2. And some of them are implied as part of the first Condition, as Repentance, knowledge of Christ, love to Christ, desire after Christ, highly esteeming him, &c. My Reasons for this, and how far Faith is, or is not alone in justifying, follow after.
Aphorism.

Page 247. T
This being well considered, will di-
rect you where to find the very for-
mal Being and Nature of Faith, &c.

Animadvers.

The Nature of Faith, I think is fully set forth, Heb. 11. 13;
in these words, These all died in faith, having not received
the Promises (i.e. the things promised) but saw them afar
off, and were persuaded of them, and embraced them.
These words shew, that three things concur to make up Faith;
1. Knowledge; They saw the Promises, though afar off. 2. Ac-
sent; They were persuaded of them. 3. Application; They
embraced them.

Reply.

This is the same that I constantly affirm: Only
by [Application,] I doubt not you mean the act of
the Will, Consent, Acceptance, Election, the same
that Embracement in the Text is, and not that
which some old great Divines call Application, viz.
A believing that our own sins are pardoned. I am
glad you see the inconvenience of making one single
act only to justify, or the act of one faculty only.

Aphorism.

Page 250. M
uch less are any Promises or Benefits
of Christ the proper Object of Justi-
fying Faith, as many Divines do mistakingly con-
ceive.

Animadvers.

I confess I know not well what to make of this. Are no
Promises the proper Object of justifying Faith? What hath
Faith to lay hold on without a Promise? We cannot believe in
Christ, but as he is promised and held out in the Gospel.
First they saw the Promises, and then were persuaded of them,
and embraced them, Heb. 11. 13. By the Promises (as I said)
are
What Faith justifieth.

are meant the things promised; but neither a Promise without a thing promised, nor a thing promised without a Promise, is imaginable. Perhaps you will say, The Promises are the ground of Faith, not the object of it. Indeed, if we distinguish betwixt a Promise, and a thing promised, yet the Promise itself must be believed: And indeed, neither can we believe a Promise, but we must believe the thing promised; nor can we believe a thing promised, but we must believe the Promise.

Reply.

I spake as other men, that make one object, even Christ himself to be the direct or proper object: But I repent of the narrow use of the word [Proper Object;] for indeed, God, Heaven, the Promise, the Benefits, may be called Objects of it too. Yet,

1. It is plainly expressed, and I doubt not but you have many a time read the like before in the Learnedst Divines; viz. That the object of that Faith which justifies, is not axioma aliquid, but an incomplete term, viz. Christ himself, Amst. Medull. l. 1.c.3. § 9. In Scripturis vel promissionibus, enunciationes continent & exhibent objectum fidei, vocantur, objectum fidei per metonymiam adjuncti. Bonum quod proponitur asequendum quae tale, et finiu & effectum fidei, non proprie objectum ipsum: Illud vero cujus vi nitimur, in affectione boni illius est proprium objectum fidei, 1 Cor. 1. 23. Praedicamus Christum, & 2. 2. non statui quicquam sici inter vos nisi Jesum Christum, 2 Cor. 5. 19. Deus in Christo. So also cap. 27. § 15,17. Fides igitur illa proprie dicitur Justificans qua incumbimus in Christum ad remissionem peccatorum & salutem. Christus enim est adequantum objectum fidei, quatenus fides Justificat. Fides enim non alia ratione Justificat nisi quatenus apprehendis
What Faith justifieth. 189

I am in this to acquaint you with the reason why some have supposed that faith is the act of the whole soul, and that it is the act of both faculties. In the intelec:

fect Assent is its act, and the Word or Promise is its nearest object, though not its chief (as I opened my meaning, p. 260.) For as Ames, Medul. l. 2. c. 5. §. 23, 24. Hoc objectum est immediate semper aliquad axioma vel enunciatio sub ratione veri, sed illud in quo principali ter minimatur fides, de quo & propter quod assensum praebetur illo axiomatic per fidem, est ens incomplectum sub ratione boni, Rom. 4. 21. Heb. 11. 13.

Axiom (enim) credentis non terminatur ad axioma, sed ad rem, fassetimus scholasticiorum clarissimis. Ratio est: quia non formamus axiomatica, nisi ut per ea de rebus cognitionem habeamus. Principalis igitur terminus in quern tendit axiun credentis, est res ipsa, quae in axiomatic precipue spectatur. But as the act of the Understanding is but preparatory, introductory and subservient to that of the Will, whereby the Soul cleaveth to God as good, being but the means to it, or the imperfect rudiments of it: So Assent to the truth of the Promise, is but such an initial or introductory
What Faith justifieth. 

A duty act, as to Confession, or the Will's Acceptance of the good offered. These acts of the intellect (in affectionate or practical matters) are but imperfect acts of the Soul, and so but imperfect human acts. And therefore we commonly distinguish intellectual acts and virtues from moral. Not that I think they are not truly human acts, but it is in a more imperfect kind, as the digestion in the stomach, before Sanguification: Not do I agree to Amesius, who placeth justifying Faith only in the Will (no more than to Camero, who placeth it only in the Intellect:;) But till it come to the Will, it is not perfect, nor so fully to be ascribed to the whole man. And therefore faith Gibier de Libert. First intellectum est veri moribus, sed finis bonum intelligibil est amor Dei. As the sense is for the Intellect, so the Intellect is for the Will here. And therefore it is the act of the Will that is the compleat and principal act of justifying Faith, and the object of that act is the proper principal object of justifying Faith.

I mean not by all this, that only this which I call the principal act in the Condition of our Justification; but that it is the most special act implying the rest, as the generical. Yea, and the final object is the principal in excellency; as the end is better than the means as such, though the mediate object be the special proper object. And as when believing and consenting to my Physician, importeth that health and life is my end, and is so included or connoted in his Office or Relation: So Heaven, that is, God to be perfectly loved, and enjoyed, and obeyed, is the end of Christ's Mediatorship, and the final and most excellent object of our Faith.
What Faith justifieth. 191
its proper material object; but Christ himself, as in his Office, and to the ends and uses of that Office; and so the benefits are final or remoter objects indeed, and still implied. The accepting of the Word, or the accepting of Justification, are neither of them this compleat special act of justifying Faith; but the accepting of Christ. As the act wherein the essence of Marriage doth principally consist, is not believing each other's words (which is pre-requisite) nor yet accepting the riches or honours of each other: But accepting each other in the Conjugal Relations; or the Wills consent (and its expression, if we speak of it quoad formam externam.) And the Condition of a woman's enjoying her Husband's honour and estate, is not principally her believing him, nor yet her accepting his honour and estate; but her accepting himself in Marriage. So I think it is here. Yet the truth of God or his Word, is the object of that introductory initial act of justifying Faith, called Agent. Methinks this is so plain, that you may well know what to make of it. Neg, nobis absur- dum videtur, sed valde conscientenem, actum illum quo tota anima Purificatur & Justificatur ad totam animam pertinent: ipsius in hudo intelleltn natura habitum initium, in voluntate complementum. Davenant. Deter. Q. 37. p. 166.

Aphorism.

Page 255. To the 66. that Christ as a Saviour only, or in respect of his Priestly Office only, is not the object of justifying Faith, but that Faith doth as really and immediately receive him as King, and in so doing justify: This I prove thus, &c.
1. The Arguments which you use, prove only thus much, that Christ must be received as well in respect of his Kingly, as in respect of his Priestly Office; But not that we are justified by the one, as well as by the other. Still we must distinguish inter fides que Justificat, et fides quæ Justificat. Observation est (faith Amensu) nos non restrinquare fides illam quæ Justificat, sed eam quem quæ Justificat, ad permissemus misericordiam. Amen. in Bellar. Ener. l. s. a.

2. If Christ's Satisfaction be our Righteousness whereby we are justified, and Christ as Priest satisfied for us; then by receiving him as Priest, we are justified: Though it's true, none can indeed receive him as Priest, except they receive him as King also.

Reply.

1. I think the Arguments used, if rightly taken, prove more than you say. But because I come newly from manifesting their forms and vigour, to two or three other Learned Animadvertisers, I shall not attempt it again on this short invitation.

2. You confess I have proved the receiving Christ as King, to be the fides quæ Justificat: And then it belongs to you to prove the exclusion of it in this Consideration: Scripture faith, We are justified by faith: You confess, it is by this faith, or this act. If therefore you say moreover, It is by this, but not as such, you must prove the exclusion of that respect; for ubi Lex nec distinguist nec limitat, non est distinguendum vel limitandum. He therefore that affirms the Distinction or Limitation, must prove it. Which I despair of seeing well done here.

3. I reverence those Learned Divines, that use to distinguish of the fides quæ, and the fides quæ: But indeed, I am past doubt, that it is here a useless distinction, and only built on a begging of the Question. The word [quæ] respecteth either [Justificat,]
justifieth.

Fides quâ Justificat, tantum Justificat: Ita enim loquimur non quid sit, sed quid producit. If you refer [qua] to [fides], so as to mean, Fides quâ Christi sacerdotis apprehensione Justificat, & tantum quâ talis: Then, 1. This is inconveniently expressed, to say [qua Justificat,] instead of [quâ Christi apprehendis.] 2. And it is a begging of the Question. It supposeth, that [has fides, vel bic fidei actus quâ talis, & non qua condition formaliter Justificat,] which I deny: Yea, and it supposeth that solus hic actus Justificat, which is also denied.

4. I would you would shew me, in what sense or respect it is, that the receiving of Christ as King doth justifie. You say, it is the fides quâ Justificat: And then it is certainly a justifying act: Now if it do justifie, and yet not quâ talis, as such as it is, then as what? It is not the same act most say, as the receiving Christ as Priest: Will you say, [The receiving Christ as King] doth justifie, as it is the receiving him as Priest? that were to say, [by doing that which it doth not,] according to the common judgment.

But if you mean, that it is the same Habit, which performeth both Acts, and only one of the Acts justifie: I say, you should then call the Habit only, and that one Act, the fides quâ; and not that Act which is not the fides quâ (in your esteem.)

5. The quâ should signify the formal Reason of its interest in the work of Justifying. But that (I think I have proved, and shall do) is not its nature, as it is this Act or that (that is but its Aptitude to this Office) but its being the Condition of Justi-

Of this read what I have written at large against Mr. Warner, about the Object of justifying Faith.
What act of Faith

fication, which God hath instituted, and man performed. If therefore it justify not qua fides, vel qua hic actus, but qua conditio præstita, then every Act must justify, which is such a Condition: For a
quatenus ad omne valet argumentum.

6. Your own Argument I grant wholly [If Christ
as Priest satisfied, &c.] But all you conclude is, that
therefore by receiving him as Priest we are justified.
But who denieth it? You left out Ip [only:]
Which had you put in, I had denied the Conse-
quence with that addition. It is such another Ar-
gument as this: If a man only as rich, do enrich his wife; and only as honourable, do honour her; and only as merciful and potent, doth deliver her from dan-
ger: then the Act on her part which enricheth her, is
only the receiving him as a rich man; and not as an
honourable man, nor as a husband only: And the Act
which dignifieth her, is only the receiving him as ho-
nourable. No such matter! But the receiving him
as a Husband (though she never look to his riches
or honour) is that Act on her part, which giveth
right to his riches, honour and all: And then these
benefits are but consequential thereto.

7. Let me therefore here once for all (that you
may understand my meaning) tell you, That when
we say [Faith justifies in this respect, and not in that,]
distinguendum est: Either we speak ex parte objec-
only, in what respect the Object received doth justi-
sie; or else ex parte actus nostri, in what respect our
Act of Faith justifieth: And so I affirm ex parte ob-
jecti (I speak not de objeeto formaliter, sed materiali-
ter in se) that Christ received, doth not justify (sa-
satisfactorily and meritoriously) as King, but as Priest:
(Though yet sententialiter & n° efficies principali,
But if the Question be, Ex parte actus noti? I say, it is not our receiving Christ as Priest only, nor as King, but as the Mediator-God-Man, to be our Head, Husband, Lord and Saviour that justifieth, as being the Condition on which Justification is given us: And so receiving him as King, hath as near a hand in it, as receiving him as Priest; (for this is that part of the Condition which the World most sticks at.) As in the forementioned similitude ex parte object, the husbands dignity doth not enrich the wife, nor his riches enable her: But ex parte actus, as to the Condition on her part, it is undivided as to the essentia Matrimonial respects, i.e. [That she take the man to be her husband, to be loved, obeyed, and faithfully cleave to him only:] But the respect to his riches and hounour in marrying him, is not that which gives her title to them; (that is, but collaterally requisite, if at all;) but her first having right in him, whose they are.

Aphorism.

Page 259. If Mr. Cotton say, as the Lord Brook represents him, That Faith can be nothing else but a laying hold of that Promise which God hath made, it is a foul error, &c.

Animadverts.

I presume Mr. Cotton by [Promise,] meant the [Promise as containing Christ in it,] and that he spake of Faith as justifying. Quamvis multis suis exercita, & objectis fidei, non tammen Justificans est, nisi prout efficit misericordiam Dei in Christo. Amet, Bell. Enerv. 1. 5. c. 2. ad 8.

Reply.

I like your fair Exposition; whereby you leave the Errour, as being in his language, and not in his sense.
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sence. For as Christ is, faith Ames. Objectum adequa-
tum fidei Justificantis, so [nothing else but] is too
palpable an exclusion in all appearance: And no ex-
cact man in defining, should either exclude, or but
imply the adequate object of that Act which he de-
fineth. But I truly love charitable Interpretation,
and only endeavour to keep the ill sense out of cre-
dit, and not so Reverend a man.

Aphorism.

Page 266. I Take Love to be some degree of justifying
Faith, and not properly a fruit of it.

Animadvers.

I think it is properly a fruit of justifying Faith. We love him,
because he loved us first, 1 John 4.19. His love apprehended by
us, which is by Faith, doth work in us love towards him again.
For otherwise, though God love us never so much, yet if we
do not apprehend it, we shall not therefore love him. B. Daven-
ment de Just. 28. c. 30. p. 387. reckons amore Deum, inter
effectora à side Justificantc esse necessario manantia.

Reply.

To your Argument I answer:

1. The Text may argue, not à ratione objectiva;
but à ratione efficiente; q. d. Because he first loved us,
therefore hath he prevented us by his Grace, and
given us hearts to love him again.

2. If you were sure it argued à ratione objectiva,
yet you endeavour to prove no more, but that the
assenting act of Faith goes before love; which I af-
firm as much as you, while I say, it goes before Con-
sent, Acceptance, Election.

3. Your Argument, as you urge it, tends to prove
that Love, even in time follows Faith: Yet you
never yet denied that Acceptance and Election is
a justifying act: And can you think, that Ac-
cept.
Justifieth.

ceptatio vel Eleéllo boni, hath no love in it, but is wholly antecedent? or that the Apostles áwós-
ói embracíng, Heb. 1 r. 13. which you cited, containeth no love in it? Your Friend and mine
Mr. Leigh thought it did. See what he citeeth, Civ. 
Sacr. out of Davenant, and Beza, and Parkus. Est
amaner amplexiri, & salutar & osculari.

4. The first orderly love to God, in the Soul, is of
not from our belief or assurance, that he loves us
in particular more than others of the World, but
from the apprehension of his natural excellency; good-
ness, and common love to mankind in giving Christ for
them, and in him offering to be freely reconciled to
them, and tending Christ, and Pardon, and Sal-
vation to them, upon the belief of which, they
lovingly accept Christ offered, which is the compleat
act of justifying Faith, being the Marriage between
Christ and the Soul. And so, as you may say, the
compleat act of Faith, is a fruit of the incompleat act:
So you may say, that this love is a fruit of this belief.

5. And I need not again tell you, that I neither
speak of any other love here, but love to the accepted
Redeemer, or Head and Husband Christ (whom we
do not accept or marry first, and only after love him,
but do lovingly accept) nor of the following acts of
love in our lives, which may be called the fruits of
our first loving acceptance. Chalmier, Panstrat. de fid.
l. 12. c. 4. (mihi) p. 375. Omnis amor est actus volun-
tarius: At fides est amor: ergo, &c. minor probatur.
Vera fides est qua credit in Deum: At credere in
Deum est amare Deum, &c.

6. Aquinas, and others ordinarily say, That Love,
as it is in the rational part, is nothing but Velle,
1, 2. q. 22. a. 3. 3. & 1. q. 20. a. 1. 60 Zancius very
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oft. So Tolet. de Anima. in l. 3. c. 9. q. 27, 28. Circa bonum prima passio est amyr. Amor est omnium prima & ipsarum parentis, &c. Amor est, 1. Compartimenta. 2. Benevolentia vel amicitia. Ille est velle bonum ad se ordinando, &c. Alter est velle bonum propter seipsum, &c. Vide ultra. So Germain part. 4. fol. 27. de Passio bus animae. Amen. contr. Grevein- chov. pag. 16. Abundance more I could cite, specially Philosophers, to the same purpose, but that I will not so trouble you and my self in vain. Now certainly Acceptance is velle bonum; and certainly before velle there is no act of the Will to good.

7. I deny not amare Deum to be an effect, in the sense oft explained already.

Aphorism:

Ibid. The Will’s apprehension of a thing good, which we call an earnest willing of it, and accepting it, is (in my judgment) the same thing as Love, &c.

Animadvers:

You speak of a thing present and enjoyed; and so distinguish justifying Faith from Desire and Hope: [Desire and Hope (say you, p. 267.) as such, do properly consider their Object as absent, which this justifying Faith doth not.] Now Christ must be received by Faith, that so he may be present and enjoyed, and consequently, that he may be loved as such. And therefore Love in this sense is rather a fruit of Faith, than a part of it, as you endeavour to prove.

Reply.

1. As Desire and Hope consider their Object as Absent, so they are only, quoad accidentalem bon: reflection, different from love, and not from any real essential objective difference.

2. Faith
2. Faith and Love here do consider their Object as alike present. There is no need of Faith to make it present before it can be accepted and loved; it is God's offer that makes it present: And he offers it me to be at once lovingly accepted, and not to be first accepted, and then loved only.

3. We look not at Christ as [enjoyed] when we first love him; but as bonum conveniens offered to be enjoyed.

4. If by [receiving by Faith,] you mean, [Assent to the truth of the Word,] then it is true, that this must go before Love: But it is as true, that it must go before Acceptance.

Aphorism.

Page 267. If Love be an act of the same Will, and have the same Object with Consent, Election, Acceptance, &c. Why should it not then be the same Act?

Animadvers.

Love, as you take it, considereth its Object as present and enjoyed; therefore it differs from Consent, Election and Acceptance, which go before Enjoyment: So much your self confesses immediately, saying, [Acceptance considereth its Object as offered; Election considereth it as proposed with some other Competitor; Consent considereth it as we are persuaded and invited to it.]

Reply.

Neither so, nor so.

1. I never thought that all Love considereth its Object as present, much less as enjoyed; but only amor complacentiae. I only said, that Love considereth it not as absent (as Desire and Hope do;) that is, It is not necessary to the denomination of Love, that we consider the Object as absent: I spoke negatively,
What act of Faith

rily, not that I ever thought it necessary, that therefore it must consider it as present and enjoyed: Love considereth it more simply than other Passions do, that is, as bonum conveniens: It is accidental to it, to consider it as absent, or as present. Therefore Desire and Hope are Love with such an accidental variation.

2. As the said accidental differences of the Object in mere extrinseick respects, do not make the Object to be divers: (It is not one good that is offered, and another that is deliberated on, and another that we are fore-invited to;) so they make not Acceptance, Election, Consent, to be several acts, much less one to follow another as their fruit: No more doth it make Love to differ from them. All is but velle bonum, viz. Christum oblataum. Cannot thine eye see at once this wall as it is white, as it is quantum, as it is unum, as it is thus or thus situate, standing East or West, facing that other Wall, near to this Wall, and like to it, &c. Must all these be several acts in the substance, and one the fruit of another?

Aphorism.

Ibid. But all these are extrinseick Considerations: They consider their Object as good, and so doth Love.

Animadversi.

But that is not enough to make them and Love all one. For to Desire and Hope consider their Object as good, yet are not therefore the same with Consent, Election, Acceptance, nor yet with Love, as the Object of it, is Good-enjoyed: For the Object of Desire and Hope, is Good-absent.

Reply.

It is not enough to give Love the name of Acceptance or Consent, &c. But it is enough to prove Acceptance
Acceptance and Consent to be Love. Love is the substance of the Act; the other are the same Act, as respecting the same Object, but not simply as good, but with the addition of some respects extrinsic.

The Genus is truly in the Species, though the Species is not the Genus, nor the Genus to be called by the name of the Species. Amare et velle bonum, is all one. Acceptance, Election, Consent are all velle; but not velle bonum simpliciter, sed cum hoc vel illo respectu superaddito; And therefore omne velle non est acceptare, sed omne acceptare est velle. Et etsa dicendum de Amore.

Aphorism.

Page 268. It is not said, that Love justifieth, but Faith that worketh (even in its essential work of accepting) by Love.

Animadvers.

So Love must needs be taken for Desire, not for that Love which is carried out towards a thing enjoyed, which is Amor complacentia. But I do not conceive that to be the Apostle's meaning, Gal. 5. 6. Quantum ad presentem locum attinet, Paulus nequiquam disputat, am charitatem justificandum co-operatur fides, sed tantum indicat quam non sint vera fidelium exercitius. Ec. ergo cum reversus in causa Justificationis care shallam charitate vel operum mensis maius, sed mordicus retine particulam exclusam. Calv. ad loc.

Reply.

1. Amor desiderii, vel concupiscientia, is as common a phrase as Amor complacentia.

2. It is as proper to say, Desire is Love, or Complacency is Love; as to say, Amor concupiscientia, & Amor complacentia. Both phrases express that there is Love, with an additional respect.

3. I love to interpret Scripture in the most comprehensive sense: To say the Apostle excluded this operation,
operation, may be sooner done, than to prove it: But of that, judge as you see meet.

4. James took not Calvin's counsel in his phrase of Speech.

Aphorism.

Page 269. Christ doth propound it (viz. Love) in the Gospel, as of the same necessity, &c.

Animadvers.

Love, and all obedience, are propounded as necessary, but not as necessary to Justification. They flow from justifying Faith, but are not properly parts of it.

Reply.

(1.) John 16. 27. & 14. 21. Makes Love the antecedent Condition of God's Love and Christ's Love to the person. And that goeth with Remission, and is a Love of Reconciliation: And Reconciliation comprehendeth Remission. At least, you will never shew out of Scripture, that the procuring God's Love, and the procuring Remission and Reconciliation, have not the same Conditions.

(2.) Love is confessed a Condition of our Glorification, Jam. 1.12. &c. 2. 5. John 14.21, &c. And it is to me past doubt, that Glorification, and Sentient Justification at judgment, have the same Conditions.

3. I easily acknowledge, that Obedience is a fruit of Faith, and not a part of it, properly taken: And so is other Love.

Aphorism.

Page 270, 271. That both (viz. Faith and Love) are necessary to Justification, is doubtless, and that they are concurrent in apprehending Christ.
This which you say is doubtless, is generally not doubted, but denied by our Divines. Love, as distinguished from Desire, presupposeth Christ already apprehended, and so Justification already obtained; and therefore it doth not concur with Faith in apprehending Christ, nor is it necessary to Justification.

Reply.

1. Either you or I mistake the common judgment of Divines. How many have answered me (besides all that I have read) that Love is necessary quoad presentiam, sed non quoad Instrumentalitatem, vel Causalitynem. Nay how many have told me of Works themselves (much more of Love) that they are indeed Conditions of our Justification, but not Instruments: (so Mr. Ball of the Covenant;) and chiefly blame me, that I bring them so near together, by not giving more to Faith, than merely to be a Condition; which (say they) Works are as well as Faith. Nay, how commonly do ours on James 2. and against the Papists say, that Fides solum justificat, sed non sola: Faith without Works in Causality, but not in Concomitancy. And if it be not sola without Works, sure not without Love. Though for my part I affirm, that as to Works of external Obedience, it is solum & sola in our first Justification.

2. You intimate a Concession, that Amor concipiscit is pre-requisite. And I speak not of Amor complacentiae, as respecting the Object enjoyed: But indeed
What act of Faith

indeed of Amor acceptationis vel electionis, as properly so called as either of the other.

3. Acceptance presupposeth the Promise to be believed as true, and Christ to be known to be good; and yet Justification is not attained before that Acceptance or Love. But all Love doth not presuppose Acceptance, Consent, Election or Alliance, no more than velle presupposeth them. The names plainly evince this.

Aphorism.

Page 286. As the accepting of Christ for Lord (which is the hearts Subjection) is as essential a part of justifying Faith, as the accepting him for Saviour: So consequent-

ly, sincere Obedience (which is the effect of the former) hath as much to do in justifying us as before God, as (some) Alliance, * which is the fruit of the latter.

Yet no doubt but trust in Christ is an essential act of Faith: And I spake not, here distinctly enough of Alliance; but meant only a quieting trust: But all true belief is a trusting to his Word or Veracity; that is, to his Wisdom, Goodness and Power whom we believe.

Animadvers.

(1.) This accepting of Christ for Lord, is as essential a part of justifying Faith, as the accepting him for Saviour; but not of Faith as justifying. Christ is our Saviour in satisfying for us, and in that respect doth Faith apprehend Christ, as it justifieth.

(2.) For Faith justifieth, as it apprehendeth Christ's Satisfaction, which is that Righteousness whereby we are justified.

Reply.

(1.) I have already answered this of sides que & qua. I take your Concilium for the que, and say till you either prove the que as contradistinct,
or this distinction to have tolerable sense, when well scan'd.

(x.) I mainly differ with you in the last point, which is your ground-work in other differences. Faith justifieth not directly, as it apprehends Christ's Satisfaction (you should say, Righteousness which was merited by it: For the Satisfaction itself was never offered to us, but given to God for us; unless by apprehending, you mean only assenting to the truth of it;) But Faith justifieth directly or formally, as the Condition of the Gift; and materially or aptitudinally, as the receiving of Christ himself. And then his Righteousness is to follow our Union or Marriage to him. Doth not Union go before Justification? Remember I distinguished before ex parte actus & ex parte objeci.

Aphorism.

Page 288. This Accepting, which is a Moral receiving, doth not, nor possibly can make Christ ours immediately and properly, as it is a receiving: But mediately and improperly only; the formal cause of our interest, being God's Donation by the Gospel-Covenant.

Animadversion.

Accepting is properly the receiving of a thing offered: And so our Accepting, presupposeth God's offer: our receiving, presupposeth his Donation: And I should rather think that it is not God's offer and Donation, but our accepting and receiving, which doth immediately make Christ ours. The Gospel-Covenant is held out to many, who yet have no interest in Christ, because they have not faith to accept and receive him, John 1. 11, 12. Acts 13. 38, 39, 40, 41.

Reply.
Reply.

This is a point of greater moment than to all appears: But as to your objection, it is of most facile solution. There are two acts of God's Donation to be distinguished, which you confound: 1. One is his making the conditional Covenant or Gift: This was a natural act past long ago, and our Acceptance supposeth it past. 2. The second is the moral act of this Covenant, Deed of Gift, or Law once made. This moral act is considerable, 1. As before our performance of the Condition; and that is imperfect, and properly no action, as to giving: For it is essential to a Condition, to suspend the act of the Law, Grant, or other instrumental Donation. 2. But when the Condition is performed, then the Law or Covenant doth truly agere or significare, and give Christ and Righteousness. For though the Instrument were in being before, yet it did not agere vel efficere, till the Condition was performed. And this is common in moral Action or Efficiency, to delay so long, and begin on such terms: And the reason is, because all its force for Action is from the Will of the Law-giver or Donor: For it worketh but as signum voluntatis ejus. Now it is his Will that a conditional Grant shall not act, or be effectual till the Condition be performed, and therefore it cannot before. If a man make a Testament, giving so much to such a Son when he marrieth, and so much to another on such a Condition (as if it were but thankful Acceptance) this Testament will not give them any actual right, till the Condition be performed. So I answer you; Our Acceptance supposeth God's Grant, as made in the Instrument, and supposeth it conditionally to be ours; but as truly sup-
and Reception. 207

poseth, that actually it is not ours till Acceptance; the Law till then suspending its act. Indeed if it had been an absolute Grant, it had been otherwise: For then the receiving would have been necessary only in natural, and not moral respect; and only ad possessionem & non ad jus. And yet some Grants use to be made in phrase of absolute ones, which yet imply Consent or Receiving to be conditional, because it is seldom convenient to make over any gift upon other terms: (Yet sometimes it is.) Can you think indeed (as you seem to intend) that all God's Agency is past before we believe, and that he doth nothing after? Why then he justifieth men before Faith ex parte sui, as fully as after; and the Reprobate as fully as the Elect: But both these are false. Indeed God doth no natural action after (it is ex vi Legislatione, that the Law doth still afterward act) but the moral act of his Law, which is debitum constituere, jus conferre, is after our Faith immediately: and this is the act that we are chiefly to look at. You say, the Gospel-Covenant is held out to Unbelievers, and what of that? Doth it therefore give right in Christ to Unbelievers? Or doth Faith itself give that right? Or did God before give it absolutely, and they only lose the possession for want of a Reception merely natural? No, none of all this.

Aphorism.

Ibid. If the Covenant make Christ as King, the Object of that Faith which is its Condition,

*as well as Christ as a Deliverer or Priest, then may it be as fit

*Viz. Of Justification a medium for our Justification, as the other.

Anim
Of Donation

It doth not follow, because the Covenant extends to more than Justification; and Justification itself requires that Christ be received as King, yet not that Justification may be obtained, but because it is obtained.

Reply.

1. You might easily discern from what went before, that I spoke of the Condition of Justification.

2. I perceive now that you think the receiving Christ as Priest, and as King, are two distinct acts; and that the former alone justifieth us, not only without the other, as a Condition, but even without its presence, which is but to follow because we are justified. Contrary, He that receives not Christ as Christ, (that is, in all the essentials of his MediatorOffice) doth not receive him, so as to be justified by him. But he that receives him only as Priest, and not as King, doth not receive him as Christ; therefore, &c. The Scripture calleth him Christ, the Anointed, more fully and frequently, in respect to the Kingly part of his Office than any. A false Faith doth not justifie: But to receive Christ only as a Priest, and not as King, is a false Faith; therefore, &c. Again, He that knows not Christ to be the King of the Church by Office, and de jure the Ruler of his Soul, knows him not with a true knowledge (no more than he that knows not that a man hath a head, but only a heart, hath a true knowledge of man;) therefore so to receive him is no true receiving. And if he know him to be King, and yet receive him not as such, then it is worth of all. Lastly, To receive Christ so as he was never offered, is no true receiving: But to receive him as Priest only, is so to receive him as he was never offered; there-
therefore, &c. And therefore this receiving which you speak of doth not justify.

Aphorism.

Page 289. I take it for granted, that Dr. Downam's Arguments in the place forecited, have proved Affiance to be but a fruit of the principal justifying act of Faith.

Animadvers.

I cannot examine those Arguments, not having the Book wherein they are contained. But Affiance being taken for a Recumbency on Christ, it seems to be a principal part of justifying Faith, as being that which the phrase of Believing in Christ, so frequent in Scripture doth import, and which is meant by embracing, Heb. 11.13.

Reply.

I am of your mind in all this: But withal, as Acceptance is the most principal act, and yet is a fruit of Assent: So Affiance may be a principal act, and yet be but a fruit of Acceptance or Election. And though [believing in Christ] imply Affiance, yet first it implieth Assent (of which Downam is large: ) And though [embracing] may include Affiance, yet first, and principally Acceptance, as is evident.

* I should have said, that there is first Affiance on the Speakers Veracity in the Assent of Faith; and then a quieting Affiance in the Consent, when it is strong; and a practical Affiance, in venturing on the dangers and difficulties, and hoping for the reward.

Aphorism.

Page 291. I have earnestly sought the Lord's direction on my knees, before I ventured on it.

P

Anim.
That may argue the sincerity of your desire, but not the success of your endeavours.

Reply.

Concedo totum. You need not deny a Conclusion that was never inferre'd. Whether I have any better Argument for my success, I leave you to conclude upon perusal.

Aphorism.

Ibid. If Faith justifie, as it is the fulfilling of the Condition of the New-Covenant, and Obedience be also part of that Condition; then Obedience must justifie in the same way as Faith.

Animadvers.

But I think it neither hath been, nor can be proved, that either Faith doth justifie, as it is the fulfilling of the Condition of the whole New-Covenant, which doth comprehend more in it than Justification; or that Obedience is part of the Condition of the New-Covenant, so far as it concerns Justification, I mean for the obtaining of it. Obedience is required indeed in the New-Covenant; but not that thereby we may be justified, but as a fruit of that Faith whereby we are justified.

Reply.

The first is yielded. You might easily know, that I spoke of the Condition of Justification: For the second, it is also granted of Justification begun: But as for Justification continued, and consummated by Sentence at Judgment, let it rest on the proofs themselves.

Aphorism.

Page 292. The plain expression of St. James should terrifie us from an Interpretation contradictory to the Text: And except apparent violence...
Of St. James's sense of, &c. 211

violence be used with his Chap. 2. 21, 24, 25. it cannot be doubted, but that a man is justified by Works, and not by Faith only.

Animadvers.

It cannot indeed be doubted, but that St. James doth say so: But the Question is not of his words, but of his meaning. And it may seem strange, that you should so censure that Interpretation, which is generally received by Protestants, as to make it contradictory to the Text. The Papists lay as much about those words, [This is my Body;] and they have as much reason for what they lay as you have, for any thing I can see. For the meaning of St. James, whom you think to be so clear and full for you, it's needless to shew what our Divines do say, even Cajetan himself upon the place faith, Jacobus docet quod non side scibili, sed sive facunda opribus Justificamur. And this indeed seems to be S. James's meaning by his whole Discourse, from ver. 14. to the end of the Chapter, where he bends himself against such as presume of Faith, though it be without Works, which Faith Protestants generally deny to be which justifieth. More especially consider, that St. James faith, That Abraham was justified by works, when he had offered up his son upon the altar: And that the Scripture was fulfilled, which faith, Abraham believed God, and it was imputed to him for Righteousness, v. 21, & 23. This clearly shews (methinks) that Abraham was only so justified by Works, and not by Faith only, as that he was justified, not by a barren and idle, but by a fruitful and working Faith, his Works shewed his Faith to be true justifying Faith indeed. For that [Abraham believed God, and it was imputed unto him for Righteousness] was said of him long before that he offered up Isaac, as the story in Genesis doth shew; and by those very words doth S. Paul prove that Justification is by Faith, and not by Works, Rom. 4. 3. Therefore when S. James faith, that by Abraham's offering up Isaac, that Scripture was fulfilled, I know not how it can be otherwise understood, than that thereby it did appear, that it was truly said of Abraham, That he believed God, &c. His willingness to obey God in so great a work, shewed that he believed indeed, and that his Faith was such, as whereby he was justified. So when St. James faith, That by Works Abraham's Faith was made perfect; the meaning is, that his Works shewed his Faith to be perfect, that is, a true justifying Faith; even as God's strength is said to be made...
perfect in our weakness, 2 Cor. 11. 9. i.e. the greatness of his power is seen in our weakness: For it is certain, that our weakness can add nothing to God's power, though it may be an occasion to draw it out, and to make it manifest.

Reply.

1. I believe when the Holy Ghost speaks plainly, he means as he speaks.

2. I would you had told me what Interpretation is so generally received. Surely I have read of divers Interpretations by Protestants, one contradicting what others maintain; and therefore they do not so generally hold to one. Some say, It speaks of Justification coram Deo; some say, only coram hominibus; some, that it speaks of the Justification of the person; others, only of the Justification of his Faith, &c.

3. To your Hoc est Corpus meum, I answered before. It were an odd thing, if when we bring the express words of Scripture for any proof, it should be put off by Hoc est Corpus meum; or, Ego sum Vitis.

4. The words you cite, vers. 21, 23. will not prove what you intend. For if it be meant of Justification immediately on our first believing, or our Justification as begun (which you still insist on) then how can James prove by Works many years after, that the Faith was fruitful, when he was first justified by it.

5. Indeed the words you cite, undeniably prove that James and you speak not of one and the same Justification, or of Justification in the same sense. For you speak of it as begun, and James speaks of it only as continued (Legal Justification I mean) upon the performance of that Obedience which is the secondary
secondary part of the Condition; and so he includeth also the Evangelical Justification, which I before described, as being the necessary medium for confirmation and continuation of the Legal. It is beyond doubt that Abraham was justified long before he offered up his Son. And this Work could be no Condition of that Justification which was past; and therefore James speaks not of that. And indeed how else could James's Doctrine be reconciled with Paul's, or the truth, if it spoke of the first, or begun Justification? For that is before and without the very presence of all external Works: (you think, before love to Christ; and say, All our Divines so hold: and yet here you say, that Protestants generally deny that Faith which is without Works to justify: But so do not I; therefore I give less to Works than you think Protestants do.) Except you will say (as Grotius doth, and I think in this truly) that James by Works means, a disposition and resolution to obey, as still necessary (implied in the taking Christ for King,) and actual obedience when we are called to it. For Abraham did not offer his son in Sacrifice, but by attempting it, and cheerfully addressing himself to it, shewed his resolution to obey.

6. As for Ver. 23. which you urge, there is no necessity of your sense, nor is it much against what I say, if it be yielded. Either you think James by [Fulfilled] means, quoad sensum verborum ut primo sunt enunciata: (But that cannot be, because they were Historical, and therefore fulfilled as soon as spoken; and not Prophetic, to be fulfilled afterward :) Or else he useth the word Fulfilled less strictly, as referring to the Doctrine which that Historical Enunciation did contain, viz. [That it was
By believing God that Abraham was justified; which (as Grothius truly notes) is ordinarily in the New-Testament the meaning of that word, [That the Scripture may be fulfilled.] And this must be the meaning here (for the Reason formentioned.) And then the sense may be, 1. Either by way of Interpretation; q.d. [In this sense is this Scripture Doctrine fulfilled, Abraham believed God, that is, He believed and obeyed also:] Or it may be by way of Concession; q.d. [Yet the Scripture was fulfilled, which faith, Abraham believed, &c. For Faith did justify him, but not only Faith.]

7. For your Interpretation of Ver. 22. it is only your Affirmation, and is as easily denied. Sure I am, that my Interpretation is true quoad Doctrinam, viz. That Faith is not only manifested perfect by Obedience, but that it is really perfected, 1. As the Tree is by bearing fruit. 2. As a Covenant or Promise is by performance (as a man's Bargain is perfected, when he hath done that which he thereby bound himself to do.) 3. As it hath naturam medii, viz. Conditions, to the Continuation and Consummation of Justification. 4. As it is part of that necessary matter (not necessary at the first moment of believing, but necessary afterward, when he is called to it) whereby he is to be justified against the Charge of non-performance of the New-Covenants Condition; even against the Accusation of being an Unbeliever or Hypocrite. It cannot be denied, but thus far following-Obedience perfected Faith: And if this be true doctrinally, I see yet no reason, why I should exclude all these from the meaning of the Apostle in that Text, or any of them; when the old Rule is, to expound Scripture...
true in the most comprehensive sense it will bear, and not to limit or restrain it without necessity.

8. Your own Interpretation and Mr. Pemble, granteth as much as I plead for, I think, if you contradict not your self again: If by [Works,] you understand [a working Faith,] it shall suffice me, if you apply it as James doth; that is, not to a mere necessity of presence of Works, but to that Conducibility to the effect, which James gives to both: Or (to speak as others) not only to Faith in itself, but to Faith as working. If [a working Faith] be made by God the Condition of Justification, then the modus or adjunct, [Working,] is a true, necessary, secondary part of the Condition, as the Faith it self is the Substance or principal part. As when God makes [sincere Faith] the Condition, Sincerity is thereby made the modus, and so a true part of the Condition. If you bargain to give me [a sound, swift, travelling Horse] on such a price: You receive your money for him as really quatenus sound, swift, &c. as quatenus a Horse. If a Woman in Marriage covenant to be [a faithful Wife,] (and not adulterous) she receives her interest in the Man and his Estate primarily quatenus a Wife, but also quatenus faithful; for want of which she may be divorced after. In this sense therefore I will not contend against you, if you yield, that Faith is the Condition of continued and consummate Justification; not only considered in se as Faith, but also as working. But still I say, I had rather stick to the Scripture-words, when I see no necessity to change them.

But now if Mr. Pemble, or you, or any, will say, [Works justifies not the Person, but the Faith,] you
Of St. James's Tenet of
say and unsay. It is a contradiction: For if it be
true in all particular causes, that Justificatio causa
est etiam Justificatio persona (as Bradshaw tells you
more fully, de Justif. Edit. Lat. c. 3. § 9, 10. p. 30.)
much more in such a Justification as this, which
Everlasting Life dependeth on. If you be accused
to be a final non-performer of the Conditions of the
New-Covenant, he that justifieth your performance,
justifieth you against that Accusation, and hath no
other way to justifie you. This Accusation is, 1. Ei-
ther that you are an open Infidel: Against this
you must be justified, by producing your Faith it
self. 2. Or that you are a Hypocrite; that is, a
close Unbeliever: And so you must be justified coram
Deo, by pleading the sincerity of your Faith, and
coram hominibus conjecturaliter, by producing Works
as the fruits. 3. Or that you are but a half-Bel-
liever, or half-Performer of the Conditions; viz.
One that took Christ for your own ends to save you,
but not to rule you, (Luke 19. 27.) or that believed
(in James's sense) but did not obey: Against this
you must be justified by producing your consent to
Christ's Rule, and your Obedience. (And to this
James had respect.) Or, 4. You are accused to be
an Apostate: And against this you must be justified,
by producing your Perseverance. So that whatever
part of the Condition you are accused to have vi-
olated, you must be justified, by proving the perfor-
ance of that part. And this is Justificatio persona
or non tament Cause. Nay, when you say, [Works
justifie our Faith,] you plainly grant also, that they
justifie our Person, when the case is, [Whether we are
ture Believers or not?] There is no way in this
case (which will be the great case at the day of
Judgment)
Judgment) to justify the Person, but by justifying his Faith. And therefore I said, that I disliked not Mr. Pemble's sense as to what he affirmed, [That we are justified by a working Faith:] But as to the denial or recalling of the same again, in saying, [We are not justified by Works:] or, [They justify not the Person, but his Faith:] For if Faith justify not, only considered as Faith, but also as working, that is plainly as much as to say, Secondly we are justified by Works, or Working, as primarily by Believing; And that Works justify us, by the justifying of our Faith. For the Apostle saying, [We are justified by Works, and not by Faith only,] doth as plainly as can be spoken, give Works more than a componentiallity, even a co-interest in the effect: For it cannot be said, [We are justified by Works,] because they are present only.

Aphorism.

Page 293. The Apostle doth professedly exclude the Works of the Law only from Justification, but neuer at all the Works of the Gospel, as they are the Conditions of the New-Covenant.

Animadvers.

1. All Works, if they be Good-works, are Works of the Law, i.e. Works which the Law requireth; the Law (I mean the Moral Law) being as to Works the eternal Rule of Righteousness, there being no sin, but that which is forbidden by the Law, and which is a transgression of it, 1 John 3.4. And therefore that in the Ephe. 5.15. See that ye walk circumspectly, or exactly, ita scilicet, Beza doth well expound, quam proximè ad Legis Dei praecepta.

2. The Apostle doth simply and absolutely exclude Works from Justification: For, 1. He sheweth that Abraham was justified by Faith, and not by Works: Now Abraham did the Works of the Gospel, as well as of the Law, yet was he not justified
justified by Works, but by Faith only. 3. He sheweth, that if a man be justified by Works, of what kind soever, his Justification is not of Grace, but of Debt. 3. To prove that a man is justified by Faith, and not by Works, he alledge the words of David, Blessed is the man whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Now that must be understood of Works simply considered: For who doth any Works so, but that he hath need to have his iniquities forgiven, his sins covered, and not imputed to him? Præclare Calvinus, (Faith B. Dav. de Just. Act. c. 30, p. 394.) feligat extorted sua sanctorum Dei servos, quod in suis cursu maximè eximium se postum edidisset, deprehendens aliqui quod carnis patredinem sapian.

Reply.

1. All Works are Works of a Law, but not [the Law] which the Apostle speaks of. The Moral Law distinct from the Sanction really, that is, as part of neither the Old-Covenant or New, is a non ens, a Chymara.

2. To your Reasons, that the Apostle excludes all Works simply and absolutely: I answer particularly, 1. He speaks only of Justification coram Deo Legislatore veteris Legis; and not of Justification against the Accusation of final Unbelief. 2. He speaks of Justification against a true Charge, which is the same with Remission of sin; and not of Justification against a false Accusation. 3. He speaks of Works, as Competitors with Christ; and not as Subordinate to him. (James contrarily.) For the Question that Paul debates is, Whether we are justified by the Works of the Law, or by the Righteousness of Christ received by Faith? Where he principally in his Question opposeth Works and Christ as in point of Merit; and Faith is but collaterally put in the opposition. 4. He speaks against Works
Works justifying meritoriously, and not as Conditions of the continuance of a free-given Righteousness. This I could bring multitudes of our Divines that affirm, that the Apostle speaking against Justification by Works, means in point of Merit; and that this is the Controversie between us and the Papists. 5. He doth so usually add, [The Works of the Law,] as if he had foreseen this Controversie, and of purpose let them know, that it is not Obedience to the Redeemer that he excludes from justifying as a Condition, in subordination to Christ; but Works done in Opposition, Competition or Co-ordination with Christ. 6. He expressly speaketh only of those Works which make the Reward to be of Debt, and not of Grace, and of no other. So much in general to be premised.

Now particularly to your first Argument, I say, 1. Abraham's Gospel-works cannot be set in competition with Christ's Righteousness, that is against their nature; and therefore could not so justify: Which is all Paul says. But yet they might justify as Conditions under Christ. 2. Your Conclusion unlimited, is expressly against the words of Scripture, James 2. 24.

To your second I answer, 1. There is no such words as yours, [of what kind soever,] either expressed or intimated by Paul. To him that worketh, in the sense Paul speaks of (that is, ut operarius, to have the wages for the worth of the work) the Reward is not of Grace, but of Debt. 2. Else you fully do feign it, to contradict the whole scope of the Scripture, that promiseth the Reward to the Ob- dient. For the Apostle there speaketh of [Working,] and not only trusting in them; and he speaketh of the
the [Reward] and not only of Justification only. And do you think, that every man that obeyeth Christ, yea that obeyeth 
premii gracia, doth make the Reward to be not of Grace? Then fair fall Antinomians and Rebels. 3. Faith is as truly a Work, as Love or Hope, &c. Yet it is not by Paul excluded; therefore not all Works.

I have followed this so far with another Reverend Brother, that I will say the less of it now. The two too common Answers are, 1. That this is Bellarmine's Answer; which I think not worthy a Reply. 2. That Faith justifies not as a Work, but as an Instrument. And so I say (more truly) Love, Hope, sincere Obedience, justifie not as Works, but as the Conditions on which God hath given the Confirmation, Continuation and Consummation of Justification. There is a third Answer of a Learned man, that credere is not agere, but Pati: But I think I have confuted that sufficiently.

3. To your third I say, 1. That plainly shews that Paul speaks only of the Justification I first mentioned. 2. We have need of pardon for the imperfection of Faith, Love, and every Work; therefore we have need to be justified coram Deo Legislatore Legis operum, by Remission of sins through the Sacrifice of Christ: This is all your words will conclude, or Paul intends; and this is calily granted, and I hope should be faithfully maintained against any Adversary, if there were occasion. But, 4. We need not pardon for performing the Conditions of the New Covenant; not for being Believers, loving Christ, obeying, &c. but only for doing it no better. 5. If this be your Argument, [Whatsoever Work is imperfect, and needeth pardon, cannot justifie, &c.] I answer,
What Works excluded. 221

answer, By way of Merit it cannot: But as a Condition of free-given Pardon, an imperfect work may justify; or else Faith could not. To Calvin's words and Davenants, I willingly subscribe.

Aphorism.

Pag-297. For Mr. Pemble's Interpretation, that by [Works,] is meant [a working Faith.] I answer, I dare not teach the Holy Ghost to speak, nor force the Scripture, nor raise an Interpretation so far from the plain importance of the words, &c.

Animadvers.

1. All this is no more than the Papists object against the Exposition of those words, This is my Body.

2. That all this, or any part of it, doth follow on the admitting of Mr. Pemble's Exposition (which as I have shewed, is no other than that which Cajetan doth imbrace) is only supposed, but not proved. We do not teach the Holy Ghost to speak, nor force Scripture, nor raise an Exposition far from the importance of the words, when we interpret Scripture by Scripture, and shew the meaning of one place by another, yea the meaning of a place by the very circumstances of it.

Reply.

It is not Mr. Pemble's inclusion, but exclusion, that, as I shewed you, I speak of. And it is an ill way to interpret Scripture, by denying it: When you prove your Interpretation (in the point opposed) indeed by any other Scripture, or the circumstances of this, you will do more, I think, than I have yet seen done. But it is very easie to feign or suppose an Analysis according to our own conceit, and thence to force a sense on each particular Verse.

Aphor.
What Works excluded.

Aphorism.

But when it is the very scope of a Chapter in plain and frequent Expressions, no whit dissolvent from any other Scripture, I think he that may so wrest it, as to make it unsay what it saith, may as well make him a Creed of his own, let the Scripture say what it will to the contrary.

Animadversion.

Still you suppose much, but prove nothing. I have shewed before, that the scope of the Chapter is not against Mr. Pem-ble's Interpretation, but for it: And that to interpret as you do is repugnant both to some passages in that Chapter, and also to other places of Scripture.

Reply.

1. Let your proofs prevail according to their strength: I leave it to the trial. 2. For my proofs, I know not well what to offer as such: For if I bring plain Scripture, it is easie to say, It means not as it speaks, and to feign an Analytical Reason of it. But I prove, that by [Works] James means [Works] indeed.

1. The unprofitableness of bare Faith, (that is, Assent) without Works (Works in a proper sense) is made the subject of his Discourse, Vers. 14. It is not Faith and Faith that are opposed, but Faith alone, and Faith and Works: Insomuch that he concludes, Faith cannot save him that hath not Works: Which plainly intimates a necessity of more in Works than their bare presence.

2. His first Argument ub inefficacia similis, is, Good words, without good deeds cannot feed or clothe men: So belief without a good life, cannot please God, and save the person, but as to this use is dead, being alone. Here again, the opposition is not merely
merely between Faith and Faith, but between single Faith of Assent, and Faith and Works together. And still the same kind of force (I am loth to call it efficacy) is ascribed to Works, in their place, as to Faith.

3. His second Argument is, That to have Faith without Works is a hardning of those that are Unbelievers, and causeth them to think ill of the Christian Faith, and insult over it, vers. 18. q. d. A man (that is, an Unbeliever) may say, Thou hast Faith, (i.e. You say none are of the true Religion but you; your Faith only is right, and we are all wrong; but show me thy Faith by thy Works; (i.e. If your belief be so good, why have you no better lives? it appears by your Works, what your Belief is:.) And I will shew thee my Faith by my Works; i.e. Let our Works shew which of us hath the best Belief.

4. His third Argument is, that the Devils have a true Belief without Works; therefore that will not save, vers. 19. q. d. Thou hast no more than Devils have, if this be all.

5. His fourth Argument is vers. 21. and the Conclusion premised, vers. 20. viz. Faith without Works is dead, viz. As to the effect of justifying and saving (mortuum & inutilis in Lege equiparantur :) Still here the opposite part on one side, is [Faith and Works;] and on the other [Faith without Works.] The Argument, vers. 21. is Abraham himself (that is said to be justified by Faith) was yet justified by Works (not only by that Faith which did work, but by Works) and the Work is expressed [when he offered his son on the Altar.]

In
In Ver. 22. he urgeth the Application, Seeft thou not how Faith wrought with his Works; i.e. He both believed and obeyed, his Faith and Obedience did co-work; or (if you will, that his Faith produced Works) and [by Works was Faith made perfect;] (i.e. by those Works which it produced, or he added, Faith was made perfect for the accomplishing of its ends, to which else it was dead, as is oft said before: Perfect and Dead are opposed; Dead is insufficient to the ends.)

6. In Ver. 23. he for preventing an Objection, [Was not Abraham justified by Faith?] interpreteth that saying, [The Scripture was fulfilled which faith, &c. (q.d. He was indeed justified by Faith, the Scripture is fulfilled in that: But when he was called to Works, it was not then by Faith alone, but by Faith and Works added (for though Faith be the Condition of Initiation, yet Faith and Obedience, of the Confirmation, Continuation and Consummation of Righteousness.)

7. In Ver. 24. He very solemnly calls them to observe the Question concluded from this Argument, [You see then how that by Works a man is justified, and not by Faith only:] Not by that Faith only which did work; but by Works (as he had oft said before) not Works necessary as signs, or as idle Concomitants, but [by Works he was justified:] And lest we should doubt whether he only require their presence, and not their conditional interest, he shews their interest to be of the same nature, though not of the same order and degree as Faith's interest is, by applying the word [By] to the several members [By Works, and not only by Faith:] And puts ἱλαστὲς, lest if he had put it adjectively, it might occasion the contrary
trary Interpretation. And he faith not, [Faith is justified,] but [a man is justified.] So that they that say he speaks of the Justification of Faith, must make it run thus, [You see that by Works a mans Faith is justified, and not by Faith only.]

8. His fifth Argument he urgeth from the example of Rabab. Rabab was justified by Works (still retaining and inculcating the same words of being justified by Works, and not only by the Faith which produceth them; lest if he speak it but once, we might think it were not his proper meaning: And so expresseth the particular Work by which the Scripture commendeth Rabab, as being one of those Works that justifie her.

9. And so he concludeth again, Vers. 26. That as the Body without the Spirit, so Faith (i.e. A sound Orthodox Belief: For so our Divines against the Papists and Commentators usually interpret it) without works (to second it, and joyn with it; as part of the Condition of continued Justification and Salvation) is dead also (i.e. is unprofitable.)

I have laid by all Authors, and the remembrance of their judgments, as much as I could, and looked only on the words of the Text, and charged my Conscience to speak what seemed the true enforced Analysis: And this is it that seems to me to be the naked Sense. But when I had done, and reviewed the Sense of Expositors, I see no reason to change it.

Now if (as I have said) Piscator, Pemble, &c. by [working Faith,] mean not only [Faith it self as Faith,] but [Faith as working,] i.e. first as Faith, and secondarily as Working, they say as much as I (but yet I will not accuse or refuse this oft repeated Q Scripture-
What Works excluded.

Scripture-phrase: But if they mean by [working Faith,) only [that Faith which hath Works as only quod præsentiam necessaria, and not at all ad effectum Justificationis,) I think they utterly forsake plain Scripture-words and sense.

Aphorism.

Page 299. They think that Faith is an instrumental efficient Cause of our Justification (which that properly it is not I have proved before) when if they understood that it justifieth but as a causa fine qua non, or Condition, they would easily yield that Works do so too.

Animaadvert.

1. Do you think that neither Mr. Pymble, nor Calvin, nor any of all those eminent Divines whom you oppose, did understand the nature and use of Faith in the point of Justification?

2. Let Faith be either an Instrument, as many term it (and I have before noted the reason, as I conceive it:) or a Condition, as you will have it (and I am not against it) yet Faith doth justifieth as it apprehendeth Christ's Satisfaction; by which indeed so apprehendeth, we are justified. Works do not concur with Faith in this act of apprehending Christ's Satisfaction; and therefore neither are they concurrent unto Justification.

Reply.

1. I confess you have me now at a disadvantage. I shall not easily rid my hands of this Platonick Argument, though the Logick of it may be well enough dealt with. If I say that Calvin, &c. knew not so much as I, it will seem Arrogancy: If I say they did know more in this, I seem to confess my self to err. But what if I speak freely what I think without dissembling, let it seem what it will? I think for the Service Calvin and such others did the Church, and for the progress that Truth made by their
their endeavours, it was such, that I deserv[e] not to be named the same day with them: I think also that Calvin brought in more New-Doctrines (new to those times) than I have done incomparably: I think also that he writes so moderately oft of this very point, that I think his judgment was in sense, in the main, the same with mine. Yet I think his apprehensions of the Doctrines now in dispute, and his expressions of them, were not so clear, distinct and orderly, but that some that come after may see further, and redress those oversights, which have occasioned quarrels since (when, as Dr. Stonghoon faith, We differ but in words about Justification by Faith, not understanding each others meaning. Form of wholesome words.) And I will not be so ungrateful to God, for fear of seeming arrogant, as not to speak plainly, that I hope God hath shewed me somewhat further in this point, and some others, than Calvin hath taught or discovered. (And yet I think few of his nearer followers saw so much as he; but most depraved his Doctrine by out-going him, while they thought they did but imitate or vindicate him.) I hope when the Master-workman hath built the House, his Boy may say, without the imputation of Arrogancy, I have driven two or three pins which my Master oversaw.

But if this free Answer will not serve, I will answer as I have learned: I also will ask of you a Question or two. And when you have answered me, I will answer you.

1. Do you think that neither Clem. Roman. Ignatius, Justin Martyr, Irenæus, Clem. Alexand. Tatianus, Athenagoras, Tertullian, Origen, Cyprian, Laistanius, Cyril, &c. nor any one Divine for a thousand
years after Paul, did understand his Doctrine, or know how Faith justified, or how far Works did concur? And you cannot but know (that are a man of reading) that they give generally as much, and mostly more to Works than ever I did, and that they teach our Justification by Faith to be as by Condition, and not as by an Instrument (whatever forced scraps some may gather out of a line, against the full scope of the whole page or Book.)

2. Do you think that Calvin, Martyr, Chamier, &c. with the stream of great renowned Forreign Divines (specially the first Reformers) did none of them know what justifying Faith was? that which we think our Children should know by their Catechism? which we think is so near the foundation? And yet did these men take justifying Faith to be either Assurance or Perswaion of the pardon of a mans own sins in particular; and say, He that had not this Certainty or Perswaion, had no Faith; and even lay a mighty part of Doctrinal Reformation, and difference between us and the Papists in this? And yet almost all our English Divines (except Antinomians) and most others, do now generally disclaim that Doctrine as erroneous, and place justifying Faith in Assurance; Recumbency, Assent or Acceptance, &c. confessing that Assurance, yea, and that Perswaion, to be a separable fruit. Was it the former or the present Divines that knew not what justifying Faith is? Indeed if this way of arguing were good, you might save all your other Arguments through your whole Animadversions, and carry all with this one Question: [Do you think I understand not the nature and use of Faith in Justification?] For I reverence your under-
understanding as much as some of theirs at
least.

2. But your next words indeed concern the heart
of our Controversie; and if I mistake not, do dis-
cover the main part of your mistake, and withal do
contradict themselves.

You grant that Faith is a Condition, and(elsewhere)
that it justifieth as a Condition; yet you say, it Ju-
stifieth, as it apprehendeth Christ’s Satisfaction, by
which indeed so apprehended, we are justified. But,

1. If by[Apprehending.] you mean [Acceptance,]
and not mere Assent to the truth of the Gospel re-
vealing Christ’s Satisfaction, I then say, that this
is a very great mistake: For it is Christ himself, and
not his Satisfaction, that is the adequate Object of
the compleat act of justifying Faith, that is, the Wills
act: It is Christ himself that is offered to us to be our
Head, Husband, Lord, Saviour, and by accepting
him, the Covenant is made, and we are united to
him: And this Union is the first effect of this Faith,
and then Justification in order of nature follows
as a benefit: As the Honours and Dowry go with
the person in Marriage. Not that there needs an-
other act of Faith to justifie us, after that the first
hath united us to Christ. No: It is one act of
Faith which is uniting, justifying, adopting, &c.
they are several relative effects resulting from the Co-
vennent-grant, upon our first believing (which is the
Condition.) It is to God that Christ’s Satisfaction is
given, and to us Christ himself, and the fruits of it:
It is too gross a conceit, that only the apprehension
of Satisfaction it self, or Righteousness either, should
be the justifying Act: As if you should say, A Wo-
man’s apprehension of her Husband’s Riches, is it that
Q 3 makes
makes her rich, when it is her Consent to have the
man. And a dangerous Doctrine this is to be preach-
ed to our sensual people, who are contented to have
Christ's Satisfaction (as you speak) or Righteousness,
but not himself in the state he is offered: This turns
men's thoughts from Christ himself, with whom they
must first close in Marriage-Covenant, before they
shall have any Righteousness by his Satisfaction.

2. You seem to conceive that Faith justifieth mo-
do Physico, & non Politico vel Morali: That as a man
that takes money in his hand, doth thereby physically receive it, so he that takes Christ's Satisfaction
or Righteousness, doth physically receive it. Which
is too gross. For, 1. The Question is of our ob-
taining Right, and not Possession: And no physi-
cal Apprehension as such, gives Right. 2. Recipi-
ere est pati, sed credere est agere; ergo credere est
suntum receptio imputativa. 3. Christ's Satisfac-
tion or Righteousness is not an Object capable
of our physical Reception. 4. Yet a physical Recep-
tion of Righteousness there is, imperfectly called so,
even as all Relations are received; and which is no-
thing but Justificari, Passive Justification: But this
follows Faith. Credere & Justificari non sunt idem:
Credimus enim ad Justificationem.

3. The Controversie between us must lie here:
Whether the formalis vel proxima ratio of Faith's in-
terest in our Justification, be its Apprehensive Na-
ture, or its Office of Conditionality? The Nature of
Faith it self? or that it is the Condition to which the
free Donor hath annexed Justification? For Ap-
prehendere Christum I confess to be the Nature of
Faith. Now I say (and say more confidently than
ever, having tried the strength of many against it)
that *Apprehendere vel Acceptare Christum* being *ipsa fidei essentia*, is but the matter that hath interest, and not the *ratio formalis* of *Faith's interest* in our *Justification*. It is but the *aptitudo ad officium*, and the *Conditionality* (if I may so call it) is the *Office* itself. *That Faith* which doth *accept Christ*, doth *justify*, and *materialiter thereby*: But not as it *accepteth Christ*. The word [*A s, quatenus*] should strictly speak only the *formal Reason*: And so *Faith justifyeth* only as a *Condition*, appointed thereto by *God*. But if any should extend it improperly to the *ratio aptitudinalis*, then I would yield to them, that *Faith justifies* as it *accepteth Christ*. For no other way of Participation was so fitted to the nature of the *Recipient* and *Receptum*.

1. The *Nature of Faith* itself (which is *acceptare Christum*) goes in order of Nature before its *Conditionality*: It is therefore apparent, that the *act* is but the *materia apta*, and the *Conditionality* is the superadded *formalis ratio*.

2. If *Faith as Faith, justify*, that is, as *acceptatio Christi*, then *omnis acceptatio, & sola, & semper*; then the *Consequence* would proceed directly and necessarily *ex se* [*I have accepted Christ, therefore I am justified:*] But that it will not do. For, 1. He is ours, as given directly; that is, the efficient cause of our right to him. Had we taken him, or performed that same *act* which we call *Apprehension* without *Gift*, it had conveyed no right. 2. And (if you say, that, at least, *omnis apprehensio Christi dati doth justify qua apprehensio*;) I must add, That if *Christ had been given by an absolute Promise or Gift*, our apprehension of him would not have justified; but we should have been justified before it.

Q.4
or without it. As if a man by Testament give his Lands to his Son that is a thousand miles distant, and knows nothing of it, the right is his before his knowledge or consent, though he may afterward dispose of it when he will. If a King will confer any Honour on a man absent, or an Infant, he may do it, and they partake of the Honour, without their own knowledge or consent. And when they do know and consent, that gives not the Honour or Title which they had before. If God had pleased to say, [I will give my Son and his Righteousness to such Infants, Idiots, Indians, though they never hear of him; or absolutely to say, [I will pardon all their sins,] they had been justified and pardoned, thereby without Faith: If the Promise were not conditional (expressly or implicitly) no man's Faith could justify him. As it belongeth to the Legislator per preceptum constitutere Debitum officii, and without Precept (natural or superadded) duty, would be no duty: So it belongs to the Legislator or Donor, as Dominus premitt (and in our case Dominus premiat) to institute the Conditions on which it shall be obtained; and therefore it is not from the essential nature of the act of Faith itself. The benefit to be received was wholly God's before the giving; therefore it cannot be conveyed any way, but by the mere signification of God's will: What way is then to alienate a Propriety freely, or to confer right to a benefit on another, but by signifying the Donors will? that is, by giving, selling, &c. Now therefore no act of ours can confer to us the right to anothers benefits; that were to give them to our selves before we have them. All that our act can do, is to be the Condition of the Gift; that is, an act
which it pleaseth the Donor so to require of us, if we will have his Gift, that he will suspend his Donation thereon; so that when we perform it, we shall have it, and not without it. Seeing therefore that the Will of the Donor as Donor, doth all in Alienation of his own, or in conveying right to his benefits; therefore no act of the Receivers as an act, or such an act directly, can do it: For from his Will must the Receivers act have its most immediate formal interest: Now the Natura fidei apprehensiva, is not from God as Legislator of the New-Law or Testament, and as Donor of Christ and Justification; but from God as Creator or Producer of that Act in the Soul, or by it. But the constituting the Condition is God's act as Donor of that very Benefit, or as Legislator. That which I mainly therefore insist on is this: Call Faith an Instrument, or an Apprehension, or what you will, as long as you mean but the nature of the Act or Habit, it doth not justifie propris et proxime qua talis, that is, but the materia apta, but the formalius ratio of its justifying interest, is qua condition fideris: And therefore whatsoever is such a Condition of Justification doth justifie.

One while the Condition was not the same as now it is, and yet it then justified. The World before Christ was not bound to believe that this Jesus was the Christ, that he was born of a Virgin, crucified, dead, buried, risen, &c. but only that Christ who should come, should do thus (and it may seem that the Disciples before Christ's Resurrection, believed not that neither:) But if we believe not that this Jesus is he, we shall die in our sins. Faith cannot therefore justifie proxime & formalius ex natura actus,

When it hath been so changed, and yet whatsoever was the Condition, still justified.

Besides, you contradict this your self, by acknowledging that Faith justifieth as a Condition of Justification. For then certainly it cannot justifie proxime, as it is apprehensio, that is, qua fides. For, 1. The Conditionality cannot be the matter and the nature of the Act, the super-added form, but contrary. For the Conditionality supposeth the nature of the Act, and not, the nature of the Act supposes it to be the Condition. 2. It is not possible that both should be proxime vel formalis rationes: It must be but one. 3. It is impossible, if Faith be a Condition, but that it should justifiæ qua condition; and it is impossible, if it justifiæ as a Condition, but that should be its nearest Reason. To say, the Sun is causa efficiens of Light, and yet that it produceth not Light qua causa efficiens, or yet that there is some nearer Reason; were not so absurd as to say, Faith is a Condition, and yet either justifieth not qua condition, or yet hath some more formal Reason. But I have by so many Arguments lately to another Brother, confuted this Opinion, [that Faith justifies ex natura actus, viz. ut apprehensio Christi, vel ut fides, & ut condition naturalis, & non ut condition moralis] that I must now thus dismiss it.

If you say, that you do not mean, that Faith as Faith, or ex natura actus justifieth, but ex natura objelti. I answer, 1. Our Question is not, Whether Christ justifiæ if that be it, we are agreed: I do not think when you say, Faith is an Apprehension of Christ, or a Condition, that you mean [Christ justifies as an Apprehension of Christ, or a Condition:] The Question is therefore of Faith's interest, and not
not of Christ's. 2. The Object gives not a justifying force to the act. 3. The root still of all the mistakes lieth, in having thoughts of this moral conveyance of Right, as if it were a physical communication of some substance or quality. The receiving of fire burns my hand ex natura objecti, and my act of Approximation, or taking it into my hand, is conditio naturalis (improprie dicta conditio: ) But in conveying Rights (as in Marriage, Testaments, and all Contracts, &c.) the Right must be first conveyed by moral means, before the Object can put forth its power. Christ is not yours, because he is Christ, nor yours because you apprehend him (speaking of the nearest Reason; ) but yours, because God hath given him; and yours upon believing, rather than on any other terms, because God hath given him to you, if you believe, rather than on other terms. If God had said, some other act should be the Condition, it should have justified, as truly Faith now doth.

And therefore for your Argument, [Works concur not with Faith in apprehending; therefore neither in justifying.] I deny your Consequence, having first denied your ground: For, fides non qua fides justificat, sed qua conditio prestita. And I argue contrarily, Repentance and Obedience to the Lord that bought us, do concur with Faith in being Conditions of continued and consummate Justification: therefore they concur in justifying. (Yet I had rather say, [We are justified by Faith,] as signifying only a Conditionality, and being a Scripture-phase; than that [Faith justifieth,] as importing more a Causality, and being no Scripture-phrase.)

Aphor.
Aphorism.

When it is said, that we are justified by Works, the word [By] implies more than an idle Concomitancy: If they only stood by while Faith doth all, it could not be said, that we are justified by Works.

Animadvers.

1. All this proves not, that by Works in St. James, is not meant a working Faith. Or that when he saith, that a man is justified by Works, and not by Faith only; his meaning is not, that a man is justified by such a Faith, as doth shew forth it self by Works, and not by a barren Faith; which hath no Works flowing from it.

2. [Faith alone (faith Dr. Preston) justifiedeth, but it is effectual and working Faith, and Works follow Faith necessarily. And there is a double Justification: One of the person, which is by Faith only, whereof St. Paul disputeth, Rom. 4. the other of the Faith, which by Works must be shewed, to be lively and effectual, as St. James disputeth, chap. 2. Works justified Abraham that he was no Hypocrite (a e. they shewed his Faith to be unseigned, as the Apostle sheweth Faith must be, 1 Tim. 1. 5.) and Faith, that he was not a sinner, because by Faith Righteousness was imputed to him.] So he.

Reply.

1. No wonder: for it is brought to another end, than to prove that by Works, is meant Works.

2. What wilt thou take for proof? If I should find the most express words for it, I think they may have another sense put on them as fairly as these.

3. I think the proof lieth on your part (which I see not performed:) For if I shewed you where the Scripture faith, [We are justified by Works, and not by Faith only:] If you say, by Works is not meant Works, you must prove it. Because the plain sense is not to be forsaken without cause; and therefore he that doth it, must shew good cause for it.

4. But
4. But yet I will tell you what goes with me for proof (that by Works is meant Works, and not only the Faith which doth work) till I hear better proof of the contrary.

1. James calls them by the name of [Works] twelve times in thirteen Verses, and never by the name of [working Faith,] or, [that Faith which worketh:] A repetition not usual in Scripture, specially on such a subject: As if he had purposely done it to make men believe, that he means as he speaks; and therefore I think by [Works] he means [Works.] For obscure figurative speeches are usually but seldom, in comparison of the plain ones, and sufficiently evinced to be such by the more plain.

2. I am yet the more persuaded, that by [Works] is meant [Works,] because it is still opposed to [Faith without Works,] or, [Faith alone,] and not to this or that sort of Faith, viz. that Faith which is not of a quality to Work, though I doubt not but that is part of the Apostle's sense, in this term [Faith,] yet it is but part: For it is not only [the Faith alone, without a working disposition,] but [Faith alone without Works themselves,] when there is opportunity: The word [Alone] excluding Works themselves, as well as the working disposition. So that if I will wrest the word [Works] twelve times together to a strange sense, I must needs use the same violence with the word [Faith alone] also. Should I again run over each Verse, it is easy to manifest, that the opposition is not only between [a Faith disposed to Work, and a Faith not disposed;] but between [Faith alone,] and [Faith and Works themselves together:] Though yet the consatus is
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is the work, where no more is required, as in Abraham's case.

3. Particularly the Argument is similar in v. 15, 16, proves it: For the Argument is, "As merciful words do not profit the naked and hungry without clothes and food, so a good Belief will not justify and save you, without Works. Now it is not a disposition to feed and clothe that profiteth the hungry and naked: So neither is it a mere disposition to work, that is meant by Works.

4. The same is manifest in Vers. 13, where the occasion of all this discourse is begun, in the necessity of mercy, such mercy as men partake of from us.

5. I am the more confirmed, when I consider, that the death of Faith without Works here, v. 20, 14, 26, 24, is not merely the hypocrisy or seemingness of it: (He likeneth it to the real Faith of the Devils,) but the insufficiency of it as to justify and save; (for justifying and saving Faith are all one with James, Vers. 14, 21, 24.)

6. And Vers. 18, by [Works] must needs be meant [Works:; else it would run thus, [Thou hast Faith undeposited to Work, and I have a working Faith: Show me thy non-working Faith without thy working Faith, and I will shew thee my working Faith by my working Faith.]. I had rather understand James plainly, than take him to speak such nonsense: And if you will take Faith and Works in the plain proper sense in this Verse, why not in the rest?

7. And in Vers. 20: Works must needs mean Works; else it must run thus, [Faith without a working Faith is dead.]

8. And
8. And so must it be Ver. 22. else it must run thus, [Faith wrought with his working Faith, and by a working Faith was Faith made perfect] nay, [a non-working Faith was made perfect.]

9. So Ver. 24. else it must be thus, [By a working Faith a man is justified, and not by a non-working Faith only :] As if a non-working Faith did partly justify. (For I hope you will not turn solus to solus.)

10. So Ver. 26. according to your way it must run, [So a non-working Faith, without a working Faith is dead also.] Let him that can, receive this Exposition, for I cannot.

11. But my chief Argument lieth in the great necessity of Works which the Apostle asserteth, both to Justification and Salvation. Now if I meet with those that confess by Works is meant Works, I would desire to know the reason, Why Works with Faith are so necessary? If they do but by an idle Concomitancy stand by, what means James to say, Can Faith save him? we are justified by Works: What profit, &c. So I would demand of you, concerning the working of Faith. If you understand [working Faith,] so as to make Faith itself the primary part of the Condition, and working the secondary, then you yield all I desire: If you understand it to, as to confine it to [the Faith which worketh,] and exclude [the Working] from justifying and saving (for James joyns both together) then will you open this mystery to me, and tell me, whence or what is this necessity, that Faith should be working? If you say, Working is necessary to signify Faith to be sincere. I reply, But the Apostle makes it necessary to justify and save, and not only to signify. The Soul
Soul doth not only signify the Body to be alive.
2. God needs no signs, and it is he that judgeth.
You will say, It is not sincere without working.

Reply. 1. It is a real Faith, such as the Devils have, may it may be more, they may really consent, that Christ shall justifie and save them from Hell.

2. How comes its Sincerity to lie in its working Disposition? The sincerity of Faith as a good Work, lieth in its conformity to the Precept: But that's not the Sincerity in question. The sincerity of Faith, as justifying and saving, lieth in its being really that Faith, to which as a Condition, Justification and Salvation are promised. Now if the New Testament make not mere Faith, but Faith working, to be the Condition of Justification or Salvation, then Faith as working secondarily, must justifie and save. For if in any Covenant there be an Act with its Qualification required, as the Condition, then the Qualification is part of that Condition as well as the Act: For it hath the same essence herein. And to say, that working is part of the Condition of Justification and Salvation, and yet doth not justifie and save qua condition, is a contradiction directly: As much as to say, It is a Condition, and not a Condition, for the form of the Condition, is in its connexive respect to the effect. As if you should say, [Such a thing is a cause efficient, but doth not qua causa produce the effect.]

If not only fides qua fides, but qua operans, be necessary to Justification and Salvation, then it must be necessary either as a cause (but that we all deny) or as a mere sign; (but that it cannot be, when it is coram Deo: and more is expressed fully in the Text) or else as a Condition (which is the truth, it is past my
Mere of St. James sense. 241

my reach to find any other respect wherein its necessity should lie. Let them shew it that assert it.

As for them that say, It is but the Declaration of our Justification before men, that is here spoken of, and not before God; 1. I have said enough to them in that Aphorism. 2. I need not meddle with that to you, who own it not. 3. The same instances of Abraham and Rabab are produced, by which other Scriptures prove Justification by Faith before God. 4. The Justification here meant, is an Imputation of Righteousness, ver. 23. and that is by God, and coram Deo. 5. Abraham's sacrificing his Son, would rather have condemned him before men. 6. It is such as the Scripture about Imputation was fulfilled in: 7. It is the same Justification as that by Faith is: For the Apostle faith, [It is by Works, and not by Faith only,] importing, it is by Faith, but not only by Faith. Now coram hominibus it is not by Faith it self at all (indeed by the profession of Faith it may be.) 8. The Apostle makes Faith without Works unprofitable to save, ver. 14. And is it before men, or by men only, that they are saved? 9. Men know not when we work from sincere Faith, and when not. 10. Men be none of our Judges, nor doth the Apostle discourse of so small a matter as our being judged by man: And yet this is the commonest Exposition. Thus I have told you, why I think by Works is meant Works: and why they justify, and that coram Deo.

2. Now to Dr. Prestons saying, which I marvel that you could produce against your self so fully, and take no notice of it. Though I believe Dr. Prestons Notions were not so digested as they should be in the point of Justification, yet they were so clear about
the nature of justifying Faith (above any man that I know of) that it hath maintained much soundness in his Doctrine in the point of Justification in most things (only the notion of an Instrument was not then questioned:) and therefore if you go once to Dr. Preston, I know where your cause is. It seems you could not pick one laying out of him seeming for you, but what faith almost as much against you as I do. 1. I say as he, that Faith alone justifieth, speaking of our first, or begun Justification, which makes a man justum ex injusto (that Works never do.) 2. I say Works follow Faith necessarily. 3. This twofold Justification I maintain against you, which Dr. Preston here maintaineth. 4. In the common sense it may be said, that one is more fully Justificationes personae than the other: But then remember, 1. That both are yet most truly and properly Justificationes personae, as Bradshaw shews in the place before-cited. 2. And that Dr. Preston confesseth it: For when he hath said, that one is [of the Faith.] he yet adds, [Works justified Abraham that he was no Hypocrite.] Sin is it that is enquired after at the Bar of the Law: Only one kind of sin is enquired after (as to Condemnation) at the Bar of the New-Law; that is, Unbelief, or rejecting the Redeemer, and recovering Grace. This Unbelief is either open (against the Accusation of this, men are justified by Faith and Profession; or secret (which is the Hypocritic here mentioned) and against this Accusation both Faith and Works justifie: (Of which I spoke fuller before.) When Abraham is accused of being but a seeming Believer, or a mere Believer without Obedience; and so, either of not-performing, or but half-performing the Condition of the New-
New Covenant: Here there is no way in the world to justify him, but by his own Faith and Works. I shall speak more of this yet anon.

Aphorism.

When the Apostle faith, [by Works, and not by Faith only,] he plainly makes them Concomitant in Procurement, or in that kind of Causality which they have: Specially seeing he faith, not as he is commonly interpreted, [not by Faith which is alone,] but, [not by Faith only.]

Animadvers.

The Apostle cannot make Faith and Works concomitant in Procurement of Justification, seeing that Abraham was justified by Faith, as the Scripture cited by the Apostle doth shew long before, that his Faith did operate and shew forth it self by that Work which the Apostle mentioneth: Therefore by Works, and not by Faith only, must needs be as much, as [not by Faith which is alone without Works:] Which is also clear enough by the whole Series of the latter part of the Chapter, and namely by that, Ver. 17. Even so Faith, if it hath not Works is dead, being alone.

Reply.

I will not for sake the plain sense of the Text, till other kind of Arguments than these constrain me. 1. Do not you easily see, that your necessary Consequence is against your self and the truth, more than me, and hath indeed no necessity or verity. You speak of Abraham's first Justification, and yet you say, it must needs be by Faith, which is not alone without Works. But Abraham's first Justification was by Faith alone without Works. 2. Do not you see that you argue to no purpose, that [the Apostle cannot make Faith and Works concomitant in procurement of Justification, as continued and consummate, and tent- tential at Judgment, because Abraham was justified before?"
The Law doth full moraliter agere, and so still Justificare, and so doth God by his Law or Grant. So that it being abus Legis, the Law doth as properly justifie you so day, as it did the first day. And yet it requires more Conditions at your hand to day, than the first moment. I wait therefore for some proof of your Consequence, That Abraham's Justification twenty years after his Conversion, cannot be by Works as part of the Condition of Continuance, because his Justification was begun without Works. 3. For your clear proof from the Series and Vers. 17. I see not the least shew of proof, much less clear, but against you.

**Aphorism.**

Ibid. He therefore faith, [Faith is dead, being alone,] because it is dead as to the use and purpose of justifying——And so Works make Faith alive, as to the Attainment of its ends of Justification.

**Animadvers.**

1. Faith if it be alone without Works (hoc est rerum operari, as Cæsarean doth well express it,) cannot justify, and so is dead as to the use and purpose of justifying. Yet do not Works therefore concur with Faith to Justification, nor are they part of the Condition required of us, that we may be justified.

2. Works do not properly make Faith alive, but only demonstrate it to be alive. Works are the effect of justifying Faith, and the effect cannot give life to the cause, but may evidence the life of it.

**Reply.**

1. You yield to my Exposition of [Dead;] viz. non ut fides, sed ut medium, that Works are part of the Condition; I doubt not to say, the Scriptures cited in the Aphorism fully prove.

2. You
More of St. James sense. 245

2. You must know that those words were miswritten, or misprinted: They should be thus, [And without Works, Faith is not alive;] yet the words are true as they are. For by [Faith] I mean not, [sídem qua fides,] Works do not make Faith alive in itself; but, [sídem qua medium:] And by [Making alive,] I mean not efficienter, but constitutice. And so when a man hath a Condition to perform which hath two parts, when the first is performed, the performance of the second part makes it to be sufficient to the end; it makes it to be the totum, the Condition fully performed, and so alive or sufficient as medium: When without it, it would be but pars, and insufficient.

3. To your Argument I grant all, and what the better are you? Works are the effect of Faith, and so they neither give life to Faith as Faith, nor to Faith as the cause of Works, nor yet to Faith as the Condition of our begun-Justification (because so Faith is the whole Condition, as to external Works, though not as to the exclusion of Repentance, Knowledge or Love;) but as it is the medium or Condition of our confirmed, continued, consummate Justification. Your Fine is the full Condition of first possessing a leased Tenement, but your Rent must be added to continue your Interest and Possession (yet in our Case there is no ratio pretii.)

Aphorism.

Page 301. When the Apostle faith, That Faith did work in and with his Works, it clearly aimeth at such a working in and with us, as maketh them conjunct in the Work of justifying.
Animadvers.

1. Why you render operant to work in and with I know not, it signifieth only to work with.

2. The meaning of those words cannot be, that Faith and Works work together unto Justification, or are conjunct (as you say) in the work of justifying; seeing the work there specified, (viz. Abraham offering of his Son) was long after Justification, which Faith alone had procured. I see no reason therefore to dislike Calvin's Exposition, Fides dicitur co-operasae sitse operibus, qui non sunt otios.

Reply.

1. I used those words not as a mere Translation, but as the Translation[working with] & the Exposition, as supposing that Faith was said to work with Works, when it produced them, and so work'd in them; and so consequently I thought they concurred to justify, according to the next words, [By Works Faith is made perfect.] But seeing this Exposition pleaseth not (though it makes as much for you as your own), I let it go, and will not insist on it.

2. I have shewed the invalidity of your consequence before, that [Faith and Works cannot concur to continued and consummated Justification, because we were at first justified by Faith alone.] When will you shew a word of Reason for that consequence?

3. For Calvin's Exposition: As you seem not to own it in the main, viz. [That it is not Justification coram Deo, but coram Hominibus that is here meant: ] So I stick not much at this, though I think it very imperfect to say, that Faith is said to co-operate, because it is not idle. It might indeed be well said to operate, because it is not idle, or rather not to be idle, because it worketh.

Aphor.
Aphorism.

Ibid. And when he faith, [That Faith was made perfect by Works,] it is not (as they and others interpret it) only a manifesting to be perfect: But as the Habit is perfected in its acts, because they are the end to which it tendeth; and as Marriage is perfected per congressum & procreationem, or any Covenant when the Conditions are performed.

Animadvers.

Fiscater and Pembloe, and others say, It is: You say, It is not: But their [Tea,] may stand against your [Nay,] for any thing I yet see. Their Exposition is for phrase agreeable to Script. r. elsewhere, viz. 2 Cor. 12. 9. and for matter to the ConTex.

3. The habit of Faith hath no other immediate and elicit acts (that I know) besides believing; and by believing we are justified, though not as it is our act, but in respect of its Object; Christ, whom Faith apprehendeth, and by whom so apprehended we are justified. Other Works proceed from Faith as the fruits of it, but they perfect Faith no otherwise; than by manifesting the perfection of it; even as the fruit of a tree doth manifest, but not make the tree perfect. Faith (faith Dr. Priest.) is made perfect by Works; namely, as an Artist is declared skilful by his artificial Work, or a tree by the fruit it bears; the sap is the cause of the Goodness, the fruit the sign.

3. Marriage is a State, which is consummated per congressum, though there never be procreation: But what this makes for the illustrating of Faith's being made perfect by Works, I do not see.

4. Faith is not the Covenant, but a Condition of the Covenant, and therefore your last similitude seems not quadrare.

Reply.

1. I magnifie their authority and worth: But whose Reasons have more weight, I leave to others to judge as they see cause.

R 4

2. Your
2. Your self yield before, that it is quoad usum & finem, and not quoad naturam, that Faith is said to be dead; that is, ut medium, non ut fides (still remembering that we speak of Assent:) And why should it not be so in this point of the perfecting of Faith? viz. Works perfect is, ut medium; non ut fides (as before.)

3. To whom was Abraham's Faith manifested to be perfect? Not to men, that law not his act, or at least, law not his Faith by it, or would rather condemn him: Not to God, to whom all things are manifest, though by an Anthropopathy he say, Now I know that thou fearest God, &c.

4. To your second I say, 1. That Faith hath more acts than one: Your self before said, Three at least. 2. It's cloudy to say, [Believing justifieth, but not as our act, but in respect of its Object, Christ, &c.] For it is neither: But qua condition praedita. Why doth not the Object justify without the Act? Is it because God could not so order it, or because he would not? Doubtless the latter: And therefore the Donor's Will only createth the formal interest of Faith in justifying: As the Holy Ghost giveth the matter. We know Christ is the meritorious Cause: But the Question is, What interest or place Faith hath? Either it is causa vel conditio: For no doubt it is medium Morale, & non tantum naturale (as your words would insinuate:) And I know not what moral Medium it can be else, but either causa vel conditio: I think it is no proper Cause, therefore a Condition. To say, [It justifieth in respect to its Object,] is to speak darkness. Will any respect give it that interest? Hath not Love, Joy, &c. respect to Christ? Have not all Gospel Ordinances respect
to him? What respect then is it? Either of a Cause, or a Condition, or somewhat. 3. I have shewed in how many respects Works do perfect Faith, besides manifesting it. Is mere manifesting a saving means? James faith, [Can Faith save him?] Yes, without Manifestation, if that were all: If the very manifesting be not part of the Condition of Salvation. Works perfect Faith ut medium & ut conditio, though not ut fides, vel ut causa operum. Doth fruit no otherwise perfect the tree, than by Manifestation? I am not of your mind in that, I think the tree is perfected, as the totium integrale by the accretion of a noble part, and also as a medium in attaining a chief end.

5. To your third I say, Procreation perfecteth Marriage ut medium perfectur per finem, though not in the essence of Marriage: And so doth Works perfect Faith, though Works be but the nearest end, and not the ultimate. This is the illustration which you could not see.

6. But my fullest Explication is in the next, where I doubt not is your greatest oversight. Faith is not God's Covenant, but the Condition of it: But Faith is our Covenant itself. Faith and Covenanting is the same thing (as Dr. Preston oft makes it) the Marriage-Covenant :) To Consent (after Affent, that is still implied) that Christ as offered in his Offices, and to these uses, shall be mine, and that, I will accordingly be his, is justifying Faith, and is the Covenant on our part (as to the heart-Covenant :) And the profession of this Faith (if fully) is nothing but open covenanting. And therefore my similitude doth quadrare: And just as the Marriage-Covenant is perfected by after-Marriage, Faith-
fulness, Love, Subjection; so is Faith perfected by Works; that is, not in esse conclusi, fidei, unionis initiis; but as the medium, that is, the Condition of continuing the interest which Faith alone hath obtained. But then as to the Title, to the great Absolution at Judgment, and to Salvation, Works in our case go beyond Marriage-fidelity in the similitude.

Aphorism.

Ibid. 

Faith alone is not the entire perfect Condition of the New-Covenant, but Faith with Repentance, and sincere Obedience is.

Animadvers.

In all points (I grant) Faith alone is not the entire Condition of the New-Covenant; but yet it is for so much as concerns Justification, because Faith alone doth apprehend Christ, by whose Righteousness we are justified. It is true, some Repentance must go before Justification; but no Repentance without Faith, will avail to Justification: And for the Reason pre-allledged, Justification is ascribed not to Repentance; but to Faith only. As for sincere Obedience, it proceeds from Faith, and so follows Justification, and therefore is not a Condition pre-required for the obtaining of it.

Reply.

1. Your first Assertion and its Reason is already denied; and you attempt not the proof of it.
2. What if Repentance will not avail without Faith? may it not therefore avail with it?
3. Remission of sin is ordinarily ascribed to Repentance as the Condition; and therefore your Reason pre-allledged, is no Scripture-Reason, nor found.
4. Sincere Obedience goes before that Justification which it is the Condition of, though it follow the beginning of Justification.

Aphor.
Aphorism.
Page 302. So I acknowledge, that the very first point of Justification is by Faith alone, without either the Concomitancy, or Co-operation of Works; for they cannot be performed in an instant. But the continuance and accomplishment of Justification, is not without the joint-procurement of Obedience.

Animadvers.
1. Here (methinks) you yield the whole Cause. For if we be first justified by Faith alone, then Works do not concur with Faith to procure our Justification, seeing it is procured already by Faith alone without Works.

2. And as our Justification is begun, so it is continued. It is begun by the beginning of Faith, and continued by the continuance of Faith: Though true justifying Faith can neither continue nor begin without a fitness to produce Works, and so an actual production of them in due time.

Reply.
If this Concessio will make us one, I think I shall never recall it. But it is a strange yielding of the Cause.

1. Works do not concur to procure that first change, which makes us justos ex injustis: Dost it follow that therefore they concur not as Conditions of that continued Moral act of God by his Covenant, by which he doth truly justify us every day.

2. If that be a good Reason, then no act of Faith through our lives doth justify us, but the first act: for every after-act findeth us justified. But that this is false, I prove 1. Ad hominem: You confess it in the next lines, that our Justification is continued by the Continuance of Faith; and that Continuance is as truly justifying as the first. Which is fully proved. 2. In that the act of Faith, which the
More of St. James sense.

the Scripture faith was imputed to Abraham for Righteousness, was not his first act. Nor that of Abel, Enoch, Noah, Moses, &c. mentioned in Heb. 11. I take this for plain proof. 3. The sum of all your mistake is your Assertion, that [As our justification is begun, so it is continued,] which meaning of the Condition is far from truth. It is continued by the same God, Christ, Merit, Covenant: But not by the same condition only. 1. Your next words contradict this: For the first act of Faith (which you say begins it) and the continuance (that is, the renewed acts; for the same act continueth not) is not all one. But if you mean specifically, though not numerically the same; that's not so neither. 2. I have proved out of many Scriptures, that [forgiving others,] Repentance of after-sins, praying for Pardon, sincere Obedience, &c. are by God made conditions of Continuance. 3. And (that it may not seem strange) it is usually so in almost all conveyance of Right by Contracts. There is more put in the Contract as the Condition of continuing Right, than of first possessing it. Marriage, Consent or Contract on the Woman's part, is all the Condition of her first right to her Husband, and his Honours and Estate: But Fidelity, Love, Subjection (specially of the Church to Christ, who is also absolute Lord) is also part of the Condition of Continuance. Your Servant shall have first right to the priviledges of a Servant in your Family upon the bare Contract; but it shall not be continued but on his faithful serving you. A Tenant hath first Right and Possession on his Lease and Fine; but the Continuance is on Condition that he also pay his Rent. The Subject hath the priviledges of a Sub-
More of St. James sense. 253
ject on his engaging to the Sovereign Power; but
the Continuance is on his fidelity and actual obedience to the Laws. And the Reason is, because
in all these Covenants, there is besides the present
Covenanting (which is all that's first required) some-
what promised and covenanted to be done for the
future, that the benefits may be enjoyed. We co-
venant to do something which must be done. In
what sense soever James faith, Abraham was justi-
fied by Works (supposing it coram Deo), I think
his Justification was begun without them. This
therefore I conceive to be the root of most of your
mistakes in this point.

Aphorism.

Page 303. "First, say they, Abraham's Faith was per-
fected long before. Answ. Not as it is
a fulfilling of that Condition which also requires its
acting by obedience.

Animadver.

But Abraham's Faith was perfect long before, as it is the
fulfilling of that Condition which is required unto Justifica-
tion: For by it long before he was justified, Gen.15.6.

Reply.

Just as a woman hath fulfilled the Marriage-Con-
ditions by her actual Marriage (which is fulfilling enough to give her an Interest, but not to
continue it :) And as you fulfil the Sovereigns Con-
ditions of enjoying the priviledges of a Subject, by
engaging to him as Sovereign: Which is enough
for first Possession, but not for Continuance.

Aphor.
Aphorism.

Ibid. Abraham (say they) was justified long before Isaac was offered, therefore that could be but a manifesting of it. Answ. Justification is a continued act: God is still justifying, and the Gospel still justifying. Abraham's Justification was not ended before.

Animadversions.

Though Justification be a continued act, yet nevertheless Abraham was justified long before he offered Isaac, as the series of the History doth clearly shew. Abraham's Justification (I grant) was not ended before, nor yet after: it shall never end. For Christ's Righteousness whereby we are justified, is an everlasting Righteousness. Dan. 9. 24. and therefore our Justification is an everlasting Justification. But if you mean, that Abraham's Justification was not perfect before he was but half justified, or but in part: If this be your meaning, it agrees neither with Scripture nor Reason that I can see. The Scripture faith, that he was justified, his Faith was imputed unto him for Righteousness. It no where intimateth that his Justification was incomplete, and part of it then, and another part a long time after. He was so justified, that Righteousness was imputed unto him; he was reputed of God just and righteous: And what is more required? Indeed if he had not shewed his Faith by his Works, he had shewed that his Faith was not such whereby he could be justified; and so the Scripture had not been fulfilled, which faith, Abraham believed God, and it was counted to him for Righteousness. Therefore all that St. James requires is, that we shew our Faith by our Works.

Reply.

1. I have fully told you what was wanting. His Justification in Application to Abraham as the subject in presenti statu was perfect: But that Justification would not have been perfect to him a year after, when he was to be justified from the guilt of many more sins.

2. And
2. And his Justification was to be continued, which could not be done by the same means alone that begun it. The relation will cease cessante fundamento: And if Works had not been added to Faith, the Fundamentum, (the Gospel-Grant and Virtual-Sentence) would have ceased for want of that performance of the Condition.

3. Sentential Justification (which is the most proper, full, noble Justification) is either not at all till Judgment, or certainly not perfect till then. You are not yet freed from all Satan's Accusations till at that Bar and Day.

4. You argue not soundly, [Christ's Righteousness is everlasting, therefore our Justification is so:] I believe the truth of the Conclusion, but not that it follows your premises, except you add much more to it.

Aphorism.

Page 308. IN Rom. 3.28. & 4.2,3,14,15,16. Gal. 2.16. & 3.21,22. Ephes. 2.8,9. Phil. 3.8,9. the Apostle's dispute is upon this Question, What is the Righteousness which we must plead against the Accusation of the Law, or by which we are justified as the proper Righteousness of that Law? And this he well concludes to be neither Works nor Faith, but the Righteousness which is by Faith, that is, Christ's Righteousness.

Animadverse:

1. If we be fully freed from the accusation of the Law, we are fully justified: For what can accuse or condemn us, if not the Law? therefore if the Righteousness of Christ be that which we must plead against the Accusation of the Law, then the Righteousness of Christ is that whereby we are fully justified. What need then of a twofold Righteousness, as that by which we must
must be justified, as you have said before? Faith indeed is required, that the Righteousness of Christ may be apprehended by us, and imputed to us, that we may be justified by it: But here Faith is no distinct Righteousness by which we are justified, but only the Condition required of us, that the Righteousness of Christ may be ours to justification. And in this respect only are we said to be justified by Faith, because it apprehendeth Christ's Righteousness whereby we are justified.

1. That you may be fully freed from the Condemnation of the Law, and so be fully justified, you must first perform the Condition of the New-Testament, or New-Law, and so be just quoad praestationem conditionis.

2. This Condition being imposed by a New-Law, backed with its Sanction, is therefore it self a Righteousness in the sense of that Law: For the fulfilling of the Conditions of a Law, is a real Righteousness in the sense of that Law, when the Question is, de Titulo ad premium, vel de reatu pæne.

3. As Bradshaw well faith, Christ satisfied not for all that we should perform to the Law, but all that we should perform, and did not; (that is, for our sins) except this Condition of the New-Covenant. This Condition therefore (as before is shewed) is part of the Duty of the Old-Law (in the sense before opened) taken out and made a New-Law by conjunction.
juncture with a New-Sanction (as Adam's Body from the Earth) and so imposed as of indispensible necessity, and the final neglect of it excepted from pardon. And so when-ever you call it [the Condition,] and deny the performance to be a Righteousness in sense of that Law, you contradict yourself. Yet as the New-Law is but Lex Remedians, and so a Subordinate Law; so is this Righteousness but a Subordinate Righteousness, having the nature of a medium to the Righteousness of the Old-Law: Neither of them alone, but both together, are Justitia universalis. But the Righteousness of the Old-Law, had it been performed by our selves, would have been Justitia universalis. And Christ's Righteousness imputed is nearest to it; for there is excepted out of it, only our own performance of the Condition of the New-Testament. As therefore the medium goes before the end, so we must have this personal Righteousness praetita conditionis Novi-Testamenti, before we can have that which freeth us from the Law.

4. To your Question, I say, The Accuser of the Brethren can accuse you besides the Law: And the New-Law will accuse Unbelievers and Rebels against Christ, besides the Old Law: (The Words that I speak shall judge you, &c.) And you must have a Righteousness Evangelical of your own performance to plead against Satan's Accusation, that you are an Unbeliever, Hypocrite, Rebel; or else never be Sententially justified.

S

Aphora
Aphorism.

Ibid. But now St. James's question is, *What is the Condition of our Justification by the Righteousness of Christ, Whether Faith only, or Works also?*

*Animadvers.*

St. James (that I see) doth not propound either expressly or implicitly any such Question, but only doth confute those that rely on such a Faith as is without Works. See James 2. 14,15,16,17,18. The different state of the Question, as handled by St. Paul in his Epistles to the Romans and Galatians, and as handled by St. James in Chap. 2. is well expressed by Beza in Fac. 2. 14. Ilic de causa quosquid esset hic vero de effectis: Ilic a causa ad effecta descenditur; hic ab effectis ascenditur ad causam. Ilic quaeritur quomodo Justificemur? hic quomodo justificatus sui esse intelligamur: Ilic excluduntur opera tanquam Justificationis causa: hic stabilimur tanquam Justificationis causa: hic stabiliuntur tanquam Justificationis effecta, Ilic negantur opera precedent Justificandos: hic docuntur Justificatos consequi.

*Reply.*

His whole Dispute is against those that rely on Faith alone without Works. But how did they rely on Faith? As their Legal Righteousness, instead of Christ's Satisfaction? I trow not, nor will you say so. It was therefore as the Condition of the New-Covenant that they relied on it; or else I pray tell me how, and under what notion? And therefore James's scope must needs be, to prove that Faith alone is not the Condition: [*Can Faith save him? A man is justified by Works, and not by Faith only, &c.*] I am loth to stand to open the mistakes in Beza's words. To his first difference. *1. Paulus non loquitur de fide ut de causa Justificationis (non enim est causa) nec ut de causa operum: (hoc enim nibil*
Aphorism.

Page 309. Paul doth neither in express words, or in the sense and scope of his speech, only exclude the Works of the Law; that is, the fulfilling the Conditions of the Law our selves: But never the fulfilling of the Gospel-Conditions, that we may have part in Christ.

Paul doth absolutely exclude Works from Justification, as I proved before. Though sometimes he mentions the Works of the Law; yet not so as if by some other Works we might and should be justified. For indeed, all Works, if good, are Works of the Law, i.e. Works which the Law doth require: And to be justified by Works (of what sort soever) as Works, is to be justified by the Law. And therefore to the Righteousness which is of the Law, Paul opposeth the Righteousness which is of Faith, Rom. 10. 5, 6. even as he opposeth Working to Believing, Rom. 4. 5. So that to be justified by the Law, and to be justified by Works (any Works, whatsoever they be) is
one and the same thing, and contradistinct to being justified by Faith or Believing. Though therefore believing be working, yet we are not justified by believing, as it is working, so as to rest in that Work, as a Work for Justification; but we are justified by believing, in that thereby we are made partakers of the Righteousness of Christ, which is the only Righteousness whereby we are justified.

2. It is most sure, Paul doth not exclude that fulfilling of the Gospel Conditions, that we may have part in Christ; for in Christ we may have Righteousness, and by that Righteousness may be justified; which by any Righteousness of our own, out of Christ, we cannot be. Paul doth not excludes Works, that he sets up Faith, and he so sets up Faith, that he sets up Christ, as him by whose Righteousness, through Faith imputed unto us, we are justified. By him all that believe are justified, Acts 13:39. And so much you acknowledge presently after, saying, [Paul doth by the word Faith] especially direct your thoughts to Christ believed in. For so be, justified by Christ, and to be justified by receiving Christ, is with him all one.

Reply.

1. All Works are not the fulfilling the Old-Laws Condition, nor performed with such a conceit.

2. To be justified by the New-Law against the Accusation of Unbelief, or Rebellion against Christ that bought us, by our Faith and Obedience, is not to be justified by the Law of Works against the Accusation of being Sinners.

3. You are fain your self to distinguish between quod opus, and quâ opus, lest Faith be shut out: and I need no more to keep in obedience to Christ. For when you should have told us what the [qua] is in which Faith is included, you say, [In that whereby we are made partakers of Christ's, &c.] But either you mean (by this dark equivocal) quâ apprehension, that is, quâ fides, vel quâ conditio naturalis (which I have at large confuted in another Brother's Notes;) or you mean quâ conditio as you must, or none:

And
And so fay I of Obedience: It doth continue our title to Christ as a Condition which Faith began.

2. The residuary to.

Aphorism.

Ibid. And when he doth mention Faith as the Condition, he alway implieth Obedience to Christ; therefore Believing and obeying the Gospel are put for the two Summaries of the whole Condition.

Animadversion.

When he mentioneth Faith as the Condition of our Justification, he doth not imply Obedience as that which must concern with Faith to Justification, though he imply it as a fruit of that Faith whereby we are justified. They that have believed must be careful to maintain good Works, Tit. 3.8.

Reply.

He implieth Obedience, not as concurrent with Faith in our first Justification, but in the Continuance and Consummation. He implieth Obedience in requiring Faith as truly, as he that subjecteth himself to a Prince, doth imply future Obedience in his engagement to obey.

Animadversion.

Some of these places prove, that justifying Faith must shew it self by the fruit of sincere Obedience, as Matt. 3. 37. Mark 1. 23, 26. Luke 6. 37. Matt. 6. 12, 14, 15. Rom. 6. 16. Some of them shew, that Repentance and turning to God is required as Antecedent to Justification, as 1 John 1. 9. Acts 3. 19. But this turning to God is by Faith; and without Faith all Repentance is vain and unprofitable, as that of Judas was. In the same purpose is that, Acts 8. 22. where together with Repentance, is joined Prayer, but it must be the prayer of Faith, James 5. 15. So that still it is Faith that doth all in point of Justification. That Acts 22. 16. Arise and be baptized, and wash away thy sins, calling on the name of the Lord, imports only (I think) thus much, that by being baptized, Paul was to have the washing away of his sins confirmed to him; for he was already a Believer, and to his sins through faith in Christ's blood were washed away: His Baptism therefore was only to confirm this to him, and to assure him more fully of it. What? 1 Pet. 1. 23, 22. & 4. 18. are to the matter in hand, I cannot see: Perhaps these places are misprinted.

Reply

1. Your word, [must shew it self, &c.] expresseth a necessity: What is the necessity of the addition of Obedience? Is it only an necessitas Praecepti, that is, Obedience is a Duty? Then a man may be saved without it; which is not true. Is it necessitas medii? What kind of medium then is it? It is too much to say, a Cause: I know no other than to say a Condition: Antecedens qua tale non est medium.

2. Let's peruse some of the Texts, Matt. 12. 37. By thy words thou shalt be justified, and by thy words shalt be condemned. What expressions would you expect to satisfy you, if these be not plain enough? Is not this as plain as, [We are justified by Faith?] Mark 11. 25, 26. Matt. 6. 12. 14, 15. Luke 6. 37, &c. Are you able to invent words, where-in the nature of a Condition is expressed more plainly than
than in these, [For if ye forgive men their trespasses,
your heavenly Father will also forgive you: But if ye
forgive not men their trespasses, neither will your hea-
venly Father forgive your trespasses.] Prove if you
can, that Faith is a Condition, by plainer words
than these! So 1 John 1:9. If we confess our sins,
be is faithful and just to forgive us our sins, and to
cleanse us from all unrighteousness? Acts 3:19. Re-
pent ye therefore and be converted, that your sins may
be blotted out, when the time of refreshing shall come,
&c.] Is there nothing but Antecedents? Can you
plainlier express necessitatem medi? So Acts 8:22.
[Repent and pray, &c.] I never believed that Re-
pentance and Prayer are but Antecedents of For-
giveness, and no means? nor ever mean to believe
it. We have got an honest custom of calling Prayer
a means, which will disadvantage you herein. Hath
Prayer and Repentance no Concealment to the ob-
taining of the end? This would much cool Prayer,
if thoroughly received. And what means below a
Condition, can you imagine these to be, for Remissi-
on of sins? yet I call them but the secondary part
of the Condition. And if I had but said, they
are Conditiones conditionis ut à Deo acceptanda, I
had said as much as this: For as Causa causa est
causa causati; so Condicio acceptanda conditionis est
conditio conditionati. To that Acts 22:16. I shall
say little, having said so much in my Book of Bap-
tism. As the solemnizing of a King's Coronation,
or a Mayors or Bailiff's Inslalment in his Office, by
taking his Oath, is not the Confirmation of that
which before was compleated, but the compleating
of that which before was incompleat; so is Faith
of the heart without solemn Baptismal Covenaning
264 More of St. James Senate.

(where it may be done) but a means of Justification, not yet completed. In 1 Pet. 1:22, there is this to the matter in hand, that Sanctification of the Spirit is a means or cause of Obedience, and Obedience a means to the sprinkling of Christ's blood, and the Soul is purified by obeying the Truth, which may include Purification from the guilt of sin, as well as the power. And 1 Pet. 4:18, the Righteousness and diligence of the Righteous, is a means to their Salvation, as it is opposed to the Ungodly's not standing in Judgment. Many more Texts might be brought to this end, besides those in the Aphorism. Perhaps I shall add some when we come to speak of the Conditions of Salvation.

Aphorism.

Ibid. Our full Justification, and our everlasting Salvation, have the same Conditions on our part: But sincere Obedience is without all doubt the Condition of our Salvation; therefore also of our Justification.

Animadvers.

Our Justification here is full, though the fulness of it doth not so fully appear as it shall hereafter. For Christ being received into our hearts by Faith, we are fully justified, even acquitted from all sin, and freed from all Condemnation, Acts 13:39, Rom. 8:1, 33.

Reply.

This is a mistake that, methinks, it should not be hard to convince you of. You are at first believing acquitted from all sin that you are then guilty of, and all Condemnation which the Law virtually hath at that time against you (Et aliter enim condemnare judicii est, non Legis.) But you are not acquit of all or any of the sins of your whole life afterward.

...
2. And you hold that same Justification, but on the performance of a further Condition than the first which begun it.

3. And sentential Justification is the most proper Justification and full; and that is not full (if at all) till Judgment. I laid great weight on this Thesis (seeing Scripture is so plain, that Obedience is a Condition of Salvation, that our Divines ordinarily acknowledge it) (as our Assembly fully in the Catech.)

I expected therefore that you should either deny the major or minor, but you deny neither, if I understand you, but only take hold of the word [Full.] But I will not to leave you, but desire you to tell me: 1. Whether sentential Justification at Judgment be properly Justification or not? 2. If it be, (as doubtless it is) then: Whether that Justification and our Salvation have not the same Conditions? If you say, No: I expect some Reason of your Negation, and I undertake to prove the contrary from Scripture. 3. Whether Obedience joyned to Faith and Perseverance in both, be not the proper Condition of our Salvation? It is beyond doubt as much as the truth of Scripture I think.

Aphorism.

Page 311. It would be as derogatory to Christ's Righteousness, if we be saved by Works, as if we be justified by them.

Animadversions.

True, if we be saved by the merit of Good-works: Yet they are not Regnum, though not cause Regnum; therefore they must go before Salvation: I mean the full accomplishment of it: But not so before Justification. First, we must be justified, and then do good Works, Tit. 3. 8. But we must first do good Works, and then be saved, Rom. 2. 6, 7.

Reply.
Your Answer would much confirm me in my judgment, if I doubted: 1. I reasoned from the common Argument that is brought against me, as being invalid (which is, That it is an encroaching on the honour of Christ and his Righteousness, and free Grace, for a man to be justified by sincere Obedience to Christ, as the secondary part of the Condition of continued and sentential Justification) thus: If it be not derogatory to Christ's Righteousness that we be saved by such Works, then it is not derogatory to it that we be justified by them: But, &c. therefore, &c. To the minor only you answer, [True if we be saved by the merits of them.] A true and sound Answer! But why say you not so of Justification also, nor yet give a Reason of the difference? If we were justified by the merit of Obedience, then it would be derogatory to Christ's Righteousness: But we are not justified by the merit of it; therefore, &c. 2. I would I knew what you mean by *via Regni*. Sure *via* is more than an Antecedent. And if a *means*, you should tell us, what it is less than a Condition. 3. Must not Obedience go as much before Justification at Judgment, as before Salvation? Or must you indeed be first justified at Judgment before you obey? If you should insist on it, that Justification at Judgment *per sententiam judicis* is no proper Justification, but a Declaration of it, you will have all the World of Lawyers and Divines against you, and I need not say more. Indeed it is not such a *conclusiv*e Justification as that *per Legem*, but it is more, a proper and full Justification of another kind, to which this is but a means.
Aphorism.

Ibid. That which a man is justified by, he is saved by.

Animadvers.

He is thereby put into a state of Salvation. For whom he justified, them he also glorified, Rom. 8. 30. Yet are we not fully possessed of Salvation, not glorified without good Works, as we are fully justified without them. They follow Justification as fruits of that Faith whereby we are justified: But they go before Glorification, as making way for the enjoyment of it.

Reply.

1. They go as much before Justification by Sentence, and as continued, as before Glorification.

2. Our debate is about conveyance of Right. In justifying, it is the same thing to give Right to it, and to give the thing itself. In Glorification, and all real Mutations it is not so. You yield the thing that I assert.

Aphorism.

Ibid. Yes here I say still, [our full Justification,] because as I have formed, our first possession of it is upon our mere Faith and Contrast with Christ.

Animadvers.

Our first possession of Justification is so full, as that there is no Condemnation belonging to us: And what can be more full, but only a more full manifestation of it.

Reply.

I have troubled you too oft already with repeating the same things. Though there be now no Condemnation to you, yet to morrow there will be, if you should not sincerely obey: For you would cease to be in Christ.

Aphor.
Aphorism

Ibid. & 312. I think our Glorification will be acknowledged to have the same Conditions with our first Justification at the Bar of Christ, and why not to our continued Justification on earth?

"Animadverto;

Our Justification in the last Judgment is not properly a compleating of our Justification, as if it were only begun here, and left imperfect till hereafter: But it is only a publick manifestation of it: Thus your self express it, Append. 3158. [Indeed there is a Justification by publick Declaration at the great Judgment, &c.] But Glorification being the compleating of Salvation, whatever is requisite as Antecedent to compleat Salvation, is required as a Condition of our Glorification.

Reply.

Ad eadem sunt eadem dicenda. Justification at Judgment is not a mere constituting us Righteous, but a declaring us Righteous. But it is a declaring of a Righteousness in Question, and that by a Supreme Judge against a publick Accuser, which is requisite ad plenam possessionem Promissi per Legem justis debiti: And so it is not only Declare, but, Sustene & jus Vindicate: And is more properly called Justifying, than [making just] is: (You here confess a Condition of Glorification.)

Aphorism.

Page 312. A third that no hand in their Justification that giveth them right to the tree of Life, &c.

They that keep God's Commandments, are said [to have right to the Tree of Life.] Rev. 22. 14. because such have true Faith in Christ: And that it is indeed that giveth them that right. You are all the children of God by faith in Christ.
St. James' Sense: 269

1. The Text, [That they may have right, and may enter in, &c.] Doth Obedience get Faith? (surely no: not as it is here meant.) Doth it only manifest it? How then doth Obedience procure right? Will you again say here, that by [keeping the Commandments,] is not meant [keeping the Commandments,] but [a working Faith.] It is not only James, but multitudes of other plain Texts that must be forced, if your Opinion must stand. If this Text do not plainly make Obedience to be a means of our right to the Tree of Life, I know not how to understand sense by words.

2. Faith may give them right, and so may Obedience too. You argued thus even now [Repentance will not serve without Faith; therefore Faith doth all:] neco sequelam.

3. If you mean properly by [Jus in re] right to mediate Possession, and not the Possession itself (which is no right) you grant as much as I need.

4. But the Text doth most plainly ascribe both sorts of right to Obedience. Ad rem [right to the Tree of Life:] Jure, [may enter in by the gate.]

5. Do you indeed believe, that a man can have jus ad gloriem by Faith, without Obedience, if he live to age.

6. Or will you debase Faith so much as to say, that it is sufficient to give only jus ad rem, and not jus in re: Indeed it is the same right that comes by both; Even jus ad rem & in re.

Aphor.
Aphorism.

Page 313. Besides all those Texts under Theol 22, which prove a personal Righteousness, so called from the Conformity to the Gospel.

Animadversion.

A personal Gospel-Righteousness is acknowledged to be requisite, but not as that whereby we are justified.

Reply.

Enough of this already.

Aphorism.

Ibid. See Rom. 8. 4, 13.

Animadversion.

In Rom. 8. 4. the Righteousness of the Law is said to be fulfilled in us, who walk not after the flesh, but after the Spirit. But I see not what this makes for you, who speak of an Evangelical Righteousness, which is contradistinct to Legal Righteousness. And for the words themselves, if they speak of a perfect and exact fulfilling of the Righteousness of the Law, then it is by Imputation. And so Calvin expounds it, hoc ad veniam referre necessitatis, etc. And so one more ancient than Calvin or Luther expounds that in the Canticles; Thou art all fair my love, and there is no spot in thee: Sine maculis deputatur, quia culpa non imputatur. Otherwise it must be understood of an imputed and imperfect fulfilling, which is not sufficient unto Justification. See Psal. 18. 21, 22, 23. & 119. 6. B. Davenant in answer to Bellarmine objecting this place makes use of both Expositions. De Just. ad. c. 52. p. 562. That in Rom. 8. 13. For if ye live after the flesh, ye shall die. But if ye through the Spirit, mortify the deeds of the flesh, ye shall live: That, I say proves, that a continued course in sin is damnable; and that Holiness and Obedience is necessary unto Salvation: Which by the beginning of the Paragraph may seem to be all that you aimed at, and it were pity any should deny you this: But it proves not (as ye in words immediately foregoing, and so also those before-cited, you seem to intend) that a personal Righteousness is necessary unto Salvation.

Reply.
More of St. James sense. 271

Reply.

1. An inschoate and imperfect Righteousness (as you call it; and truly quoad materiam remotam) is sufficient to justify us against the Accusation of Not fulfilling of the Gospel-Conditions.

2. Instead of discussing the sense of this Text, I will refer you to Laton. de Dieu in loc. where also you shall find the same Doctrine that I deliver. Rom. 8. 13. proves fully, not only that Obedience is necessary to Salvation, necessitate proprii, but that it is a proper Condition of it, and necessary necessitate medii. I would you would have told me how it is necessary?

And here by the way, let me mind you of one thing, which I have not fully done yet: You make a great difference between the Condition of Justification, and the Condition of Salvation. Indeed both have the same Condition, if you speak of right to Salvation, and of justifying that Right against all Accusers. (And as Reuus panis is the most full proper Guilt, so this contrary Justification is the most full proper Justification.) When a man is accused to be Reus mortis, the Child of Death; he that proves him to be non-reus, doth thereby justify him against that Accusation. Now that is proved, by proving him to have performed the Condition of Life, or not done that which Death is denounced against. This Text in hand faith, [If ye live after the flesh ye shall die: But if ye by the Spirit do mortifie the deeds of the body, ye shall live.] Here is a great part of the New-Law. Now if a man be accused as guilty of this Death, he that proveth that he lived not after the flesh, but mortified it, doth most properly justify him. And yet here is no
no talk of Justification, or pardon of sin in the Text: What of that? The same Covenant promiseth or giveth Justification and right to Salvation on the same Conditions; but more frequently mentioneth Salvation, as containing all other benefits. But certainly he that against an Accuser proves a man's interest in a promise of Salvation, doth eo nomine justify that man, though that Promise mention not Justification. Our first accepting Christ for Lord and Saviour (supposing our taking God for our only God, and chief Good) doth give us an immediate right to Justification and Salvation; and if then we died, we should be saved. But our obeying Christ, and confiding in him as a Lord and Saviour (according to our Covenant) doth continue (as a Condition) our right to both Justification and Salvation. It seems to me an ungrounded fancy (such as Divines have spun many of, to perplex poor Souls and themselves, going the Scholemen's way of adding their devised conceits, even while they blame them) to make one thing (the single act of Faith only) to be the Condition of Justification; and Obedience to be the Condition of Glorification. And yet (to deal freely with you) I meet with none more guilty of this than you. For you discern, that the ordinary Doctrine of Faith's justifying as an Instrument, is not exact or proper, and therefore you affirm it to be the sole Condition of Justification. Whereas other Divines tell me, that Faith and Obedience are both Conditions of Justification (and in that are like) but Faith only is the Instrument of Justification: (And in that they differ.)

Aphor.
Aphorism.

Ibid. He that maketh Faith and Obedience to Christ to be only the fulfilling of the Conditions of the New-Covenant, and so to be only Conditions of Justification, doth give them no part of the work of his Righteousness, seeing he came not to fulfil the Gospel, but the Law.

Animadvert.

1. The fulfilling of the Law is that whereby we are justified, as by the transgression of the Law we are condemned. Now Christ hath fulfilled the Law for us, having made satisfaction for our breach of it, Gal. 3. 10, 13. therefore by Christ's Satisfaction we are justified. This the Gospel doth hold unto us, requiring of us Faith to receive Christ, and to apply his Satisfaction, that we may take the benefit of it, and be justified by it, Acts 13. 38, 39.

But, 2. The Gospel doth not join Obedience with Faith, as the Condition of our Justification, though it require Obedience as that which doth follow upon justifying Faith, and flow from it. Tit. 3. 8.

Reply.

1. The fulfilling of the Conditions of the New-Law, is that whereby we are justified against the Accusation; 1. Of non-fulfilling it: 2. And so of having no part in Christ, nor pardon by him; 3. But being guilty of the far fonder punishment: Even as for the non-fulfilling of this Condition, all the World (that hear the Gospel) are condemned. Now Christ hath not fulfilled this Condition for us; and therefore we are not in this justified by his Satisfaction.

2. The Gospel doth join Obedience with Faith as the Condition of Salvation; therefore also of justifying our right to that Salvation, which is the justifying of us.
3. You seem to yield the Thesis itself, that it is not any incroaching upon the honour of Christ, to make Faith in him, and Obedience to him, to be only the fulfilling of the Conditions of the New-Covenant. And I know no other fault that can be charged on this Doctrine.

Aphorism.

Page 315. But clearly Luke, who speaketh of two Cups (which the other do not) doth apply and subjoin these words, [I will drink no more of the fruit of, &c.] to the Cup which was before the Sacramental.

Animavers.

By this Reason Bellarmine would prove that we have no more certainty from the Scripture, that Wine was in the Sacramental Cup, than that Water was in it. But Jansenius doth well refute those that apply those words, Matthew 26:29. &c. Mark 14:25. to the first Cup which Luke mentioneth: At ipsis non patitur ordo borem Evangelistarum (that he) cum omnium mul- tum alterius. Calico ficerit mentionem prater quam sacri, quando dicitur, ex hoc gessinim, nullum aliud calix intelligi potest, nisi demonstratus, quando hujus meminerint. Jansen. Colec. cap. 131. sub finem. And therefore whereas Luke brings in those words, before he speaks of the Institution of the Sacrament, Austin (and after him Jansenius) doth well expound it by an Anticipation, the words being brought in not in their due order, which Matthew and Mark observed. Suppose Luke had never written his Gospel; How could any have once imagined that the words, [I will drink no more, &c.] as related by Matthew and Mark, could be referred to any other Cup than that of the Sacrament, no other Cup besides being mentioned by them. But though Matthew and Mark had not written the words as they are in Luke, might be taken as related by Anticipation; it being no unusual thing in Scripture, to relate things or words out of that order in which they were done or spoken.

Reply.
Moye of St. James sense. 275

Reply.

1. As to my purpose, it is of no great moment in which sense we take: For if Christ did receive the Sacrament of his Supper, it is certain it was but that his example, joyned to his words, might be the Institution, and not so the ends that we take it; no more than he was baptized for incorporation into himself, burying with himself, remission of sins, &c. which are our ends.

2. I say, as Calvin, Facile solvitur hic modus, quis ad rem parum interest quos temporis momento hoc Christus dixerit. Nam hoc tantum petrant Evangelista, almonitos suffisse discipulos tani de propinqua Magistri sui morte, quam de nova & cælesti visu, &c. Yea, why not as Parva, Nihil vero impedis, quia bin idem repetiveris de utroq; pocuslo: quia neutrum cum illis amplius erat bibiturum. Or, as Piscator: Sed nihil est absurdi, si statuamus cedem verba bia dita esse, & vel quidem de puculo paschali, deinde iterum de puculo cane nova: vel certe verba illa alieno lice, vel a Luca vel a Matthæo esse narrata. Indeed I wholly comply with Piscator’s modesty, in judging it uncertain, though men may cast in this or that conjecture. But yet I take it to be most probable, that the words belong only to the Paschal Cup, as Grosius and many more think: And that there is no Anticipation in Luke, because Luke reporting the whole more fully than the rest, and adding that of the Paschal-Cup, which the other omitted, it is more likely he should be most exact in this: Though I know not only Austin but more of the Ancients, thought Christ received the Sacrament, as Pelagius in loc. shews of some.

3. Your Supposition, (if Luke had never writ-
Of Justification.

Ten) might alter the matter were it true: And if Matthew and Mark had never written, if you would have taken the liberty to dislocate that of Luke under the pretence of a never-proved Anticipation, you would have been bolder than I durst be.

Aphorism.

Pag. 317. To conclude, it is most clear in Scripture, and beyond all dispute, that our actual, most proper compleat Justification at the great Judgment, will be according to our Works, &c.

Animadvers.

1. This you oft repeat, and so must I this: That our Justification at the great Judgment, is but the full manifestation of that Justification which we have now through Faith.

2. Works shall then be enquired of but as fruits of Faith, by which Faith, and not by Works, we are now justified, and shall then fully appear to be justified.

Reply.

1. It is such a Manifestation of our Righteousness by the Judge, as is the properest Justification, Apelles totum mundum juridicorum & Theologorum Reformatorum. We maintain that the word is to be taken in sense forensi against the Papists.

2. To be [a fruit of Faith] so considered, is not to be medium ad utrum finem. But sure Obedience is medium ad finem, and so enquired after. Either there is some end and reason why the fruits of Faith are enquired after, or else it is an unreasonable action (which who dare imagine?) Will you say with the Antinomians, that the end is only to manifest Faith as signa? 1. You granted more before, that they are vis ad regnum: And what Divine doth not grant, that Obedience is the Condition of Salvation? Why then should you not yield, that as Conditions, they are enquired after? 2. Luke's phrase. [Be
cause thou hast been faithful in a very little, &c.] must signify at least a Conditionality, which is causae
sine qua non; and not a mere sign. 3. The whole
Context shews, that Obedience is enquired after, as
the Ratio sententiae, and not only as signus of some-
thing else, which is the sole Reason. 4. The uses
pretended for this enquiring after mere signes, are
frivolous. The business of Judgment is to inquire
of the cause, and to sentence the person accordingly;
and the connexion of the Sentence to this Obedi-
ence, by the terms [Therefore] and [Because,] shews
unquestionably, that it is ipsa causa that is here
spoken of, and not signa de Causa. I take [Cause]
in Law-sense now, and speak not de Causa Lo-
gica.

Aphorism.

Page 319. SEE Matth. 25. 21, 23, &c. And
most plain is that from the mouth of
the Judge himself, &c. Matth. 25. 34, 35.

Animadvers.

What was said immediately before, both answer what is
here objected.

Reply.

And the former Reply satisfies me to that Answer.
I only add my desire, that besides all the other
Texts you would try, whether these following
speak only of Signs, and not Conditions, Rom. 2.
[The Father bath loved you, because ye have loved
me, &c.] 2 Cor. 5. 10. [according to that he bath
done,] plainly significeth causum & non evidentiem.
Phil. 4. 17. Luke 11.28. 1 Tim. 6. 18,19. 1 Cor.
5. You know the Question that now directly I was on, was only about Works procurement of Salvation, and Justification at Judgment thereupon.

6. Do they indeed only shew, [How they must be qualified,] and not [why,] or the tendency of those Qualifications to the end? Review those cited.

7. A man would think that you would be satisfied, if the Scripture did but say, [By this thou art justified:] And yet James doth say, [We are justified by Works, and not by Faith only;] and yet you are never the more satisfied. In sensu fœræni, [according to Works] is equivalent to [by Works.]

8. If Ames, by [causaem consequentiam,] mean a proper cause, I say so too: But to interpret it of a mere Consequentia Æ Logica, makes it next nonsense. For Christ doth not speak this by way of Argumentation; but by way of Sentence. And all Judgment is past upon the justice or injustice of the Cause, as the Ratio sententiae. There was never Judg expressed Ratio-nem sententiae in plainer terms than Christ there doth. At least, methinks, the phrase in Luke 19. 17, should force you to confess this: Because thou hast been faithful in a very little, have thou authority, &c. If no plainness of speech will serve, it is in vain to cite Scripture. See also Vers. 27.

9. Your seeming Argument for Merit, I have already overthrown, by subverting the grounds of it, here again recited.
Aphorism.

Ibid. C An any more be said of Faith, than that we are justified and judged to life, both [for] it, and according to it?

Anima
dversi:

1. I do not know how so much may be said of Faith, as that we are justified [for] it, though so much may be said; (for so much the Scripture faith') that we are justified by it.

2. [For] notes the formal or the meritorious Cause. [By] notes only the Instrument or the Condition.

3. The Scripture doth not shew that we are justified [by] Works, much less [for] them.

4. Though it shew that we must be judged, and receive our reward according to them.

5. It seems strange that you should so confound secundum and proper, when as Gregory so long ago so clearly distinguished them: Aliud est secundum opera reddere, & aliud proper ipsa opera reddere. Greg.in 7. poem, Psal. five in Psal. 143. 8.

Reply.

1. I do not mean or say, that we are justified Constatitivè [for] Faith, as a Cause: nor that Faith is Causa Regnandi: But that God giveth this (our Faith and Obedience) as the reason of his absolving or justifying Sentence. And I offer you no other proof than the very express words of Scripture: [For I was hungry;] and, [Because thou hast been faithful.] And in Abraham's case in the very example that James brings to prove Justification by Works, it is said, [Because thou hast done this, and hast not spared, &c.] The reason why this is Ratio judicii, is because, Lex est norma judicii: & quicquid Lex Conditionem premii constituit, hoc ipsum est Ratio premii adjudicandi. The same thing may be Causa Sententiae, which is but Conditio premii
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adjudicati. Justitia causae est ratio Justificationis per
sententiam judicis: Ideo enim hominem Justificas quia
justus est: hoc est, quia causa ejus controversa justa est.
Sed rem hominum causa considerare potest in unde Condi-
tionis praestatione, qua rei adjudicata causa propriè
dicta, non est.

But indeed it is not
for but by which
we express a constitu-
tive causation, whe-
ther formal or material.

2. [For] notes other causes
than the formal or meritori-
ous. In our case it noteth,
Rationem sententiae; quae est
quaest causa impulsiva: Ut
omnia justitia causa est causa
impulsiva judici ut resum absolvat.

3. I marvel you say that the Scripture sheweth
not that we are justified by Works; when you read
Christ saying, [By thy words shalt thou be justified,
and by thy words shalt thou be condemned; and
James 2. 24. A man is justified by Works, &c.]

4. [According to them,] is all one in sense fo-
tenti, as [by] them.

5. I suppose by [propter] Gregory meant a meri-
torius propter, and so I agree with him. I never
mentioned propter: The [For] that I speak of is
[enim,] and not [propter.] It is Matthew [28,]

Aphorism.

Ibid. Works are not then considered as a mere
sign, whereby God doth discern mens
Faith: For he seeth it immediately, and needs no
sign.

Anim.
1. By this Reason you may as well will all the judicial proceedings described.

2. Yet I grant that Works are then considered as a part of the Condition: But not the Condition requisite to Justification, though of the Condition requisite to Glorification, and complete Salvation.

**Reply.**

1. If you had proved that all the judicial proceeding is upon mere signs, and the ipsa causa justitiae is not meddled with, then you might have better expected I should receive your affirmation.

2. But why do you then will them all your self, by yielding in the very next words, that Works are part of the Condition of Glorification, and so not mere signs.

3. Is it not an easie truth, that in that they are the Conditions of Glorification, they must needs be the reason of justifying that man who is accused to be Rex pene, and to have no right to Glorification.

**Aphorism.**

Page 322. It seemeth that Christ doth call them Righteous, in reference to this personal Evangelical Righteousness mentioned in their justifying Sentence, ver. 46. (the Righteous into Life Eternal.

**Animadvers.**

1. I do not see why those words should be called the justifying Sentence: They rather shew how the Sentence before pronounced should be executed.

2. Be it so that they are called Righteous, in reference to a personal Evangelical Righteousness; yet it doth not follow that this personal Evangelical Righteousness is such, as that they are justified by it.

**Reply.**
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Reply.

1. You strangely misunderstand my words, contrary to the plain sense of them, which is this, [Christ in Ver. 46. doth call them Righteous, in reference to this personal Evangelical Righteousness mentioned in their justifying Sentence in the former Verses, viz. [I was hungry, and ye, &c.]. It is not Ver. 46. which I call the Sentence.

2. The whole scope of the Text shews, that they are justified by Love and Obedience, ut per conditionem promissam probatum: The reading all that Chapter satisfies me so fully in that, that all the Arguments in the World, I think, will never make me question it.

Aphorism.

Page 324. Doth not the contrary Doctrine needlessly constrain men to wrest most plain and frequent expressions of Scripture?

Animadvers.

I see no expressions of Scripture that we are forced to wrest, by denying Works to justify as well as Faith: But on the other side, to assert this is (so far as I can see) very repugnant to the Scripture.

Reply.

1. Your expressions may somewhat advantage your cause, in that the sound of the words, [Justification by Works] is harsh to them that hear not the words explained. I do not use that phrase but rather say thus, that [our Justification is continued and consummated by Sentence at Judgment, not only by Faith, but by Love, Hope, Repentance, sincere Obedience to the Redeemer, and God in him, as secondary parts of the Conditions of the New-Covenant.] James and Paul took not Works in the same sense. Paul meant
meant by Works, opera meritoria operarum, or done with a concite of Merit; such as make the reward to be not of Grace, but of Debt: James meant none such, but only Obedience to God Redeemer. If you demand my proof (as some have done) I give it you: The Works that James speaks of are necessary to Justification, or (scipso fatente) to Salvation: But the Works that Paul speaks of, no Christian must dare to think of performing; viz. Such as make the reward to be of Debt, and not of Grace. Now to deny Justification by Obedience, in the little explained, forcest men to wrest multitudes of plain Scripture Texts: Review them and judge.

Aphorism.

Ibid. D  

Otth is not uphold that dangerous Pillar of Antinomian Doctrine, that we must not work or perform duty for Life and Salvation, but only from Life and Salvation?

Animadvers.

It is one thing to work for Life and Salvation, that is, the blisses and happiness of the Life to come; another thing to work for Justification, or that we may be justified: The Scriptures teach us as well to deny this, as to assert the other.

Reply.

Speaking of Meritorious or Legal working, I yield that Scripture is against the conceit of it: But of working in our sense, I reply. 1. Shew me ubi Lex ista distinguis? 2. Did not I before attempt to prove, that Salvation and Justification at Judgment have the same Conditions? and I did not discern that you plainly denied it, else I should there have further proved it. 3. Devise if you can, any way to justify a man that is accused to be Rous parum, and
Of Justification

and his title to the Reward denied, but by justifying his title, and proving that he hath fulfilled the Condition, or is pardoned for non-fulfilling. For not-fulfilling the Conditions of the first Law, we must plead Pardon or Satisfaction made: But for not fulfilling the Conditions of the Second Covenant there is no Pardon: It is therefore the fulfilling them as self that must so justify.

Aphorisma.

Page 325. Now if Good-works, or sincere Obedience to Christ our Lord, be no part of the Condition of our full Justification and Salvation, who will use them to that end?

Animadvers

There is not the like Reason of Justification and Salvation: For Salvation is wrought by degrees; it's begun here, and perfected hereafter. We are saved by Hope, Rom. 8. 24. And we must work out our own Salvation with fear and trembling, Phil. 2. 12. It is not so in respect of Justification. It hath no degrees in it self, though it hath in the Manifestation of it. For it is a freedom from all sin, in respect of Imputation, and from all Condemnation for Sin, Acts 13. 39. Rom. 8. 1. Salvation is so perfected hereafter, as that some part of it is added, and that the chief part which before was wanting: But Justification is only so perfected, as that the perfection of it is made manifest, and Satan with all other Accusers is for ever put to silence.

Reply.

1. As one good act may come another in our selves, so there is not the same Reason between Justification, and that part of Salvation. For that is but the Condition of one, which is the Cause of the other. But as Salvation is the gift of God, so there is the same Reason of obtaining right to Justification and to Salvation. They are two distinct Duties, flowing
at Judgment.

flowing from the same Common, upon our union to Christ, upon the same Condition on our part. And the immediate right of possession at Judgment is the same on the same Conditions.

2. I have said enough to this. [Freedom] is here ambiguous: Either you mean active Liberation, or passive: If the latter, either you mean a certainty, that we shall not be condemned; or you mean, non-Condemnation at present; or you mean right to Absolution "per judicium" or else Absolution passim itself. The Reprobate here are non-condemnati per sententiam judicis, though per legem they are condemned already. The Ecles from the foundations of the World were Sure (certitudinem objecti) to be absolved; yet were not then freed perfectly. Right to Absolution is perfect pro praesenti se, as is the right of a Tenant in his house, when he hath taken his Lease; but it is not perfect pro tempore futuro: Because, 1. More Conditions are to be performed. z. More sins to be pardoned. If you mean it of actual judicial Absolution, you are not so perfectly freed in this Life.

1. Where there is not the active Absolution, there is not the passive: But the active Absolution judicial per sententiam, either is not at all in this life, or is not perfect; therefore, &c. Apologetical Justification hath degrees: And Sentential is the most perfect kind.

2. Justification is opposite to Condemnation: But Condemnation is not perfect (if properly any at all) till the Judgment; therefore Justification is not perfect till then. Condemnation Legis est tamquam virtus, ut res habet judicium.

3. You
3. Your Doctrine is plain Antinomian, if by [freedom from all sin,] you mean all future sin, as you seem to do. Sin is not pardoned, which is no sin, that is, which is not yet committed: Reatus qui nondum contrabitur, non dissolvitur.

4. You suppose Justification per sententiam judiciis, to be no Justification, but a Manifestation of it: When our Divines still say, the word is to be used in sensu judiciario. And I have far much more ado with Mr. L. (an excellent Politician) to prove, that constitutive Justification is so to be called. He thinks only sentential Justification is true Justification; you think it's none: But I think both constitutive and sentential, are truly and properly Justification. Sententiae judicis, vel condemnationem, vel absolutionem continet: (Et non tantum condemnationem, vel absolutionem Manifestationem.) Zouch. Jurisprud. par. 5. sect. 10, &c. You'll spoil all your Law, if you confound Jus & Judicium. A Woman may as fully manifest a Felony or Murther, and the duceness of punishment, as the Judg; and yet the man shall not for that be executed. The Civil Law faith, that Judicis decretum requiritur etiam in manifesta prodigo. Mynling. in Institut. 1. 1. tit. 23. pag. 115.

Aphorism.

Ibid. Whether this Doctrine doth not tend to drive Obedience out of the World: For if men once believe, that it is not so much as a part of the Condition of their Justification, will it not much tend to relax their diligence?
Animadvers.

No: If they consider as they ought to do, that though Obedience do not concur with Faith as a joint-condition of our Justification, yet it is a necessary fruit of that Faith whereby we are justified.

Reply.

Observe still. Do you mean \(\text{Necessary} \) necessitate \text{Precepti} \ only, or necessitate \text{Medii} \ also? If the former, we may be saved without it; or else every sinner must perish. If the latter, \text{what means} \ can it be lower than a Condition? If you should mean it, \text{non de necessitate morali sed naturali}, that requires not our care or diligence.

Aphorism.

Page 326. Doth it not much confirm the World in their Soul-cozening Faith?

Animadvers.

It is not the Doctrine that doth it, but the abuse of the Doctrine; some being apt to turn the Grace of God into lasciviousness, Jude, v. 4. How do they confirm the World in their Soul-cozening Faith, who teach, That we are justified by receiving Christ for our Saviour: But yet teach withal, that none can have him for their Saviour, except they take him for their Lord also? The best Doctrine may be abused: The abuse is to be prevented or reformed; but the Doctrine itself is not to be deserted. See Rom. 5.20. with 6. 1, 14, 15.

Reply.

The Doctrine itself I think is guilty of it: For when you have denied \([\text{Taking Christ for Lord}]\) to have the necessity of a Condition (or Cause) and then say, it is necessary for all that; you either contradict...
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tradict your self, or you mean no such moral necessity, but that a man may be saved without it. Nay, you say, that men are first justified by taking Christ as Priest, and after take him for King: And so a Christ-dividing Faith, which is no true Faith, should justify, and the taking him as King should not be necessary ne quoad presentiam. And when you have taught wicked men, that it justifieth them to accept of Christ as Priest, to justify and save them, and they are willing of that unjustly, will you make them believe they are unjustified again, because the accepting Christ as King doth not follow it? Or will you shew them why they are not justified, when neither Cause nor Condition is wanting? What an effect is that which will not be produced, when there is all the Causes and Conditions?

Why is it that accepting Christ as King must of necessity follow? All necessity hath some reason. And if you would persuade either them or me, that they do not accept of Christ's Satisfaction to justify them (which you say is the Condition) and that they do but dissemble, neither they nor I can believe you. They feel the contrary, and I know it. I never knew man in my life that was unwilling to be pardoned and justified, or willing to be damned. Indeed properly it cannot be called [Acceptance] because that presupposeth an offer: And Christ as Priest only, is offered to none, but a willingness so to have him it is.

Aphor.
Aphorism.

Page 327. Surely the easiness of the former; (viz. to expect justification from Christ alone;) and the difficulty of the latter; (viz. to take Christ for Lord) seem'd to tell us, that it is a spiritual, excellent, necessary part of justifying Faith.

Animaadvers.

Perhaps for [Spiritual] should be [Special]. But however, 1. It doth not appear to be so easy a thing to expect justification from Christ alone: The Jews of old were averse from it, Rom. 9. 31, 32. and so are the Papists generally at this day, and others also besides them. 2. I see not how there is more difficulty in taking Christ for our Lord, if we make it a part of justifying Faith, than if we make it (as I suppose we should) a fruit of it.

Reply.

[spiritual] for [special] was a misprinting; a thing very frequent in that Book. 1. You might perceive that I speak not of the difficulty of assenting to the truth of Christ's Priestly Office, but of the Wills Consent or Acceptance, supposing the Assent. It is as difficult for the Understanding to believe Christ's Priestly Office, as his Kingly: The Jews believed neither. I never met with a Papist, but would say, He trusted only in the Merits of Christ; therefore they be not generally at this day, so bad in this as they are made. Rivet faith (and so do many more of our Divines, citing the same passage, as Amos. 8cc.) that the Jesuites themselves admit, Redam esse nostram sententiam, si intelligamus nobis imputari Christi merita, quia nobis donata sunt; & V 2 possumus.
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possimus ea Deo patri offerre pro nostra peccatis, quoniam Christus suscepit per se unum satisfaciendi pro nobis, nosq; Deo Patri recongiandi. They are Bellarmine's words, Lib.2. de Justif. c. 7. And Rivet adds, [Qua certe nostra est ex parte sententia, quamquam aliam nobis affingat de justitia Christi sanquam causa formalis. Riv. Disp. 10. de fide Justif. §. 13. p. 190. And Vignerius and other Papists ordinarily say, that Man's Works are not necessary to supply any defect in Christ's Satisfaction (for it is perfect) but only for the application of it to our selves. And how many of them deny Merit, in sense, you know: Yet I excuse none of their errors.

But that which I speak of is the compleat act of justifying Faith in the Will: When men believe Christ to be the Mediator, and his Word to be true, (which wicked men may do, seeing the Devils do it) it is not then so hard a matter to make them willing to take him for their Justifier, as to take him for their Ruler. I know there is in man a natural Pride, by which he would be beholden to none. But when men are convinced that they are sinners, and they cannot pardon themselves, nor any save them but Christ; I think it is no hard matter to make them willing that Christ should pardon and save them. I say again, No man can be willing to be damned or unpardoned, that knows these. I know never a wicked man about me, but is willing to be pardoned and saved by Christ.

2. I am fully of your mind in your second note: but I know not to what purpose it was. I think it is less difficult to take Christ for our Lord, when we know it to be the Condition of Pardon (for then
then we have a potent motive to it) then when we say, *It is no such Condition* (and so lose our motive:)
Yet Natures averseness is a-like to the thing it self; but that in one respect we have God's means to overcome it, and not in the other.

If taking Christ for Lord, be but a fruit of justifying Faith; then, 1. We are justified before it, that is, before we take Christ as Christ. 2. And then it would have done well if you had shewed the Moral necessity of that fruit? what it is, if not a Condition? and why a man may not be saved without it. He that is justified, is in a state of Salvation (say you, truly;) and therefore should be saved, if he so died: But he that only taketh Christ for Priest, say you, is justified: (for the fruit followeth the Cause) therefore he should be saved, &c.

*Aphorism.*

Page 329. *Is not this excluding of sincere Obedience from Justification; The great stumbling-block of Papists, and that which hath had a great hand in turning many Learned men from the Protestant Religion to Popery?*

*Animadverbs.*

So the preaching of Christ crucified, and of Justification through Faith in him, was the great stumbling-block of the Jews, *1 Cor. 1. 23. Rom. 9. 31, 32.* Yet the Apostle preached and pressed this Doctrine for all that; and so must we, though the Papists be offended at it: *Melius enim est us scandalum viviur, quam ut veritas relinquatur.* Bernard. *Epist. 34.*

*Reply.*
The Question is, of Scandal given: The Answer is of Scandal taken. The Question is of Scandal by Error: The Answer is of Scandal by the Truth. Paul's Doctrine did set up the Lord Jesus Christ against man's Works; but not Jesus against or without the Lord Christ, nor one single act of man's (Faith) against other acts; (as Love) about the same Object. This was the Jews offence, which is far from that Question: They were not offended that one act of man was advanced above all the rest; (for Paul did not that, it was none of his design to advance Faith above Love, &c.) but that Christ was advanced against their own supposed Legal Righteousness (which was Paul's work: Nor did Paul lay all on the Instrumentality or natural use of Faith; (vizi. that it is Apprehensio Christi, i.e. fides;) as if it justified but in a natural consideration, and not in a moral. Nor yet did he ascribe Justification to Assance as the sole act, excluding ab officio Assent and Acceptance, nor to any one of these alone.

Aphorism.

Page 330, 331, Do these men think, that we are perfectly justified and saved already?

Animadvers.

Perfectly justified, I think, we are already, though not perfectly saved. If sin be not, and Righteousness be imputed to us, and we are freed from all Condemnation (and so it is with us if we are true Believers) then we are perfectly justified.

Reply.
Repl.

To this I have spoke oft enough. If you are so perfectly justified, then you need no more justification. But you need more: 1. You need that the New-Law or Covenant should justify you every day. In Testaments, Laws, &c. the act as continued, is as truly an act as the first. 2. You need that Christ should justify you per Apologian now. 3. And at Judgment. 4. And per senten-

Aphorism.

This Doctrine was offensive to Melancthon, Bucer, and other moderate Divines.

Animadvers.

What Doctrine? that of Justification by Faith without Works? Where do they take offence at it? Bellarmine (as I have noted before) doth cite Melancthon among others, as teaching that Faith alone doth justify, though Faith, which justifieth, be not alone, but accompanied with good Works. And if Bucer had taught otherwise, Bellarmine would have been sure to have found it out, and to have told us of it. B. Davenant notes it as a calumny of the Papists, that none of our Writers, except Bucer and Chemnittius, do acknowledge any inherent Righteousness in those that are justified. Omnes enim agnosceimus (faith he) & claro profisse deum infundere hujusmodi justificationem in ipso abe justificando, sed negamus sententiam Dei Justificanti ad hanc specimen tanquam ad causam, per quam homo justificationem constituitur. Dav. de Jus. Hab. c. 22. p. 312. If perhaps you mean that Melancthon, Bucer, and others, took offence at the Do-

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I mean to say, that Good-works are necessary to Salvation, as you say they did, page 329. I answer, it is one thing to say, that Good-works are necessary to Salvation; another thing to say, that they are necessary to Justification. For Justification must go before Good-works, such as are not only good in themselves, but also good as done by us. But Good-works must go before Salvation, I mean the full and perfect accomplishment of it.

Reply.

I mean the Doctrine of them that deny Obedience to be a Condition of Salvation, or of final Justification at Judgment, and so by denying the grounds of their necessity, bring men to wicked lives. I suppose in this speech the truth of Thesius 78. that our full Justification, and our Glorification, have on our part the same Conditions; and therefore for all you say, it is a denying both, or granting both consequentially, to deny or grant one. I doubt Ilyricus Doctrine was the same in sense with this: For he denied not Good-works to be necessary (as at large you may see in Schlusselburgius contra Majoristas;) but that they were necessary to Justification or Salvation, that is, he thought them (as you speak) necessary fruits of Faith; but not necessary means, (i.e. Conditions) of Salvation.

For Bucer, I suppose, you have read what passed between Rivet and Grotius about him. See also Colloq. Ratisbon. p. 302, 308, 313, 567. Illud solum in questione de Mercede honorum operum controversum est, An sit in bonis operibus revatorum aliquod meriti condignum Mercede, quam ei Deus retribuist? Nam vitam aeternam reddi fideibus bene operantibus,
bus, etiam Corone & Mercedis loco, nos semper de-
dimus.

For Melanc. vid. Apolog. pro Confess. August. in
Art. 20. & in Operum Tom. 2. loc. de Bonis Oper.
Nova obedientia est necessaria, necessitate ordinis, causa,
& effeclis: item necessitate debiti seu mandati. Item
necessitate retinenda fidei — & visanda penas temp-
453. he contends, that to speak exactly Agnitio
peccatorum is not causa secunda Remissionis (that
Mercy is the sole efficient nearest cause;) But it
is causa sine qua non; and makes that to be his
usual phrase. And that's as much as I; for that's
&c p. 438. Cordatus urbem, vicinar etiam Regiones,
& ipsam aum adversus me concitas, propter qua quad
in explicanda controversia Justificationis, dixi novam
obeditiam necessariam esse ad salvem, &c. And
page 446. he adviseth to preach the praises of Good-
works rather in Sermons of Repentance, because he
observed that many of ours would bear the same
Doctrine there, which they would not in the point
of Justification. See also Camerar. and Melch.
Adamus in his Life.

Davenans's words cited, have nothing that I dis-
like (but only that Grace is laid to be infused in ipsa
Justificandi, when the acts are of various na-
tures: But I suppose he means, de tempore only.
The rest is before oft replied to.

Aphor.
Aphorism.

Page 332. Works (or a purpose to walk with God) and Mr. Ball on the Covenant, page 734) do justify, as the passive justification of the subject capable of justification.

But you knew, ot the words which Mr. Ball immediately added to explain himself the better, viz. [Or as the Qualification of that Faith that justifieth, or as they testify and give proof that Faith is lively: But Faith alone justifieth, as in the promise of free forgiveness in Jesus Christ. And in the very same page, Mr. Ball hath these words, which are as express against you as may be: [So that we may conclude from this passage of holy Writ, that Abraham was justified by Faith alone: But this his Faith though alone in the act of justification, no other Grace working with it, was not gloved in existence, did not lie dead in him, as a dormant and idle Quality.

Reply.

1. I left out all the rest of his Book too: But the Reader may see all at pleasure.
2. Doth that you add say what I cited? If not, take it in as favourable a sense to you as the words will bear.
3. I allow also of the explicationary terms (as you judge them to be) which you add.
4. But I never undertook to shew, that Mr. Ball and I were just of a judgment in this point: But only that he gives as much as I do to Works (and more;) but more than I do to Faith. He yieldeth both
both Faith and Works to be the Condition of Justification (which is the thing that you deny;) but he affirmeth Faith to be moreover the instrumental Cause of Justification (which you will not own any more than I.) Left you think I wrong him, see page 20. [A disposition to Good-works it necessary to Justification, being the Qualification of an active and lively Faith: Good-works of all sorts are necessary to our continuance in the state of Justification, and so to our final Absolution, if God give opportunity. But they are not the cause of, but only a precedent Qualification or Condition to final forgiveness, and to eternal bliss. If then, when we speak of the Conditions of the Covenant of Grace, by [Condition] we understand whatsoever is required on our part, as precedent, concomitant, or subsequent to Justification; Repentance, Faith and Obedience are all Conditions: But if by [Condition] we understand what is required on our part as the cause of the good promised, though only instrumental; Faith or Belief in the promises of free-grace, is the only Condition.

So page 21. [This walking in the Light, as he is in the Light, is that Qualification whereby we become immediately capable of Christ's Righteousness, or actual Participants of his Propitiation, which is the sole immediate cause of our Justification, taken for remission of sins, or actual approbation with God.] This is more than I say.

Aphorism.


Anim.
I can see nothing there for you; but something against you, 
[Justi ergo & irreprehensibiles consuevur quoniam tota vita 
postea est Justitia additorta, &c. Sed qua & perfisione 
longe distat pium corum fideum, non possit sine venia pla-
cere Deo. Quare justitia quae in ilia iudicatur, a gratui-
Dei indulgentia pendet; qua sit, ut quod rei quae est, in 
ipsis injustis, non impunit. Sic exponer necessa est quic-
quid de hominum justitia in Scripturis habetur, ut remissio-
mem peccatorum non covert, cui non aliter instituitur, quam 
qua fundamento adificicium. Hic Calvin, 1. Denies per-
sonal Righteousness to be perfect, and such, as without par-
donering mercy can please God. 2. He makes this personal 
Righteousness to follow Justification, and to relieve upon it, as 
a building both on its foundation: Therefore according to 
Calvin in this place (for his judgment in this point is other-
wise well known) personal Righteousness is not that whereby 
we are justified.

Reply.

I own all that which you judge against me. And 
to your Observations, 1. So do I deny personal 
Righteousness to be materially perfect, and in divers 
other respects mentioned in the Aphorism. All 
that Calvin drives at is, that it is a Righteousness 
that stands with Sin and pardon, which who dare 
deny? But did Calvin deny the Metaphysical per-
fecution of Being, as to the Relation of [Righteous.]
or yet the Relation of [præstitor conditionis nova 
Legis,] whereon it is grounded?

2. So do I say, that this Righteousness follows Jus-
tification, and receives much of its force from it, 
(that the person be reconciled :) But yet may it 
not go before it quoad continuationem & sententiam 
judicis?
judicis? Calvin maintaineth a true personal Righteousness, consisting with necessity of pardon of sin, and so do I. His main Caution is, that we feign not any Righteousness inconsistent with pardon; and that who doth not abhor? Your Conclusion therefore is merely your own.

Aphorism.

Ibid. The common Assertion, that [Good-works do follow Justification, and not go before it,] must be thus understood, or it is false; viz. Actual Obedience goeth not before the first moment of Justification, &c.

Animadvers.

By this which you here grant it follows, that Justification is by Faith alone, without Works; though they also will follow in their time and order.

Reply.

True: If you mean it of external Works, and of the beginning of Justification. Do you need to tell me of a Consequence, which I so oft professedly maintain, as if it followed against my mind? But as this excludes not Repentance, Love to Christ, &c. from our first Justification; so nor outward Works from the continued and sentential Justification at Judgment, as Conditions of both.
But yet it is as true, 1. That the taking Christ for our Lord, and so delivering up our selves to his Government (which is the subjection of the heart, and resolution for further Obedience, and indeed an essential part of Faith) doth in order of nature go before our first Justification.

Animadvers.

1. Viz. As the Qualification of that Faith which justifieth, as Mr. Ball in the place before cited speaks.

2. But Christ as having satisfied for our sins, is received by us unto Justification.

3. Faith which justifieth, doth receive Christ in respect of all his Offices: But Faith justifieth as it receiveth Christ as a Priest, making satisfaction for us; by which Satisfaction laid hold on by Faith, and so imputed to us, we are justified.

Reply.

1. I yield to your first from Mr. Ball (as to those acts that are not essential;) but have proved already, that the Qualification of Faith is part of the Condition, and so it hath the necessity-moral of a Condition (as current English money in a Bond:) And not only a natural necessity (as it is necessary an entire man have two hands, &c.) The Condition is, not only that we believe, but that we affectionately believe, &c.

2. I yet see no reason to think, Taking Christ as King to be less essential to justifying Faith, than taking him
him as Priest. Your second Proposition is true, but nothing against me.

3. And the same I say of the next, [Faith justifieth as to receive Christ as Priest,] except you add [only.]

4. That which mars all your discourse is, 1. The confounding two Questions, What justifieth ex parte objecti? and what ex parte adus nostri? It is Christ's Satisfaction, and not his Kingship that justifieth meritoriously; it is Christ as Advocate that justifies Apologetically; it is Christ as Judge that justifies Sententially: As it is Christ (and the Father in him) that per novum fidem, justifieth Constitutively, more efficiently. But ex parte adus, Faith justifieth quoniam condicio istius fidemis: And that Faith which is the Condition, is the receiving our Lord Jesus Christ the Redeemer entirely.

2. You are brought to confess, that Faith is the Condition of Justification (and I think that it justifies qua condicio praestita) and yet you seem to retain a notion in your mind, as if it justifieth qua fides in its natural Capacity: As if the Ratio materialis vel Aptitudinalis, were nearer the effect than the Formalis.

Aphorism.

Ibid. 2. That actual Obedience, as part of the Condition, doth in order of nature go before our Justification as continued and confirmed.

Anim.
Of Justification

Animadvers.

Justification is not continued nor confirmed, without actual Obedience; yet Justification is continued by the continuance of Faith, though this continuance of Faith, and so of Justification, be not without the co-existence of actual Obedience, which Obedience doth make for the confirmation of Faith, and so of our Justification, as being a proof and evidence of that Faith by which we are justified.

Reply.

Here is nothing against me: For want of the word [Only] after [Continuance of Faith:] Which if you meant, I have given my Reasons against it before, and am ready to do it much more fully, as being a point that I am confident in.

Aphorism.

Page 313. 3. That perseverance in faithful Obedience, doth both in nature and time go before our full, compleat and final Justification; and that as a part of the Condition of obtaining it: If we walk in the Light, &c. 1 John 1.7. Isa. 1. 16, 17. Ezek. 33. 14, 15, 16. & 18. 21, 22.

Animadvers.

Our Justification (as I have often noted before) is full here, though it be not fully manifested till hereafter. The places of Scripture which you alleged, speak of Justification as it is here obtained; and they shew who are justified, not by what they are justified.

Reply.
Reply.

1. I have oft enough told you, that this is your great error: As if Justification were only unius generis, and sentential were none.

2. If those Texts speak but de indis signis, any Antinomian may as well say the like of any Text you shall bring for Faith's justifying. I know they speak not of Causes, but they speak plainly of Conditions.

Aphorism.

In Append. page 120. Is not Faith a work or act of ours?

Animadvers.

It is not the act of Faith apprehending, but the Object or thing apprehended, viz. Christ's Righteousness, which doth formally justify. Only Faith or Believing is said to justify, because Christ's Righteousness, except it be apprehended by Faith, is not available to our Justification. Something before out of B. Davenant I have cited to this purpose, to which I add that which he faith de Fust. Hab. cap. 28. page 371. Nihil usitatis quam causa applicanti illud tribuens, quad propriet immediate pertinent ad rem applicatae. Quia igitur fides apprehendit & applicat nobis Christi justissam, id fides ipsi tribuitur quod reapse Christo debetur.

Reply.

1. If indeed this be your meaning, that it is not Faith by which we are justified at all, but Christ, the Dispute is vain, How Faith justifies? and Whether
Of Justification

ther Faith alone? if be not Faith at all. What have
we done all this while? But I cannot believe that
when you say, [Faith justifies as a Condition, or
Apprehension, or (as others say) as an Instrument,]
that by [Faith is meant [Christ,] as if be were the
Condition, Apprehension and Instrument.

2. I am not of your mind, that Christ's Righteous-
ness doth formally justify; but rather, merito-
riously or materially. Remember the place which
I cited even now out of Rivet where he blames
Bellarmine for fastening your conceit on us.

3. Is it not utter obscurity to say, [Believing is
said to justifie, only because Christ's Righteousness,
except apprehended, &c.] Oh that you had told
me here what the moral Office or Interest of Faith is
in this work! and why Christ's Righteousness can-
not justify without apprehension? I know but
two Opinions that are worth the mentioning:
Some say, [Because Faith is an Instrument;] or as
others, that see the impropriety of this, [Because it
is condition naturaliter necessaria, as the bands taking
a Pearl;] and not moraliter ex constitutione donan-
tis. This Opinion I have by very many Arguments
confuted in another place. 2. That it is of natural
convenience, and moral necessity. It would have
been inconvenient to have given Remission upon
Christ's Satisfaction to any without Faith; yet God
could have done it, had he pleased, and removed
some causes of the inconvenience. But the imme-
diate Reason of Faith's interest, is, that the Donor
hath made it the Condition. This is my Judgment,
which I have fuller elsewhere explained and proved.
Davenant's words are not against me.
Animadvers.

Manton on James 2. 23. [For those great disputes about the matter of justification, I would not intermeddle, let it suffice to note, That the general current of Paul's Epistles carryeth it for the righteousness of Christ; which being imputed to us, maketh us just and acceptable before God; and this righteousness we receive by faith. So that faith justifieth not in the Popish sense, as a most perfect grace, or as a good work done by us; but in its relation to Christ, as it receiveth Christ's satisfactory righteousness. And so whether you say it justifieth as an instrument, a sole working instrument, or as an ordinance or relative action required on our part, all is to the same issue and purpose. To contend about mere words, and bare forms of speech, is to be too precise and critical.

Reply.

To Mr. Manton I say, 1. If it be all one whether we say, an instrument, an ordinance, or relative action required on our parts, then I much differ not from you: For I dare call it so, [A relative action required on our parts.] But,

2. I conceive that [A relative action] is a dark expression: What relation hath it to Christ? doth it justifie qua related to Christ? then why do not many other acts related to Christ justifie? For my part, I think, when the nature of faith, and of justification, and of a condition, is well understood, it will appear that we have no proper name in use to express the formalis rationem of faith's interest in justification, but the term [condition,] as it is used by lawyers; or, causa sine qua non, or cum qua, ex necessitate moralis.
3. Do not those contend about words (and misfaking ones) that contend so much for Faith's Instrumentality in Justifying? Words must be fitted to things. It is far from a mere contention about words, in the sense as I use it: Whether it be receiving Christ only as Priest that justifieth? is a material Question; and so are many more that follow.

Animadvers.


Voluntas signi (as Precept, or Prohibition, or Operation, or Permission is so called) is not properly Voluntas, but only signum Voluntatis; yet there is a Voluntas of which those are signs; viz. Voluntas praecipitans, the signs whereof are Precept and Prohibition; and Voluntas decernens, the signs whereof are Operation and Permission.

Reply.

I am glad to see Triglandius speak the same as I do, and that you in your following words exactly agree with me in that point; asserting both a proper immanent Will de Deboto, distinct from that de Eventu; and a signal Will de Deboto, metonymically so called.
I came but even now from heaping up forty Testimonies of our Divines that speak as I, and am loth to do that work again, unless it were more useful: But I remember I promised you something of Davenant's, because you oft mention him: And it is not any Sentences on the by, but his judgment fully and purposely delivered in Propositions, with their proof, how far Good-works are necessary.


You may see here, if you will be of Davenant's mind, you must be of mine in this: He gives to Works the very same Office as I do, neither more nor less. If he do give any more than I to Faith, (as he doth in calling it an Instrument; but I think
think it is Metaphorically only that he means) that is all the difference. I undertake to manifest, that our greatest Divines ordinarily give to Works as much as I: But indeed I give not to Faith (and to man) so much as they; not daring to make man his own Justifier and Pardoner, or his Act to be the Instrument of God's Act of justifying, or of producing the same effect. Who can forgive sins but God only? If he have any Instruments, it is his Gospel properly, and his Ministers remotely, and less properly.

Finitur, Jun. 18. 1652.
Postscript.

To the two Great Points in difference, let me speak this word more:

1. Those that make Faith to justify as an Instrument, or as Apprehensio Christi, do set up the 70 Credere which they cry down. For that which they call Instrumentality, is the Apprehensive Act: And Apprehendere and Credere are here all one; and therefore if the Apprehension of Christ justifieth qua Apprehensio, or qua Acceptatio, then the 70 Credere qua talis justifies.

2. And those that teach this Doctrine, do contradict themselves in saying, that Paul
Postscript.

Paul excludes all Works; because Faith (say they) justifieth not as a Work: For to justify qua Instrumentum vel qua Apprehensio Christi, is to justify as a Work, or as this Work. For they cannot speak de Instrumenti materia: For, 1. Faith (the act) can be no material Instrument. 2. The whole formal nature of instrumental Cause lieth in its actual Application by the principal cause: And before that Application it is only an Aptitudinal Instrument, or apt to be an Instrument; but is not one formally and indeed. Now the Causation of Instruments is per Operationem vel Actionem: And therefore if Faith justify as an Instrumental Cause, then it must needs justify as Opus or Actio.

3. And to this Doctrine sets up Justification by Works, against which the Authors seem so jealous: (The unhappy fate of many Errors, to set up what they are the extreme opposers of;) and that in an unlawful sense: For it makes the formal reason of Faith's justifying to be its Apprehension, that is, that it is such an Action; or its Instrumentality, which is an Operation. Whereas I only affirm (with Scripture) that Obedience
Postscript.

Obedience to Christ justifies, not _qua Obedience_, or _qua Opus_, but as the _Condition_ to which the free Lawgiver hath been pleased to annex _Justification._

2. Against yours (and the common) conceit, [That there is such a difference between Justification and right to Salvation, that Faith alone procures one, and Works concur to the other.] Besides all that I have said, let me desire you to observe, that _Paul speaks as fully and directly of right to Salvation, as of Justification; and excludes Works as much (and more) from the one as from the other._

1. *Rom. 3. 23, 24.* _Justification freely by Grace, is opposed to [coming short of the Glory of God.]_

2. *Rom. 4. 4.* _Paul expressly speaks of [the Reward given of Grace, and not of Debt;] and therefore excludes those Works. But, 1. Salvation is the Reward as well as Justification; and therefore this Reason equally excludes Works from saving as from justifying._ 2. _Yea, if their Doctrine_
Postscript.

Doctrine were true, that lay it is only Salvation, and not Pardon and Justification, that is given per modum premii, as a Reward, then this Text would not concern Justification at all, but only Salvation. (But doubtless it doth concern Justification also; and therefore this is another good Argument, that Faith justifieth not qua Instrumentum vel Apprehensio, proxime, sed qua Conditio prestata, because Justification is given as a Reward; and Rewards are given on Moral Considerations, and not merely Physical.

3. Rom. 4. 13. Paul speaks of the Inheritance: If they which be of the Law be Heirs, then Faith is made void, &c.

4. Rom. 4. 16. It is of Faith, that it might be by Grace, that the Promise might be sure to all the Seed, &c. But doubtless this Promise is the Promise of Salvation.

5. So Rom. 5. 17, 18. [Reigning in Life by Jesus Christ.] is opposed to Death reigning by Adam: And lest there should be any room left to doubting, he expressly cal-
Postscript.

leth it, [Justification of Life.] And ver. 21. Even so might Grace reign through Righteousness to eternal Life, through Jesus Christ our Lord.

Object. But Veri. 9, 10, the Apostle distinguishes Reconciliation and Salvation, and maketh the latter follow.

Answ. 1. But he saith not so de statu salutis, or of right to Salvation, but only of actual Salvation it self.

2. He still makes them both the fruits of the free Grace of Christ: and so excludes Works as much from Salvation as Justification: Nay he saith, [Much more shall we be saved by his Life,]

6. Rom. 6. 23. The free Gift is (not only Righteousness) but eternal Life, through Jesus Christ our Lord. And Life as free as Righteousness.

7. Rom. 8. 1, 2, 6. Freedom from the Law of Death as well as sin, is made equivalent to [no Condemnation.] And as Christ Jesus is the meritorious Cause, so that you may
may see that only Faith is not the Condition.
Vers. 1. it's said, [To be spiritually-minded is Life and Peace:]. Life as well as Righteousness. So Vers. 13, 14, 17.

8. Hebr. 11. throughout, speaks more expressly of Salvation by Faith, than Justification: And therefore the very Definition more respecteth Salvation, Vers. 1. Faith is the Substance of things hoped for, the evidence of things not seen. And verse 13. which you take to contain a Definition of it, faith. These all died in Faith, not having received the Promises, but, &c. These Promises, i.e. the thing promised is certainly more in Salvation than Justification (which they then had.) I could name a multitude more plain Texts, but I will add but two, wherein the Apostle of purpose extolles Free-Grace, and excludes Works, and expressly doth it as to our Salvation, equally as to our Justification.

9. The one is, Tit. 3. 4, 5, 6, 7. But after the kindness and love of God our Saviour toward man appeared, not by Works of Righteousness which we have done, but according to
his mercy be saved us, &c. that being justified by his Grace, we should be made Heirs according to the hope of eternal Life.

10. And Ephes. 2. 4, 5, 6, 7, 8, 9. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, bath quickned us together with Christ: By Grace ye are saved. And bath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come, he might shew the exceeding riches of his Grace in his kindness towards us through Christ Jesus. For by Grace ye are saved through Faith; and that not of your selves, it is the gift of God: Not of Works, lest any man should boast.

Did ever the Apostle more fully and expressly exclude Works from Justification, than here he doth from saving us? or make Justification of free Grace, more than here he doth Salvation? I shall therefore take leave still confidently to conclude, That it is no more wrong to Christ and Free-Grace to say, That Obedience justifieth as a Condition: than to say,
Saveth as a Condition: And that as oft as Scripture makes it a Condition of Salvation, it certainly giveth us proof, that it is a Condition of final Absolution or Justification: And that it never was the mind of Paul or the Holy Ghost, to distinguish so far between the way to Justification, and the right to Salvation, as you do; or to make one more free than the other.

FINIS.
EXCEPTIONS
Against a
WRITING
OF
Mr. R. BAXTERS,
In Answer to some
ANIMADVERSIONS
Upon his
APHORISMS.

By Mr. Chr. Cartwright of York.

LONDON,
Printed for Nevil Simmons and Jonath. Robinson, at
the Princes-Arms and Golden-Lion, in St. Pauls
Church-yard, 1675.
Exceptions against a Writing of Mr. R. Baxters, in Answer to some Animadversions upon his Apologies.

How Relations should, in ionic Euthia & Nihil, be so seen; For Nihil is Nomen; & Nihil is a real name. Euthia is indeed for most part so taken, as to include Love and Good-will; yet seems to be otherwise taken in Matt. 11: 26, and Luke 10. 21, as Dr. Trosse observes. And it is true, Euthia & Beneplacitum express one the other; yet if we consider the propriety of the words, both of them may well signify the Will and Pleasure of God concerning anything whatsoever. It is observed, that the LXX Interpreters devised the word Euthia to express the Hebrew Ras, which is as much as Velle; though it be often used for Beneplacitum est. The Members of that distinction, [Gratia gratum faciens, & Gratia gratias data] fall one into another, as well as the Members of this, [Voluntas Beneplaciti, & Voluntas Signi] yet the distinction, though not so exact, may be useful.

1. What you intended, I know not; but you seem to speak alike of all the Signs mentioned, Apob. p. 3; ibid. 3. 2. I find Aquinas express for this, that Voluntas Signi is but Signum Voluntas; so that according to him Voluntas Beneplaciti seems indeed to signify the whole Will of God, properly so called; and Voluntas Signi the whole Will of God also, so far forth as there is any signification of it. But however, I see not how you can hence infer, [then impleto voluntas beneplaciti de aemum, non est signum voluntatis beneplaciti de paro]. This seems but a mere evasion; it sufficeth, that Imple...
Therefore is Signum Voluntatis de eventu, as Præcepsum is
Signum Voluntatis de Officio.

1. When you say, that God doth permit, and not
to permit the Wicked to amend; I suppose you mean,
he doth command them: But is not this to take the
word [permit] morally? Yet pag. 5. you say, That
you speak all the while of Permission Natural, not of
Moral Permission. 2. Permission is only made Signum Vol-
untatis Dei de malo. Thus Aquinas, Permissio ad ma-
num referatur, operatio autem ad bonum. And Maccevi-
us, Objectum Voluntatis Permissiva Deus est pæcum.
Ita quidem est. Nam bonum, quæ vult, vult Volum-
tate effecst, quæ non permissiva. 3. That Permissio Ma-
li, is certum signum voluntatis Dei de malo quoad even-
tum, I think is not to be denied. [The Permissiva De-
cree (faith Bp. Davenant) concerning Sinful Affiactions,
implies an insafety of the Events so permitted].
And he cites Rowe, laying, Posita permissione, certifi-
co est ut vsistis peccati, quod permittens & omnium
circumstantiarum, quæ permittentur in illo. So Dr.
Twisse, Posito decreto permittendo peccatum, non po-
nat hominæ peccato abstiner e hac ratione necessitas ex
hypothesi cum libertate convenit. Camero makes this the
reason, why God doth foreknow evil, because he doth decree
to permit it, which were no reason, if the Event did not
certainly follow Permission. Stat igitur sententia mea,
Deo novit peccatum fore, quia decrevit permittanter
peccatum. And he speaks divers times to this purpose.

De Providence; Deus praeficit futura peccata. Ergo de-
crevit permittere. Nam qua Deus praeficit fore, ea
praeficit fore ex eo, quia decrevit. The same Author al-
so gives another reason; Permissionem necessario sequi-
ologis, Part I. tert eventus: hoc est, quod permittit Deus, necessario

Diff. 14. eventus—Ratio stiam hoc ipsum enimcit. Nam si Per-
missio nihil aliquid est, quam gratia Dei substrato, sit
privatio, quæ posita peccatum impediretur, ut à nobis
antè olim ipsum est, fieri non potest, ut Creatora n. n
labatur ubi Deus eam omn. sustentat: in Deo enim Mone-
mur, vivimus, & sumus. And again; Non agitur
de Permissione Ethicæ, quæ nihil aliquid est quæm Conces-
sio, sed de Physicæ, hoc est, de iis non-impedire. Quod
vero sit dispersitur: Nos cum Witakero dicimus, quod
sit privato auxiliæ divini, quæ posita peccatum impe-
diretur.
diretur.----Necesse, ergo sequitur Permissionem. Lap- 
sam; interim tamen Permission non est causa Lap. su, sed 
amque solum. 4. Aristoteles saying, which I cited, 
seems to hold out thus much, That as well God's Per-
missione as his Facere, is a sure sign of his Will con-
cerning the Event. 5. I see not, that the Opinion of the 
necessity of Physical Efficient Predetermination doth de-
uy God's Permission, seeing that Predetermination is 
de Bono, or de Actione, quod salvi; but Permission is de 
Malo, or de obliquitate Actionis. Dr. Twisse in that 
very Digression which you mention, after a tedious Di-
pute against that Proposition, grants as much as (I 
think) Perkins did, or any need desire. For he grants, 
Manifesto sequi, peccati existentiam ex permissione sive 
Vindic. 
Divina: He adds indeed, Necessarium sequitur ex na-
Lib. 2. 
tura Permissionis, in genere, quod non posui, Theologiae 
Digr. 3. 
videtur, ut in superiores accipiam, sed ex peculiari. 
§ 30. 
modo permissione divinae, constante ut. negatione gra-
tia, quippe sine, quod peccatum 3 remissi visari potest. 
But this is that Permission which Divines speak of, as I 
have showed. What he further adds, de peccato definito, 
sumpta, viz. that a bare Permission doth not infer the 
existence of it, seems little to the purpose. To his in-
stance about Formation, I answer: There is a Restrai-
ning Grace as well as a Renewing; God vouchsafes the 
one to many, to whom he doth not vouchsafe the other; 
see Gen. 20. 6. I grant, that besides a meer Permission, there 
must be (as he speaks) aliqua alia rerum administration 
secundum quam absum aliqua naturalis patet, quae 
sub præxima materia salvi deformisatur: and that quos 
sies iuxta Permissionem divinam, res aliqua forsit 
efficium, ostens. Depermissio non est solitaria, sed abi-
sum Divinam Providentiam gubernationem concumben-
tem obtinet. But I suppose, that Perkins and others 
comprehend all under the name of Permission, that being 
it upon which Sin indefinitely considered, as Twisse him-
sel does; and th'o; for the specification of the sin something more be required. The reason is, 
because malum est privatum, and so in alio suo fundo habi-
tur; therefore there cannot be Permission Malis, but 
there must also be Effectus Concursus ad id, an quo 
Malum exsit. But for the thing it self Twisse is as Vind. lib. 2 
clear (I think) as any. Nec (inquit) minus efficax § 2, § 1.
esse dicens decretum Dei de Permissione Mals, quam de Effusione Boni.

1. I make Voluntas Signi, as put for Signum Voluntatis, to be but metaphorically Voluntas; yet I hold, that there is Voluntas proprietatis, signa Signo indicatorem.
2. When I say [so far forth as the Signum is preceptum] it is only (as you might see) to shew, that Voluntas Signi (not Signum Voluntatis, but voluntas ejusdem significat preceptum) is the same with that which you call [Will of Precept].
3. If Dr. Twisse do not extend it to the whole Law, but only to Precept, it may be he had not occasion to extend it further. Neither do you speak so fully in your Aphorism as in this Writing. You mention indeed Legislative Will, but so as to call it also Preceptive; and to make the Object of it our Duty, Aphor. p. 4.
4. That he doth take notice of the Immanent Will de debito, whereof Preceptum is Signum, is clear by the words which I cited, viz. Precepta non indicant quid Deus velit esse Nostri Officii, &c. Yea your self here say, p. 4. That he makes Preceptum Vetare to be the Objects of God's Will; and that this clearly implies that he took in the Immanent Acts, of which they were the Objects. You add indeed, That he so often contradistheth it by speaking otherwise; that you doubt it fell from him ex improviso; but I see no cause for any such surmise.

6. Those words of yours [to bestow good upon a Man] I know not how I omitted; perhaps because I thought there was no need of expressing them. For however they must be understood; because God's Word and Truth is she engagèd in a Threatening as well as in a Promise.
2. You say, Appendix. p. 48. That the absolute promise of a New Heart is made to wicked Men: where you seem to speak of a Promise properly taken, as distinct from Prophesie or Prediction: Yet Aphor. p. 9. you say, That Absolute Promises are but meer Predictions; so that you seem not well reconciled to your self. But you best know your own meaning, only I think it meet that you express it so, as that none may have occasion to stumble at it.

I see indeed, that you call it Legislative Will: But,
1. you make Legislative and Preceptive both one, and make the Object of it Man's Duty, Aphor. p. 4. So that you
you rather seem to restrain the word [Legislative] by the word [Preceptive]; than to enlarge the word [Preceptive] by the word [Legislative]. 2. When you take the word [Legislative] largely, you make Precept and Promise distinct parts of it: So that still it is strange to me that you should say; That Promises fall under the Will of Purpose, not of Precept. For if the Will of Precept be taken strictly and properly, it is superfluous to say, That Promises do not fall under the Will of Precept: Neither on the other side is it true, if the Will of Precept be taken largely and improperly, we. for the whole Legislative Will, which doth contain both Precept and Promise.

These two Questions (as you now make them) you ibid. comprise in one Aphasism, p. 15. and equally determine ibid. 15; of both. For you say, That the Life promised in the First Covenant, was in the judgment of most Divines (to whom you incline) only the continuance of that Estate that Adam was in in Paradise: So that according to this Opinion, Adam was both to have continued in the same place, and also in the same Estate. I think still, he should have been changed in respect of both. In Adon (inquis Barlous) omnes in universum homines Jno ad Culum habebant, & offident motissim, ipsum Cal- lumurque haberebat: addo ut Jn ad Culum in Adamo habebant primam, d Christo jus restitutum. Adam's continuance in the same Estate, is most clearly expressed by those whom you seem to follow; and how then can you say, That you did not meddle with that Question? And if he were to continue in the same Estate, no question he was also to continue in the same Place; For Heaven is no place for such an Estate as Adam had in Paradise.

I shall wonder if any will be so bold as to affirm, That Adam was Created in Patria, and not in Via. How was he to be tried by his Obedience, if he were not Vic- tor, but Cumprehensur? It seems also strange that any doubt should be made, whether Adam being Created after the Image and Likeness of God, were capable of Heavenly Blessedness.

The Reasons which I allledged, notwithstanding any ibid. thing you say against them, seem cogent. 1. By the Second Death, you might see, I meant not the same de-
gree, yet the same kind of punishment. The Scripture seems to speak of several degrees of Hell-Torment, yet all is called the Second Death. And this Second Death, viz. Hell-Torment, Adam by his sin became liable unto: therefore if he had not sinned, he should have enjoyed a Life directly opposite to that Death, viz. Celestial Glory. The perpetual Death which Adam (without a Saviour) should have suffered, was not a perpetual abiding in the Estate of Death, viz. a perpetual separation of Soul and Body, or a mere privation of that Life he had before his Fall, but an enduring of eternal Torment; and so consequently the Life promised upon condition of Obedience, was not a perpetuating of his earthly Life, but the fruition of Heavenly Happiness. I grant, God was able to change Adam's State, not changing his Place; but it seems rather, that both should have been changed. And though we know not the Nature of the Life to come, yet we know it is not such a Life as Adam had in Paradise, to Eat, Drink, Marry, &c. 3. It is not in vain to say, How in an ordinary way of Providence should there have been room for Men upon Earth, if Adam and his Posterity, still increasing and multiplying in infinitum, should there have continued for ever? Your Friend and mine Mr. Blake, having urged this Argument, seems to enervate it when he hath done, saying, [But a thousand of these God can expedite, when we are at a stand]. But yet that without a Miracle it could be done, he doth not say, and be there professedly opposed by you in this Point. Whereas you add, [Especially seeing God knew there would be no place for such difficulties] I know not to what purpose it is. For the Opinion, which I impugn, doth suppose that upon which such difficulties do arise. 4. How should Paradise be a Type of Heaven, if Man should never have come to Heaven? If Heaven had not belonged unto him upon condition of his Obedience; Whereas you say, That you little know where or what that Paradise was; I do not well know what you mean. By [that Paradise] I suppose you understand (as I and others do) the Garden wherein Adam was placed: a place upon Earth for certain it was, and very pleasant; yet such a place as where-in Adam lived a natural Life, far beneath that happiness which he was made capable of.
Those words [Thou shalt die] being not only means: Ibid. of a privation of the Life which he then enjoyed, but also: Ibid. so of eternal torment; it follows, That the Life implicitly promised, is to be understood, not only of the continuance of that Life; but of Eternal Blessedness.

I do not say that any now are altogether as Adam was: Ibid. under the Covenant of Works; but that some are so under that Covenant, that in statu quo they have no part in the other Covenant, nor are guilty of contemning it, being utterly ignorant of it.

To Whom God doth not say, [Believe in the Lord: Ibid. see Christ, and thou shalt be saved.] to them in effect he doth say [Obey perfectly and love]; or: [If thou sin, thou shalt die eternally]. But there are many in the World to whom God doth not say [Believe, &c.] that Promise is altogether unknown unto them, they live and die without ever hearing of it, so that to them it is as if it had never been. Consider (I pray) what the Apostle saith to this purpose: Ephes. 2. 12. Might not the Ephesians have continued in that condition unto death? Do not many continue in the same Condition? I yeeld, that none are so under the Covenant of Works, but that if they repent and believe they shall have Mercy, and that by virtue of the New Covenant: but that which 1 stand upon is this, That the Covenant of Grace wherein Mercy is promised, being not revealed unto some, nor any way dispensed unto them, they cannot be said to be under it, nor shall be judged as transgressors of it.

Add, 1. Though the Covenant of Grace had never been, yet I see not but such Mercies as the Indians enjoy, (setting aside the possibility of partaking of the New Covenant) might have been enjoyed. Add, 2. Though the Covenant of Works vouchsafeth no pardon of sin upon Repentance, yet surely it requiring perfect Obedience, consequently it also requireth Repentance and turning unto God. Else if the Covenant of Grace had not been made, Man after his Fall, though plunging himself into sin continually more and more, yet had contracted no more Guilt, nor incurred any greater Condemnation, than he did by his first Transgression. Add, 3. Christ as Mediator shall judge even those that never heard of any Salvation to be obtained by him; and consequently he will not judge them as guilty of neglecting that Salvation.
Christ judgeth wicked Men as Rebellious Subjects; but as rebelling (I conceive) only against the Law, not against the Gospel, they being such as never were acquainted with it. Add, 4. There are common Mercies, (which might have been though the New-Covenant had not been) the abuse whereof is sufficient to condemn; yet the improvement of them is not sufficient to save. If such Mercies as meet Pagans enjoy tend to their recovery, how then are such said to be sinned much more? Ephes. 2.18.

Ibid. Rom. 2.12. I cited to this purpose, so new, That as they that sinned without the Law, shall perish without the Law; even so they that sinned without the Gospel, shall perish without the Gospel. That 2 Thess. 2.7, 8. speaks not only of them that obey not the Gospel of our Lord Jesus Christ, but also of such as know not God. The Apostle there seemeth to divide all the Wicked into two sorts, viz. such as know not God; so he describes the Gentiles, 1 Thess. 4.9. and such as obey not the Gospel, &c. that is, such as having had the Gospel preached unto them, would not receive it, either not at all, or not sincerely. Yet Christ (he faith) will in flaming fire take vengeance on both, as well on the former as on the latter. And here also I have Mr. Blake agreeing with me, and so, as that he cite this very place to the same purpose as I do. Infidels (he faith) that were never under any other Covenant than that of works, and Covenant-breaking Christians, are in the same condemnation; there are not two Hells, but one and the same: for those that know not God, and those that obey not the Gospel of Christ, 2 Thess. 1.8.

Ibid. You pass by that which I alleged from Rom. 6.11, viz. That death, which is the wages of sin, is opposed to Eternal Life, which is the happiness of the Saints in Heaven. Ergo, Death comprehends in it the misery of the Damned in Hell; and that (you know) is it which the Scripture calls the Second Death. I marvel therefore that you make no more of it than to say, [Call it the first or Second Death, as you please?]

Ibid. The Argument drawn from the Bodies Co-partnership with the Soul, I take to be a good proof of its Resurrection. Tertullian surely thought so, or else he would not so frequently have used this Argument. Aqta (inquit) sequantur adversariorum nostri carnis animaque con-
sextum primum invita administratios, ut ita anu eum
scindere illud exam in vita remuneratione. Necessit operum
sociationem, ut univer te possint ejus mercedem nega-
re. Non sit particeps in sententia caro, si non fuerit
in causa. And again, secundum consors laborum cons-
ors enim eam decurrant necessis eam praebent.
And again also, non possum separans in mercede (carns \( \text{ibid. c. 38.} \))
ae operum conjunctis. And surely that of the \( \text{ibid. c. 8.} \)
Apostle, 2 Cor. 5. 10. [That every Man may receive
the things done in the Body] doth imply, That as
the things were done in the Body, so also the Re-
ward must be received in the Body. As for the dissolu-
tion of the Body which you speak of, it is but such a pun-
ishment as the Godly lie under as well as the Wicked,
until the Resurrection. Therefore it is not probable, that
it was the only punishment intended to the Body in the
First Covenant. Whenv er some new Philosophers may
say, true Philosophy (I think) doth tell us, That it is
the Body, which the Sensitive Soul doth feel pain;
even as it is the Eye, which doth see by the Visual Fac-
culty.

You observe not (it seems) that I did but answer \( \text{ibid.} \)
your Queries, which you made Appendix p. 30. To the
second, \( \text{[Whom should be have risen?] I thought, and
still think it sufficient to answer, That Adam, and so
others, should either have risen in the end of the World,
as now they shall, or when God should please to raise
them. It is for you to prove that it could be neither the
one way nor the other.} \)

How doth the Apostle 1 Cor. 15. seem to extend the Resurrection, which he speaks of, unto all, when he ex-
presly limits it to those that are Christis? \( \text{ver. 23.} \) And
when the whole discourse is about Resurrection unto
Glory? \( \text{Expresse resurrexit Christi est causa resurrexitio-
nis eorum, qui ad vitam Eternam suscitabantur, 1 Cor.}
15. 20, 21, 22.} \)

To the same purpose also is that 1 Thess.
4. 14, &c. What the other Texts you speak of be, when
you shew, I may consider then. This I grant, That
the Wicked shall rise by the Power of Christ as Mediator,
John 5. 28, 29. But that is not enough to prove, That
had not Christ been Mediator, there should have been no
Resurrection; no more than it follows, that otherwise
none should have been condemned for sin, because now
all
all Judgment is committed unto Christ, John 5, 22, 27.

I see no such difference betwixt them. For slaying before the foundation of the World, cannot be meant of actual slaying, but only of fore-ordaining to be slain.

I mean Christ's Sufferings, as in obedience to his Father he submitted unto them. This Commandment here I received of my Father, said he, John 10, 18. Sufferings simply considered without Obedience, find no acceptance with God. No need therefore to except against the Phrase commonly used, [Passive Obedience] i.e. Obedience in Suffering. Christ had a Commandment to lay down his Life, it was the Will of his Father that he should do it, and in obedience thereto he did it.

The Rule (Ad quosam ad amne, &c.) doth not here make for you, because it was not Christ's suffering merely as obedience, but as such obedience, viz. Obedience in Suffering, that was satisfactory. So that neither Suffering without Obedience, nor Obedience without Suffering would avail. Sed quoniam profusa fragula, jam ea iuvante.

If only such Obedience be meant Rom. 5, 19, as is opposed to Adam's disobedience, and therefore Active Obedience is meant, it will follow that only Active Obedience is meant, which you will not admit, because Adam's Disobedience was only Active. But Christ's Obedience in Suffering, may be opposed to Adam's Disobedience in Acting; and Christ's Passive Obedience (suffer me to speak so) may stand in opposition to Disobedience in general, as working a contrary effect, viz. Whereas Disobedience doth make Sinful, Christ's (Passive) Obedience doth make Righteous; and in that respect only doth the Apostle oppose Christ's Obedience to Adam's Disobedience.

1. The Apostle saying, That Christ was made under the Law, it seems to be without doubt, That it was the Will of God that he should observe the Law. For is it not the Will of God that his Law should be observed by such as are under it? Yet Christ might observe the Law for some ends peculiar to himself, as for those ends he was made under it. Christ according to the flesh was a Jew, therefore meet it was he should observe the Jewish Law, otherwise he had been an offence unto them.

2. As
2. As Christ was not made Man for himself, so (it is true), he was not bound to observe the Law for himself. But thus you should not limit it to some Works; for all his Works were so for us, as he was noster natur, noster datum, Isa. 9. 6. Yet being made Man, as Man he was bound (I think) to perform that Obedience which God did require of Man. You say, That he used the Legal Ceremonies to shew his subjection: So say I; and this (I think) is against you, it being meant of such subjection as the Law required of all those that were under it. 3. If Christ were sub Lege, as the Apostle faith he was, then it was ex Lege that he observed those legal rites. Yet, I grant, it was ex vi spontius propria; so all that he did, so his very being made Man was. Whereas you say, [Else the Law would have obliged him to the act and stood together]; I answer, The Law doth oblige, according to the Will of the Law-giver, who might oblige Christ to it otherwise than he did others. I think the Ceremonial Observances, besides the Typical Nature of them, are to be considered as Religious Rites, whereby God was honoured and worshipped; and so Christ as Man was obliged unto them. Man being bound to honour and worship God, so as God doth require of him. That which you add of the burden of Penal Actions, seems impertinent; For Penal Actions (I think) have the Nature of Sufferings, and so they concern not the Point in Controversie betwixt us, which is only concerning Actions as Pious, not as Penal.

Your Reasons drawn from the Actions of Christ, receiving their chief Dignity from his chief Nature, &c. will reach further (I think) than you intend or desire, even to make all Christ's Active Righteousness to be satisfactory for us. And so indeed you seem to hold, Aph. p. 61. where you say, [The Interest of the Divine Nature in all the Works of Christ, maketh them to be infinitely meritorious and satisfactory]. Yet here, p. 10. you seem to restrain it to Penal Actions, and the burden of tedious Ceremonious Worship, as you call it. For my part, I yet think, That as the Holiness of Christ's Nature, so also the Holines of his Life was requisite to qualify him for suffering, and (by suffering) satisfying for us. Him that knew no sin, God made sin for us, 2 Cor. 5. 21. Such an High-Priest became us, whom
Of the
Covenant.
c. 12. p. 78.

Vide Ga-
takerum
nostrium
adversum
Luciun,
Respons.
and vindic.

Part. 2.
Sect. 7.
pag. 54. 85
et contra
Gomarum
p. 4. & 22.

holy, harmless, &c. Heb. 7, 26. Mr. Blake ( whose
Judgment I do much value, though I cannot force mine
own further than I am convinced) in this Point,
concerning the Imputation of Christ's Active Righteousness,
seems to differ both from you and me; he faith, [Christ
had been innocent, though he had never come under the
Law to have yeilded that obedience]. But how Christ
could have continued innocent, without yeielding obedi-
ence to the Law; or how being Man, he could be exempt
from that Law, whereby the Creature is to shew his sub-
jection to the Creator, I cannot see. He adds, [His
Person had not been as ours under the Law, unless of his
own accord he had been made under the Law]. He was
not made Man (say I) but of his own accord; yet being
Man, I conceive it was necessary that he should be under
that Law which God imposed upon Man, and so both un-
der the Moral Law, as the eternal Rule of Righteous-
ness; and also under the Ceremonial Law, as the pre-
scribed Rule of Worship. He adds further, [Somedwhat
might be said for the subjection of the Humane Nature
in Christ, the Manhood of Christ, which was a Creature,
but the Person of Christ, God-Man; seems to be above
subjection]. This I confess seems strange to me; for the
Humane Nature of Christ, though personally united to
the Divine Nature, being still a Creature, must needs
be in subjection to him that made it; and therefore the
Person of Christ, God-Man, though not as God, but as
Man, must be under subjection. He goes on saying,
[We know the mortality of the Humane Nature, yet
Christ had never died, unless he had made himself obedient unto death; neither needed to have served, unless he
had humbled himself, Phil. 2. to take upon him the form
of a Servant]. But Mortality is no necessary con-
sequent of Humane Nature, as subjection unto God is;
and Christ taking upon him the Nature of Man, did to
nomine take upon him the form of a Servant; for Man
must be Servant unto God, the Creature to the Creator.
He bids, [See the Assembly's Confession of Faith, Chap.
8. Sect. 5. and Dr. Featlie's Speeches upon it]. These
Speeches I cannot now see; but I have seen them long
ago, and was not satisfied with them. The words of
the Assembly are such, as that some question may be
made of the meaning of them, viz. Whether by
[Christ's
[Christ's perfect Obedience and Sacrifice of himself] be not meant one and the same thing, so that the latter words are exegetical to the former. But to return to you, who say, [The Question should be, Whether is it only Pana Christi, or Obedientia also, that satisfeth and meri-
teth]? I think it is not simply Pana, or Obedientia, but Pana Obedientialis, and Obedientia Panalis.

1. The Creator is absolute Lord over the Creature, and so you grant no Work of the Creature can be mer-
torous. 2. You seem to make even the Actions of sin-
ful men capable of being meritorious, though less pro-
perly. 3. Though Obedience be absolutely perfect, yet if absolutely due, it seems repugnant to Luke 17. 10. that it should be meritorious.

The interest of the Divine Nature doth certainly put an infinite excellency into all Christ's Actions; Yet I see not how Christ's good Actions (I speak of meer Actions, which have no penalty or suffering mixed with them) could properly be meritorious, they being otherwise due, supposing Man had not sinned, and so there had needed no satisfaction to be made for him. Though I am not of their mind, who think that the Son of God should have been incarnate, though Man had never sinned; yet I see no reason to doubt but so it might have been: Now he supposes, all Christ's meer Active Righteousness would have been due, but not his Passive Righteousness.

I have divers times told you, That when we speak of Christ's Sufferings as meritorious or satisfactory, we are not to consider them meerly as Penal, but as Obediential also; so that your long Section hath nothing against me.

My interpretation of these words, [The Father judg-
eth no Man] containeth indeed no absolute exclusion of the Father, neither can I admit any such exclusion; but an exclusion of him in some respect it doth contain. He that doth a thing, yet not immediately by himself, but by another whom he hath put in authority to do it, may be said in some respect not to do it. When the Egyptians cried to Pharaoh for Bread, had them go to Joseph, &c. Gen. 41. 55. g. d. I meddle not with these things, Joseph is to do all such matters. Yet Pha-
raoh indeed did all, though not immediately, but by Jo-
seph. Your Arguments, p. 13. press not me, who ne-
ver intended to deny that it belongs to Christ's Mediator-
ship.
ship, and namely to his Kingly Office, to judge the World; only I shewed what I took to be the meaning of these Texts, John 5. 22 & 27. Wherein I followed Senius and Maldonate, no absurd Expositors, though Papists. And even Calvin and Beza also seem to agree with me in the exclusion of the Father, v. 22. In Parent nihil mutatum est, &c. Est enim ipsae in Filio, &c in operatur, saith Calvin. And so Beza, Negat Christus d'Patre administrarum hominis munchem, &c, viz. us Judaei arbitrabantur; qui Patrem a Filio separabat, unus Pater contra non nisi in persona Filii manifestissimae corne mundum regem.

You seem to make the present death of Adam a part of the rigorous execution of the Law, when you say, Apob. p. 33. [That the Sentence should have been immediately executed to the full, or that any such thing is concluded in the words of the Threat, In the day that thou eatest, &c. I do not think; for that would have prevented both the Being, the Sin, and the Suffering of his Fodernity]. How would this have been prevented, if Adam's present death were not included in the immediate and full execution of the Sentence, i.e. in the rigorous execution of it? Therefore though you argue, That the words of the Threat were not so meant, as that the Sentence should immediately be executed to the full, yet your very Argument supposest, That if the Sentence should have been so executed, Adam should presently have died. Now though Christ had not died, yet this part of the rigorous execution of the Law might have been suspended, and supposing the propagation of Man-kind must have been: against this (so far as I see) you say nothing.

I desire to be as favourable an Animadverter as Truth will permit: but how under the name of Animadversion I defend what you say, I do not see. If you had used the word [Chastisements], it would not have freed you from mine Animadversion. For I shew that Chastisements are Punishments. And whereas you speak of my great oversight, it is indeed your great mistake; for I did not take those words to express your Opinion, only you seemed therein to allow the distinction betwixt Afflictions of Love and Punishments; this is it which I thought worthy of an Animadversion.
You might see, that I make the Afflictions of God's Children in their Nature to be Evil, and a Curse, though not so to them, they being sanctified and working for their good. And I presume, those Divines whom you oppose, meant as both you and I do, though you interpret them otherwise. The difference here betwixt you and me is this; You allow their Expression, and dislike their meaning; I allow their Meaning, and dislike their Expression. They distinguish betwixt Chastisements and Punishments, which distinction in your Aphorisms you seem to allow, only disliking the Application of it. The distinction itself I dislike, though I think that some who used it, did not err in that which they intended in it: In the Contents of Isa. 27. there are these words, [God's Chastisements differ from Judgments], which words I hold incongruous. I like not that of Mr. Kendall against Mr. Goodwin, Chap. 4. p. 139. [Punishments aimed chiefly at the Satisfaction of Justice, Correction at the amendment of the Offender]. That is not true of all Punishments, see Gold. Lib. 6. cap. 14. Yet the meaning of those that used them, was not (I think) erroneous.

I would give you no cause to quarrel with me. But is not this your own Argument? Do you not thus oppose the 12. 70. Common Judgments as you call it? [They are ascribed to God's anger, &c.] Aphor. p. 70. Do you not there oppose God's Anger to his Love? Whereas Love and Hatred, not Love and Anger are truly opposite. God may be angry with us, and yet love us; yea therefore angry with us, because he loveth us. Rev. 3. 20. There is Isa Paterna & Cæfliganus, as well as Isa Hyst. & Exterminans, Davenant in Col. 3. 6. Where those words of yours are, which you say I almost repeat, I do not know. I expressed mine own sense in mine own words; and my scope was only to correct that Opposition which you make betwixt Love and Anger, though I see that Aphor. p. 71. you speak of a mixture of Love and Anger, and say, That there is no Hatred, though there be Anger. My chief design in those Animadversions was, That in your Second Edition, which you promised, you might have occasion, if not to confirm your Assertions, yet to clear your Expressions.

I know you oppose their sense that so distinguish, but their distinction simply considered you seem to admit:
If you say that you do not, I am satisfied.

Your words were of Affliction as Affliction, therefore of Affliction in general. You say, Aphor. p. 70. [*The very nature of Affliction is to be a loving punishment,* &c.] But you confess now, that you should have said [Charity]; and so I have my desire in this particular, viz. your better expression.

God is not the Father of the Unregenerate, though Elect, in respect of Actual Adoption: But you know that Ephes. 1. 5. [*Having predestinated us to the Adoption of sons, &c.*] God having loved such with an everlasting Love, viz. Benevolens, though not Complacens, no marvel if he afflict them in Love before their Conversion, viz. in order to their Conversion. But (you know) I speak of Reprobates, and that is written, [*Jacob have I loved, but Esau have I hated,*] Whether that import the Election of Jacob, and the Reprobation of Esau, I now dispute not; but I think it doth import God's love of the Elect, and his hatred of the Reprobate. *Deus omnes homines dilegit* (siquid Aquinas) *etiam omnes Creaturam, in quantum omnia vult aliquid bonum: non tamen quocunque bonum vult omnia,* *in quantum situr non vult hoc bonum quod est vita aeterna, dicitur us odio habere, & reprobare.*

Sanctified Suffering I hold to be *malum in se et sub natura*; and so I think do they, against whom you dispute in your Aphorisms: but though Suffering as Suffering be evil, yet as Sanctified it is not evil. *It is good for me that I was afflicted,* Psal. 119. 71.

Afflictions were then indeed to be loved, if they were good of their own Nature: but being only good as sanctified, we are not simply to desire them, but a sanctified use of them, and in that respect to rejoice in them; *Rom. 1. 2, 3. Rom. 5. 3, 4, 5.* Whereas you advise me to take heed of arguing thus, [*That which worketh for our good, &c.*] Where do I argue so? Rather thus: That which is sanctified to us, doth work for our good: and so though it be evil in itself, yet it is good to us. But Affliction is sanctified, &c.

I am apt to oversee: but neither I, nor they (I think) whom you first opposed, deny Sin to be the meritorious cause of Affliction, if that were all you aimed at in your Question. .....

What
What I mean by Conformity unto Christ, you might ibid. see by Rom. 8. 17. which I cited: I may also add 1 Pet. 4. 17. In these places the Scripture speaks of suffering for well-doing, which is acceptable with God, 1 Pet. 2. 19. Yet I grant, sin is the Root of all suffering; so it was of Christ's suffering, though not his sin, but ours. Only I thought it meet to put you in mind, that God in sending Affliction hath other ends than to punish sin, which the places alleged do shew, and so other places.

The Object of Love is not only present Good. There ibid. is a Love of Desire, as well as of Delight. The Spouse 13. 71. wanting Christ, was sick of Love, Cant. 5. 8.

I did not say, That Sanctified Suffering is not Evil, ibid. but that it is not evil as sanctified. Suffering, though sanctified, is suffering still, and so evil; but as sanctified, it is good, and not evil.

Those Arguments prove nothing against me, nor (I am 17. periwaded) against those Divines mentioned in your ibid. Apologies. It is granted, That Death in itself is Evil, an Enemy, a Punishment, to be feared, avoided, &c. Yet as it is sanctified, it is good, a Friend, a Mercy, to be desired, embraced, &c. 2 Cor. 5. 6, 7, 8. Phil. 1. 21, 23.

It is evil, 1. to them to whom it is not managed for ibid. their good. 2. To them also to whom it is so managed, ibid. 16. 72, but not as it is so managed.

Lex abrogata vim nullam habet obligandi, faith Gro- 1bid. sim. Well, but we are not always so much to mind the strict propriety of words, as what they that use them do mean by them.

That which you speak of our discharge before believing, might have been omitted, the question being about Believers, and so believing presupposed.

Why the Justification and Condemnation of Believers doth not depend upon the Law, this (I think) is a sufficient reason, Christ hath redeemed them from the Corps of the Law, &c. Gal. 3. 13. Si quid novisti rectius isto, Candidus imperii.

The Law so concurs to the constitution of Guilt, as ibid. were there no Law, there were no Transgression. In the other two Particulars, which follow, we do accord also.
1. Neither did I mean so, as if there were no explicit threatening to Unbelievers, but only this, That pardon of all sin being promised upon condition of believing, it implies that death is only threatened in case of unbelief. And tho there be an express threatening to Unbelievers, (viz. Mark 16. 16.) yet not only to Unbelievers. The threatening of death only to Unbelievers, is (I think) only implied in the promise of Life made to Believers. 2. Neither did my words hold out any other meaning of 2 Thess. 1. 7. 8. than what you express. 3. The new Law or Gospel requiring Faith, the Fruit whereof is Obedience; it will condemn the disobedient, i.e. it will leave them to the condemnation of the Law, while they remain in that estate, though it hold out Mercy upon condition, that they believe and bring forth Fruit meet for repentance.

Mr. Lawson I know for an able Scholar; but his reasons for that Position I do not know. If no Law, no sin; for sin is a transgression of the Law, 1 John 3. 4.

Your saying, Aphor. p. 89. [Whoever will believe to the end, shall be justified], may seem to imply. That though a Man believe, yet he remains unjustified, (as well as unglorified) until he go on and hold out unto the end; otherwise (I suppose) all will yield. That a Man must believe unto the end, that he may be justified unto the end.

1. Though you deny that which I say your words seem to imply; yet what your meaning was, or is, you do not clearly knew. 2. You seemed to make the Life promised to Adam, only a continuance of his present enjoyments, which were as all upon the Earth, so many of them earthly, and none comparable to the happiness of the Saints in Heaven.

1. Though there be several degrees of Damnation, yet all being the damnation of Hell, I do not think that there is such difference between one degree of Damnation and another, as there is betwixt the scratch of a Pin, and the pulling off a Man's flesh with Pincers. 2. If Adam had not sinned, he (should have had) that happiness which all those Priviledges that you mention tend unto; and by his sin he forfeited all that happiness. Besides, when I spake of the identity of Punishment for kind, though not for degree, I meant it of pane senses; and that
that (I conceived) was your meaning also.

No question but the Confirmation, Radication, and ibid. further degree of Grace is comprehended in those Promises, [I will put my Law in their inward parts, &c.] as a further degree of Spiritual Circumcision is promised, Deut. 30. 6. and a greater measure of the Spirit, Luke 11. 13. But though the Circumstances of those Texts do so limit the Promises contained in them, (which yet may be questioned concerning Deut. 30. 6.) yet so do not (that I see) the Circumstances of that in Jer. 31. 33. and Heb. 8. 10. And therefore there is no reason to restrain these in that manner. Ampliandi favores. Besides, it is certain, Man can perform no condition required of him, except God work it in him, 2 Cor. 3. 5. Phil. 2. 13.

By Relative Change you mean Justification and Adoption: Now I think it is no hard matter to prove a real change in any, in whom this relative change is, i.e. That they that are justified and adopted, are also sanctified. 1. They that are justified and adopted, are Christ's, Gal. 3. ult. Ergo, they that are justified and adopted, are sanctified. For so are they that are Christ's, Rom. 8. 9. Take the Syllogism, if you please, thus; They that are * Christ's, are sanctified: But they that are justified and * Viz. By adopted, are Christ's. Therefore they that are justified actual and adopted, are sanctified. 2. They that are in a state of Salvation, are sanctified, 2 Thess. 2. 13. John 3. 3, 5. to him. But they that are justified and adopted, are in a state of Salvation, Tit. 3. 7. Rom. 8. 17. Ergo. Hear one, with whom you are acquainted, and whom I shall have occasion to cite afterward, viz. Wotton, Ut regni (inquisit De’Reconcilestis hereditatem adipiscamus, & veniam pecatorum, cil. Part 2. & sanctimonius opus est, _Qua enim ratione heres esse._ Lib. 2. vita aeterna intelligatur, que omnibus est & And left Cap. 22. you should put this off, and say, That Sanctification indeed is requisite before any can enter into the possession of Eternal Life, but not before they can have a right unto it; he adds, Remissione igitiur sine condonatione opus est ad bareditatis jus obsidendum: Sed nequaquam in illa sunt omnia. Etenim (us paulo ante significavi) accedas esset omnis operis regeneratio, per quam sanctimoniam imbuamur. Quare Christiani saebus esset nobis & justitia, & sanctificatio, 1. Cor. 1. 30. For the Arguments which you mention in Mr. Bedford's Book, if you had propounded
ded any of them, I should have considered how to answer them. Now as you only refer me to that Book for Arguments against my Opinion, so shall I refer you to another Book for answer to those Arguments, viz. Mr. Gater's lately published.

Nay indeed, if Baptism be a Seal of remission of sins, then remission of sins (I think) is not the end of Baptism. For the thing must be, before it be sealed, s. e. confirmed. Though Baptism therefore be ordained to this end, to seal remission of sins, yet none can make this use of it, until they believe, and so have their sins remitted. Neither doth this make for Anabaptists, for Circumcision was of the same nature, Rom. 4. 11.

Of Perse-
ver.ch.12.

Yet were Infants circumcised. [No all that are baptized (faith Bp. Downm.) are truly justified]. And again, [It is not necessary, that every one baptized, should presently be regenerated, or justified: but Baptism is a Seal to him of the Righteousness of Faith, either to be applied by the Holy Ghost to the Elect dying in infancy, or to be apprehended also by Faith in them, who living to years of discretion, have grace to believe]. Again also, [The Papists themselves teach, That the Sacraments do not confer Grace ponenti obiciem mortalis peccati; but all that come to Baptism, are guilty (if not justified before) of mortal sin; not only adulti, who to their original sin have added their own personal transgression, but Infants also, who besides their original corruption, in respect whereof they are mortally dead in sin, stand guilty of Adam's most heinous transgression]. 2. Baptism is as well a Seal of Sanctification, as of Remission of Sins; for it seals the whole Covenant, and all the Promises contained in it. And as Circumcision signified and sealed the taking away of the Foreskin (or Superfluity of naughtiness, as St. James speaketh, Chap. 1. 21.) of the Heart, so doth Baptism signify & seal the washing away of the filthiness, as well as of the guiltiness of it. Indeed Mr. Mede in one of his Distribute would have the thing signified in Baptism, to be only the sanctifying Grace of the Holy Ghost; wherein I cannot subscribe unto him. Whereas you speak of an External Covenant, as some call it; some may express themselves one way, some another, yet all mean the same thing. For my part, I do not use to speak of an External Covenant, but of an Extent-
External Being in the Covenant, which is all that ordinarily we can be assured of in respect of others, and which is enough for admittance to the Sign and Seal of the Covenant. The People of the Jews, until by profession unbelief they fell away, were generally in the Covenant, Rom. 9. 4. even in that Covenant, which they that were Aliens from, had no hope, Ephes. 2. 12. Yet many of them were but externally in the Covenant, Rom. 9. 6, 27, 29. You labour in vain, when you seek to evade that Text, Rom. 8. 9. How should any be actually Christ's, except they be united to him? And how united, but by the Spirit? 1 Cor. 6. 17. And if you meant (as you say) only of Saving Relations, Can a Saving Relation be put upon any, and yet no Saving Work wrought in them? Neither truly is a mere profession such a real change, as I supposed you did mean, viz. a change of the Heart, whereby one is made a new Creature.

I think that properly there are not distinct Laws, from whose distinct condemnations we must be freed: That the Gospel doth not condemn any, but only leave some to the Law to be condemned by it, though their Condemnation by reason of the Gospel, as of every Mercy neglected, or abused, will be the greater.

The Father (as I have said before) doth judge, though by Christ, see Act. 17. 31. And however, I see not how you can conclude any thing to the purpose by this Argument.

If for every several Accusation there must be a several Righteousnesses, then there will be need of infinite Righteousnesses, seeing there may be infinite accusations. But one Righteousness, viz. that of Christ's Satisfaction for us, will take off all Accusations brought against us; else how doth the Apostle say, Who shall lay any thing to the charge, &c. Rom. 3. 33, 34. Indeed the Promise is made upon condition of believing, and therefore the not performing of the Condition, debars from benefit of the Promise. But this (I conceive) is not properly a new Accusation, but only a making good of the former accusation, we having nothing to shew why it should not stand in force against us. Your self did well distinguish, between a Condition as a Condition, and a Condition as a Duty. Now Faith as a Condition, is required in the Gospel; but as a Duty in the Law; For the Law requires...
as in all things to obey God; that is comprehended in the first Precept, therefore it requires us to believe in Christ, God commanding it. Else not to believe, were no sin; for sin is a transgression of the Law, 1 Joh. 3, 4. Now as believing is a Duty, so not-believing doth afford matter of Accusation, and cause of Condemnation: But as Believing is a Condition, so Not-believing doth only leave the Accusation otherwise made in force against us; and for sin, whereof we are accused and found guilty, leaves us to condemnation. Thus (I think) are those Texts to be understood, John 3, 18. and ult. Whereas you say, That the Accusation may be three-fold, truly in that manner it may be manifold: But indeed the Accusation is but one and the same, viz. that we are Non-credentes:

* Solidi.- For Pagans do not so much as appear, and Hyprocrites, ans are no and * Solidiand do but appear to be Believers.

Believers,
as believing is a receiving of Christ, and that is the believing by which we are justified.

For the several Sentences from whence you argue;

1. You urged Job. 5, 22. to prove that God Creator judgeth none. 2. How are any freed from the Sentence of the first Law, but by the benefit of the New Law? therefore I see no ground for that which you seem to intinuate, viz. That we must first be freed from the Sentence of one Law, and then of another. Indeed I do not see, That the Gospel hath any Sentence of Condemnation distinct from the Law; only it doth condemn Unbelievers, in that it doth not free them from that condemnation which by the Law is due unto them.

That there is a severer punishment, as of a distinct kind, than that Death threatened Gen. 3, you do not prove, neither (I presume) can it be proved. There are (I grant) several degrees of that Death, yet all of the same kind, viz. The los of Heavenly Happiness, and the enduring of Hell-Torment. And if there must be several Righteousnesses for every several degree of Punishment, there must be more Righteousnesses than you either do or can assign.

I say as before, I do not think this, [Thou art an Unbeliever] (I speak of Unbelief as a not-performing of the Gospel-Condition) to be a new Accusation, but only a

plea
Plea why the former should stand good, viz. that we are sinners, and so to be condemned by the Law, because the benefit of the Gospel which we lay claim to, doth not belong unto us, we not performing the condition to that end required of us.

Whereas you say, [We are devoted to the New Law before our Justification is complete]. Are we not devoted to it for the very beginning of our Justification? So again, [Christ's Satisfaction is imputed to us for Righteousness, &c. But the New Covenant gives the personal interest]. Doth not the New Covenant give Christ also, in whom we have interest? I note these Passages because your meaning in them perhaps is such as I do not sufficiently understand.

I say still, There is no occasion properly of a new Accusation, but only of a removens prohibens, a taking away of that which would hinder the force of the former Accusation. And so there is no new Righteousness of ours required unto Justification, but only a Condition, without which we cannot have interest in Christ's Righteousness, that whereby we may be justified.

In your Aphorisms you speak only of a Two-fold Righteousness requisite unto Justification; now you speak of a Two-fold Justification necessary to be attained. But the Scripture speaks of Justification by Christ, and Justification by Faith, as of one and the same Justification, Acts 13. 39. Rom. 5. 1.

The Second Cause, (as you call it) viz. [Whether the Defendant have performed the condition of the New Covenant] is indeed this, Whether he have any thing truly to allege, why upon the former Accusation he should not be condemned? And so he must be justified indeed by producing his Faith, (and so his sincere Obedience to testify his Faith) yet not as a new Righteousness of his own, but only as intitling him to Christ's Righteousness, as that whereby he must be justified.

Whereas you speak of a Three-fold Guilt, viz. [1. Reatus culpae. 2. Reatus non-praestita Condi- tionis. 3. Reatus non praestita Conditionem]. 1. At omnem malum et vel Culpa; vel Pana, so omnis reatus seems to be so too. 2. The not-performing of a Condition, as a Condition, brings no new guilt of Punishment, (if it did, surely it were Culpa); and so the Second Mem-
26.

but only the loss of the Remedy, or Reward promised upon the performing of that Condition; though the not performing of the Condition as a Duty, will bring a new guilt of Punishment. 3. Therefore the Remedy is not properly ob non praebiis Conditionibus, but ob culpam admisjam, which Remedy doth remain in force, because the Condition required for the removing of it, is not performed.

We must take heed of straining Law-terms too far in Matters of Divinity. I see not how the firmness of my title to Christ's Righteousness for Justification, may properly be called my Righteousness, whereby I am justified, though the firmness of that title may be questioned, and must be proved; yet if it prove false, it is not that properly which doth condemn, (I speak of the Meritorious Cause of Condemnation) but sin committed against the Law, is that which doth put into a state of Condemnation, and for want of that Title, there is nothing to free from Condemnation.

The Obligation unto Punishment is not dissolved by Satisfaction made by Christ, as to Unbelievers, because for want of Faith, the Satisfaction of Christ is not imputed unto them.

1. For that far greater Punishment, which you speak of, I have said enough before. 2. Is that Non-liberation from former misery a distinct punishment from that misery? Though the former misery may be aggravated by neglect of that which would procure a liberation from it. If God had never made a New Covenant, there had certainly been a Non-liberation from that misery, which the breach of the first Covenant did bring upon us; and under that misery they must lie for ever, who neglect the Remedies provided for them; and as their neglect doth aggravate their sin, so will it encrease their Condemnation.

The Immunity doth result from the New Covenant, the Penalty from the Old, unto which Unbelievers are left, the New Covenant affording them no Remedy by reason of their unbelief: and the Penalty of the Old Covenant is accidentally increased by the New Covenant, in that by neglect of its Remedy sin is increased.

I am of this opinion, That the New Covenant hath no other Penalty, but that it doth leave Unbelievers to the Penalty
Penalty of the Old Covenant, and by accident increase the same.

If that Penalty be but the same Death, it hath no more than the former; neither can that Act of Grace be properly laid to appoint a new Punishment, but only to leave to the former Punishment, as not delivering from it. You speak indeed of Double Torments appointed by that Act for such as do reject it; but so (I think) the Similitude doth not hold. For I see not, that the Covenant of Grace doth so, but only (as I have said) leave some upon their not performing the Condition required of them, to the Punishment appointed by the Covenant of Works; which Punishment will be the severer, as Sin by neglect of Grace offered is the greater.

3. Though our Mediator do not believe, repent and obey for us, but we our selves must believe, repent and obey, yet it doth not follow that our believing, repenting and obeying, is that Righteousness by which we are justified.

4. Though we be not guilty of not performing the Condition of the New Covenant, yet this is not properly our Righteousness, by which we are justified, though without it we cannot be justified, because not partake of Christ's Righteousness.

5. The rejecting of Christ may be considered; 1. As the receiving of Christ is a Duty Commanded. 2. As the receiving of Christ is the Condition of Pardon and Salvation offered. In the former respect, the rejecting of Christ is properly a sin, and so against the Law, though aggravated by the Gospel, in that Christ is rejected notwithstanding all the benefit to be obtained by him. That the Law doth not speak of Christ, is nothing; for it speaks of obeying God in all his Commands, and so implicitly it speaks of receiving Christ, when God doth command it. In the latter respect the rejecting of Christ (I think) doth not properly bring a new guilt, but only continue and aggravate the former.

6. But recurrit question, viz. Whether the New Law doth require the Condition as our Righteousness: it seems to me to require it only to that end, that Christ's Righteousness may be imputed unto us, and that so by that Righteousness we may be justified.

7. Faith, as a Duty, is a Conformity to the Law, though
though a partial and imperfect Conformity unto it, and so there's no being justified by it. As a Condition, it is a conformity to the Gospel, but no Righteousness by which we are justified, though a Condition upon performing of which we are justified by Christ's Righteousness.

8. I deny that there is any other condemnation of the Gospel, but only a not-freeing in some case from the condemnation of the Law.

9. The Condition being considered merely as a Condition, and not as a Duty, to object that we have not performed the Condition, is not to bring a new Accusation, but only to take away the Plea, why the old Accusation should not prevail against us.

10. The performance of the Condition of the New Covenant, being designed to that use, which you mention, viz. [to be the Sinner's self-denying acknowledgment of his sin and misery, and insufficiency to deliver himself] it doth hence rather follow, that properly it is not our Righteousness, by which we are justified, though it be required of us to that end, that we may be justified by Christ's Righteousness.

11. That the Condition is not of so large extent as the Duty commanded, seems not to the purpose, the Question being of the Condition as a Condition, not as a Duty. Faith as a Duty (I grant) is part of our Personal Righteousness; but that is not it by which we are justified.

12. As the Condition is a Condition, and no more, so the performing of it is no Justitia at all: as it is a Duty, so indeed the performing of it is Justitia particular, & secundum quid, as the performing of every Duty is: but such a justitia I dare not rely on for Justification. Whereas you say, That Christ's Righteousness is not simply our Universal Righteousness; it is true, if by [simply] you mean [absoluta, & nullâ interposita conditio] otherwise our Universal Righteousness it is, so that we have no need of any other Righteousness for our Justification, though we have need of some thing to that end, that we may partake of Christ's Righteousness, and be justified by it.

13. The Gospel as distinct from the Law, doth shew us our Remedy; the Law as distinct from the Gospel, doth
doth prescribe unto us our Duty. Or if the Gospel also doth prescribe unto us our Duty, yet no other Duty, though upon other terms than the Law doth prescribe. However, though the performing of the Duty be in some sort our Righteousness, yet it is not that Righteousness by which we are justified. Still I distinguish of Believing considered as a Duty, and considered as a Condition. As a Duty, it is our Righteousness, but not that whereby we are justified; as a Condition, it is that whereby we are justified, but not our Righteousness; it is only that whereby we receive Righteousness, viz. the Righteousness of Christ, that Righteousness indeed by which we are justified. Whereas you say, [The difference of the two Laws or Covenants, is the main ground which shews the necessity of a Two-fold Righteousness. The necessity of a Two-fold Righteousness is not denied, but only the necessity of a Two-fold Righteousness unto Justification.

This Two-fold Justification seems to be a new conceit. *Ibid.* I remember not that you spake any thing of it in your Aporhismus; neither (I think) will it easily be granted because of your Positions and Suppositions, but rather they will be rejected, as inferring that which is not to be admitted. For truly where the Gospel doth speak of more Justifications than one, (in that sense as we treat of Justification) I am yet to seek.

From a Two-fold Covenant you infer a Two-fold Justification. But is there a Two-fold Covenant, by which we are or may be justified? I conceive, we are justified only by the New Covenant. For by the Deeds of the Law (the Old Covenant) shall no flesh be justified, Rom. 3. 20. See also Acts 13. 39.

1. To be accused as an Unbeliever, and a Rejecter of *Ibid.* Christ, &c. is to be accused as a sinner, and as one that did not continue in all things written in the Law to do them. For else Unbelief and rejecting of Christ were no sin; that Christ is not spoken of in the Law, is nothing, as I have shewed before. 2. That Accusation (that a Man is an Unbeliever, and a Rejecter of Christ) if it be made good, doth leave a Man to the Law, and makes all its Accusations to be in force against him, with aggravation of his Sin for contempt of Mercy.
For the Authors which you cite, I can examine but few of them, because I have them not. Bradshaw (to Dejustis. far as I see) makes nothing for you. He faith, Bona opera quodammodo justificat discinentur, quod idem, quemvis adeo justificationem nostram arguendo, accipiendo, utramque sita variis justificant. This is but what others say, That Faith doth justifie the Person, and Works justifie the Faith: and that is indeed no more than what all Protestants do say, viz. That Works declare and manifest Faith to be such as whereby the Person is justifie: and that therefore a Man is said to be justifie by Works, because thereby he appears to have Faith, whereby he is justifie.

Ibid. § 23.
Again he faith, Obedientia non minus quam ipsa (et quod oritur) fides ad salutem aeternam est nobis necessaria, ut potest sine quod justissim Christi impostasam promittere nobis posse sita nulla existat. This is but what Protestants generally acknowledge, That Obedience is necessary as a Fruit of Justifying Faith; so that without Obedience it is in vain to think of being justifie by Christ's Righteousness: Yet is not our Obedience therefore a Righteousness, by which we are justifie.

Ibid. § 25.
Again he faith, Causa liber Christii, quicum ad Deum in gratiam redit, duplex est Justissim Christi impossum, impossum altera. But he doth not say, That we are justifie by Inherent, as well as by Imputed Righteousness: He is as far from that as other Protestants generally are; and other Protestants generally are as ready to affir the necessity of that Two-fold Righteousness, as he is.

Ibid. § 26.
Again he faith, Per justissim Christi nobis impossum non possumus dici absoluta sine omne modo justi, &c. He means, We are not freed from future Obedience, though we be freed from the guilt of Disobedience. This (except Libertines) none, I presume, will deny. But all this, as to the Controversie betwixt us about a Two-fold Righteousness requisite unto Justification, is (that I see) just nothing. But concerning Bradshaw, and the places which you point at in him, I observe, that § 21. is twice so figured, and therefore which of the two you did intend, may be a question. I before noted what is in the former; but in the latter there is something, which peradventure you intended, though I judge it as little to your
your purpose as the rest. He saith, *Nova Nostra Qbe-
diemia pro gradu suo, & mensura, cium justitia no-
stra defiturs, qua & formaliter, inhereuer, Habitual-
iter, sit ex operibus justi (pro ipsius modulo) caras.
Deo viam vero dicamur, uspore cium ratione pro justis
ex parte a Deo ipso censemur, cujusque intuere ciam
in suo divino aliquo modo (si id opus esset) justificari
possimus. But, 1. you see what mincing of the matter here
is; [Pro gradu suo & mensura: Pro ipsius modulo: ex
parte: Aliquomodo: si id opus esset]. This is not to the
Point we have in hand, who speak of universal and entire
Justification. 2. Here he makes against you; for he
clearly makes Inherent Righteousness imperfect, [cujus
ratione pro justis ex parte a Deo censemur] whereas
you hold all Righteousness to be perfect, or none at all.
What you mean by citing Wotton de Reconcil. part 1.
lib. 2. cap. 18. I cannot imagine, for nothing do I there
see for you, but much against you, though touching other
Particulars in debate betwixt us. As in the very begin-
ning of the Chapter; *Ex efficiensibus Justificationis
causis religiqua est Fide, quam Instrumenti locum obti-
nere diximus. And the title of the Chapter is, Quomo-
do Fides Causa Instrumentalis Justificationem Nostram
operatur. And pag. 100. he cites and approves that of
Downnam. Fides sola est, qua nobis jus tribuit ad om-
nes Dei promissiones in Evangelio consequendas, &c.
And pag. 103. that of our Church; *Nihil ex hominii
parte flagentur ad ipsam justificationem, prater veram
& vivam fidei. And immediately after he adds; Ne-
que tamen haec Fides solum, dilectionem, timorem, pa-
nsentiam excludere censemus, quasi ad eum, qui ju-
justificandus esset, non pertinere, sed haec omnian ab officio
justificando (N.B.) significat unum eternus exclaus. As-
que hoc quidem justificando munus solus Fidei convenire,
his rasonibus ostendo, &c. The rest of the Chapter is
taken up with those Reasons. Now what there is for
your purpose, judge you. The next place which you re-
ter me to, is more punctually cited, *viz. part 2. lib. 2.
cap. 35. pag. 383. but neither there do I find anything
that makes for you. He there answers Bellarmini's Ar-
guments, whereby he would prove, That Fides est solus
offensas, non estam fiducia: But what is this ad rhom-
bum? I know not whether you may lay hold on those
words.
words, Eadem justificandi, sine quatenus justificat, non esset unam virtutem; nec ullam quidem virtutem, sed justificare omnis, & solummodo ex officiis & locis, qua Deus misericors illi frons & liberè concesisset, ut dixi parte 1. lib. 2. cap. 28. So it is printed, but it should be cap. 18, for there are but nineteen Chapters of that Book. What you can gather from this (if this were it you aimed at) I cannot tell, especially he referring us to the other place before mentioned, where there is much against you, but nothing (I think) for you. And as little for your purpose do I meet with in part. 2. lib. 1. cap. 7. pag. 144. where he only faith, Accedas ei eam opus, ut idem simus, quis adit ad Carum patrem, habitalis justice sine sanctitatis, de qua, &c. Mat. 5. 8. Deinceps vita eam sanctificam, & bonis operibus opus est, ut Regnum Cæleste comparinemus, Heb. 12. 14. Matth. 25. 34, 35. But doth he say, That this Habitual Righteousness (which he makes all one with Holiness, therein opposing you as I do) is requisite unto Justification? Otherwise is it requisite, Who doth question? Whereas you next cite part. 2. lib. 1. cap. 5. p. 127. n. 3, 4. I doubt whether you did well observe what the Author there meant. He only answereth an Argument of Hemingius, denying that which (he faith) Hemingius supposed, viz. Eandem justitiam esse viam ad vimiam aternam, cum in Lege, tum in Evangelio. But of a Two-fold Righteousness he there makes no mention; not (I say) of a Two-fold Righteousness required of us at all, much less required of us, that thereby we may be justified. He faith indeed, Quid enim si Lex Dei un decalogo sit norma illius justitiae, quae est viam Eternam? Si prater hanc in Lege prescripta sit alia viam Evangelio constituta, quid impediet, quoniam justificetur quippe sin Legis implosione? He doth not mean, That the Righteousness prescribed in the Law; is one Righteousness, and the Righteousness constituted in the Gospel another Righteousness, whereby we are justified; but that we are justified only by this latter, and not at all by the other. He was far from thinking of your Legal and Evangelical Righteousness, as being both necessary unto Justification; he only affeets Evangelical Righteousness as necessary in that respect, which Righteousness he makes to consist merely in remission of sins.
Sins. See part. 1. lib. 2. cap. 2. n. 12. & cap. 3. pert. sum. To the very same purpose (i.e. nothing at all to yours) is that Ibid. cap. 6. p. 138. n. 2. where he taxeth Hemingius for taking it as granted, *Nullam esse justitiam, vel in justitiam, nisi in Lege præstà, vel non præstà;* And then he faith, *Nam sic alia sic justitia, qua Lege non continetur, fieri potest, ut alia existat sic via æterna vitæ consequenda.* He doth not grant (as you seem to understand him) that *Justitia, qua in Lege continetur est una justitia, qua ad Justificationem a nobis requisitum;* for that indeed he denies, and faith, That there is another Righteousness now in the Gospel ordained for that end; and remission of sins (as I said) he makes to be that Righteousness, even the only Righteousness by which we are formally justified. Immediately after indeed he adds that which I cannot allow; *Verum nec peccatum quidem Lege in Decalogo cancellis circumscriptum.* This is not directly to the Point now in hand; yet because it may reflect upon it, and somewhat we have about it afterward; I therefore think meet to note it by the way, and say, That if it be as he faith, then (it seemeth) St. John did not give us a full definition of sin, when he said, *Sine est a transgression of the Law;* but of that more hereafter. Wotton's Argument is of small force; *Fides (inquit) in Christum crucifixum non praecipitur in Lege:* but I have before him, shewed that it is otherwise. He himself presently after cites that, 1 John 3. 23. [This is his Commandment, That we believe, &c.] Now the Law contained in the Decalogue, requires us to do whatsoever God commandeth; for if we do not so, we do not make him our only Lord God, as the Law requireth. That the Apostle doth oppose (as he faith) Faith to the Law, Gal. 3. 12. makes nothing for him. For Faith, as a Duty, is required in the Law, though as a Condition it be required only in the Gospel. Neither doth that advantage him, which he also objecteth, That the Law hath nothing to do with Christ as Mediator, Gal. 5. 4. For though the Gospel only hold out Christ as Mediator to be believed in; yet Christ being so held out, the Law doth require us to believe in him. For the Law doth require a belief of every Truth that God doth reveal, and a performance of every thing that God doth enjoy. Now for Lud. de Dieu, If the Justification which
he speaks of, Qua nos sanctificati ac regenerati absolvimus a falsis Diaboli & improborum crimina tationibus, be meant of some particular Acts, of which we are accused, it is but such a Justification as the Reprobates themselves may partake of, who may be accused of some things whereof they are not guilty. See Bradshaw de Justificatione, cap. 25. If it be meant of our estate in general, (as I suppose it is) then this is indeed no distinct Justification, but only a confirming of the other. For in vain do we pretend to be justified by Faith, (by which alone de Dieu grants we are justified) so as through Christ to be freely acquitted from the guilt of our sins, if yet we remain unregenerate and unSANCTIFIED. By the way I observe, That de Dieu's words are against you, [Jacobus non agit de Justificatione, qua partim fide, partim operibus peragatur]. Thus much I had said in reference to this Author before I had him upon the Epistles; but now that I have him, I shall speak more fully to him, or to you of him, from that other place to which you remit me, viz. his Notes on Rom. 8. 4. There he speaks likewise of a Two-fold Righteousness, and of a Two-fold Justification, yet so as but little to patronize your Cause. Besides Imputed Righteousness, which we have in Christ, there is also (he faith, and who doth not ?) an Inherent Righteousness which we have in ourselves. The former Righteousness (he faith) is that, Qua nos Deus, esse in nobis ipsis Legis auctoritatis, placet tamen, ipsius etiam Legis Testimonia, justificat, etque propinnumi, conformitatem habet in capite Christo: de qua justificatione Apostolorum supra, cap. 3. & 4. & 5. multis diffusitate. Altera est, de qua, Rom. 6. 13. Ephes. 4. 24. 1 Joh. 3. 7. Qua nos Deus per regenerationem in nobis etiam ipsa Legem ex parte conformatas, ex parte nunc justificant, sive justificat magis ac magis, prout incrimentum caput regenerationis, ac justificant habet, sub perfecto adieruntis, de qua Justificatione agitur, Jac. 2. 21, 24. Apoc. 22. 11. Mat. 12. 37. 1 Reg. 8. 32. Hanc justificationem Opera Legis ingratam sunt: ut primam constitut solis Fideis, i.e. justitia Christi fide imputata, non opera; sic alteram constitut in opera, non fides. Here, 1. he makes Inherent Righteousness imperfect, and so also the Justification which doth arise from it. By this Righteousness we are but Leges ex parte conformati, & ex
ex parte nune justificari: But Imputed Righteousness,
and Justification by it, he acknowledgeth to be perfect:
hereby we are plenē justificati; tanquam Legi plenē
conformes in capite Christo. 2. He makes Faith only,
s. e. (as he explains it) the Righteousness of Christ
imputed by Faith, that whereby we are fully and perfectly
justified. Now you make all Righteousness, as such,
perfect: for otherwise you make it to be no Righteous-
ness if it be imperfect. And you make Faith and Works
to concur unto the same Justification, though you di-
finishing of the Incarnation, Continuation and Con-
summation of it. You also make Faith properly taken to be
the Righteousness (though not the only Righteousness)
by which we are justified. So that de Dieu's Opinion
and yours are much different.

Again, Sola Fides (inquit) amplectens istam obe-
dientiam (sc. Christi) imputatur in justitiam, Ibid.
p. 104.

And pag. 105. Fides imputatio est in justitiam per-
fectam, qualsi sit Obedientia Christi. Operum imputa-
tio in imperfectam, qualsi sunt ipsa Opera in hac vitâ.

And pag. 109. he cites Bucer in Colloq. Ratisb. as
agreeing with him, and laying thus, Dixeramus nos, se-
cuti Apostolum, & omnem Scripturam, duplicem esse
Sanctorum justitiam, quâ justi sunt coram Deo &
hominibus. Unam Christi, perfectam, quâ illis suis
omnibus gratia Dei, & saluits vitâque sempiternae tota
nisi. Alteram in ipsis per Spiritum Christi inchoatum,
quâ confidere non debent, propter quod ea imperfectâ
tempori, dum hic vivunt, & Deo non nisi ex liberali
& infinitâ ejus misericordiâ, & merito Christi probari
non potest. Hâc justitia nemo justificatur coram Deo
justificatione vitâ.----Justitiam hanc inchoatam senti-
mus esse quidem veram & vivam Justitiam, Dei præ-
clarum & eximium donum, vitamque nonam in Christo
hâc justitia confiare, omnesque Sanctoros hâc ipâ quoque
justitiae justos esse, & coram Deo, & coram hominibus,
& propter eam Sanctoros quoque â Deo justificari justificatione
Operum, i.e. comprobari eos à Deo, laudari, &
remunerati. Attem sam quamlibet hâc justitia sit vera
ac viva, & suo etiam modo (N. B.) justificans, tam en
non esse ejusmodi, non sic veram vivam & solidam,
us quasquam Sanctorum justificari ea posse justificatione
vita.
Thus then de Dieu in the Matter it self doth not differ from other Protestant-Writers, who generally hold, That the Righteousness of Christ imputed to us, is that by which we are fully and perfectly justified; and yet we must also have Inherent Righteousness, which will justify us in some sort, but not fully and perfectly, because it self is imperfect.

For Placens I have him not; but because you allledge his words, I will say something to him. He speaks indeed of a Two-fold Accusation, and of a Two-fold Justification. But, 1. He seems to differ from me and others only modo loquenti. For he saith, *Ab accusatone priore (qua sic objectitur nos esse peccatores) sola fide justificamus; qua Christi gratiam & justissimam amplectimus*: d posteriore, (qua objectitur nos esse infideles) justificamus operibus, quatenus ista Fides (N. B.) ostenditur. This seems to be in effect the same with that of Maccovius, *Conciliatorum hic (inter Paulum & Jacobum) habeant ponunt Theologi, & quidem ex Scriptura, sola Fides nos justificat apprehensivè, opera declarassè*. 2. To speak properly, they are not (I think) two distinct Accusations. For to omit this, That to be Infideles, is to be Peccatores; and so the one Accusation doth include the other: To omit this (I say) the latter Accusation is but a re-inforcing of the former. Thou art a Sinner, faith the Accuser, and therefore to be condemned. Not so, faith the Party accused, for I am a Believer, and therefore justified. Hereupon the Accuser replies, Nay, it is not so as thou pretendest, thou art indeed no Believer, therefore the guilt of thy sins is upon thee, and thou art under condemnation. All this is but one Accusation, prosecuted and confirmed against a Plea made against it. If they were distinct Accusations, then we might be freed from the one, and yet be condemned by the other: but it is here quite otherwise. For the force of the former Accusation doth depend upon the latter; neither are we freed from the former, except we be freed from the latter; whereas you seem to carry it so, as if we were first justified from the former Accusation, and then were again to be justified from the latter: this seems to be the result of your Opinion.
1. Because I grant Faith to be required of us, that so Christ's Righteousness may become ours, do I therefore make Faith itself to be our Righteousness, viz. that whereby we are fully justified. A part of Inherent Righteousness (I grant) Faith is, by which we may be justified in some measure; but that is not the justification here enquired of.

2. You should not put me to prove, That your Assertion is without Scripture; it is sufficient for me to say it, until you allledge Scripture for it.

3. Christ's Satisfaction is solely and wholly our Righteousness, whereby we are justified from all Condemnation, though except we believe in him, we cannot enjoy that benefit by him; See 2 Cor. 5. ult., and Acts 13. 39. (p. 36.)

4. The New Covenant doth hold out unto us Christ's Righteousness to be made ours by Faith, that so we may be freed from the Condemnation of the Old Covenant, to which Condemnation we are left, if we believe not; and our Condemnation will be so much the f onder, by how much the sin in neglecting so great Salvation is the greater.

5. I confess indeed that there is more than Faith in the Condition of the New Covenant, but not as to Justification. For that which you add, [James faith, We are justified by Works, and Christ by our Words]; the question is not, Whether we be said to be justified by our Works or Words; but how and in what sense we are said to be so justified. There is a Particular Justification, and a Declarative Justification; thus we are justified by our Works and Words; but a full and formal Justification is only by Christ's Righteousness through Faith imputed unto us.

6. To say, That we are healed partly by the Medicine, and partly by the Application, I still think to be improper; neither do you bring any thing, whereby to shew the propriety of it. The Application of the Medicine is indeed requisite, yet it is the Medicine properly that doth heal, though not except there be an Application of it. Common Speech is not always Proper Speech; neither can any that are acquainted with Scripture, and know how to distinguish between Proper and Improper Speeches, think it strange that there are improper Speeches found in Scripture. What will you say of those, [This is my Body] [The Rock was Christ] and a hundred such-like? For Rules of Logick, if you had made use of any, I might have considered of them.

7. May C 3 not
not a Similitude illustrative, though there be such a difference as you speak of, betwixt that from which it is fetched, and that to which it is applied? But why do you joyn Repentance and Obedience with Faith in point of Justification; I speaking only of Faith, and you as yet having said nothing for the joint interest of the other? In your Aphorisms you plainly assert two distinct Righteousnesses, as requisite unto Justification; that there you make them subordinate, is more than I observe. But though Faith be subordinate unto Christ's Satisfaction in the matter of Justification, yet that we are justified by Faith as a distinct Righteousness, I cannot yeeld, no more than that the Application of a Medicine is a distinct Medicine by which one is healed. I am glad that you plainly disclaim a Coordination of Christ's Righteousness and Faith in the Work of Justification: But if they be but subordinate, then (me-thinks) they should not be two distinct Righteousnesses, by which we are justified. I see not how we can be justified (I speak of an Universal Justification, opposite to all condemnation, that which Butler calls Justificationem Vida) both by the Righteousness of Christ imputed to us, and also by our own personal Righteousness. You say, [A Man having a Medicine, and not applying it, may properly be said to die for want of Application]; but to speak properly, I think, It is not the want of Application of the Medicine, but the Disease that doth kill the Man: So though a Man wanting Faith shall be condemned, yet take Faith meerly as a Condition, not as a Duty, it is not properly the want of Faith, but Sin that is the cause of his Condemnation; though his want of Faith may as aggravate his Sin, so increace his Condemnation.

That I speak your words, is more than I do know. How Christ's Righteousness may be called our Legal Righteousness, I shewed by Rom. 10. 4. viz. as serving us instead of that Righteousness which the Law required of us, and for want of which the Law otherwise would have condemned us. Neither did I blame you meerly for calling Christ's Satisfaction our Legal Righteousness, but for making another Righteousness of our own, which you call our Evangelical Righteousness, necessary unto Justification. Now also you overlook that, which I allledged about Christ's Satisfaction, as being our Evangelical Righteousness.

1. Doth
1. Doth the Old Covenant prescribe Christ's Satisfaction as our Righteousness? You said a little before, [I John 110. do not think, that Christ's Righteousness of Satisfaction is that which the Law required]; as if I said, That the Law did require it; whereas I meant only this, That the Law required Satisfaction, and Christ made it for us, so that Christ's Satisfaction serveth us instead of that Righteousness which the Law required of us, and so may be called our Legal Righteousness. But the New Covenant doth hold out Christ's Righteousness to be apprehended by us, and made ours by Faith, that so thereby we may be justified. Where the Scripture speaks of a Two-fold Righteousness so as you do, or how this makes for the unfolding of the main Doctrine, or tends to heal our Breaches, I do not see: You affirm these things, but do not prove them.

2. What plain ground you laid down in your Aphorisms for that Two-fold Righteousness, I do not know: What I could observe any way Argumentative, I was willing to examine, and so am still.

1. If it imply Blasphemy, to say, That Christ repented, and believed for us; Doth it follow that Faith or Repentance is our Righteousness, by which we are justified? Can nothing be required of us, and performed by us, but it must therefore be our Righteousness, and by it as our Righteousness we must be justified? 2. The Scriptures which I alluded, (viz. Rom. 9. 29. & 10. 6. Gal. 5. 5. and Rom. 3. 22.) do sufficiently distinguish Faith from that Righteousness, whereby we are justified, and shew it to be only a means, whereby we partake of Christ's Righteousness, and so by that Righteousness of Christ are justified. The Argument (I think) is good, notwithstanding any thing you say unto it. Faith is only a means whereby Christ's Righteousness is imputed unto us unto Justification: Therefore it is not that Righteousness by which we are justified, _Rivm speaking of the De Fide Remonstrants faith, Volunt eigitur Fidem cum operibus Jus- tim._ Venire in partem justitiae debita, & Fidem justificare, §15. & 16. Non Relative, ut organum apprehendens objectum, sed imbecerrit, &c. _Hoc iniquitatis mystierium, &c._

1. You might easily know what I meant by [Simply Ibid. and Absolutely justified in the sight of God], if you did well consider the other Members of the distinction, viz. to be wholly freed from all Condemnation; the same
that Mr. Bradshaw meant by Universal Justification: You know sufficiently the distinction between Simpliciter or Absolutè, & secundum quid. Bradshaw having said, Hoc modo (sc. Justificatione particularis) non Eleti soli, sed & Reprobis ipsorum Deo Justificari possunt: Adds immediately, Neunti vero corum absolutè in modo Justificari possunt. Hoc modo Justificari non est peccatùd peccatum rectum, sed ab his vel suis peccatis imputatione injustè liberari. 2. Comparative Righteousness I shewed to be but a less degree of Unrighteousness: but Ironical Righteousness is down-right Unrighteousness, whereas a less Unrighteousness in comparison of a greater, is a kind of Righteousness. Minus malum respectu majoris habet rationem boni. 3. I do not deny the Righteousness of Faith, though I deny Faith to be that Righteousness by which we are justified. Though our Salvation depend upon our Faith, and sincere Obedience, yet are we not therefore justified by Obedience, but Declarative, as it is the fruit of Justifying Faith; nor by Faith, but Apprehensive, as by it we apprehend and receive Christ's Righteousness.

1. I never doubted, much less denied Faith to be a part of Inherent Righteousness. 2. It is indeed a strange Righteousness, that will not justify so far forth as it will reach: but it is not strange to Protestant-Divines, that Inherent Righteousness cannot reach so far as to justify in that sense as we speak of Justification. Illud concedimus, (siquid Daven.) esse in omnibus justificantia justissiam, quem si formalem causam fiat Justificationis, (licit enim vocabulum procedere) non repugnabimus: sed præcedit Justificationis, qua responsus præter examinis Celestis Judicis, nec formalem, nec meritoriam esse aliquo modo potest. And he lays down these two Positions:

1. Christi Mediatorius, in nobis habitantis, asque per Spiritum Jesu nobis inventus, perfectissima Obediencia, est formalis causa justificationis Nostri, ut posse quæ ex donatione Dei, & applicatione Fidei sit nostra. 2. Fustissa per Spiritum Christi nobis impressa & inherens, non est formalis causa, per quam sumus justificari, hoc est, per quam liberati juscumur ad damnatione, & acceptati ad vitam aeternam, quanquam cadem digni per hanc qualitatem nobis inherentem. That you may not catch at the word [digni], he afterward expresseth it thus: Asque his ne inaneo de volubilit
eafulis velitationem instituamus, illud pramentendum
nos per formalem causam Justificationis nihil alium in-
telligere, quam illud, per quod sumus in conspectu Dei
damnatione liberari, innocentes, gratificari, & ad vi-
tam asternam acceptati. And the whole Chapter is to
prove that Inherens Justitia non est formalis causa Ju-
stitutionis Nosira coram Deo. But it is a needless la-
bour to cite Authors to this purpose. For what more
common with our Divines (I speak of such as are of
chief note) than to acknowled Inherent Righteousness,
yet to deny that we are justified by it? What you
mean, when you yeeld that we are not universally justifi-
ed by Faith, I do not well understand. For if you mean
(as you seem to do) that we are not freed by it from
the Punishment of the Old Covenant, but only from
the Punishment of the New Covenant; I know no
Punishment of the New Covenant, but a leaving to the
Punishment of the Old Covenant, with an aggravation
of it for contempt of Mercy offered. 2. Faith, though
not as our Righteousness, yet as the means whereby we
partake of Christ's Righteousness, doth free us from the
Punishment of the Old Covenant, viz. Death. For the Just shall live by Faith, Rom. 1. 17. And in that
sense Faith doth universally justify us. For being justi-
Fied by Faith, we have peace with God, through our Lord
Jesus Christ, Rom. 5. 1. Whereas you speak of justi-
ty against the Accusation of Non-performing the Con-
dition of the New Covenant; I must still tell you, That
taking the Condition merely as a Condition, the Accu-
sation of non-performing it, is but a confirming a former
Accusation of being guilty of the breach of the Old Co-
venant, and therefore to be condemned, as having no re-
ief from the New Covenant, the Condition of it being
not performed. 3. If I do ill oppose the Righteous-
ness whereby we are justified, and the Righteousness
whereby we are sanctified, as if the same thing might not
be both; then welfare the Papists, who confound Justifi-
cation and Sanification. Duram the Jesuite, in his De-
fence of Campan, faith, Nova haec, Whitakere, Thiblo-
gia est, nos per gratiam infusam, vita noristatem ac Whitak.
Sanificationem adspici, minimé tamem justificari.
At qua te, obsceco, Scriptura docuit justificationem à
Sanificatione distinguere? The same Righteousness that
that doth sanctifie, cannot also justifie; because that then, which doth sanctifie, doth it but in part: but that which doth justifie, must do it fully, or else it is to little purpose. For (as Bradshaw observes) even the Reprobate as well as others, may have a particular Justification. 4. The Texts which I cited, (Luk. 1. 75. Ephes. 4. 24. Psal. 147. 17. Apoc. 22. 11. ) seem to me to make the terms [Righteousness and Holiness, Righteousness and Holy] equinomous: and that Text, Psal. 145. 17. speaks not of God’s People, but of God himself, which (it seems) you did not observe. And why should you call it tautologizing, when two words are joined together as Synonima’s? What is more frequent in Scripture than this? It hath more shew of tautology, when divers sentences importing the same thing, are joined together; which yet is very usual. And as the Scriptures, so also our Divines do promiscuously use the words [Righteousness] and [Holiness].

Davenant, Hanc ergo qualitatem justitiae, fivse Sanitatis, quam Deum imprimis hominibus renatis, negamus esse causam formalem justificationis, &c. So Ames. Non excluditor justitia, Tom. 4. 1. 16. Vm Sanctitatem inherentem, &c. 5. The Matter of our Righteousness, is that which is conformable to the Law: Justum est, quod est secundum Legem; In justum, quod contra Legem; and so by your own confession is the matter of our Holiness.

1. They are no vulgar Divines, that say, Our Inherent Righteousness is imperfect; yea, and make this one principal Argument to prove that we are not justified by Inherent Righteousness. Fides, & fides, & Charitas (ius quis Whitakerus), nos justos aliquo modo suciunus, sed inchoabte, non abjiciente. Lud. de Dicte, and in him Bucer were cited before. Hear now Davenant; ipsa (inquit) justitia inherens, in se considerata, quavis remissum visoribus, imperfecta es, atque carere illis perfectionibus gradibus, qui ad justificationem perfectam necessario requiruntur. Vide eiusm Ibid. cap. 25. ad Arg. 6. Beller. Thus also Amesius; Justitia quà justificatur homo cum Deo, debet esse perfecta: Sed justitia nobis inherens, non est salis. Ergo. Wotton speaks not only for himself, but also for others, even our chiefest Divines; De Recon. Lutherus, Melanthon, Calvinus, & Cheminsius, et par. 21. 1. postijimum causâ (N. B.) nos inquis & inherente justiti
It is justificari non posse contendunt, quod illa in nobis sita imperfecta sit, ut in Dei conspectum, cum ad justicandam accedat, prodire non audiat.

And again; Nihil praestat causae rerum, cur Vasques. Ibid. in 1. 2. Dif. 201. n. 26. tamopere hic argumento cap. 23. consideret, ut illa potissimum internum ; Perfectio nostra justitia (inquit Vasques) non debet probari ex quibusdam Scriptura testimonium, in quibus commendatione perfecta et integra charitas, sed posito in illis, in quibus doceatur nobis inesse justitiam. Nam justitia non est, qua vera, et perfecta non est.

And again; Justitia nostra habitualem nobis Deo in- Ibid. fusa, non est perfecta. And again; Respondent nostri lib. 2. c. 16. Theologi justissimam illam habitualem esse imperfectam. & c. 19. I will add one more, whom both you and I reverence, viz. Of the Mr. Blake. He having spoken of some (he names none, Covenant, but you know, I suppose, whom he meaneth) who grant ch. 16. p. 10 Holiness to be imperfect, but will have Righteousness (our Personal Righteousness) by all means to be perfect; he adds, [This and much more to assert a personal perfect Inherent Righteousness, as is said] all which, as it is here held out, to me is new, and I must confess my self in ignorance all over. I never take Imperfect Righteousness to imply any such contradiction, no more than Imperfect Holiness. Isaiah (I am sure) faith, All our Righteousness are as filthy Rags, &c. See more afterward.

2. I take Righteousness to be a Conformity to the Law, which Conformity may be more or less perfect, as one may more or less come up to the Rule set before him. If I over-slip any thing in your Aphorisms, you might have directed me to it; otherwise to search for it, may prove both tedious and a fruitless labour.

That one thing may be more or less like another, is most evident, so that if all the wit in the World should cont-

spire against it, yet one might as easily demonstrate it, anicior, as he did, who to prove dabitumum, when one had dis-

puted against it, rose up and walked. Is it not the Simi-

or, Alltulitude sometime more, sometime less, that is betwixt Pa-

rents and Children, and betwixt Children of the same lib. 2. c. 5. Parents, especially Twinns, and so in other things? To deny this, what is it but to put out mens eyes, or to bid

dehance unto common sense? Relata recipiant magis & L. 1. 1. 7

minim.
minus, faith Burgersdicius. Yet be faith, Recipere
magis & minus non convenit omnibus Relatis. Surely
there is great difference betwixt Similitudo and Aequili-
tas, so that neither Schebler nor any Man else must think
to carry it so, as if there were eadem utrisque ratio; so
that because Aequitas consistit in indivisibilt, therefore
similitudo must do so too. Perfect Righteousness indeed
is quaedam Aequitas, not simply all Righteousness.
That an Action cannot be conform to the Precept, except
it be perfectly conform, you must prove as well as assert,
before I can assent. I could yet see no reason to doubt of
that which Mr. Blake saith, [As an Image carrying an
imperfect resemblance of its Sampler, is an Image; so
Conformity imperfectly answering to the Rule, is Confor-
mity likewise].

33. You do not well to confound Conformity and
Equality. And though the Law require perfect Con-
formity, which none can perform, it doth not follow that
imperfect Conformity is none at all. If a perfect Con-
formity to the Law could be performed by us, then we
should be justified by the Law, which we cannot be: yet
the Regenerate conform to the Law, in some measure, and
so it behoves us to do; For then shall I not be ashamed,
when I have respect to all thy Commandments, Ps. 119.6.
I let pass your Second and Third. Ad 4. I do not
speak of Qualification considered absolutely, but in re-
ference to the Rule. Mr. Blake saith well, [Neither do I
understand how Holiness should be imperfect, taken ma-
terially, and Righteousness perfect, taken formally, in
reference to a Rule. We may (for ought I know) as
well make Holiness formal, and refer it to a Rule, and
Righteousness material, in an absolute consideration,
without reference to any Rule at all. And in such con-
sideration I do not know how there can be perfection or in-
perfection either in Holiness or Righteousness; it is as
they come up, or fall short of the Rule, that they have
the denomination of perfection or imperfection]. Holi-
ness and Righteousness are opposite unto Sin: therefore
formally considered, they are a Conformity to the Rule,
as Sin is a deviation from it. The Conformity therefore
of our Actions and Dispositions to the Rule is not (as
you say) the matter of our Righteousness, but (as I
conceive) it is the form; and our Actions and Dispositi-
ons
ons themselves are the matter of it, viz. of our Personal and Inherent Righteousness; and so of our Holiness. The Rule of Righteousness (to which as we conform more or less, we are more or less righteous) is the Law, the sum whereof is contained in the Decalogue: therefore it is said, That Believers are under the Law as a Rule, though not under it as a Covenant. For Pana Evangelica, of which you speak, I have said enough of it before.

To your Queries and Objections, I answer, Ad 1. Ibid. Christ doth justify the Unrighteous, God doth justify the Ungodly, Rom. 4. 5. But how? They were unrighteous and ungodly before they were justified; they are not so when they are justified, though it is not their Personal Righteousness or Godliness whereby they are justified. Know ye not that the Unrighteous shall not inherit, &c. And such were some of you, but you are washed, &c. 1 Cor. 6. 9, 10, 11. That of Tarnovius, Of the cited by Mr. Ball, is useful here; In Scriptura sape res Covenant. dicitur quod paulo ante suit, ut caci vident, surdi an. p. 219., diunt, claudi ambulant, &c. Ad 2. The Law doth not justify any but such as are perfectly righteous; therefore they, that are imperfectly, though truly righteous, cannot be justified by it. Sumus vere justi, (faith De-De Just. venant) non putativè, sis respeciamus justitiam nos. Hab. c.23. stram habitualem: sed hac vera justitia est abhuc in- ad Arg. 7. choasa & imperfecta. And again, Sanctificationem nos. Ibid. ad stram non putativam & fictitiam, sed veram & realem Arg. 8. Statuimus. Bellarmini ausem Dialecticam, qui inde concludis nos justificari justitiam inherente, putativam arbitramur, & fictitiam. And why should not Imperfect Righteousness be acknowledged True Righteousness, as well as Imperfect Holiness is acknowledged True Holiness? That of the Apostle, Ephes. 4. 24. [in Righteous- ness and true Holiness]; or, as the Original hath it, [in righteousness and holiness of Truth], attributes Truth as well to Righteousness, (though imperfect) as to Holiness. Gentium Veritatis (faith Calvin on the place) loco Episthii postum est, qui iam justitia, quam sancti- sati convenit. Ad 3. You seem quite to mistake the meaning of that in James 2. 10. It makes nothing against an Imperfect Righteousness, but only shews, That respect must be had to one Precept as well as to another; be-
cause though a Man should keep the whole Law, and yet offend in one point, viz., so as wholly to wave it, and to have no respect unto it, he were guilty of all, his Obedience were indeed none at all. For to obey, is to do that which is commanded, because it is commanded. Now he that doth any one thing _co nomine_ because it is commanded, will endeavour to do every thing that is commanded. A _Quatessus ad omne_, &c. That this is the meaning of the words, is clear by v. 11. See Calvin on the place. Ad 4. The Law doth pronounce an imperfect Obeyer imperfectly righteous; and therefore if he be left to the Law, to stand or fall by it, he shall not be justified for his Righteousness, but shall be condemned for his Imperfection. Ad 5. The Damned and Devils cannot be pronounced Righteous according to the Law, as the Saints may. Is there no difference betwixt Imperfect Obedience, and Perfect (if it may be called Perfect) Disobedience? The Unregenerate do something that, but nothing as the Law requireth: the Regenerate do something both that, and as, though not so perfectly as the Law requireth. _Legimus modum agendi_ (inquit Daven.) _bonum_ sit, quia agent ex fide _&_ charitate, _sumen gradum in hoc modo defect, quia non agent ex tantae fide_ & _charitate quanta ab ipso Lege precipitur_. It is granted, that the best action of any upon earth is not good and just according to the rigour of the Law; for the rigour of the Law requires it to be perfectly good and just, which it is not. But it follows not, that therefore it is not good and just at all. _Nam alud est_ (faith the same learned Author) _actionem esse verum bonum, alud est purum bonum_, & _ab omni visio liberam_: _sic est aluid est aurum verum, aluid aurum purum, ab omni face depuratum_. That Rule therefore, _Bonom non nisi ex integra causa oritur, malum ex quolibet defectu_, must be taken _cum grando salis_, viz., so as that the _Defectus_ must be either in the substance of the Act, or in some material Circumstance: And of such Actions Dr. Twissé (whom you cite) doth speak; _Quis dat eleemosynam, nam gloria studeo, &c._ There is indeed some defect in the best Actions of the best Men, _quoad gradum_: But shall we therefore deny them to be good, because they are some way defective, and so not perfectly good? And see here I pray, to what you have now brought the matter; even to make Imperfect Holiness.
Holiness no Holiness, as well as Imperfect Righteousness no Righteousness. For is not Holiness Goodness as well as Righteousness? Therefore if every defect make Goodness no Goodness, then there is no more an Imperfect Holiness (which yet you grant) then there is an Imperfect Righteousness. Those words, [Neque putandum est, fieri possit, ut per Legem saltem aliqua ex parte justificeretur] taken in rigore are not true. For then there were no such thing as a particular Justification; neither do they accord with that which I cited before out of Lud. de Dieu on Rom. 8: 4. to which place you did refer me. Indeed we cannot be so justified by the Law, as thereby to be freed from all condemnation; and this seems to be all that your Author here cited did mean, when he faith, Si non es Legem transgressus, Lege justificaris: si transgressus es, condemnaris. But this doth no more prove, That Righteousness must either be perfect, or it is none at all, (though indeed it is none as to absolute and universal Justification) than it doth prove, that there is no Holiness at all, except it be perfect. For doth not the Law require perfect Holiness as well as perfect Righteousness? And is not every transgression of the Law a privation of Holiness, as well as of Righteousness? How then can you admit an Imperfect Holiness to be Holiness, and yet deny an Imperfect Righteousness to be Righteousness? And if our Inherent Righteousness (for of that we speak) must needs be perfect, if it be any at all, must not the same be said of our Holiness, this being a conformity to the Law as well as the other?

1. You do not answer my Question, viz. Whether those Orthodox Writers (a multitude of whom you say you could heap up) do make our Personal Righteousness that by which we are justified. If they do not, their calling it Evangelical is to no purpose. 2. It is not preposterous to say, That Righteousness (viz. inherent) is required unto Sanctification; it being that whereby we are sanctified, as Imputed Righteousness is that whereby we are justified. You said before, That I did ill oppose that whereby we are justified, as if the same thing might not do both. You grant then (it seems) that Righteousness may sanctify; I think it must, and so is required unto Sanctification. How you can make Inherent Righteousness sita se habere ad sanctificationem, ut se habet
Albedo ad Pariesom, to me seems very strange: rather (I think) ut se habet Albedo ad Debalassonem. 3. If you had spoken absolutely without any qualification, [He that affirmeth a Man Righteous, (viz. by Inherent Righteousness) and yet denieth him to be justified, viz. by that Righteousness, contradiceth himself] you had condemned all our famous Divines (I think) of self-contradiction. But your speech being so qualified, as it is, [so far as he is Righteous] I know not at whom it striketh. But though none by the Law of Works can be pronounced perfectly righteous, and therefore if they be tried by it, all will be found unrighteous, yet doth it not therefore follow, that there is no such thing as an Imperfect Righteousness.

You seem not to dislike what I say, neither do I what you now say. I grant, that the New Covenant is to the wicked an unseparable mercy, in that by it they may be freed from the condemnation of the Old Covenant: yet until they embrace the New Covenant, they remain under the Old, even under the condemnation of it.

1. Concerning Christ’s Satisfaction, how it may be called both our Legal and our Evangelical Righteousness, I have spoken before. Legal Righteousness may either signify the Righteousness of the Law, ἄν τινος, or the Righteousness which is of or from the Law, ἐκ τοῦ ὁμολογίας. There is great difference between these two, for the former is asserted, but the latter is exploded, Rom. 8. 4. & 10. 5. Phil. 3. 9. Christ’s Satisfaction may be called our Legal Righteousness in the former sense, not the latter. But in both respects it is our Evangelical Righteousness, as being the Righteousness of the Gospel, ἄν ἐκ τῆς ἐβαπτισμοῦ, i.e. the Righteousness which the Gospel doth hold out unto us, and the Righteousness which is of or from the Gospel, ἐκ τῆς ἐβαπτισμοῦ, i.e. the Righteousness which by the Gospel we are made partakers of through Faith. And therefore it is called the Righteousness which is of Faith, ἐκ τῆς ἐβαπτισμοῦ, and by Faith, ἐκ τῆς ἐβαπτισμοῦ, Rom. 9. 30. & 10. 6. Phil. 3. 9. 2. In that Faith is the Condition, or Instrument (or what any please to call it) whereby Christ’s Righteousness is made ours unto Justification, it rather follows, that Faith it self is not properly our Righteousness, by which we are justified.
Something out of Rivet I have cited before to this purpose; hear also what another faith, viz. Vigerius, whose Disputation Rivet much commends, and thought meet to annex it to his own, Quodam in fide nostrâ gloriâ Dei satisfaciatur, si ex fide justificatione sit, ut opera Evangelica, sae. Christi 

cipienda justitia, & simul sit ipsa, quam querimus, §. 61. 

justitia? Ut si sancta gloriamur homin, solem sancem Christum est nostra justitia, nec aliquid agit Fides, quam quod Christum apprehendis, & nostram facitis simum justitiam, 
us in coniunctionem, non nostrum habentes justitiam, qua ex Legis esse, sed illam, qual est per fidei Christi, justitiam, qua est ex Deo per fidem, Phil. 3. 9.

1. I see nothing in the place cited (viz. Aphor. p. 127, ibid. 128.) but a Similitude, which proves nothing; and I gave some touch of it in the Animadversions. Whereas you now say, [In respect of the condition of our personal performance to make Christ's Satisfaction ours. Faith is imputed unto us instead of our personal performance of Perfect Obedience], it seems to imply as if personal performance of Perfect Obedience might be required as a Condition to make Christ's Satisfaction ours, which were very strange. For if Perfect Obedience could be performed by us, what need were there of Christ's Satisfaction to be imputed to us, except for sin committed or contracted before this personal performance of perfect Obedience? If Righteousness come by the Law, Christ died in vain, Gal. 2. nis. But however, such Obedience cannot be performed by any, there being not a just man upon Earth, that doth good, and sinneth not, Eccles. 7. 20. That Faith is as effectual or sufficient a Condition under the New Covenant, as perfect personal Obedience, if performed, would have been under the Old Covenant: if this were all that you meant, though I like not your expression, yet I allow the thing; only this I think meet to observe, That perfect personal Obedience was so the Condition of the Old Covenant, that it was also the Righteousness required in it: But Faith is so the Condition of the New Covenant, as that it is not properly the Righteousness it self, but only a means to partake of Christ's Satisfaction, which is the Righteousness that the
New Covenant doth offer and afford to a Believer, instead of Perfect Obedience personally to be performed by the Old Covenant. For that which you add about the paying of a Pepper-Corn, &c. I do not think that we can be truly and properly to pay any thing, our selves as a price, whereby to purchase the benefits of the New Covenant; see 1st. 55. 1. and 2nd. 12. 17. When we preach and press Holiness and Good Works, we use to distinguish between Via Regia & Causa regendi; and we make them requisite unto Glorification, but not unto Justification. Dictumus (inquit Rivetus) bona opera necessaria esset, tamquam adiunctum consequens justificationem, tamquam effectum acquisita salutis, quantum salus accepta pro justificatione; & tamquam antecedens ad salutem, quantum acceptus pro glorificatione; non autem tamen causam, qua salutem efficiamus.

2. The acceptance of a Gift, being a means to enjoy it, is a means whereby the Gift doth inrich; and so Faith is a means whereby Christ's Righteousness doth justify us, as being a means whereby it is imputed unto us, and made ours. But properly it is the Gift that doth inrich, though not without the acceptance of it; and so it is the Righteousness of Christ that doth justify, though not without Faith. The Tryal of a Man's Title in Law to a Gift, depends on the Tryal, and Proof of his Acceptance of it, because otherwise except he accept of the Gift, it is none of his: Yet for all this, it is the Gift that doth inrich, though it must be accepted, that it may do it. And so it is Christ's Righteousness that we are justified by, though Faith be required of us, that it may be made ours, and so we be justified by it.

That my words are contradictory one to another, you say, but the Reason which you add for proof of it, is of little force. I deny it to be as proper to say, [We are justified by Faith as a Condition] as to say, [We are justified by Christ's Satisfaction, as the Moritorious Cause]; yet and as the Righteousness by which we are justified. What inconvenience doth arise from it, if Paul and the Scriptures do often speak improperly than properly in this Point? May not improper Speeches, concerning some Point, be more frequent in Scripture, than proper? Sacramental Speeches, wherein the Sign is called by the name of the Thing signified, are improper: Yet are they more
more frequent in Scripture, than those which in that kind are more proper.

1. You not clearing the Question, either there or any where (that I know) in your Aphasis, seemed to leave it doubtful; and so I thought meet to note it, that you might prevent any ones stumbling at it.

2. What you now add upon review, both less please; For the Holiness that is in us, is from God, the imperfection of it is from our selves; this therefore may be sinful, though God's Work be good.

1. Relation when it is founded in Quality, may (for any thing I see) be intended and remitted; as the Quality is wherein it is founded. I like not Scheiblers joyning Similitude and Equality together, as if there were the same reason of both. One thing cannot be more or less equal, though it may be nearer to, or further from Equality than another; but one thing may be more or less like, when yet there is a true and proper likeness in both.

2. That no Man ever performeth one act fully and exactly conform to the Law of Works, is the same that I say: But why do you put in these terms [fully and exactly] if there can be no conformity but that which is full and exact?

3. That our Inherent Righteousness (for I must still mind you that we are speaking of it) is Non-reseptum passu, I deny; and all that you add there in that Page is impertinent, as being nothing to Inherent Righteousness, about which now is all the Dispute. Pag. 37. You seem to come up to what I say, when you grant, that our Gospel-Righteousness considered in esse officii, as related to, or measured by the Precept, to our Faith and Holiness admit of degrees. Here by Faith and Holiness, you mean the same with that which immediately before you called Gospel-Righteousness, which must needs be meant of Inherent Righteousness. As for those words which you insert, [and that only quod materiam preceptam] I know not well what they mean. For how can officium, as related to, and measured by the Precept, be considered but quod materiam preceptam?

1. If I take Holiness (as you say) as opposite to Sin. How do I make all the Actions of the Heathens Holy? Do I make them not sinful? I have ever approved of those Sayings of the Ancients.
Prosp. de
Vocat.
Gent. lib. 1.
cap. 7.
Idem in
Sentent. ex fide homine, & non propter hoc fit, propter quod fieri
Aug. Sent. debere vera sapientia practica, & se officio videtur
Aug. contra Julian. numero, ipso non venisse sine peccatum est. Scripture also
doth carry me that way, namely these places, Rom. 8.
106.
because it seems to look another way; though Prosp. de
Vita Contempl. lib. 3. cap. 1. doth urge it to this purpose.
There is not then the same reason of the Actions of Hea-
thens, as of the Actions of Believers: these are imper-
fectly holy, the other are altogether unholy.

2. You grant that Holiness is the same with Right-
ousness, which is opposed to Reatus Culps: And truly I
should think, that Inherent Righteousness is rather Non-
reatus Culpa, than Non-reatus Pena. For your Paren-
thesis, [If any were found, that had any such Right-
ousness according to the Law of Works] it is ever gra-
nted, That such a perfect Righteousness is not found in
any upon Earth; but still it is denied, that because it is
not perfect, Therefore it is none at all.

Ad Ctesi-
phon. Fusti appellantur (faith Hierom, speaking of Zacha-
 ry, Elizabeth, Job, &c.) non quod omne visio careat,
contra Pe-
lagian. sed quod majore parte virtutem commendetur. You

grant, that Holiness may be denominated from its con-
gruency to the Precept as a Precept. Now this you must
grant, may recipere magis & minus: for so you grant
that Holiness may. And if Congruency, why not Con-
formity? For Congruency and Conformity, though di-
vers words, yet import (for any thing I see) one and
the same thing. I take Faith to be in part our Inherent
Righteousness, as it is officium, not as it is condictio
pracis considerata.

3. Whether Habitual Faith, or Actual, be properly
the Condition of the Covenant, is little to our purpose.
And for the thing it self, as I shall grant, that we must
not content our selves with a habit of Faith, but must al-
so act Faith: So (I think) you will not deny, that we
are Psicletes, and so justified, even when we sleep, though
no act of Faith be performed by us.

You
You say nothing to that which I answered concerning our Divines, of whom you speak, viz. That they hold, That the Righteousness whereby we are justified, is not our Personal Righteousness; and therefore though they say, (as you allege) That our Justification is perfect, and therefore (as you infer) our Righteousness, viz. whereby we are justified, must be perfect also; yet all this is little to your purpose.

2. To what you say, I have said enough before, viz. That Faith which is the Condition of the New Covenant, as to Justification, is not our Righteousness whereby we are justified, but only a means to partake of Christ's Satisfaction, the only Righteousness by which we are justified. And for being rei para Nova Legem for non-performance of its Condition; I say still, I know no punishment of the New Law for want of Faith as its Condition, but only a leaving to the punishment of the Old Law; which punishment yet (I grant) will be so much the more grievous, as the sin, which an Unbeliever, both as an Unbeliever, and otherwise, is guilty of; by Gospel-Aggravations, is the more hainous.

I has little doubt but that sincerity of Righteousness doth consist with imperfection of Righteousness, viz. Inherent Righteousness, which is really the same with Holiness, how-ever in this or that respect we may distinguish the one from the other.

2. How Hypocrisy can be taken for a seeming or appearing better than we are, yet without affectation or dissimulation, I do not understand. It without any affectation or dissimulation of ours, we seem better than we are, it is another's armour, not our fault; neither can we therefore be called Hypocrites. Your manifold distinctions of Sincerity do serve rather to confound the Reader, than to unfold the matter. I take sincerity to be no distinct Grace, but the Modus of other Graces: but why that Modus may not admit of degrees, I confess I do not see. I conceive Zeal to be of like nature, yet one may be more or less zealous, and so also more or less sincere. You say here, [ There is no Medium inter Ense & non Ense ] of which I make no doubt but pag. 3. you think Relations to be inter Ense & Nihil; and what difference between Nihil & non Ense? You say, That you have over and over shewed, That Confor-
Of the Coven.
chap. 16.
pag. 111.

"Conformity to the Rule of the Condition, doth consist in individua!
nity. Indeed you have divers times affirmed, That all Conformity is of that nature, but I could never yet be it proved. But why do you now speak of Conformity to the Rule of the Condition? I take Conformity to the Rule of the Precept to be our Personal Righteousness, and the Simplicity of that Conformity to be the Simplicity of this Righteousness. And this Righteousness, though it be sincere, I hold to be imperfect, because the Conformity to the Rule is imperfect. [Simplicity (faith Mar- ket Blake) is said to be the New Rule, or the Rule of the New Covenant. But this is no Rule, but our Duty, taking the Abstract for the Concrete; Simplicity for sim-

eres walking, and this according to the Rule of the Law, that to reach it, but in all parts reas o n as it, and have re-

spect unto it. Then shall I not be ashamed, when I have respect to all thy Commandments, Psalm 119. 6. And this is our Inherent Righteousness, which in refer-

cence to its Rule (N. B. J labours under many imper-

fections). And a little before he saith thus, I know no other Rule but the Old Rule, the Rule of the Moral Law: that is with me a Rule, a perfect Rule, the only Rule."

3. It seems very incongruous to grant, that Apoc. 11.

11. [Be holy still] doth import an increase of Holi-

ness; and yet to deny, that [Be righteous still] doth import an increase of Righteousness. For any thing I know, some on the contrary may as well say, That the latter words import an increase of Righteousness, and yet the other no increase of Holiness. Whereas you speak of varying the sense according to the variety of Subjects, you take it for granted, That here the Subjects are various; whereas both by this, and divers other places before cited, it seems clear to me, that the Subjects, viz. Righteousness and Holiness are really the same one with the other. For the Formule of Righteousness, what is it but Conformity to the Law, the only Rule of Right-

eousness? And why such Conformity may not be more or less, I am yet to learn. That place indeed, as many other, speaks of a true Personal Righteousness in the Saints, but yet not of a Perfect Righteousness in them; and consequently not of such a Righteousness, as whereby they are justified, except it be only in some sort, and in some
same measure, which is not the justification about which we contend. This Imperfect Righteousness is measured by the Law of Works, as a Rule; though it be accepted only by the gracious condensation of the Gospel.

To Eph. 4. 24. you give many Answers, but they seem but so many Evasions.

1. I think there is no Question, but the Apostle speaks by way of Precept and Exhortation. If you have indeed learned Christ, and have been taught by him, you have learned to do so and to; therefore have a care to do so. Surely the Apostle's words import a duty required, and so implicitly contain a Precept or Exhortation.

2. That he speaks as well to Believers, True Believers, as mere Professors, is as little to be doubted. For he speaks unto them, upon a supposition, that they had learned Christ, and had been taught by him, which though it may belong to mere Professors, yet to true Believers much rather.

3. If the New Man, which is created in Righteousness and Holiness, may increase, as you grant, then surely Righteousness and Holiness, in which the New Man is created, and without which the New Man is nothing, must increase also. To say, That the New Man may increase in Holiness, but not in Righteousness, is for one that would say anything, so that he may but say it so.

4. The Form of Righteousness is Conformity to the Law, to which we must labour to conform still more and more, not only extensive, but also intensive.

5. The very conjunction of the words here, as in other places, shews that they are used as uniusquae. Besides, how should we give unto God the things that are God's, and to Men the things that are Men's, and not conform to the Law, which both prescribe our Duty towards God, and towards Men, I cannot see: and surely Conformity to the Law, is the Righteousness now in question.

1. If we be justified from the Accusation of Redem. ibid. para prima legi propri pecatum; What need is there of any other justification? [ Upon the Laws Convicted. Of the ones (faith Mr. Blake) there may follow Gospel Agree Coven. variations; but Conviction is the Work of the Law. ] Hc. 14. p. 95.
Conviction, then surely Condemnation. If the Law do not condemn, what can? And what can the Law condemn for, but for sin? It is the Law which is the Manifestation of Condemnation, 2 Cor. 3. 9. By the Law is the knowledge of sin, Rom. 3. 20.

2. For the accusation of Reatus pana Nova Legis of non praetiam Conditionem, it is no new Accusation, but a making good of a former Accusation; and so Reatus pana Nova Legis, is but to be left in reatum pana Veteris Legis; save that aggravard ex Evangelio culp'd ipsa etiam pana aggravatur.

3. I confess, I was not before acquainted with these two Justifications which you speak of: I did not find them in your Aphorisms, but only two sorts of Righteousness as requisite to one and the same Justification, so I understood it. But truly now that you lay open your conception more than before, I can see no solidity in it. We are justified by the Righteousness of Christ participated by Faith; but not by Faith, as being it self our Righteousness. Faith is indeed required unto Justification, yet not as our Righteousness, but as a Condition, Instrument, or Means (for I would not strive about words) whereby we partake of Christ's Righteousness. I see not, that the Scripture doth speak of such a Two-fold Justification, one by Christ and his Righteousness, another by Faith as our Righteousness; but only of one Justification of Christ through Faith. By him all that believe are justified, Acts 13. 39.

Non-reatus pana is not Inherent Righteousness, of which I expressly spake. I take it to be really the same with Holiness. What you cite therefore out of Gataker and Placeam, is nothing against me, I speaking of Righteousness in one sense, and they in another. Besides, you seem to mistake the meaning of Mr. Gataker's words: for Sôns is as much as rem culpa, and infins as much as non-rem culpa; whereas you seem to take Sôns for Rem pana, and Infins for Non-rem pana; how-ever his words are not to our purpose.

1. I see not how either here or elsewhere you infringe that, which I said about the Materiality and Formality, as well of Holiness as of Righteousness.

2. As Holiness (you grant) is a Conformity to the Law, as it doth constitute debitum officia, so I conceive
is Righteousness, (Inherent I still mean) and not a Conformity to the Rule, as it constitutes, Conditionem (p. 48.) praei obiisendi, &p; pana vitanda, b nonimrium secundis omni consideratione officii, Condidio tamur ut Conditio consideretur.

1. Acceptance as taken for Accepting* as Righteous, or Accounting just, is (I think) as much as Justifying.

2. I did not (nor I suppose those other Divines by you mentioned) speak so generally, but to presuppose Faith, whereby our Persons are accepted in Christ, and then our Actions. By Faith Abel offered a more excellent Sacrifice, &c. Heb. 11. 4. At length, after many words, which touch not me, in your 6th, you grant as much as I did, or do desire, viz. That our Persons must be justified and reconciled, before our external Obedience can be accepted. Whereas you there add, That it was not as they were an imperfect Conformity to the Law of Works, that Abel’s Works were accepted: I answer, It was not indeed by the Law of Works; yet as they were a sincere, though imperfect Conformity to that Law, as a Rule, so they were accepted by the New Covenant. The Law of Works directs, the Covenant of Grace accepts, though we come short of what the Law requires.

[The Law (as Mr. Blake faith) still commands us, Of the though the Covenant in Christ, through the abundant Coven. Grace of it, upon the terms that it requires and accepts, ch. 16. p. 9, frees us from the Substance of it]. And again, [A per. 10. Section of Sufficiency to attain the end I willingly grant, Ibid. p. 111 God condescending through rich Grace to crown weak. 112. Obedience: In this sense our Imperfection hath its perfection; otherwise I must say, That our Inherent Righteousness is an Imperfect Righteousness, in an imperfect Conformity to the Rule of Righteousness, &c.] He means the Law of Works, which (as before noted) be Faith is, a Rule, a perfect Rule, the only Rule.

1. I shall not deny, but that our Faith and Obedience 40, & 41. may be said to be justified from the accusation of unsoundness: Yet I think, That this is but a making good of our Justification against the Accusation of being Sinners. For besides that the unsoundness of Faith (and so of
of Obedience) is sin; besides this (I say), if our Faith be not found, it is in vain, we are yet in our Husbands under the Curse and Condemnation of the Law, there being no freedom for us without Faith.

2. I know none that say, Our Actions are justified through Christ's Merit by the Law of Works. For my part, I should say, We and our Actions are justified from the Law of Works, i.e., from the condemnation of it, God for Christ's sake accepting us and our Actions, notwithstanding our imperfection, for which the Law, if we should be sentenced by it, would condemn us. But here by the way, let me observe this, That your retraction of what you said in your: Aporirismus, doth seem to manifest thus much, That when you composed those Aporirismus, you either knew not, or liked not the Two-fold Justification, which now you so often speak of, and somewhere say, That my ignorance in this Point is it, that doth mainly darken all my Discourse. That common saying is not always true, Aporirismus omplets omplamentum.

For my words; 2. I see not why those, [Acquiring us from all sin] should offend you. For you might see by what I there said, That I meant the non-imputing of any sin unto us. And so the Phrases used in Scripture, of God, not remembering our sin, his covering them, casting them behind his back, etc., they all import such an acquiring of us from sin, as I intended; not as if God did account us to be without sin, which were false, but to that God does not charge sin upon us, viz., so as to exact satisfaction for sin from us. I meant the very same, with Mr. Gayler in the words which you cited. p. 304. Non hoc dicimus, Deus apud se indicare, illus pro quocumque peccatis universis Christus satisfacta, nihil mali, quorum commississe, aut bona debita omisisset; sed cedendo habere loco quod mortis reatum; & quia ad vitam aeternam, ac si nihil vel mali admississe, vel bona debita omisisset. Thus Christ speaks to the Church, Cant. 4. 7. There are all fair, my Love, and there is no spot in them. What may some say, Is there no spot in the Church? No, none in her, so as to be imputed to her. Sima macula deputa.

Gilber, ad loc. qui culpas non imputas de, ut se servus no lege truly than elegantly express it. You your self yeeld as much as I desire, or as my words import, viz., That God ac-quireth
2. When you say, That to acquit us from the Obligation of the Old Law, is one Justification, and to justify us against the accusation of being so obliged, is another Justification; I confess (Darmam, non Oedipus) I do not well understand what you mean, for to my apprehension there are one and the same. Me thinks it must needs be, That what doth acquit us from the Obligation of the Old Law, doth also soominust us against the Accusation of being so obliged. For how are we acquitted from the Obligation, if not justified against the Accusation of being obliged?

3. I marvel why you should trouble your self with speaking of the sin against the Holy Ghost, and of final unbelief, when as you could not but know, that I spake of all sin, from which we may be justified. Why might not one as well quarrel with those words of the Apostle, Acts i. 39. By him all that believe are justified from all things, &c.

4. I grant the New Covenant not to be violated but by final unbelief, yet (as I expressly added in that very place which you take hold on) so that this be rightly understood. For the right understanding of it, I said something before; and for further explication, I refer you to Mr. Blake of the Covenant, Chap. 33.

5. But in the next you do most strangely, even without any cause that I can see, medalscreden, and (as they say) simulacri sunt, in simpulo excipit. That [first our Persons, and then our Duties and Actions may properly be said to be justified; that is, accepted as just, and acquitted from all accusation brought against them, though in themselves they be not such, but that sin doth cleave unto them] why should this seem such horrid Doctrine, as that your Heart should detest it?

1. I speak of good Actions: for it is absurd to say, That evil Actions are accepted as just, though we may be so accepted notwithstanding our evil Actions.

2. I plainly say, That sin doth cleave to our good Actions; yet (I say) God doth accept them as just, notwithstanding the imperfection of them, and the sin that doth cleave unto them. If this be offensive to you, as well (I think) may you be offended at that Nebem.
13. 22. Remember me, O Lord, concerning this, and spare me according to the greatness of thy Mercy. And so at that 1 Pet. 2. 5. You also as lively stones are build up a Spiritual House, an Holy Priesthood, to offer up Spiritual Sacrifices, acceptable unto God through Jesus Christ. Neither is there any reason why those words [acquitted from all accusation brought against them] should displease you. For what though an Accusation be true, if yet in some other respect it be of no force? May not they be properly said to be acquitted from all Accusation, who notwithstanding the Accusation, are freed from condemnation? What matter is it how we are accused, so long as we are sure not to be condemned? Therefore the Apostle useth these Expressions as equipollent, [Who shall lay any thing to the charge of God's Elect?] and [Who is he that condemneth?] Rom. 8. 33, 34. Might you not as vehemently fall upon those words of the Apostle, [Who shall lay any thing to the charge, &c.] as you do upon mine? Might you not say, Why? I will lay this, and that, and that, and ten thousand things besides to their charge? Yea, but when you have done all you can, to what purpose is it? For who is he that condemneth them, notwithstanding all the Accusations brought against them? These very words of the Apostle doth Amesius alledg in the former of those Sections which you cite. And if (as you say) all may be there fully seen in Amesius, that you would say in this, then I see not that you would say any thing against me, as indeed you do say nothing. But what do you mean by those words, [and that as to the Law of Works] which by a Parenthesis you thrust in among mine? As if I meant, that as well our Actions as our Persons are accepted as just, and acquitted from all condemnation by the Law of Works. Truly I think talem quodam, as well the one as the other, that is indeed neither the one nor the other. The Law doth convince of Sin, and (as much as in it lies) condemn for Sin, both us and our Actions, even the best of them: But by the New Covenant, Through Faith in Christ we are accepted as just, though guilty of manifold sins; and our Actions are accepted also, though full of imperfection. When you say, That the Reatus Culpa cannot possibly be removed, or remitted, though I think it is but a striving about words, which I do not love, yet
I cannot assent unto it. For I think it is truly and properly said to be remitted or pardoned; neither doth that seem proper or pertinent, which you add by way of Explication, [that is, The Man cannot be, or justly esteemed to be a Man that hath not sinned]. Quidam postea? Cannot therefore the guilt of sin be remitted? Yea, how should sin be remitted, if it were not committed? I think it is as proper to say, Remittere culpam, as Remittere panem. Surely if I may argue from the frequent use of Phrases, and hence infer the propriety of them, as you did, there is nothing more usual in Scripture, (and so in other Writings, and in common Speech) then to say, that Sins, Faults, Offences are remitted. Grotius faith, That dominum, which in Latin is Remittere, is as De Satisf., much as missum facere; and that the Greek Scholion, pag. 52, usually expounded it by exomia, i.e. to neglect, not to regard, to pass over, (as Prov. 19. 11. to pass over a transgression) and that therefore exomia missum, is poccata, missum facere, which the Scripture (he faith) following the Metaphor further, calls poccata in more projectum, Mich. 9. 19. It is true, Sin is said to be re- admitted in reference unto Punishment: Remittere, or p. 53. missum facere poccata, (as Grotius faith) is as much as puserere molle. Yet this hinders not but that sin, or the guilt of sin is properly said to be remitted or pardoned; yea (I think) it doth confirm it. For if it be proper to say, That God will not punish sin, and this is as much as to remit or pardon sin; then it is proper to say, That God doth remit or pardon sin. In a word therefore, my words, about which you make so much ado, are such as that I see not why any should humble at them. They do not import, that our Actions, even the best of them, if strictly examined, are not sinful; or that God doth not see any sin in them; but only that God doth pardon and pass by the sinfulness of them, and accept them in Christ, (who is the High-Priest, that doth bear, and so take away the Iniquity of our holy things, Exod. 28. 38.) as if they had no sin in them. Neither do I see why you should dislike this justifying of our Actions, and yet grant the justifying of our Persons. Your Reasons seem to make as much against the one as against the other. For are not our Persons sinful as well as our Actions? Surely if the Action be sinful, the Person whose Action it is
must needs be so too. And though you pass over the next, because you reverse your former Assertion, yet in that which I there said, you might have seen enough to vindicate me from all that you have here said against me.

1. You grant what I say.

2. I have said before, That though (in mine Opinion) sin may properly be said to be remitted, yet this is in reference unto punishment.

3. You had no reason to imagine, that I should think, that my Actions, or the Actions of the best upon Earth, can be justified against all Accusations, as if they were absolutely good and perfect; when in that very place I spake of the imperfection and iniquity that is in our best Actions, and how it is through Christ covered, and not imputed unto us. Yea, and Immediately I cited divers places of Scripture (viz. Eccles. 7. 20. James 3. 2. 1 John 1. 8. 9. Job 9. 4. Isaiah 28. 38.) to prove, that neither our Persons, nor our Actions are so righteous, but that we may be accused of, and condemned for sin in them, and so without the mercy of God in Christ must be. It is strange how you should pass by all this, it being directly before your eyes, and should raise a Suspicion, as if I should mean quite contrary.

Ibid.

1. It will not follow that our Persons being once justified by Christ, afterward they may be justified by our Works, when once our Works themselves are all justified in that sense as I explained it, viz. That first it is meant only of good Works; and then that God doth not justify those good Works for their own sake, as if they were fully and perfectly Righteous, but for Christ's sake pardoning and passing by the imperfection that is in them.

De Just. Ab. c. 33.

Membr. 2.

Haud semper resurrectur, (inquit Davenantius) hanc acceptationem operum pendere ex pravis acceptatione personas in Christo; Cum enim ipsi reserantur carnis peccatricem adhuc gerent, & opera eorum omnem carnem vitium redolant. Demus neque ipsos, neque eorum opera grata haberet, nisi & hos & illas in Christo magis quam in seipsis amplexaretur. What you say of Chamier and others, as being against the meritoriousness of Works merited by Christ, might well have been spared, as being nothing at all against me, who am far from making our Works meritorious, when I make even the best of them...
them imperfect, and to need pardon. 2. It is evident by this very Section, to which you now reply, that I spake only of good Actions. For how absurd and tenantless were it to say, that our Sins are not fully and perfectly righteous, as I there say that our Works are not? The two former Sections also clearly shew of what Works I spake; so that here you do but audum in corpora quere.

1. Affecting may well enough be called Confessing, *ibid.* though it be that, and somewhat more. 43, & 44.

2. I cannot tell what Judgment some others may be of: I speak for myself.

3. I take all Sin to be against the Law, as it is distinguished from the Gospel, though some Sins may be aggravated by the Gospel. Of that Law I suppose St. John spake, saying, *Sin is a Transgression of the Law*, 1 Joh.

3. 4. And St. Paul, *By the Law is the knowledge of Sin,* Rom. 3. 20. And again, *I had not known Sin but by the Law: for I had not known Lust* (or as the Margent hath it, *Concupiscence, viz. to be Sin*) except the Law had said, *Thou shalt not covet*, Rom. 7. 7. I think it is the common judgment of Divines, that every Sin is against some of the Ten Commandments.

4. It is no hard matter to conceive how unbelief, and neglect of the Sacraments, &c. are Sins against the Precepts of the Decalogue. The first Precept requires us to have the Lord, and him only, for our God; and so to believe whatsoever be done reval unto us, and to perform whatsoever he doth require of us. The second Precept requires us to Worship God as he himself doth prescribe; and consequently not to neglect any of God's Ordinances; See Mr. *Cawdrey* and Mr. *Palmer* of the Sabbath, *Part. 2. Chap. 4. S. 21, 22, 23.* What you add after, makes all for me in this particular, only some things seem meet to be observed.

1. This (*I confess*) to me is strange Philosophy. That the Earth, of which Man's Body was made, ceased not to be Earth still, when it was made Man. As well may you say, That Adam's Rib, of which Eve was formed, ceased not to be a Rib still; and so that all the Elements retain their several Natures in all mixt Bodies.

2. The Precept and Threatning (*you say*) are part of the New Law, though they be common with the Old.
Here you seem to grant, That nothing is commanded, or threatened in the New Law, which is not commanded or threatened in the Old. Me-thinks then you should not make a Two-fold Righteousness, and a Two-fold Justification: one in respect of the Old Law, another in respect of the New. The Precept: [believe] belongs to the Old Law; but as it is not only a Precept, but also a Condition, upon performance of which Salvation is promised, [Believe, and shew shall be saved] so it belongs to the New Law. So this Threatning, [if thou dost not believe, thou shalt perish] belongs to the Old Law, as threatening death for every sin, and consequently for unbelief, which is a sin: and it belongs to the New Law, as leaving an Unbeliever under the condemnation of the Old Law both for that sin of unbelief, and also for all other sins, from the guilt of which he cannot be freed, because he doth not perform the Condition, which the New Law to that end doth require of him. And (as I have before noted) the Condemnation of an Unbeliever is now increased, as his Sin is, by neglecting Salvation offered upon condition of believing.

3. You say, That the promissory part of the Law of Works doth not oblige. But your Reason seems invalid, Quia cessat materia, vel capacitas subjecti. You mean, no Man can perform the Condition; and so no Man is capable of the Promise made upon that Condition. But why may it not be said, That as the Precept, which is also the Condition, ceaseth not, though none be able to obey it; so the Promise doth remain, though none can enjoy the benefit of it? It may seem unreasonable, that the Threatning should still be in force, and the Promise be quite taken away.

4. You say again, That the Earth, of which Man's Body was made, doth still retain the form of Earth, which surely doth need further Explication, or Confirmation, or both.

5. The threatening of the New Law (you say) hath something proper to the New Law: But for any thing I see, the New Law doth threaten nothing, which the Old Law doth not threaten; though as by the New Law there is an aggravation of sin, so there will be an increase of condemnation.

6. Whereas
6. Whereas you say, that the right stating and clear apprehension of this part, (viz. of the difference between the Law and the Gospel, and how far the Law of Works is abrogated) is of greater moment and difficulty by far than my Animadversions take notice of, or than any thing (as to difficulty) that I deal with; truly my desire was, and so is, only to give you some hints for the further clearing of things in the Second Edition of your Aphorisms. But if you think, that here in this Section, which is somewhat long, you have sufficiently explained those Points, I am not of your mind.

1. All that you here say is nothing to my Animadversion; only you strive a little about the acceptation of those words [the Moral Law].

2. Neither do I make the Moral Law as taken for the Precept conjunct with the Threatening, a true part of the New Law: yet the Moral Law so taken, being not dissolved or abrogated by the New Law, as you grant, Unbelievers, while they remain such, both for their unbelief, and for their other sins, are under condemnation, as belonging unto them by the Old Law, there being no Remedy provided for them by the New Law, which hath no other threatening, (I think) but that it leaves Unbelievers to the Old Law, and the condemnation of it.

1. I do not dislike your Thesis, [That Christ died not for to satisfy for the violation of the Covenant of Grace] &c. as you understand it, viz. for final unbelief. Yet I hold, That such as profess the Gospel, and live in those sins, which are not consistent with true and sincere Faith, do for the time violate the Covenant of Grace; and for such violation of that Covenant Christ died, or else all such are left without Remedy. I am in this fully of Mr. Blakes mind, [As a wife (faith he) by adultery, of the so they by sin for sake the Covenant, by which they stand betrothed, and by consequence it must needs follow, that chap. 33. Christ died for breach of the Covenant of Grace, as well as for breach of the Covenant of Works; unless we will say, That all Men by name Christians, and found in any of these sins, are in a lost and unrecoverable condition, joining with those that have said, That there is no Grace or Pardon for those that fall into sin after Baptism. That he died not for their sins, that live and die in final impenitency and unbelief, may be easily gran-
2. Whereas you confess, That for unbelief and impenitency, though it be not final, Men remain obligati ad penam per Legem Naturae, but deny it as to the proper Obligation of the New Law; I conceive that the New Law providing no Remedy for them, while they remain such; in this respect they are as well by the New Law obligati ad penam for the time, as final Unbelievers and Impenitents are for ever. You grant the Gospel doth non-liberare, while Men continue in Unbelief; yet you conceive, That is doth not obligare ad penam propria, viz. ad non-liberationem, sed ad penam majorem. Now I conceive that while it doth non-liberare, it may be said, obligare ad non-liberationem; though I should rather like to say, That it doth relinquere in statu non-liberationis, and to majorem penam ob contemptum gracia, ob misericordia obdata. In your Similitude, The Malefactor, while he refuses to come in, and submit to the Terms upon which Pardon is offered, remains in a state of Condemnation, though the sentence be not executed upon him, except he continue in his refusal of the offer unto the term prefixed. But you profess yourself willing to acknowledge, That this non-liberatio may in some sort be called Pena; and truly I think, that Pena Nova Legis non alia est, quae non-liberatio ad penam veteris Legis; hoc tenet sumper addito, penam veteris Legis, ob neglectum liberationis in Lege Nova obdata, gravissimam reddi.

45. I mean [Actually in the state of Damnation] and you grant as much as I desire, viz. That they are obliged even for that sin unto death, per Legem Naturae, & non liberari per Legem Gratia. Why then should you deny, that they are actually obliged to Damnation? Will you put a difference between Death and Damnation? Or between obliged, and actually obliged? He that believeth not, is condemned already, John 3:18. Therefore he is actually under condemnation, and so remains, as long as he remains in unbelief; The Wrath of God abideth upon him, John 3:36. That the Sentence is not yet executed, but upon believing he may be freed from the execution of it, is another thing.
The Parenthesis, which you say, is wanting in your *Ibid.* Aphorisms, might help to make the words more clear; as they stand, they seem obscure: which is all that I would have observed.

Neither am I willing to fall upon either *Logical* or *Ibid.* Philosophical Disputes, and yet I am also unwilling to receive Opinions, except I see urgent cause for it. Now that an Accident must have a Subject to exist, as it is generally held, so I am persuaded it is true. Burgerstheum (whole authority I may well enough oppose to Scheibler's) faith, Accidentes est En substantia cap. 7. subserent. Indeed he faith, Relations non tam inhaerent alicui subjecto, quam ad absenter: but he doth not deny that they do subserere. For he faith, Relatio eiusmodi accedens est, quod non tamen (N.B.) in aliquo est, us in subjecto, sed refertur etiam ad aliud. It is usually one Argument which our Divines have against Transubstantiation, that thereby Accidents are made to exist without a Subject. Scheibler grants, that an Accident hath not existence by itself, that it is not divinitum, (so it should be, not divinitum). Now every thing that hath Existence must (I think) either exist by itself, or in some other thing.

2. *Adjunctum & Subiectum,* and *Effectum & Causa,* are not so contradicting, but that the same thing may be *Adjunctum & Effectum,* and so the same thing *Subiectum & Causa.*

3. Whereas Scheibler faith, Altio transiens nullum habit subjunctum, neque ipsam Patiens, ut visum est; See Mr. I say, Ego illud nundumum nisi, nec vel verum, vel versus Kendal similis nisi viseretur. I think, Omnibus Altio subjectatur against Mr. in Patiente: and this I hold to be true even of Inmanent Actions, which though they have the Agent for the chap. 4. Subject, yet it is because the Agent is there also the Patie- ent; and it is not *quid Agent,* but *quid Patiens,* that it is the subject of the Action.

motus; sed Actio vocatur quatenus ab Agente procedit, et Passio autem quatenus in Patiente recipitur. Etiamque sicut Actio & Passio formaliter different, cum tamen realiter idem sint, si Passio est in subjecto, Actioem etiam in subjecto esse necessa est.

5. Whereas you doubt whether Scotus be not right in holding that Immanent Acts are in the Predicament of Quality, that (as divers other Passages) doth shew that you are much inclined to that which doth cross the common Opinion; which surely is in itself very dangerous, though (I know) you are prudent and sober-minded, so that there is little cause of fear this way in respect of you. Yet wanton Wits, and unstable Spirits, may extend your Notions further than you intended them; and therefore, especially considering the times into which we are fallen, you have need to be wary: but dictum sapienti sat est.

Though we cannot know God to Perfection, yet we may and must know him so, as to remove from him all Imperfection, and consequently all composition. The more simple any thing is, caseris paribus the more perfect it is: Therefore God being most Perfect, he is most Simple.

This contains only a Logical Dispute about the Predicaments and Relations. Now for the Predicaments, though I do not say that they all note real Beings distinct one from another, so Action and Passion do not; yet I think they all note real Beings, i.e. Beings which are not meerly rational or imaginary. And how you should question this, especially of Substance, Quantity and Quality, (which are more than two) I cannot conceive. And for Relations, hear Aquinas, whose judgment (besides that he giveth reason for what he faith) with me is of far more weight than of your late Authors. Quidam posuerunt Relationem non esse rem natura, sed rationes tantum. Quod quidem apparet esse fallacem ex hoc, quod ipsa res naturali ordine & habent ad invicem. Yet as there are Entia Rationis, so there are Relations Rationis. Yea, Aquinas shews, that Quodam Relations sunt quantum ad extremum exstremum res natura, &c. Quandocur vero in uno extremo est res natura, & in altero extremo est res rationis tantum, nemo cum duo extrema non sumps eundem ordinem,
And of this latter he notes the Relations are, which are betwixt God and the Creatures. Cumigitur (inquit) Deus sit extra totam ordinem creaturae, & omnes creaturae ordinantur ad ipsum, & non est converse, manifestum est, quod creature realiter referuntur ad Deum, sed in Deo non est aliqua realis relation ad creaturam, sed secundum rationem tantum, in quantum creature referuntur ad ipsum. Es sic nihil prohibet hujusmodi nominata relationem ad creaturam, pradecari de Deo ex tempore, non propter mutationem aliqam ipsum, sed propter creature mutationem, sicut columna sit dextra animali, nudi mutatione circiter ipsum existente, sed animalis transitam. And again, Cre. Aquin. also (inquit) adive considerata significant actionem in Part i. dinam, qua est ejus essentia cum relatione ad creaturam. Quaest. 45. Sed relatio in Deo ad creaturam non est realis, sed secun- Art. 3. dum rationem tantum: relation vero creature ad Deum Ad 1. est realis, &c.

Hereboord, p. 179. saith, Pater non significat aliquid, quod humana natura proprietur & per se insit, sed quomodo ille, qui sic dicitur, se habeat ad filium. Resp. Pater est Relationem, nemen Substantia cum Relatione ad alimum: Paternitas est Relation, sine subiecto, nemen hominis, qui est Pater. Quod p. 134. dicit Relationem esse medium inter Ens reale & Nihil, id tantum dicit, non probat.

You say, That however you are confident, that Relation is not vera Ens; yet you will not say, that it is Nihil or Non Ens; and you said before, (as I noted, and it is most sure) Inter Ens & non Ens non datur medium. The distinction of Medium Participationis, & Medium Negationis will not here serve. For certainly Contra- dictoria non admitunt medium Negationis. Aut Homo, aut non Homo: aut Ens, aut non Ens: non datur medium. The Authors to which you refer me, I have not, save only Dr. Twiffo; but he is of another Edition, viz. in Folio, so that I cannot find the place, as you cite it.

1. He that is justified, is so freed from all condemnation. Ibid. & 47, that he is liable to no condemnation, Rom. 8. 1, 48, 49, 33, 34. And he that is so freed, is perfectly freed, and consequently perfectly justified, though the freedom from condemnation, and the justification be not so fully and
perfectly made manifest as it shall be. The freedom from
condemnation per sententiamJudicis, of which you
speak, doth not add to the freedom it self, but only to the
manifestation of it. The Sentence is indeed past alrea-
dy, John 3, 18. though it be not so solemnly pronoun-
ced, as it shall be.
2. He that is freed from all Condemnation, is cer-
tainly freed from all Accusation, so as that no Accusation
can be prejudicial to him; though he may be accused, yet
it matters not, seeing he cannot be condemned. Else the
Apostle had triumphed before the Victory, saying, who
shall lay anything to the charge, &c. Who is he that con-
demneth? Rom. 8, 33, 34.
3. The Apostle doth not only say, There is no con-
demnation to them that are in Christ Jesus, Rom. 8, 1. but
also, Who shall lay any thing to the charge of God's
Elect? v. 33. viz. when they are in Christ, and so justi-
sied. Which in effect is as much, as if it were said, There
shall be no condemnation to such. But you grant,
That other Texts speak as much, and that such neither
now are, nor ever shall be under condemnation. Yet
you say, That they would be to morrow condemned, if
no more were done than is done. You mean (I sup-
pose) if they did not renew the Act of Faith; but (I
say; and you grant it) they who are once justified,
though they sin daily, yea, and may lie long in sin, as
Davd did, yet they shall renew the Act of Faith, and
have the joy of God's Salvation restored unto them, as
he prayed, Psal. 51. 12. Neither is there any intercess-
on of Justification, though there may be a privation of
the joy and comfort of it.
To your Objections, I answer, Ad 1. He that is
once justified, can contract no guilt so as to fall from his
Justification. Besides, when I spake of Justification be-
ing perfect, I only mean, That a Justified Person is ju-
stified, not in part only, but fully, i. e. from all sins
which at present he is guilty of: but that his Justifi-
cation hath need to be renewed in respect of new sins;
and so his Justification may be said to increase extensiv-
as extending to more and more sins, as they are increased
more and more. But that in this respect we shall be more
fully justified at the last Judgment than we are now, is
but
171. Quare episcopi, & 
guardarumque pectoral remissi fuerint in hoc 
seculo, etiam in futuro seculo remitteretur, quoniam tamen pecora non fuerit remissi in hoc seculo, non remitteretur in futuro, neque pectora humilium, libedubiam, & ignominiam impiorum. Petri; Alii 3. hoc locupletissime consi-
ver.-Replacite (inquit) ut delatae pecora reperias, 
opque non remittere temporis a refrigerationem, &c. — No-
stri cum affirmant pecora non remitteri in futuro seculo, 
sed in isto suntibus, neque id quod affirmant Pontificis 
pecora remissi sunt in futuro seculo, quae in presenti 
remittentur. Nam Christus confirmavit senti-
tiam suam, quam prius dixit, cum fiero sententiam 
illam nonnullam in ultimo judicio; itaque pecora nulla cum remittentur, nisi quae quasque testimonii co-
fcienientis fuerit hic punctus remissi esse in presenti seculo; 
— terrae ipso (Bellinominis) agnsti; vel agnosco pos-
tit esse verbi, & Calvinim quem elisat, non hoc judicio esse, infini-
praeli num co ipso loco Calvinim quem elisat, ubi sunt lb. 3. c. 1. 
 Calvinim, Christim (Mat. 13. 32.) hac partis necnum 
esse, quod judicium complexus esse, quod sentit in hoc 
vesta uniusquae conficiens, & positum illud, 
quod palam (N. B.) in resurrectione feretur. 
Fur pecora futura, quae alios hoco spekto, I have fain 
E 4
may see much more to this purpose in the Account given to the Parliament by the Ministers which they sent to Oxford, p. 7, 8, 9.

Ad 3. Caustatory Punishment is no part of that Condemnation, from which we are freed by Justification, but a means to preserve us from falling into Condemnation, see 1 Cor. 11. 32.

Ad 4. Though the continuance of our Justification here be conditional, viz. upon condition of the continuance of our Faith, yet the continuance of the Condition being certain, so also is the continuance of our Justification. There is not the like reason of Predestination, which is only a decreeing of what God will do for us; but God justifieth (as you say) pro praeventi; and whom he once justifieth, he will always justify; else the Apostle would not say, Whom he justified, them he also glorified, Rom. 8. 30. Though Means must be used, and Conditions performed for the continuation and consummation of our Justification; yet it being certain that the Means shall be used, and the Conditions performed, it is also certain that our Justification shall be continued and consummated.

Here perhaps you may take hold of what I say, and object, It shall be consummated; therefore as yet it is not consummated.

Ans. It is not (I grant) in respect of the full enjoyment of the Benefits belonging to Justified Persons: but it is already consummated; * so that they have a full right to the enjoyment of those Benefits. Therefore the Apostle speaks as of a thing already done, Whom he justified, them he also glorified: see also Rom. 5. 1, 2.

Ad 5. If by this, [the solemnizing of all is wanting] you mean, That yet there wants the manifestation of our Justification, it hinders not but that our Justification is already perfect, though it be not so perfectly made manifest as hereafter it shall be. So if by [Marriage not solemnized] you mean a Marriage not publickly celebrated, I see not but that a Marriage privately celebrated may be in it self as perfect as the other. But it seems strange, that you should think, that we should scarce be called Justified
ed now, but in reference to Justification at the last Judgment; where both Scripture and Divines usually speak of Justification as a thing that we are here actually partakers of. What you say of Mr. Lawes, as if he held, That Justification here is but a right to Justification hereafter, I much wonder at: His Reasons I know not, but if that be his Opinion, the whole current of Scripture, and the general consent of Divines (I think) is against him. Whereas you call the solemn pronouncing of Sentence at the last day, Sentential Justification, I should rather call it, Publick Sentential Justification, or a publick manifestation of the Sentence of Justification. For sure, our Justification here is *sentential*; God doth now pronounce and sentence Believers just and righteous, though not in that clear and evident manner as he count, p. 7, will at the last Judgment. Neither do I think that our and Ames's Divines commonly using the word [Justification] for Med. lib. 1. Justification (as you say) by Sentence, do understand cap. 27, of the Sentence at the last Day, but of the Sentence whereby God doth now justify those that believe.

Perhaps you will say, Where is that Sentence?

*Ames*. It is in the Scripture. But (you may say) The Scripture speaks only in general. Well, but it. God in the Scripture say, That all that believe are justified, as Acts 13. 34. then consequently he faith, That you and I believing, are justified. And this Sentence God by his Spirit doth bring home to Believers in particular; though it is true, they have not that clear evidence and full assurance, as they shall have hereafter. So for Condemnation at the last day, I think it to be but a more solemn and publick pronouncing of the Sentence, together with the immediate and full execution of it. For otherwise the Sentence is past already, He that believeth not, is condemned already, John 3. 18. I do not deny, that Declarative Justification at the last Judgment, is properly Justification; only I think it is the same Justification which Believers here have, though it shall then be more fully manifested than now it is. That which you speak of Justification being more full at death than before, only proves that it is more full Extensive, as freeing from the guilt of more sins: but that is only per accidens; Justification in itself considered, was as perfect before: for it freed from all sin, and from all Condemnation, and the other doth no more.
What the meaning of your Question was, [If we be not one real Person with Christ, then none at all?] I could not tell: but the words did seem to imply, That we must either be one real Person with Christ, or else we could not any way be one with him; whereas the Scripture is clear, that Believers are one with Christ, though they are one real Person with him, is not to be admitted. Therefore I thought meet to answer as I did, viz. That we are one Spirit, as the Apostle expresseth it, 1 Cor. 6. 17. that is, spiritually one with Christ, as being partners of one and the same Spirit with him. No doubt but further Queries may still be made, and who is able to clear all Difficulties that do occur in matters of this nature? Yet I see not why we should not content our selves with those Similitudes and Resemblances, which the Scripture doth use to illustrate this Mystery, as of the Vine and Branches, John 15; and of the Head and Members, Ephes. 5.

To your next Section I need say no more than this, Non aperit litteris ut verba, cum de re constituent.

I have shewed my meaning all along, viz. That Christ's Satisfaction, and not Faith, is properly that by which we are justified. Whereas you say, [We are justified by Faith itself, as the Condition, and not so by Christ.] I can admit it only thus, That Faith is the Condition required of us, that so we may be justified by Christ. Otherwise I cannot yeld, that the performing of the Condition required of us unto Justification, is properly that by which we are justified; but of that enough before. For the Habit and Act of Faith, I little doubt but that Habits and Acts are of a different nature. For Habits may be in us when we sleep, or otherwise do not act and exercise those Habits. I think also, that though acquired Habits follow Acts, yet infused Habits (such as Faith is) go before.

2. The Act of Faith being the receiving of Christ, I see not how any can make the Act of Faith, but the Habit to be the Instrument of receiving Christ. And if any of our Divines say, That it is not the Habit of Faith, but the Act that doth justify; I think they mean, that Faith doth justify as acting, i.e. receiving Christ. So that they do not deny the Habit of Faith to justify, yea, they make it the instrumental cause of Justification; only they make
make the Act of Faith requisite unto Justification. The Similitude betwixt the Hand and Faith is to the purpose, though they differ as you say. No Similitude is to be set on the Rack: if it seem to illustrate that for which it is used, it is sufficient. But except you speak of the supernatural perfection of the Soul, I see not how Faith is the perfection of it. For the Soul hath its natural perfection without Faith, or any other Habit. Whereas you labour much to prove, that the Habit of Faith is not properly an Instrument, I think you trouble your self to no purpose, though (I know) you have some end in it. But what if it be not an Instrument properly, if yet it may not unfruitfully be so termed? And for any thing I see, it may, even as generally Divines do so term it.

Fides (Faith Revers) est velut organum, & manus Disp. de animae, quae beneficia: oblatas acceptat. And again, Fide Just. §17, 18. Votandam est quodam sit anima organum hanc remissa num apprehendens atque fidei exclusive tribuendam, &c.

So Trelcatus Fud. Ex parte hominis, Justificationis Institut. passiva causa efficiens est ad dictates reducitur, data est in Instrumentalis, & Fides ejus, &c.

Thus also Calvin, Fides instrumentum est dux qui perspicuit inter justitiam. Int. lib. 2. cap. 11. §71.

And Wotton, Ex efficiensibus Justificationis causa rei ligatur est Fides, quam Instrumentum locum obtinere distinguit. And again, Necessitatem quodam esse momenti, quod Instrumentum nonnum masque in Scripturis (Fides) insigniatur. Nam nec causa efficacior, cum rationem obtinere, Theologi omnem confiten-

And Bellarmine saying, that Luther makes Faith For-De Just. malum causam Justificationis; Cavetans answers, in Habit. Instrumentum semper agnoscit, non autem forma- cap. 22. lem, &c.

Pemble faith, [Faith doth justify Relatively and In-

strumentally]. Of Justif. §5. chap. 1. p. 27.

So Mr. Bull of Faith, chap. 10. pag. 131, [It is a

cause only instrumental, &c.]

And of the Covenant, chap. 3. p. 19. [Faith is a ne-

cessary and lively Instrument of Justification, &c. If

is to be demanded whose Instrument it is? It is the Instru-

ment of the Soul, &c.]

See He.

as here cit-

ted, p. 95.

Mr.
Of the Coven. Mr. Blake's words (I think) do more nearly concern you. [And these things considered, I am truly sorry, that Faith should now be denied to have the office and place of an Instrument in our Justification; may, therefore, be allowed to be called the Instrument of receiving Christ that justifies us, &c.] And having cited Acts 18. 26. Ephe. 3. 17 & Gal. 3. 14. he faith, [These Scriptures speak of Faith as the Souls Instrument to receive Christ Jesus, &c.] See there much more to this purpose.

Of Just. I will add to these one more, viz. J. Goodwin, who, though in divers things he be crost and contrary to our Divines, yet in this, at least in words, he doth comply with them, professing to hold, That Faith doth justify instrumentally.

If the propriety of Words must always be strictly examined, we shall scarce know how to speak: It is well if we can find words, whereby to express our selves so as that others may understand (if they please) what we mean. All that our Divines mean, when they speak of Faith justifying Instrumentally, or as an Instrument, I suppose, is this, and so much also they usually express, That Faith doth not justify absolutely, or in respect of it self, but Relatively in respect of its Object, Christ and his Righteousness laid hold on and received by Faith. Neither should you (I me-thinks) strive about the word [Receiving] how it should be the Act of Faith. It sufficeth, That the Scripture makes Believing in Christ, and Receiving of Christ, one and the same, John 1. 12. That which you say of our most famous Writers ordinarily laying the main stress of the Reformed Cause and Doctrine on a plain Error, did deserve to have been either further manifested, or quite concealed; to me it seems very injurious both to our most famous Writers, and also to the Reformed Cause and Doctrine.

52. My meaning is, That Faith justifieth, as it apprehends and receiveth Christ, whom the Gospel doth give for Righteousness to such as receive him, i.e. believe in him. And thus our Divines frequently express themselves.

misericordiam in Christo exhibeam. Ibid. ex tom. 1. in Gen.

So Calvin, Quod objectis (nampe Osander) vim in Junc. lib. 3.
Sic fidei non esse fides ex seipso, sed quassem Chri.
cap. 11. § 7.
Fides instrumentum est
dumtaxas percipiendi justitia.

Thus also Hemingv. Justisciamur autem fide, non De Justis,
quod fides ea res est, quod justa sumus, sed quia est in pag. mohi
instrumentum, quo Christum apprehendimus, & completi.

Davenant, Hoc necessario intelligendum est, quatenus De Justis.
Suum objectum apprehendit, & credendi applicat, nempe Hab. cap.
Christum cum salutiferæ ejus justificatione. And again, Qui 28. Arg.
Justus Fides apprehendit, & applicat nobis Christi justificationis
am id fides ipsi tribuitur, quod reapse Christo debe-

Ames. Dolor ac detestatio peccati non potest esse causa Contra
justificatione, quia non habet (N. B.) vim applicandi Bell. Tom.
modum justificationis Christi. And again, Apprehensione justifi-
catione per veram fideicam, non est simpliciter per § 5.
modum objecti, sed per modum objecti (N. B.) nobis do-
Ibid. § 11.

Quod enim Deus donavit fidelibus Christi, omnia in eo, Scriptura dicta verbi testatur, Rom.
8. 32. Hic tamen observandum est, accuratè locundo,
apprehensionem Christi et justificationem, esse fidem justifi-
cationem, quia justificatione nostra exsurget ex apprehensione
Christi, & apprehensione justificatione, ut possessione nostra
presumus, fructus est, & effectum apprehensionis prior.

Pemble, [We deny that Faith justifies as it is a Of Justis.
Work, &c. It justifies us only as the Condition requi-
red of us, and an Instrument of embracing Chris's pag. 61.
Righteousness; nor can the contrary be proved].

Mr. Ball, [When Justification and Life is said to be Of the
by Faith, it is manifestly signified, That Faith receiv-

the Promise, doth receive Righteousness and Life chap. 3.
freely promised].

Mr. Blake, [Faith as an Instrument receives Right-
eousness unto Justification]. Of the Coven. chap. 12.
pag. 82.

If you agree with me (as you say) in this particu-
lar, you will agree also with these whom I have cited, for
I agree with them; their meaning and mine (so far as I
can discern) is the same. See also Mr. Ball of Faith, Part 1. chap. 10. pag. 135.

For the Twofold Righteousness, which you make necessary unto Justification, I think also I have said enough before. But seeing that in the place, on which I made the Animadversion, you mention it as a Reason why Faith must justify in a proper sense, and not Christ's Righteousness only, I cannot but observe how that acute and learned Man Mr. Pumble doth argue the quite contrary way, viz. That Faith doth not justify, as taken properly, because then we should be justified by a Two-fold Righteousness. [We are not justified (faith be) by two Righteousnesses existing in two divers Subjects; But if we be justified by the Work of Faith, we shall be justified partly by that Righteousness which is in us, viz. of Faith, and partly by the Righteousness of Christ without us]. And again, [We cannot be properly justified by both, for our own Faith, and Christ's obedience too. For if we be perfectly just in God's sight for our own Faith, what needs the imputation of Christ's Obedience to make us just? If for Christ's Righteousness we be perfectly justified, how can God account us perfectly just for our Faith?]

1. If you do not oppose the Literal sense of Scripture to Figurative, I do not oppose you, but grant that Faith doth justify figuratively, viz. as apprehending Christ by whom we are justified.

Ubis supra. [In those places (faith Pumble) where it is said, Faith is imputed for Righteousness, the Phrase is to be expounded Metonymically, i.e. Christ's Righteousness believed on by Faith, is imputed to the Believer for Righteousness].

A figurative sense may be a plain sense, yet it is not a proper sense; for surely Figurative and Proper are opposite one to the other.

In Gen. {Distingui\textuum est (inquis Rivetus) inter has phrases, qua est in unum sumum conveniunt, different habi\textuum in eo, quod una est figurata, alia propria. Figue\textura est, Fides imputatur ad justissim. Propria est, JUSTITIA imputatur credentes. Tum omnem justitiam unam posuitur directe pro ea justitia, cujus instatit Deus nos placatus est, et pro justitia habuit. In primo autem Fides tribuuitur, quod ejus non est propriè sumpta. Nec \textit{enim}}
enim sit justitia, nec justitia loco habetur, sed objectum ejus sit justitia vera, qua per fidem nobis imputatur, ut pro nostra habatur, quam credendo complexi sumus. Hac se capere nullus aut veteriores Romani, aut Noviores Sociniani, sussent nobis Apostolos autores habere, qui operibus nofris, ergo sibi quod operem, omnem justitiam lant- dem etrum, casque in justitio, quae sine operibus no-

2. I acknowledg but one Righteousness by which we are justified, viz. the Righteousness of Christ through Faith imputed unto us; see Rom. 5. 18. Your Simili-
tude makes against you. For our Hands and Teeth are but Instruments whereby we are fed: so our Faith is but

an Instrument whereby we are justified. And mark here, how you can use the Comparison your self, which yet you
dislike when others use it. But doth the Scripture no

where say, That Christ or his Righteousness is imputed unto us for Righteousness? Doth not the Scripture call

Christ our Righteousness? Jer. 23. 6. Doth it not say;

That Christ is the end of the Law for Righteousness to

every one that believeth? Rom. 10. 4. Is not this as

much as if it were said, That Christ or his Righteousness

is imputed unto us for Righteousness? See also Rom. 5.

18, 19. and 2 Cor. 5. ult.

What Mr. Gataker faith concerning this Point, not

having the Book which I suppose you mean, ( his De-
defence of Wotton ) I cannot tell: What Wotton and

J. Goodwin say, I see, but am not satisfied with it. Mac-
carum de Justis, in divers Disputations doth professedly

oppose Wotton, and answers his Objections. If you had

urged any of his, or the others Arguments, I should have

taken them into consideration; but seeing you do not, it

is enough ( I think ) to oppose their authority, with the

Authority of others no way inferior unto them.

Davenant, Scriptura, qua afferunt ipsam fidem nobis De Just.
imputari ad justitiam, aptè indicant Christi justitiam Habit.
credentibus imputari. Nam fides, quaeligas in se confi.
cap. 28.
data, non posset magis imputari ad justitiam, quam Arg. 8.
alia qualitates ab eodem Spiritus infusa; sed necesse-

riti intelligendum est, quas eam sumo objectum apprehen-
di, & credentis applicat, neque Christi cum salutiferas
ejus
ejus justitiae. Among other Scriptures which he cites to this purpose, that is one, which you stand so much upon, [Abraham believed God, and it was imputed to him for Righteousness]. Ex hifice (inquit) nos colligimus, imputari credentibus Christi justitiam, quando illam verum fide apprehendarunt.

And Bellarmin objecting, Ipsa fides imputatur ad justitiam: fides autem non est imputata Christi justitiae, sed qualitatis in nobis inhereat. He answers, Eruvola est Objectio: nam nihil justitiae, quod causae applicat illud tribure, quod propriè & immediate pertinet ad rem applicatam. Quia igitur fides apprehendit & applicat nobis justitiam Christi, id fidei ipsi tribuatur, quod reapse Christo debetur.

Contra Bellar. So Amæf. answering the very same words of Bellarmine, faith, Fides imputatur ad justitiam, Rom. 4. 6. ideam est cumo quod dicitur, v. 6. Deus imputat justitiam absque operibus: & remittit peccata, v. 7. Fides autem ipsa absolutè considerata, neque est justitia sine opere, neque remissio peccatorum: necesse est igitur, ut fides imputata relativa involvet suum objectum, id est, Christum fide apprehensum.

Loc. com. Bucan. Quomodo igitur fides dicitur in justitiam im- de Justif. putari? Non absolutè, sed relativa, &c. And having cited Rom. 3. 22, 25. he saith, Quibus locis Fidei voc. Loc. 31. Quaest. 35. (metonymia continentis pro re contenta) Christus crucifixus intelligitur, sed fide apprehensus. Hoc sensu fides Abraham imputata est ei ad justitiam, non pro justitiam, Rom. 4. 9. Et fides cui libet credenti imputatur ad Justitiam, i.e. Christus crucifixus apprehensus, sed fide apprehensus, neque injusta; concettur, inquam, a Deo è tribunali suo sententiam justitiae pronunciante. Quemadmodum igitur manus, qua recipit thesaurum donatum, non dat, sed thesaurus sic nec fides opus, vel actionis justificat, sed ipse Christus, quem fide apprehendimus. Et hoc est, quod Theologi Orthædoxi dicit, nos justificari fide co- relativa, & ratione Objectis litem imputatur in justitiam. Qua afferunt inde manifesta est, quod quod Paulum, Rom. 3. 27, 28. opposuitur hec emunstatio, Fida sumus justi, propositioni huic, justificamus ex operibus, tam- quam contradictoria. Quaè ex natura contradicuntur perspicuum est, non justificari quemquam Fide in qua-
same is open. five nostrum, sive Dei in nobis, sed in quan-
tem Christi meritis inclusis.

Rivet; Fides exclutit seipsum, quod open est. Unum in Gen-
em opus non justificant, nec quidem potest justificare. Exer. 73.
Redeuntur ergo ad Controversiam statum, quo Fides sti-
tuitur justificare, non quatenus est opus, sive per se, sed
relative, quatenus significat applicationem justitiae Chri-
sti, i.e. non nostra, sed aliena. The same Author also Disput.

That we are justified by Faith, is without controversy,
the Scripture being express for it: but when you say,
That Faith properly taken doth justify, which the Scrip-
ture faith not, in this I dissent from you. And also be-
cause you make Faith one Righteousness, by which we
are justified, as indeed you must, if properly we be justi-

David urgeth from Rom. 5. 18. That there is Ubi supra
sum tantum dignitatem, quod ad justificationem vitae Arg. 11.
potest valere, nempe unius Christi obedientia. Whence
he infers, Justification igitur vitae non redundat in nos:
ab ullam qualitatem in nobis facta ipsius inherente, sed ab hac
justitiae completum Mediatorius nobis donatus & imputatus.
Nossum justitiam inerentem non habet in se dignitatem, hoc est,
perfectionem justitiae completam & absolutam. Ergo
nonnulla potest producere in nobis dignitati quae, &c.

You mistake my Argument, and do not mind the
that believe are justified, &c. Therefore not only all that
believe in Christ are justified, but it is by him that they
are justified, i.e. by his Obedience, as it is expressed
Rom. 5. 19. So that Christ's Obedience is that which is
properly imputed for Righteousness, though it be so im-
puted only to those that believe; Faith to apprehend it,
is required of us, that it may be imputed to us; and in
that respect Faith is said to be imputed for Righteous-
ness.

1. The first Note seems to shew thus much, That some
may make Faith an Instrument of Justification, and yet
deny that we are properly justified by it as by an Instru-
ment:
ment: Though it this be granted, I see not what you gain by it. For (as I laid in the Answ. Advers.) they that make Faith an Instrument of Justification, when they deny that we are properly justified by Faith; they mean, That Faith is not the Righteousness by which we are justified, and that we are therefore only said to be justified by Faith, because by Faith we receive the Righteousness of Christ, by which Righteousness properly we are justified. That this is the meaning of our Divines, appears by that which I have before alluded.

2. Therefore who those be, of whom you speak, I do not know: However, I do not see that your Objections are of force. For Faith is not wholly excluded as to the Text, though it be so interpreted, as that by [Faith imputed] is meant Christ and his Righteousness, viz. as apprehended by Faith; and I presume that they whom you tax, did so understand it. And this doth not exclude Faith, but include it. Your Question therefore seems captious, [If by Faith be meant Christ’s Righteousness, then what word doth signify Faith?] For by Faith is not simply meant Christ’s Righteousness, but as it is apprehended by Faith.

3. Davenant’s words, which I cited, are clearly to the purpose to which I cited them; neither do I see any thing in them, which argue him to have been of another mind than I am of. Whereas you add, [It seems he discerned the mistake of them, that affirm Christ’s Act in Righteousness as such to be our Righteousness]. I think your Scribe did mistake, and it should be, [he discerned not]. For therein indeed, in that Chapter, but not in the words which I cited, he differs both from you and me: But I was willing to let that pass, both because it is nothing to our present purpose; and also I like not to shew my dissent from any eminent Writer, except I be forced to it.

4. What you say you will alledge out of Davenant against me, is to be considered when it is alledged. But here you profess your self far from approving what he faith, viz. That Christ’s Righteousness est forma causae justificationis ex communi nostro com. sententia. You should say, Christ’s Righteousness imputed to us, for so Davenant hath it in the words which I cited. And you should also consider how immediately before these words:
words he explained himself about the formalis causa justicationis.

For Bellarmin objectiong, That though Christis obediencia sit meritoria causa justificationis nostra, propter quam Deus nos justificat, yet justitia inherens poesit esse formalis, per quam justificati constituiur; and taxing Chrestusis for stating the question thus, Quid sit id, propter quod Deus hominem in gratiam recipit, &c. He answers, Sed immemorem si hic probet Dejustis Fesuinit, qui eodem modo & ipse loquitur de just. lib. 2. Habl. cap. 1. [ De causa formalis, propter quam homo dicitur cap. 22. justus coram Deo, differentium est.]. Arque reuerit in justificatione tali causa formalis ponenda est, qua sancta meritoria est post. Nisi enim illam continuas dignitatem in se, propter quam homo vixit justificatumque, nonquam erit formalis causa, per quam justificatum existat in conspectu Dei.

And again, Ut itaque seponimus Philosophicas Spe-ibid. culationes de natura causa formalis, quando formalis causam quaerimus justificationis nostra, quaerimus propter quod peccator in gratiam Dei recipitur, per quod immemor Deo gratus, & ad vitam aeternam acceptus sit, cujus beneficio daminatoriam Legem semetipsam evadere, ducitque quod inti possit, & debet ad celestis Judiciis favorem & approbationem consequendam.

And again, Quodigitur dicit Bellarminus, impossibile ibid. esse, ut per justitiam Christi imputetam formaliter justi cap. 24: simile, si per formaliter intelligat inhaerenter, nugas ad s. agit, &c. Si autem per formalem causam intelligat illud ipsum, quod Deus intueretur quando quemvis peccator justificaret, &c. dico hoc non esse inhaerenter illam qualitatem, sed Christi obedientiam & justitiam credentes gratuitate Dei misericordia donasam arque imputasam. Impossibile quidem est, ut hac justitio, qua in Christo inhaeret, si eriam nostra per modum incognito; sed quando tamen membra unimur Christo capitis, non est impossible, ut nostra fiat per modum donationis, & salutis per participationem: atque hic modo sufficit, ut in justificatione formalis causa rationem, efficaciam, & similitudinem obtinat.

Me-thinks all this should suffice to satisfie any ingenuous Man, and to cut off all occasion of quarrelling about
the term, when there is so full and frequent explication of the meaning of it.

So also, Aysenius having out of Controversias distinguished of Righteousness, and stated the Question about the formal cause of Justification, he faith, Hoc sensu nostro non possumus formamem causam absoluta (N.B.) nostra justificationis esse justitiam in nobis inherentem.

And again, Non alia ratione formaliter nos justus nominari, esse dicimus imputata Christi justitiae, quam quae est cuius debitum ab altero solvitur nominatur & est ab illo debito liber & immunis; & quae est cuius procuratur est alterius favor aut gratia, nominatur & est alteri gratus. For that which you cite out of his Med. I. c. 27. § 12. I find there only these words, Christi justificatione fidelibus imputatur, Phil. 3. 9. Those which you add are not in my Edition, viz. Quatenus ejus merito justi coram Deo reputamus.

However they are not repugnant to what I have cited, both from him and Davenant, because (as Davenant expressly notes) Causa formalis hic estiam est meritoria. Alsted's words, as you cite them, [Christus eff justitiae nostra in sensu causali, non in sensu formalis] carry no good sense, at least are not so accurate. For surely if Formalis Causa, then Sensus Formalis is also Sensus Causalis.

You add, [So Rivet Diff. de Fide.] but you should also have noted the Section. Indeed § 13. he faith, That Bellarmine doth affingere nobis ssententiam de justitia Christi, quanquam causa formalis. And elsewhere he faith, Forma justificationis consistit in justitia Christi imputatione, propter quam nobis remittitur peccata.

So Trevelyanus, Forma justificationis, Adire sumpta, est Authoris Justitiae Christi gratiasa impusatio, quae meritum & obediensia Christi nobis applicatur, & communiones artifici, quae ille in nobis, & nos in illo.

Dr. Jackson faith, That to demand what is the formal cause of Justification, is as if one should ask what is the Latin for Manus: and that it is the folly or knavery of our Adversaries to demand a formal Cause of their Justification, who deny themselves to be formally just in the sight of God. [He alone (faith he) is formally just, who hath that form inherent in himself, by which he
be is denominated just, and so accepted of God: as Philosophers deny, the Sun to be formally hot, because it hath no form of heat inherent in it, but only produceth heat in other Bodies.

Thus there is difference among our Divines about the term, but they agree in the thing. Some would have no formal Cause of Justification at all; some would have such a Cause, but would not have Christ's Righteousness imputed, but the imputation of Christ's Righteousness to be it; yet both the one and the other do indeed hold the Righteousness of Christ to be the formal Cause of Justification, in that sense as David and Amos do explain it.

1. As Faith alone is the Condition of our Justification, so also Faith alone as continued (though it is not continued alone) is the Condition of our Continued Justification.

2. I know no accusation but of the Law of Works, though in case of unbelief and impenitency that Accusation be aggravated by the Law of Grace.

Though Calvin thinks not that Joh. 5. 45. [Do not Calvin in think that I will accuse you to my Father; there is one Joh. 5. 45. that accuseth you, even Moses, &c.] to be to this purpose, as some do; yet he grants, That it is Legis propriæ rees peragere insidias.

To question whether he spake of the Law of Works, were to question whether the Sun shineth at noon-day. When any is accused to be an Infidel, or finally impenitent, or a sinner against the Holy Ghost, as it is a sin that he is accused of, so the Accusation is from the Law: but as Unbelief or Impenitency (for why you bring in the sin against the Holy Ghost, I do not know) doth import
a want of the Condition required in the Gospel, so (as I have said before) it is no new accusation, but only a re-infusing of a former accusation; and so the refuting of this Accusation, by shewing the fruits of Faith and Repentance, is not properly a justifying of our selves by anything in our selves, but only a proving and manifesting that we are indeed justified by the Righteousness of Christ imputed to us.

3. The imperfection of our Faith and Obedience doth prove that it is no Righteousness by which we can be justified; consider always, that I speak of absolute and universal Justification.

Instit. § 7. Si per ye (faith Calvin) vel intrinsecus, ut lexum. lib. 3. c. 11. in virtute justificatur sibi, ut est semper debitis & imperfecta, non officiat hoc nisi ex parte; sic marca efficat justitiae, quæ fructum sanitatis nobis conferret.

De Instit. cap. 26. Non sufficit justitia sua quodam modo perfecta, & alique modo imperfecta: sed nunc esse esse legi modo perfectum, & omnibus suis numeris absolutam. And again, nulla justitiae certam Deus justificat, sed qua ad amissam legem perfectum est: sed nostra in harenem non est talis, &c.

De Fudis. Arg. 4. Thus also Maccovius, Quod nobis imputaverit ad justitiam, (nempe proprius & per se) se non reddisse sui id abhors esse perfectissimum, ut consistere posset cum judicio Dei, Rom. 2. 2. At Fides non est perfectissima, & Cæs.

13. 9.

Ibid. To me it seems not hard to be certain of the meaning of that place, Luke 7. 47. [Many sins are forgiven thee, for she loved much]. It appears (as I noted) plainly enough by the Context, what the meaning is, viz. not that her love was the cause of the forgiveness of her sins, but the forgiveness of her sins the cause of her love: And you see how sharply Calvin (whose words I cited) cenfures those that interpret it otherwise.

In Luc. 7. 42. The Parable going before those words are so clear, That Maldostrate is forced to say, Videtur ex his parabolâ non sussit colligendum, quod Christus colligerit, multa peccata illi mulciori remissi, quia multum dilexisset; sed contra propter eam multum dilexisse, quod multa illi peccata remissa essent. Qua res speciosam Calvino, & caseris hareniscis, errandi occasionem praebent, nexusibus huic mulcieris propter praeecessio charitatis opera remissi peccata ;
nescata; ida verba, quoniam dilexit multum, sic
interpretantibus, ut dictio illa quoniam, non causam,
seffectum, & consequentiam significet: quod ortum
nemo Catholicorum secus in effect.

And see how poorly and pittifully he comes off, viz.
either thus, Ut Christum inversa parabolæ usum fuisset
deceremus. q. d. Sic ut dilexerit multum, quia multum
illius remissum fuerat; sit hic multis contrari, quia
dilexerit multum, remissa fuit, peccata multa. Ox,
which he rather inclines unto, thus, Quod Christus hoc loco
rugerat, Quis ergo eum plus diligere ipsi futurum tempus
esse, tamen ex consuetudine loquendi non præserit habere
potu. q. d. Quem tu judicas, ex effectu conjecturam fa-
ciens, plus anit Dominum sui sunt delexisse? Ursum illi
magi amicum fuisset, cum amicitia causâ funeratus de-
bitum utrique remiserit? What straits was this acute
Man driven to, because he was resolved to hold the Con-
clusion, and yet saw how ill it did suit with the Pre-
misses?

1. What others, of whom you speak do, I know not; ibid.
they may answer for themselves.

2. I take assurance (which is a Believing in, or Relying
on) to be an Act of Faith itself, the Act of Faith being
as well Credere in, as simpliciter Credere. But internal
Obedience or Love, (for these you make both one, though
indeed Believing itself is inward Obedience as well as
Love, the one being commanded as well as the other) is
not the Act of Faith, though caused by Faith; not altus
elicitas, though altus imperatim: therefore this is not so
immediate a product of Faith as the other.

3. I conceive Assurance to be a part of Justifying-Faith,
and not only a Fruit of it. To believe in Christ, which
is as much as to rely on him, and to have assurance in him,
is requisite unto Justification. He that believeth on him
is not condemned, John 3. 18.

1. As Justification is begun upon sole Believing, so is ibid,
it also continued and consummated. The Scripture (so
far as I see) makes Justification simply and absolutely to
depend upon Faith, and not only in respect of the begin-
ing of it: yet (it is true) Justification is neither be-
gun, nor continued, not consummated upon such a Be-
ieving as is not attended with other Duties. That this
is the Uniform Doctrine of the prime Protestants, I
F 4

shewed
Mula ad justificati-
omen re-
querruntur
que non
justificant
Amen.
 contra Bellar.
tom. 4. l. 5.
cap. 1. § 1.
Fidei convenire, his rationibus ostendo. Quia sola fide
Dei propinque Spiritus Sancti dextrae, nullam
numinum fidelis
Dei de justificazione amplectimur. 2. Ob-
loc. c. 18.
comprehendi Christum resedit, ut per eum justificantur, &
cumque Spiritus Sancti dextrae, verbs loquitas de justi-
ficatione impit, ejusque causa et hominis parte assignat,
mullam ususmodi causam assignat nisi fidem.

Loc. Com. But hear also Luther, who doth both thunder and
Class. 2. light in this particular: Car in sole Sophista, after
Loc. 19. de diletionem, idem, & alias virtutes: Scio haec esse enig-
justif. ex nia Dei dona, divinitatis mandata, per Spiritum Sanctum
Tom. 1. in nos tradit cordibus excitari & ali. Scio fides non bis
dominis non existere; sed nunc nobis quaedam est, quid ejus
justique proprium sit. Tanta manu varia semina, non
autem quare ego, quae cum quibus conjunctione sunt, sed quia
eiusque proprium virtut. Hic aperté dic quid facias
Sola Fides, non cum quibus virtutibus conjunctione sit.
Sola autem Fides apprehendit promissionem, credit pro-
missentis Deo, Deo porrigentis aliquid admonuit manum,
& id accipit. Hoc proprium solus Fides est; Charitas,
Spos. Patientia habent alias materiae, circa quas ver-
santur; habent alios limitas, intra quas consistunt.
Non enim amplectuntur promissionem, sed mandata ex-
quarantur; adiunt Deum mandantem, non audirem De-
um promissionem, ut Fides facit.

In the next Section we are agreed.

To this long Section I need not say much. For now
that you explain your self, there seems to be but little
difference betwixt us. All that I aim at, is this, That
Christ simply considered, is not the Object of Justifying
Faith, but Christ as promised in the Gospel: So that to
believe in Christ, doth imply a believing of the Promise,
and that not only so as to assent unto it, but so also as to
apply
apply it. And therefore we often find in Scripture, That the Axiome or Proposition concerning Christ, is made the Object of Justifying and Saving Faith, see Rom. 10:9; 1 Joh. 5:1. Acts 8:37; Joh. 6:69. And thus our Divines often speak of Faith justifying as apprehending the Promises.

Sola Fides (faith Luther) apprehendis Promissiones Dei de justificatione salvi.

So Wotton; Sola Fides Promissiones Dei de justificatione salvi, amplectitur.

And Mr. Boll, [For Faith only doth behold and receive Of the the Promises of Life and Mercy, &c. When therefore Ju- Coven- stification and Life is said to be by Faith, it is manifestly ch.3. p.19. signified, That Faith receiving the Promise, doth receive Righteousness and Life freely promised.]

But I willingly grant, That the Axiome, Proposition or Promise doth but serve to convey Christ unto us, and the apprehending and receiving of him, is the Faith by which we are justified. Only I say, it is Christ in the Promise, or Christ promised, who must be apprehended and received unto Justification.

Fides objectum quod (faith Amos.) vel materiae; Medul. 1:2. est quodcumque Deo revelatur ac proponitur credens. C. 5. §. 21. deo, et. Hoc objectum est immediate semper ali. Ibid. §. 13, quod axioma vel enuntiatio sub ratione vers; sed illud, 24. in quo principaliter terminatur Fides, de quo & propter quod affectionem praebetur ills axioma per fidem, est Ens incomplemmum sub ratione boni, Rom. 4. 21. Heb. 11. 13. Alias ensim creditis non terminatur ad axioma, sed ad rem, satisibus Scholasticorum clarissimos. Ratio est, quia non formamus axioma, nisi ut per ea de rebus cogniti- onem habeamus. Principalis istius terminus, in quem rendis actus creditis, est res ipsa, qua in axioma pra- cipue spectatur.

All this I like well enough, save that he seems to make the Act of Faith exercised about an Axiome or Enunciation to be only Assent, as to that which is true; whereas sometimes it is also Apprehension and Receiving as of that which is good, though (it's true) this Act of Faith is principally terminated in the thing, which the Axiome or Enunciation doth contain in it.

1. I do not say, That the receiving of Christ as King 56, & 57. is Fides qua justificas, though I grant it is Aliaus fides qua justificas.
2. I refer (quod) to (Justificat) q.d. (Faith which justifieth, doth receive Christ as King; yet this is not the Act of Faith, whereby it justifieth). Or if you will, thus: Christ as King is the object of Faith, which justifieth; but not of Faith as it justifieth. Indeed Faith, which justifieth hath respect to the whole Word of God, yet only to the Word of Promise, concerning Christ, and the Mercy of God in Christ, as it justifieth.


3. Where do I say, That the receiving of Christ as King doth justifie, that you ask me in what sense it doth so? I say, Justifying Faith doth receive Christ as King, but not as justifying; or that Faith in that respect doth not justifie.

4. Faith as the Condition of Justification is the receiving of Christ as Satisfying for us.

5. If Christ's Satisfaction only be our Righteousness, by which we are justified; and Christ as Priest only made Satisfaction for us, then by receiving Christ as Priest only we are justified. This you might perceive was the meaning of the Argument, though I left out the word [only].

And here also I have Mr. Blake agreeing with me, as (I think) in every point, wherein we differ, if he have occasion to treat of it. 'It is true (faith be) that Faith accepts Christ as Lord as well as Saviour: but it is the acceptance of him as Saviour, not as Lord, that justifies. Christ rules his People as a King, teacheth them as a Prophet, but makes atonement for them as a Priest,'
Priests, by giving himself in Sacrifice, his Blood for remission of Sins. These must be distinguished, but not divided: Faith hath an eye at all, the Blood of Christ, the Command of Christ, the Doctrine of Christ: but as it ties and fastens on his Blood, so it justifies. He set out a propitiation through Faith in his Blood, Rom. 3:24, not through Faith in his Command. It is the Blood of Christ that cleanseth from all sin, and not the Sovereignty of Christ. These confusions of the distinct parts of Christ's Mediatorship, and the several offices of Faith may not be suffered. Scripture assigns each its particular Place and Work. Sovereignty doth not cleanse, nor Blood command us: Faith in his Blood, not Faith yielding to his Sovereignty, doth justify us. There are several acts of Justifying-Faith, Heb. 11, but those are not acts of Justification. It is not Abraham's Obedience, Moses's Self-denial, Gideon or Samson's Valour, that was their Justification, but his Blood, who did enable them in these things by his Spirit.

Your Similitude is not suitable; for a Woman receiving a Man for her Husband, may be enriched or dignified by him, though the never look at him as rich or honourable, but only as her Husband. But we must look at Christ as a Priest, and as making Satisfaction for us, that so we may be justified by him. For the Scripture doth set forth Christ unto us in that respect for our Justification; see Apoc. 1:5. Heb. 9:26. 2 Cor. 3:11. 1. Rom. 8:34, where those words [It is Christ that died.] shew how Christ doth justify us, and free us from condemnation, viz. by dying, and so satisfying for our sins. That which follows of Christ's Resurrection, &c. seems (as to our Justification) but for our more full assurance of the benefit of Christ's Death, and for the effectual application of his Satisfaction, which he made for us by his Death, that so we may be justified by him.

6. You grant, that Christ, not as King, but as Priest, doth justify us meritoriously and satisfactorily; and that is it which I urge, That Christ's Satisfaction, which as Priest he made for us, is that whereby, or for which we are justified. Now we speak of receiving Christ unto Justification, therefore we must consider him as satisfying for us, and so receive him as to that purpose, viz.
our Justification; though (I grant) whole Christ, or Christ in respect of all his Offices must be received; neither may we think to have him as a Priest to satisfy for us, except we also have him as a Prophet to instruct us, and as a King to govern us. So I usually Preach and Teach.

1. When you say, That I leave the Error in his Language, but not in his Sense, your words are ambiguous. For they may import, That I leave, i.e. relinquish and desert the Error the one way, but not the other. Or that I leave, i.e. let the Error abide and remain in his Language, but not in his Sense. This I take to be your meaning, for else you could not say (except ironically, which I do not suspect) that it is a fair Exposition, and that you like it. I have no reason to strive about another’s words, especially not knowing how they are brought in: but I think meet to interpret words in the best sense that they will bear: neither do I yet see but those words which you tax as foully erroneous, may admit that fair interpretation which I made of them.

2. Where Ames hath those words, you do not shew: But surely he there speaks de Fide Jussificante quod rati. For otherwise he should neither agree with the Truth, nor with himself in saying, Christum est objectum adaequatum Fidei Justificantin. The whole Word of God is the Object of Justifying-Faith, though not of Faith as Justifying; and so much is acknowledged by Amesius, as appears by his words before cited. Neither again doth he speak of Christ in all respects, but as Christ is the Propitiation for our sins, as is clear by that very place which you now take into consideration.

Besides, I find Amesius to have such words as you mention, but withall to add such as plainly to express what I say. Christum (inquit) est adaequatum objectum Fidei, quatenus (N.B.) Fidei Justificantis. Fideis ti-
am non aliis ratione justificant, nisi quatenus apprehendit illam justificantis, (N.B.) propter quam justificantam.

The Text (1 John 4. 19.) cannot (I think) be rightly understood but as I interpreted it. For v. 10, 11, the Apostle speaketh of God’s great love manifested unto us, in giving his Son for us. And v. 19. he shews whence it is that we love God, viz. from hence, that God loved us first, i.e. we apprehending the Love of God to
us, answer his love with love again. Amant non im-
moritii, qui amatii sine morisse, as Bernard speaketh. Yet we must first find and feel the love of God towards us, before we can love him for what he hath done for us.

2. There is more than a bare assenting Act of Faith going before the Love, of which I speak.

3. Embracing, which from Heb. 11. 13. I note to be the compleating Act of Justifying Faith, doth include or presuppose amorem desiderii; we can never sincerely embrace Christ, if we do not desire him; but amor desideri-
onis, or complacensia, doth follow after embracing, viz. when the thing desired is enjoyed. All that you add, holds only in respect of the former kind, not in respect of the latter.

1. There are divers kinds of Love, but I speak of that Love which differs from Desire; and so did you seem to understand it, as I noted from your words, ApORIES, p. 267.

2. Whereas you say, [There is no need of Faith to make it present, before it can be accepted and loved]; you cannot by Faith mean Assent, for that, you grant, doth go before Love and Acceptance. And if by Faith you mean Acceptance, surely there must be Acceptance, before a thing can be accepted, though in time these go together. But perhaps you only mean, That though Faith as an Assent, must go before in time, and as an Acceptance must go before in Nature, yet not so as to make a thing present. For you add, That God's Offer doth make it present. But though the Offer be present, yet the thing offered is not present, so as the Object of the Love of Complacency must be: for it must be present by way of Enjoyment, but the offer of a thing can only make it to be hoped for; so that the thing, though it be offered, yet until it be accepted, it is absent, because it is not enjoyed. The thing offered must be desirously, and in that respect lovingly accepted; but it must first be accepted, and then loved, so as to joy and delight in it.

3. We look at Christ as enjoyed, when we love him with the Love of Complacency and Delight, of which Love I speak.
4. As Assent must go before Acceptance, so must Acceptance go before that Love, of which I speak.

1. I did not say, or think, that you thought so of all Love, viz. that it considereth its Object as present or enjoyed; for there is no distinguishing here of these, as I have shewed before; the Object is not present, except it be enjoyed. You grant that Amor Complacentia doth so consider its Object; and I thought you had meant that kind of Love, because you did distinguish Love from Desire. Therefore I said, [Love as you take it, considereth its Object as present and enjoyed] viz. Love as distinguished from Desire. I know not (I confess) what to make of Love, but either a Desire, if the Object be absent, or a Delight, if the Object be present.

2. That which you say concerning Acceptance, Election, and Consent, is nothing to me, who do not enquire whether they be divers acts or no, but only show that they go before Enjoyment, and so differ from Love, as I take it, viz. Love of Complacency, which doth follow Enjoyment.

I take the Love of Desire to go before Acceptance, and the Love of Complacency to follow after it. Although Amare et velle bonum be one and the same, yet this velle bonum vel est cum desiderio, si objectum absit, vel cum Complacentia, si desiderat.

Aquinas doth not satisfy me, when he saith, Nullus desiderat aliquid nisi bonum amaturn neque aliqui gaudere nisi de bono amato; if he mean, that a thing is amaturn prius quam desideratum. The very Desiderare (I think) is Amare, and so is Gaudere also; but the one is Amare quod absit, the other Amare quod adeat. So you in the next Section say, [Desire is Love, and Complacency is Love].

1. I did not doubt, much less deny that there is Amor Desiderii, as well as Amor Complacentia; only I shewed, that your words there must be meant of the former, in which sense I did not oppose you, but as it is taken in the other
other sense; and so you seemed to take it before, because you did expressly distinguish it from Defire. Neither is your second any thing against me.

3. The Scripture is not so much to be interpreted according to the most comprehensive sense, as according to the most proper sense, viz. that which doth best agree with the context and other places of Scripture.

Your fourth containeth nothing but a sarcasm very unworthily used of such a worthy man as Calvin was.

1. The places, which you alluded (John 16. 27. and ibid. 14. 21.) do not prove, that love, viz., our love is an antecedent condition of God's love, and Christ's love to us, so that we must first love God and Christ, before we can be reconciled unto God in Christ. For because we are reconciled unto God in Christ, therefore we love God and Christ, 1 John 4. 19. The meaning of those other places (as Calvin notes) is this, That they that love God, insculptum habent in cordibus Paterni ejus amoris testimonium: To which may be added, That God will still manifest his love to them more and more.

2. Not only love, but obedience also must go before glorification; but it doth not therefore follow, that they must go before justification, as you yourself hold that obedience doth not as we are at first justified. That there is any other condition of justification at last than at first, is more than I can find in Scripture.

1. What some have answered, and what you have read ibid. in others I know not; you cite none whose works are extant, but only Mr. Ball, and him at large, [On the Covenant] but where in that book you do not shew. I find there that he doth use the words [Instrument] and [Condition] promiscuously.

[The Covenant of Grace (faith he) exacteth no other of the thing inherent in us, as a cause (viz. instrumental) of Coven. Justification, or a condition (N.B.) in respect of which p. 65. we are justified, but faith alone]. This is point-blank against that which you say of him. And again, [It is ibid. (faith he) the sole instrumental or condition, n. B. Cause required on our part to justification].

As I shewed before in the Animadversions, ad pag. 243. our divines say, Fides sola justificat, sed fides qua justificat, non est sola: but they mean that love and obedience follow as the fruits and effects of faith.

Thus
Thus Stapleton somewhere (I cannot now cite the place) testifieth of them, saying, *Omnem ad unum Pros-\text{testantes ducens Fidem justificantem esse vivam, & opera-\text{ransem per charitatem, atque aliabona opera.}}*

2. I grant, That *Amor Concupiscensia* is requisite, if you will call it so, as I see not but you may, though *Amor Concupiscensia* is usually opposed to *Amor Amicitaia*, and so you speak of it, *p. 58*. And if you speak not of *Amor Complacentia*, then neither do I speak against you. For of that do I speak, and had reason (I think) to understand you as speaking of it, because you spake of Love as distinct from Desire. Perhaps you speak of it only in respect of its Generical Nature, abstracting from the consideration of either Desire or Complacency, which are the Species of it: but surely these two taking up the whole nature of Love, that Love which is not the one of these, must needs be the other. We accept or chuse a thing, because we first Love, *i.e.* desire it, or (as we use to say) have a mind to it: and having accepted and choson it, we further love it, so as to delight in it, except our Love turn into Hatred, as Amnon's unchast Love did: but the very Accepting or Chusing of a thing is not (that I see) properly a Loving of it.

3. I grant, that all Love doth not presuppose Acceptance, Consent, &c. the Love of Desire doth not; but the Love of Complacency doth. This is all that I have desired, and so much you have yeelded.


1. The distinction of *Fides qua, and Fides quod*, as it is frequently used by our Learned Writers, so it doth hold good notwithstanding any thing you have said, or (I suppose) can say against it.

*Disp. de Quaevius banc controversiam elevent, (faith River, Fide Just. speaking of the Remonstrants) nec cicerum (ut logiqua-\text{tur}) interdunt, an Fides qua est viva, an Fides quod viva, ad justificationem requiratur, & Logicam santonium pugnam esse velint, Logica tamen hab pugna realem con-\text{tinet magni momenti. Siquidem dicat, Christus qui homo est infinitus, & Christus quod homo est infinitus, me-\text{mo samus existimabis nihil differre has communiones.}}*

I grant you more than you require. That not only Christ as Lord, but even the whole Word of God is the Object of Justifying Faith; but not therefore of Faith as Justifying. *The Hand may receive both Meat and Mony,*
yet it doth not enrich, as it receiveth Meat, nor feed as it receiveth Mony.

2. If Christ's Satisfaction be our Righteousness, (which I think you have ever affirmed, though you would also have another Righteousness of our own, and that unto Justification;) then I see not but that I may speak of Faith laying hold on and apprehending Christ's Satisfaction. For though the Satisfaction was made unto God, yet it was made for us; and in that respect we are to lay hold on it, and receive it, and not only to assent to the truth of it.

You somewhere cite Bellarmine yeelding unto us thus much, *Imputavi nobis Christi merita, quia nobis donata sunt,* & *possimus ea Deo Patri offerre pro peccatis nostris, quomam Christus Suscepit super se nonus satisfaciendi pro nobis, nolque Deo Patri reconciliandus.*

Which words also Amosius doth cite, and interpret to Contra be as much as if he did say, *Christi merita sunt nobis d Bellar. Deo donata, us possimus ea pro nobis Deo offerre sancto Tom. 4. 1. 6.quam Satisfactiionem pro peccati nostrue.*

It is Satisfactio Christi, though by Faith it becomes *Nosra,* which we must offerre Deo: but first we must by (p. 72.) Faith receive it, before we can have any interest in it, to make such use of it. Faith justifieth (I grant) as a Condition, because it is required of us, that we may be partakers of Christ's Righteousness; but it is not Faith properly, but the Righteousness of Christ by which we are justifieth.

*Retel Contatenus (faith Amos.) in Tract. de Justif. Obi supra Fide justificamur, non formaliter, sicul Albedo effectis lib. 5. c. 4. parietem album, aut Sanitatem hominum sanctam; sed eff. 5. 12. ficiens, sicul Luminis effect. parietem album, & Medicarii effect sanctam: sic vel non dissimili ratione, Fides effect hominem justum, & justificat.*

I like your Explication which you now make, and I *Ibid. &c.* think my labour well bestowed, as being the occasion of it. I perceive all that you mean is this, That the Covenant wherein God doth give Christ, is not of force to make Christ ours until we believe. This who can question, Christ being given to be ours only upon condition of believing? Yet Christ being so conditionally given in the Covenant, upon our believing he is made ours by vettue of the Covenant: so that still I see not but that our believing
The receiving doth immediately make Christ ours, there being nothing more to that end required of us, but to believe. But how will it follow, that God doth justify Men before they believe, when by his Covenant he doth not justify but upon condition of Believing? The Grant of a thing being Conditional, it cannot be actually obtained until the Condition be performed, though upon the performance of the Condition by virtue of the Grant there be actual enjoyment.

Whether the receiving of Christ as Priest, and the receiving of him as King be two distinct acts, doth little concern our purpose; yet I think the Acts may be distinct, though I deny not but Christ may be received at once in both respects: yet if he be, it is the receiving of him as Priest, not as King, that doth justify. I grant that the receiving of Christ in respect of any one Office doth virtually include the receiving of him in respect of all his Offices: and he that doth not so receive Christ in respect of his Priestly Office, as to be ready to receive him also in respect of his Kingly Office, when Christ shall so be set forth unto him, doth not at all receive him: such a Faith is a false Faith, and cannot justify. Yet may there be a receiving of Christ as Priest without an express and direct receiving of him as King, though implicitly and by consequence he be received as such. Neither is it a false Knowledge, though it be an imperfect Knowledge to know Christ as a Priest, and not to know him as a King. And that Christ is sometimes propounded only as a Priest, i.e. with express mention only of his Priestly Office, seems clear and undeniable by divers places of Scripture; see John 1. 29, 36. and 3. 14, 15. and so other places which speak of Christ as suffering for us, not mentioning his Sovereignty over us, though that is therein implied and expressed in other places. And though he be (as sometimes he is) expressly set forth at once both as Priest and King, and so must expressly be received at once in both respects; yet it hinders not, but that the receiving of Christ as Priest, and not the receiving of him as King, is that which justifieth. One may at once receive divers things, and yet those things not all serve for one and the same use, but one thing may serve for one use, and another thing for another use, all being, though in several respects, useful and necessary to be received.
You say that you are of my mind in all this, yet you **ibid.** seem to differ from me, in that you make Affiance a Fruit of Acceptance, which you make the very Act of Faith by **(74.)** which we are justified; whereas I taking Affiance for Recumbency, and for that which is meant by Believing in Christ, and Embracing him, make it to be the very Justifying Act of Faith. That Believing in Christ doth principally import Ascent; I cannot see: to Believe indeed doth seem principally to import Ascent; but to Believe in, seems principally to import Affiance.

_Credere in Christum (as Firm us faith well) est certa, in Joh. 6._

_firma, & stabili fiducia Christum, omnino eum bona 29._

 complète, esse tota corde, tota anima, tot asque visibus

inhavere.

_So Wotton: Quid est in Christum credere? An id so- De Recon-_

_brummodo; credere veræ esse, qua Christus loquitur? At cii. part 1._

_quis opus erat Spiritus Sancto tamen nostum & insidens ver. lib. 2. c. 14._

_hum interspares, praesertim obscurum estum, & a vulgi in_;

_teligionis remotum? Quod reitè & clarè dicis potius:_

_nostra secv, id Spiritus Sanctus novò more decendi,_

_als Xeron secv, requir obscures? Nam hic certè lo-_

_quendo modus, als Xeron secv, totus est à Spiritua_.

_Sancto illis proprius, nec ullam è Graecii autorem agnos-_

_cit; me illos quibus LXX Interpretes, qui Hebraea Biblia_.

_Graec reddiderunt, a quibus Apostoli & Evangelistæ mul-

_removed Scriptus suis, quod ipsum loquendi modum attinger,_

_cremès nescirensur. Quamobtrem plus quam verisimile_.

_vide tur Spiritus Sanctum quum novò loquendi more usa-

_tur, quem idem sensum significare perepicsum est, aliquid_.

_quaedam praeter communem vocis significationem proprin-

_mens reussus._

_I find that Seneca doth use the Latin Phrase, Hanc In Ludo de_ **(inquis)** _Deum quis colitis? quis credet in eum? Where morte_ **[Credes, in eum]** _is as much as** [fidecatam in eo coloca-** Claudii_ **[his]** _]. And so the Phrase of** **[Believing in]** _used in the Case:ar._

_New Testament, seems to import as much as the Phrases_ **[Trusting in]** _and** [staying on]** _used in the Old Testament, as namely, _Isa. 50. 10: See Mr. Ball of_ 

_Faith, part 1. chap. 3. p. 24, &c._

_So far as I can judge, your success is not answerable to_ your desire. But if you did not intend to infer such a con- 

_clusion from your earnest seeking the Lord's Direction on_ your Knees, I know not to what purpose you did speak_ **(74.)**

_G 2_
of it. For if it were only to shew the sincerity of your desire, What is your Caufe advantaged, thought that be granted, as I know not why any should question it?

What is that which you say is yielded? That Faith doth not justify, as it is the fulfilling of the Condition of the whole Covenant? Yet you make Justifying Faith, is such, to be the Condition of the whole Covenant. For you make it to include Obedience: and what doth the Covenant require more than Faith and Obedience?

2. Of Justification begun, and Justification continued and consummated by sentence at Judgment; I have spoken before, nor is there need here to say any more of it.

1. No doubt the Holy Ghost means as he speaks: But what of that? Doth he speak so as you interpret him?

2. Though our Divines in expounding the words of St. James, express themselves diversely, yet they agree in the Matter, viz. That Works do not concur with Faith unto Justification.

Mr. Ball speaking of those words, [Hoc est Corpus meum] faith, [This Passage is diversely interpreted by Orthodox Divines, all naming the same Truth, and meeting in the Main, being rather several Expressions of the same Truth, than different Interpretations].

Then he shews three several ways whereby those words are interpreted, which differ as much as those Interpretations which you mention. They that say, That the Apostle speaketh of Justification coram Deo, by Works, understand a Working-Faith: They that expound it of Justification coram Hominibus, take the meaning to be, That by Works a Man doth appear to be justified. They that understand it of the Justification of the Person, make the sense the same with those first mentioned: and they that say it is meaned of the Justification of a Man's Faith, agree with those in the second place, making Works to prove the sincerity of Faith, and so to manifest a Man's Justification.

3. Are not those words [Hoc est Corpus meum] as express words of Scripture, as those which you allege? Though words be never so express, yet not only to join, but also an advice is to be considered.

4. James might well and solidly prove by Works done many
many years after, that the Faith of Abraham, whereby he was justified, was a Working-Faith, of a Working Nature, a Faith fruitful in good Works, his Faith bringing forth such fruit in due season, and so shewing it self by Works, when occasion did require. Abraham (no doubt) had many other Works, whereby his Faith did appear, yet the Apostle thought meet to instance in that Work, which was most remarkable; and by which his Faith did manifest it self in a more especial manner.

Hoc fuisse (faith Chrysostome) tanta praestantia, in 2 Cor. 3, erat carissim omnibus, ut una cum hoc collata nihil esse videat. How your Parenthesis doth mean (Legal Justification) I do not well understand. But how doth 

James speak of Justification as Continued, and not as Begun? Is his meaning this, That a Man is indeed at first justified by faith only, but both faith and Works together do continue his Justification? So you understand it, but surely James doth neither speak, nor mean so. For by faith alone without Works, in his sense, a Man never was, never can be justified. This is clear by his whole Discourse, for he calls him a vain Man that relies on such a Faith, and calls it a dead Faith, &c. So that when a Man is first justified, it is by a Working Faith: not that Faith must necessarily produce Works at the first, but it is (as I said) of a Working Nature, of such a Nature as to produce Works when they are required; which is the same with what you lay out of Grotius: and this doth answer all that you object against the Interpretation which I stand for. Who can doubt but Abraham was justified long before he offered up Isaac, the Scripture being express for it? But how then? Therefore this Work could be no Condition of that Justification which was past.

Ans. No indeed, that Work was not, nor could be; but Faith apt to shew it self by that Work, or any other, when required, and consequently a Working Faith might be, and was the Condition of that Justification. Grotius, whom you cite, giving you such a hint of it, I wonder that you could not observe this. James and Paul may well enough be reconciled, though both of them speak of Justification as Begun. For James doth not require Works otherwise than as Fruits of Faith, to be.
brought forth in time convenient: and Paul doth not exclude Works in that sense.

[Every observant Reader (faith Dr. Jackson) may furnish himself with plenty of Arguments all demonstrative, that Works taken as St. James means, not for the A8 or Operation only, but either for the A8, or prominence to it, are necessary to Justification, &c.]

And again, [Faith virtually includes the same mind in us that was in Christ, a readiness to do Works of every kind, which notwithstanding are not Associates of Faith in the business of Justification].

And thus he reconciles the two Apostles, who in this Point seem to differ. [St. James affirming we are justified by Works, and not by Faith only, speaks of the Passive Qualification in the Subject, or Party to be justified, or made capable of absolute Approbation, or final Absolution. This qualification supposed, St. Paul speaks of the Application of the Sentence, or of the ground of the Plea for Absolution; the one (by his Doctrin) must be conceived, and the other sought for, only by Faith. The immediate and only cause of both he still contends not to be in us, but without us: and for this reason, when he affirms that we are justified by Faith alone, he considers not Faith as it is a part of our qualification inherent, or the foundation of other Graces, but as it includes the Correlative Term, or Immediate Cause of Justification, whereas it alone hath peculiar reference, and continual effect. This is that which in other terms some have denoted, Fides justificat relative, non effectivæ, autor-Faith hath relative, non effectivæ, action.

Not that Izward, Fides justificat relative, non effectivæ, autor-

no efficiency at all in Justifying, but that it is not the Meritorious Cause of Justification.

Take a few words more from this Author, (Ibid.)

[The Apostle levels his whole Discourse to this Point maintained by us. That being Righteousness was imputed to Abraham by Faith, and not through Works, never after him should in this life at any time, (N.B.) whether before or after the infusion of Grace, or Imputed Righteousness, presume to seek or hope for like approbation from God otherwise than only by Faith].

How
Now I exclude Love, I have shewed, even as you do, viz. Love of Complacency, which you grant doth follow Acceptance, that Act of Faith by which we are justified. And when I say that, Protestants generally deny Faith, which is without Works to justify, I mean Faith which is without works when God doth call for them. You might easily have perceived this to be my meaning by, what I said, out of Caietan de fide non steriles, sed secunnda operibus: A Tree is not said to be barren, except it doth not bring forth Fruit when the Season doth require.

5. I shewed you what I take to be meant, Jas. 2. 23, when it is said, [And the Scripture was fulfilled, which faith, Abraham believed God, and it was imputed to him for Righteousness]; viz. That by Abraham's readiness to obey God in offering up Isaac, the truth of that Scripture did clearly appear, it was then most manifest, That Abraham believed God indeed, and that his Faith was a true Justifying-Faith, it being operative, and shewing forth it felt so evidently by Works of Obedience, when they were required of him, so that the Scripture did well and truly say of him, That he believed God, and it was accounted to him for Righteousness.

Caietan doth explicate it (as thinks) very well. In Loc. Adversus (faith he) prudens Laber, quid Jacobus non, sanctit fidem absque operibus mortuam esse, &c. Sed secundum finem operibus, id est, venientem operari, esse mortuam, esse vanam, &c non justificassem. Est rei legi sanctis, quoniam, quae non est parata operi, mortua est. Sumptae enim naturae operans per dilectionem, ut Paulus dicit, Quod ergo Jacobus afferit verba, Gen. 15. [Creditit Abraham Deo, &c.] ad hoc afferit, quod credidit parata operi. Est propter divinam, quod in operi oblationes, situs impleta est Scriptura, Hiocquis de fide Abraham operi operi. Impleta, quinam, est quod executionem maximam operis, ad quod parata est, fide Abraham.

And though you make light of this interpretation, of James, as it is were nothing against you; yet Calvin in Loc. doubted not to say, Nada insolubris constrictis rebus, quae nunquam justificationem Abraham cum Deo imputarant fuisse, quae immolatus fuisse Christus, qui omnem naus natura, quam Spiritus Sanctus pronunxerat juvivisse Abraham. Itaque necessario fuisse, ut aliquod posteriorius non,
Calvin (it seems) never dreamed of being justified against it. One way at first, and another way afterwards. I would not have you put him off with a taunt, as you did before.

But let Mr. Blake also be heard speak. [James indeed (faith he) faith that Abraham was justified by works, when he had offered Isaac his Son on the Alter, Jam. 2.21. But either there we must understand a Working-Faith with Piscator, Pareus, Pembour, &c. and confess that Paul and James handle two distinct Questions, the one, Whether Faith alone justifies without Works which he concludes in the Affirmative. The other, What Faith justifies, whether a Working-Faith only, and not a Faith that is dead & idle? Or else I know not how to make sense of the Apostle, who straight infer from Abraham’s Justification by the offer of his Son; And the Scripture was fulfilled, that faith, Abraham believed God, and it was accounted to him for Righteousness. How otherwise do these accord? He was justified by works, and the Scripture was fulfilled, that faith, He was justified by Faith? Neither can I reconcile what he saith, if thus he denies, with the whole current of the Gospel.]

And he adds a little after, [All Works before or after Conversion, are inherent in us, or wrought by us, are excluded from Justification.]

Your Interpretations, viz. [Abraham believed, i.e. believed and obeyed]. Or, [Yes the Scripture was fulfilled, &c. For Faith did justify him, but not only Faith], are so uncouth and incongruous, that I wonder how you could persuade your self, much more think to persuade others to embrace them. Paul cites those words to prove that Abraham was justified only by Believing, and that Justification is by Faith only: And shall we admit of such an interpretation, [Faith doth justify, but not only?] Or [Abraham was justified by Believing and Obeying? What is this else but to make the Scripture a noise of wax, and to wrest it which way we please? Yea; What is it else but to make the Scripture plainly to contradict it itself?}
fals; And yet (forsooth) you pretend to stand upon the no pinn, and the plain words of Scripture. But Paul (you say) speaks of Justification as Begin; and that (you grant) is by Faith only. Well, and for proof of his Doctrine (say I) he allledged the words of Moses concerning Abraham. Must not those words then be understood of the same Justification? Will you say with Bellarmine; that Paul speaking of the first Justification, doth fetch a proof from the second? As on the other side, he faith, that James, speaking of the second Justification, doth fetch a proof from the first? This is Calvin Terra misera, & Mars Carlo.

6. For my interpretation of Fam. 2. 22. I did not only affirm it to be so, but also shewed where the same phrase is so used, viz. 2 Cor. 12. 9. And I find that Orthodox Writers do parallel those places, and interpret the one by the other.

Thus Camero; Fides (inquit) dicitur perfici operi- Myrosh: bò, quia Fides, dum producit opera, ostensis quâm sit ad Fac. perfccta: ut 2 Cor. 12. 9. Virtus Christi dicitur per- 2. 22. fice in infirmitate, quia tum scilicet se maximè exer- ris, & prodit.

And so Maccovius; Fides fut perficcta ex operibus, De Jus- quassimo virtus Christi perficetur in infirmitate, 2 Cor. Dis. 10. 12. 9. quia in ea se exerci: consimiliter ratione Fides per- ficient per opera dicitur, quia per ea se prodit.

Generally I find the words thus expounded by those that either comment upon them, or have occasion to treat of them.

Dicitur ex operibus (faith Calvin) futur perficcta, In Loc. non quod inde sumam perfectionem accipias, sed quod. vera esse unde comprobetur.

So Beza: Hoc igitur (inquit) ad declarationem In Loc. quaque perceiving. Fides enim eo perficior dicitur, quo perfccta, plenius perficcta est, ac cognita, & quo efficacius vives i.e. perfe- sua exerit quæ prius non iva apparet.

Full doth cite Beda thus expounding it; [His Faith was perfected by his Deeds, that is, by perfect execution of Works it was proved to be in his Heart].

Thus also Lud. de Dieu, Quasenum bona opera vitam In Loc. fidei, ejusque vim, efficaciam, sinceritatem producit, adeoque tam illustrant & exornant, vide dicuntur perfec- tio Fidei.

And
And so Poliano; Fides justitians perstitur ex honis operibus; non quoad haec seu effentiam & consignationem suas, sed quaternas per ea firmatur, manifestatur, comprobatur; sicius res aliquam siers dictur, quam patet.

Fides dicitur per se, et he cites the Interlinear Gloss upon Fam. 2. Per opera perfici opera fides est augmentata & comprobata.

And Lyra; Et ex operibus fides consummata est. Haec enim firmatur & manifestatur per opera. Et sibi propter militem magnitudo fidei Abdab ne apparuit ex eis obedientia offering filium, propter quod dictum futur sit à Domino; Nunc cognovi, &c.

Thus also Mr. Ball, [Faith is perfected by Works, not that the Nature of Faith receiveth complements or perfection from Works, but because it doth declare and manifest itself by Love and good Works, and is esteemed so much the more perfect, as the Works produced are the more excellent].

To illustrate this, I used also the Similitude of a Tree, the goodness of whole Fruit doth but manifest the goodness of it; and so the power of Faith doth but appear by its fruits, viz. Works. You say that Faith is really perfected by Works, as a Tree is by bearing fruit. But (as our Saviour faith) a Tree is known by his Fruit. The Fruit doth not make the Tree good, but only show it to be so. And this very Similitude have Learned Divines used to this purpose.

Beza immediately after the words before cited adds, Ut si dicatur aliquis arborei bonitas sum frutice perfectionis, quam optimum aliquem fruticem edidit. Nam quia de causa judicamus ex effectu, videtur quodammodo causa ru nel minimi, vel auger ex effectorum proportionem. Sed boc ex effectibus intelligitur quidem, &c. etiam tunc, non autem manas.

Ubi supra, So Mr. Ball, [How then faith the Apostle that Faith is perfected by Works? As we judge of the Cause by the Effects, and by the proportion of the Effects the efficacy and force of the Cause may seem to be increased or diminished. Everything is acknowledged to be perfect, when it worketh, and is esteemed so much the more perfect, by how much the more it worketh: As we say the goodness of a Tree is perfect, when it hath brought forth some excellent good Fruit. Thus Philosophers teach, That the Firm
Faith is not perfect, when it is considered as the first Act; but when it is taken as the second Act; for by working it puttheth forth its force, and declareth it self. And so Faith is perfected by Works, &c. as before cited.

You say also, That Faith is really perfected by Works, as a Covenant or Promise is by Performance. But the Performance doth only manifest the perfection of a Covenant or Promise. It is a perfect Covenant or Promise, as soon as it is made, if it be made sincerely and without guile, though it appears more fully to be so when it is performed. Again you say, That Faith is really perfected by Works, as it hath naturam medii, viz. Conditionis, to the Continuation and Consummation of Justification. But you have not yet proved, That there is any other Condition of Justification as Continued and Consummated, than of Justification as Begun.

Apprehensio illa sibi habes fluxum sum continua. In Gen. 19 um, &c. (faith River) Quod continuum beneficium Exercit. sibi apprehension, si secundum Justificationom appellare 73. velini adversarii, imo tertiam, quartam, quintam, & mille sem to, non repugnamus, dummodo constet multa alia ratione (N. B.) nos justificari a peccatis sequentibus, quam e, quid semel justificati sintius a precedentibus.

St. James doth not speak of Works perfecting Faith, but to the continuing and consummating of Justification, than to the beginning of it. For (which must ever be remembered) he speaks of Faith as apta nata opera; and such a Faith is requisite, that we may be justified as well at first as afterward. Otherwise Works neither at first nor afterward do concur with Faith to our Justification.

[A preparation or promptitude of Heart (faith Of Faith, Mr. Ball) to good Works; is an effect of Faith as immediate as Justification.]

And again, [Faith doth not begin to apprehend Life, 16. Part 2. and leave the accomplishment to Works, but doth rest up. on the Promise of Life until we come to enjoy it.]

Yet again you say, That Faith is really perfected by Works, as Works are a part of that necessary Matter (not necessary at the first moment of Believing, but necessary afterward, when we are called to it) whereby we are justified.
justified against the Charge of non-performance of the New-Covenants Condition, even against the Charge of being an Unbeliever or an Hypocrite. But all this proves not that Works give any perfection to Faith, but only that they shew the perfection, i.e. the sincerity, force, and efficacy of it. Works may manifest a Man to be no Unbeliever or Hypocrite; but it is his Faith, which being unsatisfied, doth indeed make him to be no Unbeliever or Hypocrite. All therefore that you have said, makes nothing against my interpretation of those words, Jam. 2: 22. [And by Works was Faith made perfect].

7. Your self deny necessitatem praesens, optimum in respect of our being justified at first. And for the Conducibility of Works to the effect of Justification, James speaketh not of it, but only sheweth, that Justifying Faith is not without Works, i.e. when God doth call for them. He sheweth that Justifying Faith is a Working-Faith, a Faith ready to Work when occasion doth require. But that Works do therefore conduce unto Justification as well as Faith, he doth not shew, neither doth this any way follow upon the other. A Working-Faith is the Condition of Justification, i.e. Faith which is of such a nature as to bring forth the Fruit of good Works in due season; yet are we not therefore justified by Works as well as by Faith. For we are justified by Faith only apprehending Christ and his Righteousness; though the same Faith that doth this, will also produce good Works, as Abraham's Faith did. That Works do justify the Faith, but not the Person, though I use not to speak so, yet I think may be said without any implication of Contradiction. It is true, Justification causeth to be etiam Justification perscrutinum, non simpliciter sed quoad vim causim, &c. but they that use that distinction mean (I think) only this, that Works shew Faith to be found and good, yet it is Faith and not Works, by which a Man is simply and absolutely justified. Do not (I pray) here lay hold on the word [absolutely]; it is referred to the word justitiae, [justified] not to the word [Faith]. I do not say, Christ's. That Faith absolutely considered doth justify: no, it doth justify as it is considered relatively; Faith, i.e. Christ apprehended by Faith, is that whereby we are absolutely justified. Though Works may justify against the Accusation of being a final non-performer of the Condition
1. All Works, if good, are Works of the Law, viz., the Moral Law, which (as I said in the Animadversions) is the eternal Rule of Righteousness. And of that Law the Apostle speaks, when he excludes Works from Justification, as appears by his Reasons which he uteth for proof of his Affection, Rom. 3.20. Gal. 3.10.

Evangelii (inquit Maccovius) nulla sunt opera bona Thes. distincta a Legi formaliter. Adversariorum cum urgenitur, Theologis ex operibus legis non justificari hominem, admittunt. Hoc, &c. dico, non quia semper, sed non prout non jussus sibi operam Evangelii. Hinc distinguunt inter opera Legis & Evangelii. Sed si obtineat hanc distinctio, sum usque adhuc etiam peccata, qua committimus * in

Doctrinam Evangelii: Noster est adequadam definitione peccati, quam datur Spiritus Sanctus, 1 Joh. 3.4. quod pecatum sit Legis transgressio.—At Evangelium distinctum in Doctrinam, nam Lepra peccavit a Legi. Certe; interim Evangelii Doctrina praetipitur Lege. Nam Deus posuit, ut Evangelio cre一刀

damos, &c.

So Poble, [ Nor yet (faith he) hath this Distin-

Of Justif.

tion (viz. Works of the Law, and Works of the Go-

ssel) any ground in Scripture, or in Reason. For both Chap. 2. tell us, That the Works commanded in the Law, and S. 2. Works commanded in the Gospel, are one and the same for the substance of them. What Work can be named, that is enjoined us in the New Testament, which is not commanded us in that summary Precept of the Moral Law, Thou shalt love the Lord thy God with all thy Heart,
Heart, and with all thy Soul, &c. What is there against the Gospel, which is not a transgression of the Law?—You will say, It doth not command Faith in Christ. I answer, Yes, it doth. For that command will be general to believe what God shall propose unto us, commands us also to believe in Christ, as soon as God shall make known that it is his Will we should believe in him. The Gospel discovers to us the Object, the Law commands us the obedience of believing it.

The Moral Law may be said to be a part of the New Covenant, as it requireth that they which have believed be careful to maintain good works, Tit. 3. 8, 14. and to walk circumspectly (omnes accuratè, i.e. quam præximè ad Legem Dei præcepta, as Beza doth well expound it), Ephes. 5. 15. But this is far, and very far too, from proving Works to have a co-interest with Faith in the effect of justifying. For your Reasons why the Apostle doth not exclude all Works absolutely from Justification, I see no strength in them; and therefore I answer;

Ad 1. That which you call Justification against the Accusation of final Unbelief, is indeed Justification against the Accusation of Transgressing the whole Law. For that Accusation being only made void by Faith, where there is final Unbelief, there that Accusation hath its full force. Besides, though the Accusation of final Unbelief may be proved to be false by Works, yet Works upon this account do no otherwise justify, than by manifesting a Man’s Faith, by which Faith indeed, and not by Works he is justified.

Ad 2. So also that Justification which James speaketh of, is against a true Charge, and the same with Remission of sins, as well as that which Paul doth speak of. For can they that have but a dead Faith, be justified against a true Charge and have their sins remitted? Surely it must be a Living and a Working Faith, such as James doth require, can work such Effect. Justification against a false Accusation, is but such a Justification as the world of Men and the Devils themselves are capable of.
Accusations, because Faith is the Condition and Instrument of Universal Justification. But hence it follows that we are justified universally by Faith, and not by Works, which are only an Argument de posteriors of Faith, and so of Justification.

Ad 3. All Works that have a co-interest with Faith in Justification, are Competitors with Christ, or Co-partners with him; so that Justification must be partly by the Righteousness of Christ through Faith, and partly by Works.

Ad 4. As the Righteousness of Christ is freely given or imputed at first upon condition of Faith, so is the free gift and imputation of it still continued upon the same condition of Faith, which Faith both when Justification is first begun, and when it is continued, must be a Working-Faith, i.e. ready to work as occasion doth require. If our Divines affirm, That the Apostle speaking against Justification by Works, means in point of merit, (as you say you could bring multitudes of them to this purpose) surely it is, because they know no other Justification by Works, but that which doth presuppose Works to be meritorious.

Hear one whom I (and so I presume you also) take for a good Divine, viz. Mr. Blake, \( \text{[This Justification Of the (faith he) wrought freely by Grace through Faith, Rom. Coven. 3. 24. is no way consistent with Justification by Works, c.12. p.80. And what the Apostle speaks of Election, we may well apply to Justification: the same medium equally proves the truth of both; If by Grace, then it is no more of Works, otherwise Grace were no more Grace: But if it be of Works, then it is no more of Grace, otherwise Works were no more Works, Rom. 11.6.]} \)

Calvin also useth this Argument to confute those who would have Works to concur with Faith unto Justification, that then we should have somewhat to boast of, which is not to be admitted. \( \text{Sed quosiam (imquit) bona insti, l.3; pars hominum justitiam ex fide & operibus compositam c.11.5.13. imaginatur, pramonstramus id quoque, sic inter se differentis idem operumque justitiam, ut alia fiant necessarios altera curtas. Dict Apostolus se omnem pro stercoribus repugnasset, et Christum lucriferet, Ec. (Phil. 3. 8. 9.) Vidis & contrariarum esse hic comparationem, & indicari propria justitiam opertere pro delicta haberi} \)
habeti ab eo, qui velit Christi justitiam obtinere. Id ipsum quoque ostendit, cum negas per Legem exclude glorificationem nostram, sed per fidem. Unde sequitur, quantisque maner quantulumque operum justitiae, nunc nobis nonnullam gloriam et materiam. Sunt si fides omnes gloriationem excludit, cum justitiae fidei secundum multo paucio justitiae operum potest. In hunc sensem san clarè loquitur quarto cap. ad Rom. ut omnem cavillos auergretissimis locum reliquatis. Si operibus, inquire, justificantus est Abraham, habet gloriias. Subsumit, atque non habet gloriias apud Deum. Consequens ergo est, non justificantum esse operibus. Ponit demum alterum argumentum à contrario. Quaerit invenitur operibus merces, id fit ex debito, non ex gratia. Fides autem tribuitur justitiae secundum gratiam. Ergo id non ex meritis operum. Valeat igitur eorum summum, (N. B.) qui justitiam ex fide is operibus confutamus comminiscatur.

Who those multitudes of Divines be of whom you speak, I cannot tell, because you name none; but I think that few or none of them will be found of your mind, viz. That Paul doth only exclude Works from Justification in point of merit; as if Justification might be by Works in some other respect, so as that no merit thereby is presupposed. So far as I observe, our Divines note this as one main Argument, whereby the Apostle doth wholly exclude Works from Justification, because otherwise the merit of Works could not be denied, which yet is to be exploded.

Thus the Centurists among many other Arguments, whereby the Apostles (they say) prove Justification to be by Faith alone, note this for one; Non est gloriam in nobis, sed in Domino. Ergo non ex operibus, sed gravis justificamus; nec quis gloriam, Ephes. 2. 1 Cor. 1.

Ad 5. All good Works (as I have shewed before) and consequently those whereby we perform obedience to the Redeemer, are works of the Law, it being the Rule to which they must be conformed. But it is Faith in the Redeemer, not Obedience to the Redeemer, by which we are justified, though Justifying-Faith must, and will shew it itself by Obedience.

Ad 6. All Works that have an agency in Justification, are meritorious, and so make the Reward to be of Deft, and
and not of Grace. Now to your Answer to my Arguments in opposition I reply; And for the first thus: If Abraham's Gospel-Works did justify him otherwise than by evidencing his Faith, whereby he was justified, if they be made to have a co-interest with Faith in his Justification, then they are set in Competition or Copartnership with Christ's Righteousness.

That no Work of the Gospel doth justify; Mr. Pembst Of Justif, proveth by this, That every Work of the Gospel, is a §. 2. ch. 2. Work of the Law also; and therefore the Apostle deny-§. 2. ing that a Man is justified by the Works of the Law, doth See River consequently deny that he is justified by the Works of the as cited Gospel. That Works do justify as Conditions under pag. 149. Christ, is repugnant to what your self hold in respect of Justification as begun: and I see not, that the Scripture shews us any other Condition of Justification afterward than at first.

2. My Conclusion, That Abraham was not justified by Works, but by Faith, is not against Fam. 2. 21. no more than Paul's Doctrine Rom. 3. & 4. is. For I mean, as Paul doth, That Abraham's Works did not concur with his Faith to his Justification: but James meant only, That Abraham's Faith was not such as some presume of a dead idle Faith; but a living working Faith; and that his Works did manifest his Faith to be such as where- by he was justified.

Cum obtulisset (inquis Bucanus) Abraham Isaac Loc. Com. filium suum super altare, ex operibus justificatus est, Loc. 31. hoc est, comperit esse suisse justificatus per fidem; id adquies: que ex operibus tanquam testimonium Justificationis. Et 39. sic homo operibus justificatur; id est, comprobatur esse illa persona, quæ Christi obedientia justificatur, ex visa sanctificatione quæ tanquam effectus illam sequitur, & de illâ testatur. Quomodo etiam Deus dicitur in extre- mo ille die justificatur ex electis suo ex ipsonum operibus. Nam sunt duo principia, unum existentia, alterum cognitionis. Id est principium existentia facti, ut simus justi. Opera autem ut principium cognitionis facti, ut cognoscamur justi. Ideo Dominus in extremo die pro- ponet principium cognitionis justitia fidei, quod incurreret in oculos omnium creaturarum, Mat. 29. Venite bene- dixisti, &c.
For the Second; 1. The Apostle Rom. 4. 4. speaketh without any distinction, To him that worketh, &c. Now (as you know) non est distinguendum, ubi lex non distinguat.

2. If Works justify, then they must be meritorious; The Apostle doth not simply deny a Reward to belong to Grace to him that worketh, but to him that worketh so as to be justified by his Works. Such an one having no need of remission of sins, because his Works do justify him, (which they cannot do if they be imperfect, and so he need pardon) he is said to receive the Reward, not of Grace, but of Debt.

3. Faith as a Work is excluded from Justification, only it justifieth as an Instrument or Hand receiving Christ and his Righteousness. Or (which is to the same effect) Faith doth not justify, as it is a Duty, which if we perform not we sin; but as a Condition upon which the Righteousness of Christ is imputed unto us for our Justification. You are not to be blamed for making use of Bellarmine's Argument, (for so indeed it is, not his Answer,) but for not taking notice how our Divines do answer it. See Ames contra Bellar. tom. iv. lib. 3. cap.

Fides sola 4. ad 6. Love, Hope, and Obedience are not Instruments of receiving Christ, as Faith is; neither doth the Scripture make them Conditions of Justification, as it doth Faith.

For the Third; 1. Neither doth James speak of any other Justification.

2. The imperfection of Faith proves that none are justified by it, as a Work or Duty, but only as apprehending Christ and his Righteousness; See Calv. Instit. lib. 3. cap. 11. §. 7. And Pemb. of Justi. Sect. 2. chap. 2. pag. 38.

3. No more do the greatest Transgressors need pardon for that wherein they do not transgress.

4. Work
4. Works as Works either justify by way of merit, or not at all: But Faith doth not justify as a Work or Duty required of us, but as an Instrument receiving Christ, or if you will) a Condition whereby we are made partakers of Christ's Righteousness, by which we are justified; See Pembere of Justif. § 2, chap. 1, p. 24.

The Exclusion (viz., of VVorks from being concurrent with Faith unto Justification) is not only Mr. Pembere's, but generally all Protestants, and indeed Paul's and the Scriptures: and to take in VVorks (in that sense) is as Mr. Blake before cited truly faith, against the whole current of the Gospel.

1. To deny the Scripture to mean as you interpret it, is not to deny it to mean as it speaketh. Whether the Reasons which I alleged against your interpretation of St. James be forced, let others judge.

2. It avails your cause nothing to prove, That James by working doth mean VVorks indeed. I presume Mr. Pembere would not deny that, but his meaning (I conceive) was, That VVorks are only spoken of as Fruits of Justifying Faith, and are only said to justify, because they are (as Dr. Jackson speaketh) a passive qualification in the Subject or Party to be justified.

Hence (faith he also) is the seeming inconvenience of Justifying of St. James his causal form of Speech (ie. 1Gy, 1: 18-21) easily answered. For the immediate § 7, ch. 17, and principal cause proposed, it is usual to attribute a § 7, kind of causality to the qualification of the Subject, though only requisite as a mere passive disposition, without which the principal or sole Agent shall want his efficacy.

All that St. James intended is this, That Justifying Faith is of a VVorking-Nature, and not such a Faith as some rely on, viz., barren and without VVorks. Now for your Reasons, I answer, Ad 1. You speak of the unprofitableness of bare Faith, i.e. (say you) Assent; But quis quorum hoc? You know that Protestants make Faith to justify, not as it is a bare Assent, but as it is a Receiving of Christ, and a Recumbency on him.

Fides habet justificarum (faith Amis.) non est illa gener Medull. valis, quæ in intellectu sensum praebetur veritatis in lib 11, c. 27: Sacris litteris revelat, &c. Fides igitur illa propriis dicitur § 15, 16, justificans, qua incumbimus in Christum ad remissionem peccā.
peccatorum, & salutem. And this Faith they hold is not barren, but fruitful in good Works; though not Works, but Faith itself (apprehending and applying Christ) be it, whereby we are justified.

Disp. de Fidei exclusivè tribuendum ex eo constat, quod sola Fide Jesu Christi est fides, quae Deo promissenti credit, quae sola acquiri est in gratu Dei promissioni in Christo, & remissionem peccatorum apprehendit, &c. Unde etsiam sequitur, Fidem non justificare, quatemus est opus justitiae, sed quatemus apprehendit justitiam Christi, &c. Nec Jacobus dixit in Paulo, quamvis alio modo loquendi usitati, ut redarguamus, quin seipsum salvet, inani fidei justificationem tribuentes, quam probat non esse veram ad exemplo Charitatis, qua nullam vim habes, si tota sit in verbis, c. 2. 16. Operibus autem justificant apud Jacobum, idem est, quod apud Paulum, Tit. 3. 16. justificanti spiritum, &c. Vi spiritus daret eum experimentum, quomodo experimentum dedit Abraham, fidei sua, offerente filium suum: & homo probatus est, dixit, tentatione, &c. 1. 12. qua probatio non facta ut res sit, sed per experimentum dicit rem esse. Unde etsiam fides dicitur perfici per opera, quia per ea se prodit. Ergo cum Paulo vale Jacobus, hominem in justificandam fide, sed etsi ea, quae suorum experimentum dat per opera: est neuer verum opera esse justificationis causae, aut ad justitiam coram Deo accepti, quorum primum voluit Pontificis, alterum Socimiani & Remonstrantes. Concluvimus cum Apostolo, & collegimus, fidei justificantem hominem absque operibus Legis, Rom. 3. 28. sub quibus comprehendimus quod operis, quae secundum Legem sunt, etiam ad sanitatis & sanci operationes. Cum enim inter Legem & factum sive operum, & Legem fidei distinguas Apostolus, ibid. v. 27. sec ex operibus justificantem, Legem operum & fidei distincti est vanus, & Argumentum ex eis deductum pro fidei justificatione mutatur; quod absurdam ut vitemus, scientes non justificantem hominem ex operibus Legis, sed sanctum per fidem Jesu Christi; etiam nos in Jesum Christum credimus, ut justificantem ex fide Jesu Christi, non ex operibus Legis, &c. 2. 22. Sed cum eodem Apostolo dixit esse hunc sermonem affirmamus, fidelendum esse in, qui crediderunt Deo, ut bona opera sucantur, Tit. 3. 8. ut purificant nos ab omni inquinamento &c. 2. 7. 1. quod cum fiet de die in diem, 2 Cor. 4. 16. quam-
dicit caro concupiscit adversus Spiritum, &c. Gal. 5. 17. 
im conos non possumus coram Deo justificari. Nam in justificando partisalem justitiam Deum non respicit, sed perfectam & plenam, quia Lex maledictam omnia, quae non permanebant in omnibus qua praecipit, Deut. 27. 26.
Gal. 3. 10.

I have been the larger in citing this Author, both because he is eminent, and also doth speak so fully to the Point, and doth meet with many of your Opinions.

But to proceed, It is Faith and Faith, i. e. several kinds of Faith, which St. James opposeth one to the other, viz. Faith which is a bare Assent, and without Works, such a Faith as the Devils have, and Faith which is moreover an embracing of Christ, and the mercy of God in Christ, and is attended with VVorks as the Fruits and Effects of it, as the Faith of Abraham and Rahab was. Though therefore he concludes, That Faith cannot save him that hath not VVorks, yet it follows not that VVorks concur with Faith unto Justification, but only that a Justifying Faith will shew it self by VVorks.

Ad 2. It is granted, That Faith which is no more than a bare Assent, is neither Justifying nor Saving: But what of this? Is there no other Faith than Assent? Do not you your self make Acceptance, which is more than Assent, the compleating Act of Justifying Faith? And how can you say, That there is the same force ascribed to VVorks as to Faith, when you make Justification at first to be by Faith without VVorks? Indeed VVorks are requisite in their place; but not as having the like force with Faith unto Justification, (shew any Orthodox VVriter that doth hold so,) though as necessary Fruits of that Faith, by which we are justified. Say not that you speak of Justification as continued, for VVorks, as St. James doth speak of them, are as necessary unto Justification at first as afterward, viz. a promptitude and readiness to do good VVorks: if this be wanting, it is no Justifying Faith, but (as St. James calls it) a dead Faith, altogether vain and unprofitable.

Ad 3. That Faith without VVorks is a hardening of Unbelievers, I grant: sed quid tum postea? Do therefore VVorks justify as well as Faith? But I do not think that St. James brings in (chap. 2. 18,) an Unbeliever so speaking. For how should an Unbeliever (a profes-
In Loc.

Calvin doth far better interpret it, saying, 

And I will shew thee my Faith.

Add. 4. The Devil's have a true Belief, i.e. a true Assent; but there is more than Assent in Justifying Faith, even that Faith whereby we are justified at first, as your self do hold. And you confess also that Faith doth justify at first without Works; yet (say I) not except it be of a Working-Nature, i.e. ready to Work, when Works are required; and otherwise than as Fruits of Justifying Faith Works do not justify neither at first nor afterward.

Add. 5. Faith without Works is dead, as to the effect of Justification, even altogether unprofitable, i.e. Faith rennens operat in, or which is not parata operans, as Calvin doth well express it. But this is nothing to prove a Co-interest of Works with Faith in point of Justification; it only proves, That Justifying Faith is of a working Nature. Whereas you add, [Still here shew the opposite part on one side is Faith and Works, and on the other side Faith without Works] this doth nothing hinder, but that the opposition is (as I said) betwixt Faith and Faith, i.e. several kinds of Faith, whereof the one is accompanied with Works, and the other not; the one is operative and fruitful, the other idle and barren. That Abraham was justified not only by that Faith that did work, but also by Works, is more than St. James doth say, and is directly contradictory to what St. Paul faith. Indeed it is more than you can say, without your distinction of Justification Begun and Continued; which distinction St. James never thought of. For surely Justification cannot be at first by a dead and unprofitable Faith, as he affirms that to be, which is without Works. That in Fam. 2. 22. cannot be meant that Faith by Works is made perfect, as accomplishing its ends, but only as thereby declared and manifested to be perfect. The end of Faith is to justify; and your self say, That Faith at first doth justify without Works; so that in your Opinion Faith without Works is perfect, accomplishing its end in justifying at first. But in St. James his sense Faith doth not, cannot
at all justify without VVWorks, i.e. If it be not ready to work: and in that respect VVWorks do perfect Faith, i.e. they make the perfection of Faith to appear; but of that enough before.

Ad 6. And so of that also in Falm. 2. 23. enough hath been said already. That Faith alone is the Condition of the Initiation; but Faith and Obedience of the Confirmation, Continuation, and Consummation of Justification, you often say, but never prove. Sure I am James doth exclude Faith, which is without VVWorks, viz. when God doth call for them, from the very Initiation of Justification. For he makes such a Faith as unprofitable as the Faith of Devils, who surely are so far from Justification, that they have not so much as the initiation of it.

Ad 7. You can never make more of that Conclusion Fam. 2. 24. than that a Man is justified by a VVWorking Faith, or by a Faith which produceth VVWorks, and so by his VVWorks appears to be justified. The words if taken without any qualification, are against your self, who will have a Man justified at first by Faith without VVWorks. If you will distinguish of Justification as at first, and as afterward, to make the Apostle agree with your meaning, though indeed it will not serve: Shall not others have leave to explain the Apostle so, as to make him agree not only with them, but also with himself, and the whole current of the Gospel? The word μισθος there imports no more than if it had been μισθως, as appears by the whole series of the Discourse, and more particularly by v. 19; where καθως ιαυλως is as much as μισθως; [by its self] i.e. alone without the concomitancy of VVWorks, as the fruits of it. Beza renders it per se; Tremellius out of the Syriack Sola: the Vulgar Latin hath in semetipsa, which Cajesan corrects, saying, pro per se, and that he expounds, hoc est sola. Wherein I suppose he followed Erasmus, whose Annotation on the place is, καθως ιαυλως, i.e. per se, hoc est, sola.

Ad 8. Rahab was justified by VVWorks so as Abraham was, and all must be, even when they are first justified, viz. by a Faith prompt and ready to work when occasion doth require.

Ad 9. Our Divines by Faith understand a Sound and Orthodox Belief, i.e. Assent; and such is the Faith of the Devils spoken of Falm. 2. 19. such a Faith may be without
without Works, and so is dead, i.e. unprofitable; but that is not the Justifying Faith which our Divines do speak of, (as I have shewed before) who hold that Faith alone doth justify without Works, though whilst they hold that Faith which doth justify is not alone without Works, viz. when God doth call for them; and this is all that St. James urgeth. Your own Analysis doth evince no more than this, save that now and then you put a wrong gloss upon the Text, and ever and anon come in with your distinction between the Initiation and the Continuation of Justification, quite besides, yea and against St. James's meaning, as (I think) I have sufficiently demonstrated.

In Fact. Oecumenius a Greek Scholast doth expound St. James, and reconcile him with St. Paul, after the same manner as I and others do; *οὐχ ἐν τῷ λογίῳ (faith i.e.) ἔχοντας τὸ ἐν αὐτῇ πάσας καὶ ἰδίας συναπτόμενας τὰ μισθώματα εἰς τῷ σωματίῳ. Sometimes (he faith) Faith is taken for a bare Assent, *ἐν τῷ εἰκόνι τούτῳ συγκαταθέσθαι, and so the Devils believe; Sometimes it notes also a disposition joyned with assent, τῶν ἤδη καταλύσεως ἀναζωολήθηκεν μετὰ θείας συγκαταθήσεως. St. James (he faith) considereth Faith in the former sense, St. Paul in the latter. *ἐν τῷ ἐν τῷ αὐτῇ μὲν ταύτῃ τῇ συγκαταθήσει μισθώματα εἰς τὸν ἐπιστημόνην &c. Πάλαι ἢ ἡ ἀκαθάρτεις λίπη, ὑπὸ ὑπὸ ἐπιστημόνην ἐκκενδοὺσα.

To conclude, It is not Faith as working that doth justify, but Faith as apprehending Christ and his Righteousness: Yet that Faith which doth apprehend Christ and his Righteousness, and so doth justify, is a Working Faith. Your self grant that Works are not necessary quoad presentiam, in respect of Justification as begun: and that they are necessary quoad effectum justificationis, in respect of Justification as continued, is more (I presume) than ever will be proved.

§§, &c. I. Let pass those things which you speak of Calvin, because I see nothing but bare words. As for Clement, Rom. Ignatius, Justin Martyr, and the rest, who for 1000 years after Paul (you say) give as much to Works as you ever did, or more, and make Faith to justify as a Condition, and *not as an Instrument, what-ever forced scraps some-may gather out of a Line against the
the full scope of the whole Page or Book; I wish you had cited some Books, or Pages, or but Scraps, as you call them, whereby to make good what you say, I am not of such Reading, much less of such Memory, as to give an account of so many Authors. Some of them either wholly or in part I have read, but I do not remember where they do ex professo treat of Justification, and therefore I do not marvel if they do not speak so accurately of it.

But for the Opinion of the Ancient Writers in this Point, I shall refer you unto some who were much better versed in them than I am, viz. Fulk on Jam. 2. 4. Devenant de Jusitit. Habit. cap. 25. where he answers the Bellarmine Allegations, and cap. 29. where he produceth his own.

And Eckhard Compend. Theol. Lib. 2. cap. 3. who alledged Chrysostome, Ambrose, Basil, Cyril, Augustine and Bernard, as holding Christ’s Righteousness to be imputed unto us for our Justification. And he alledged Ambrose, Hierome, Athanasius, Clemens Alex. Origen, Nazianzen, Chrysostome, Basil, Theodoret, Hesychius, Primasius, Epiphanius, Philasrius, Auffin, Sedulius, Maxentius, Theodulus, Fortunatus, Victor Mar. and Bernard, as testifying that we are justified by Faith alone without Works; and yet he saith he doth but aliquid ex verae antiquitatis testimonia, quod ad hanc rem poetat, delibare.

Beda, omitted by Eckhard, is cited by B. Uster as De Statu, writing on Psal. 77. thus, Per justitiam factorum nullus salvabitur, sed per solam justitiam sibi. &c. cap. 2.

To your other Query concerning Calvin, P. Martyr, &c. pag. 46.
I answer in the words of Amesius, Fides specialis misericordia, Contra cordia duplicis rationi; sic vocatur. 1. Quia Christum Bell. tom. 4 apprehendit, vel instituit ipsi ad speciallem misericordia lib. 5. c. 2. am per ipsum apprehendendam. 2. Quia misericordia §. 22. speciallem jam donatam apprehendit; priore sensu justificatione, sequitur justificationem. Sed quia una et eadem est fides, quam misericordiae in Christo specialiter applicata apprehendente, & applicationem illam jam factam certam reddidit, & perfecto vel consolatio ejus in hac certitudinem apparet, quam certam hosiles gratia precipue impregnat, siccirco per illam certitudinem (qua tamen quoad sensum à .
fide potest ad tempus separati, satis justificans solut & multis describ

Medulla. And again, Fides justificans sua natura prae-
c.27.S.19. cit, atque alio conjuncte secum habet speculum ac
certam persuasione de gratia ac misericordia Dei in
Christo. Unde etiam persuasione satis justificans non mai 
sepe describitur ab Orthodoxo, prescrium cum impugnant generalem idem fides, cui omnia tri-
bunum potestas. Sed 1. satis persuasio quod sentum 
sius non semper adest. — 2. Varis sunt gradus biaus 
persuasionum, &c.

2. By Apprehending, I do not mean bare Assent, but
Embracing, or Receiving, or Applying.

Contra
Amesius cites and approves these words of Contarens;
Accipimus justificationem per fidem. Hanc accepta
loco proximè citato.

Bellar.
I think that although Justifying-Faith doth receive
Christ entirely, yet as Justifying it receiveth him only in
respect of his Satisfaction, which is the Righteousness by
which we are justified. There is no danger in this Do-
ctrine, so long as People are taught withal, that they
must not look to have Christ as a Priest satisfying for
them, except they also have him as a King reigning over
them. Neither doth it seem to me any gross conceit,
That apprehending or applying of Christ’s Satisfaction, or
of Christ as satisfying for us, is that act of Faith whereby
we are justified. Your Similitude doth not suit; be-
cause a Husband cannot be offered to a Woman in sev-
eral respects, as Christ may be unto a Sinner. I do not
conceive Faith to justify modo physico, or merely because
it is of that nature to apprehend Christ and his Right-
eousness: If it were not for the Promise of the Gospel,
this Act of Faith would not avail. As suppose the De-
viis should apprehend the Righteousness of Christ, yet
should they not be justified, because the Promise of the
Gospel doth not belong unto them. Yet this apprehend-
ing of Christ and his Righteousness being the Physical
Act
A. of Faith, and withal made the Condition of Justification; in that the Gospel doth promise Justification unto those that apprehend Christ and his Righteousness: I see not but I may well say, That Faith doth justify us, apprehending Christ and his Righteousness, this being it which the Gospel doth require unto Justification. Faith as apprehending Christ being the Condition of Justification, it is all one to say, Faith doth justify as apprehending Christ, and Faith doth justify as the Condition required unto Justification. Whereas therefore you prove, That Faith or Acceptance of Christ simply considered in itself doth not justify; it is nothing to me, who do not ascribe any thing to Faith in order to Justification as it is considered simply in itself, but as it being of such a nature is in that respect required of us, to that end that we may be justified. And thus (I think) do others mean, when they say, That Faith doth justify as apprehending Christ, and his Righteousness: they do not (I suppose) exclude, but include the requiring of Faith in this respect as a Condition of Justification.

Pemble having said, [We are justified by Faith, i.e. by the Righteousness of Christ, the benefit whereof unto our justification we are made partakers of by Faith, as the only Grace which accepts of the Promise, and grows us assurance of the Performance], He adds a little after, [He that looked on Christ believing in him, may truly be said to be saved and justified by Faith, not for the worth, and by the efficacy of that A. of his, but as it is the Condition of the Promise of Grace, that must necessarily go before the Performance of it unto us; upon our obedience whereunto, God is pleased of his free Grace to justify us.]

But still notwithstanding all you say, my Argument remains good; [Works concur not with Faith in apprehending Christ, therefore they concur not with it in justifying]. The Consequence is good, because Faith as apprehending Christ is made the Condition of Justification. For this is that which Believing in, or on Christ, doth import, which is put as equivalent to the receiving of Christ, Joh. 1. 12. That Repentance and Obedience do concur with Faith in being Conditions of Continued and Consummate Justification, you only affirm, but do not prove. Indeed Repentance as taken for an
acknowledgment of, and sorrow for sin, is requisite unto Justification at first. For how should we ever look unto Christ as suffering for our sins, except we be sensible of them, and humbled for them. Yet it is Faith apprehending Christ, which in the Covenant is made the Condition of our Justification, as that whereby we are made partakers of Christ's Righteousness, by which we are justified. It is neither Repentance, nor Obedience, though Repentance (in the sense before-mentioned) must go before this Justifying Faith, and so before Justification; and obedience must follow after.

Penitentia (faith Ames.) quædem est legalis humiliatio antecedit quidem justificationem, ut dispositio ex ordine praerequisita, sed non ut causa. Respiiscatia Evangelica vel notat conversionem totam, quæ primaria pars est fides, ut Act. 11. & Ezech. 18. vel est ipsa fides justificationis, aequa adeo ipsius justificationis effectum, quæ sit fuit penitentia silla ad salutem, 2 Cor. 7. 10. Quocunque modo accipatur, dolor ac depressio peccati non posset esse causa justificationis, quia (N.B.) non habere applicandi nos.andum justitiam Christi. Acquisitam salis bonum non consistit in ovesasseone mali. Respiiscatia & fides differentia haec indicatur, Act. 20. 21. Respiiscatia in Deum, & fides in Dominum nostrum Iesum Chriftum. See also Mr. Ball of the Covenant. c. 3. p. 18, 19.

1. You need not trouble your self to prove, That by VWorks are meant VWorks. For surely a working Faith, or a Faith bringing forth the Fruit of VWorks, doth imply VWorks. But the Question is, Whether VWorks concur with Faith in Justifying, or only are inseparable Attendants, and necessary Fruits of that Faith which justifyeth. You hold the former, yet only in respect of continued and consummate Justification: I hold the latter in respect of Justification begun, continued, and consummate. Whether of us hath more ground from Scripture, let it be judged by what hath been said about it.

But t. whereas you say, That VWorks are still opposed to Faith without VWorks, or Faith alone, and not to this or that sort of Faith: I have shewed before from Orçomens (not to speak of our late VWriters) that there is one sort of Faith that is with VWorks, or of a working Disposition, and such is Faith truly apprehending Christ: and
and another sort of Faith, that is without VWorks, viz.: a bare Assent: and that St. James doth oppose these two sorts of Faith one to the other, teaching that we are justified by the former, not by the latter.

2. You say, [It is not only Faith alone without a working disposition, but Faith alone without Works themselves when there is opportunity; yet your self deny not only the efficacy, but even the presence of VWorks to be requisite, when we are at first justified: and St. James denies Faith alone (so as he doth speak of it) to have any force at all to justify, as being dead and unprofitable. Therefore you must needs grant, That it is Faith alone, without a working Disposition of which St. James speaketh. Besides, if there be a working Disposition, there will be VWorks themselves when there is opportunity. But all this doth only prove, That Justifying Faith is of a working Disposition, and produceth VWorks themselves when opportunity is offered: That VWorks do at any time concur with Faith unto Justification, it no way prostheth.

3. Surely a disposition to feed the hungry, is accepted of God, when there is no opportunity to do the thing itself. And so a Disposition to work may be enough to prove Faith to be of a right stamp, though VWorks themselves be requisite when there is opportunity: and still I must put you in mind, that your self requires no more than a disposition to work, when we are first justified.

4. What you can infer from Fam. 2. 13. I do not see. He that expects mercy from God, must shew mercy to his Neighbour. Doth it therefore follow, that VWorks of Mercy justify as well as Faith? No, but that Justifying Faith must and will shew itself by VWorks of Mercy.

5. A real Faith being but a bare Assent, as in the Devils, cannot justify or save. Who opposeth this? Or whom doth it oppose? So, that the same Faith is justifying and saving, I think all will yield: yet is there more required unto Salvation, as taken for the accomplishment of it, than unto Justification.

6. VWho makes James v. 18. to speak such nonsence as you tell of? Do they, who say his meaning is, That Faith is pretended in vain, if it do not shew it self by VWorks, as occasion doth require? And what more can any gather from v. 20, 22, 24, 26? You might save your labour
labour of proving, That by Works are meant Works: you should prove that Works are spoken of as concurring with Faith, and as having a co-interest with it in the effect of justifying, and not only as Fruits of that Faith by which we are justified. This is that which they mean, who say that James doth speak of a working Faith, i.e. a Faith ready to work, and so actually working, when God doth require it, not as if instead of [Works] it were good sense always to put [a working Faith]. Such sophistry doth not become us.

7. That James doth assert the necessity of Works, as fruits of Justifying Faith, is ever granted: that he doth assert the necessity of them as concurrent with Faith unto Justification, is never proved. Works are therefore necessary to prove Faith to be such as God requires unto Justification.

Against this first you say, James doth make Works or Working necessary to justify; I say, he doth not, but only drives at this. That none must think to be justified by Faith, except it be a working Faith, as Abraham's and Rahab's was. You say, [The Soul doth not truly signify the Body to be alive]. But the word Jam. 2:26, is ἀναπνεύμα, Breath, which is but an effect of Life, and not a cause of it.


[Thus (faith Pembly) the comparison is exact; As the Body without Breath is dead, so is Faith without Works.]

So Downham; [Neither doth St. James compare Works to the Soul, but to the Breath, as the word ἀναπνεύμα (derived of ἀνα to Breath) doth properly signify. So that the meaning of St. James is, As the Body without Breath is dead, even so Faith without Works (which are as is were the breathing of a lively Faith) is dead.]

But if by ὑποπνεύμα there be meant the Soul, as 1 Cor. 6:11. I hope you will not so understand it, as to compare Faith to the Body, and Works to the Soul, as if Works were the Soul of Faith, and so did give Life unto it: whereas indeed Faith doth produce Works, and Works do but evidence Faith, and the lively power of it.

On Jam. 2:26. [The Apostle (faith Faulk) in this Similitude doth not make Faith the Body, and Works the Soul; but Works the Argument of the Life and Soul of Faith, which trust in God, &c.]

2. God
2. God (you say) needs no Signs. Well, but God (say I) requiring such a Faith, whereof Works are Signs, as Fruits and Effects of it, we must look to the signs of our Faith, to find it such as God requires of us to our Justification. Maccovius (it seems) met with the Objection; As Deo non est opus experimento. Resp. Hoc Dejustit. Same verum est: ut non prorsum sequatur hominis non Dif. 10. praebere sui experimentum Deo ubi plura.

3. Faith may be real, and yet not justifying. A real in hanc Assent, yea and Consent, if limited, so as to exclude rem vide- Christ's dominion over us, is not that Faith which your re licet. Opposers plead for.

4. The New Testament doth make a working Faith, yet not Faith as working the Condition of Justification. I wonder how you can stumble at this, when as you constantly hold, That we are justified at first by Faith without Works: yet surely that Faith whereby we are justified at first, is a working Faith, i.e. of a working Nature, and will, when there is opportunity, shew it self by Works. That working therefore is together with Faith the Condition of Justification, is more than your own Principles will admit, without that distinction of Justification Incorrupted, and Justification Continued, of which though you make much use, yet I see little ground for it. Now for Dr. Preston's words, which I cited, I think they are clear enough against you.

For first he faith, That Faith alone justifieth and makest Works only Concomitants or Fruits of that Faith by which we are justified. You limit it to Justification as begun, but he speaks of Justification simply considered, and not as begun only.

2. He speaks indeed of a double Justification, but not as you do, nor to that intent to bring in a double Righteousness as requisite unto Justification. All that he intends is this, That we are justified only by Faith, according to Paul's Doctrine; yet (as James teacheth) our Faith must appear to be a true Justifying Faith by Works, otherwise it is but a false and feigned Faith, as it pretendeth to be Justifying, and he that pretendeth it, is a Hypocrite. His words without doing violence unto them, can have no other sense put upon them. When any one is accused of being but a seeming Believer, or a mere Believer without Obedience, take Believing merely as it
is the Condition of Justification by the Covenant, it is but (as I have often said) the making good this Accusation. That he is a Transgressor of the Law, and to be condemned by the Law for the transgression of it, and so much the more in that he neglected the benefit offered in the New Covenant. So that in this case to justify a Man by his Faith and VWorks, is but indeed to plead that he is justified by the Righteousness of Christ imputed unto him through Faith, which Faith is proved to be found and good by his VWorks.

1. I see you are very tenacious of your Opinion: but if you will not for fake your Opinion till you see better Arguments to draw you from it, marvel not if others will not embrace your Opinion till they see better Arguments to draw them to it. But to the Matter; Me-thinks you might easily see the meaning of this, that Abraham's first Justification could not be by Faith, which was without VWorks, i.e. by Faith, which was not of a working Nature.

Thus in that very page (52.) I explained my self, saying, [Faith if it be alone without VWorks, i.e. remuens operari, &c. cannot justify].

2. Do not you see that your Answer is to no purpose in limiting the words of the Apostle to Continued and Consummate Justification, whereas he doth utterly exclude Faith, which is without VWorks, or which is not of a working Disposition, from being able to justify; as being a Faith that is dead and unprofitable?

That which you so slight, as if it were indignus vindicis modus, Calvin (a Man as likely to see into the Apostle's meaning as another) calls nodum insolubilum, as I have before noted. That more Conditions are required unto Justification afterward than at first, is more than I can find, and more (I am persuaded) than will ever be proved. Did Paul when he speaketh so much of Justification by Faith without VWorks, viz. as concurring with Faith unto Justification, mean that we are so justified indeed to day, but not so to morrow, or some time after? All his Arguments shew the contrary. Yea, doth he not prove from Gen. 15. 6. that Abraham was justified only by Believing, when as yet that was not the beginning of his Justification? So when James saith, That we are not justified by Faith, which is without VWorks, such a Faith being
being dead, and no better than the Faith of Devils; was
his meaning this, That hereafter indeed we cannot be so
justified, but yet at present we may? If you be of this
mind, Non equidem in video, miro magis.

3. Of the sense of James his Discourse enough be-
fore. And for v. 17. I think it might easily let you see
that he speaketh not (as you suppose) only of Con-
cluded and Consummate Justification, but of Inchoated al-
so, and consequently that he cannot be interpreted other-
wise than thus, That Faith which doth not shew it self
by Works, is dead, ineffectual, and of no force to justi-
fee, either at first or afterward, as not being that Faith
which is required unto Justification, viz. a working
Faith; or Faith which is of a working Nature. I have
noted before what Occumemium (one that was long before
either Calvin or Luther) faith upon that very Verse, as
also bow in the judgment of the Syriack Interpreter, and
other Learned Men &c. taught there is to be under-
stood.

1. Though Faith may be true and real without Works, ibid.
yet a living Faith it is not; for a living Faith is operative,
so that, a working Faith, and a non-working Faith are of
different Natures, this being but a bare and naked Assent,
but the other an apprehending of Christ, and a receiving
of him. I little doubt but the Faith of Devils, and the
Faith of Men who are justified (even at first, when you
say Works are not requisite in respect of their presence
with Faith, though that Faith (say I) is of a working
Disposition), differ much in their very Nature.

2. If you will be true to your own Principles, you can-
not say, That Works make Faith alive, or that Faith is
not alive without Works as actually present, though you
consider Faith mere as a Condition of Justification,
seeing you hold Faith to be alive in that respect, when
we are first justified, though there be no Works present
with it. And though, as there must be a promptitude to
Works at first, so there must be Works themselves in
due season; yet that Works do afterward concur with
Faith unto Justification, is more than yet I see, or (I
presume) ever shall see proved.

3. Therefore my Argument stands good against you,
until you can make it appear, That Faith alone without
the Copartnership of Works, is the Condition of Justifi-

[129]
Fication at first, but Faith and Works together of Justification afterward. I have shewed some Reasons against it, but I can see none for it. Your Similitude of a Fine, &c. is no proof. Similitudes may illustrate something, but they prove nothing.

1. You said, [The Apostle faith, That Faith did Work in and with his Works]; whereas the Apostle using the word ζωήν did not speak of working in, but only of working with.

2. Of what validity that distinction is (of justification Incoated, and Justification Continued and Consummate) you have not yet shewed.

3. What Calvin's Opinion otherwise was, is not to the purpose. I only alluded his Exposition of those words, Fides cooperata est operibus sua; and I think his Exposition is genuine.

On Jam. 2. 22. So also Mr. Manton; [That sense which I prefer, (faith he) is, That his Faith rested not in a naked bare Profession, but was operative, it had its efficacy and influence upon his Works, co-working with all other Graces: so does not only exert, and put forth itself in acts of Believing, but also in working.]

Box. renders it, Administrat in operum ejus, and expounds it, Efficax est secunda honorum operum.

Ibid. 73. I shewed before how not only Fiscator and Pemble, but many others both before and after them, interpret those words, [By Works his Faith was made perfect]; i.e. By Works his Faith did appear perfect, i.e. sound and good. This Exposition is such that as yet I see no reason to dislike it.

2. I grant that Faith without Works (viz. when God doth require them) is dead as to the effect of Justifying; Yea, and it is also dead in itself, being but a dead Affent, having no life, no operative vertue in it.

3. Abraham's Faith was, is, and shall be manifested to be perfect, i.e. sincere by his Works, to all that were, are, and shall be able to discern the true nature of Justifying Faith. Although there were none then that could discern this, (which yet is not to be supposed, Isaac was then of age to discern it, and so others of Abraham's Family to whom the thing was known) yet to after-Ages the perfection of Abraham's Faith is made manifest by his Works, especially his offering his Son upon the Altar.
And if God did say, [Now I know that thou fearest me, &c.] why may it not be said, speaking of God, 

did you? that thereby Abraham's Faith and its 

Perfection appeared to God himself? Certain it is, that 

the Work spoken of did proceed from Faith, Heb. 11.7. 

And therefore as the Effect doth shew the Cause to be 

perfect, so did Abraham's Work (especially that of 

offering up Isaac) shew his Faith to be perfect. To the 

Second: 

1. Though Justifying Faith include in it three Acts, 

mentioned Heb. 11. 13, yet there are but two of them 

properly and peculiarly Acts of Faith. For Seeing, or 

Knowing, the first there mentioned, is but presupposed 

unto Faith. 

Bellarmine in this Faith truly, (though it was little to De Fustif. 

his purpose): Cognitio apprehensiva prætigitur quidam lib. 1. c. 13. 

ad fidem, sed non est ipsa propriis fides. 

The other two Acts, viz. Persuasion and Embracing, 

though distinct, yet are both comprehended in Belie- 

ving. 

2. I see no cloudiness in this, [Believing justifieth, 

not as it is one Act, but in respect of its Object]; neither 

this to speak darkness, except to a dark Understanding, 

which (I know) yours is not. But you know what is 

said of some, Faciam nimium intelligendo, ut nobil in-

telligam. What is more vulgar with Divines (and 
those no vulgar ones neither) than to say, That Faith 
doeth not justifie as it is a Work of ours, but in respect of 
its Object, Christ, whom it apprehendeth, and by whom 
so apprehended, we are justified? 

Hajmum satisfactionis apprehendenda medium (faith Vigner. de 
one whom Rives much commends) sides are. Deo sit Satisfact. 
ordinante, ut nos ilium participes sint, quidem quae Christi min-
carnis sincerâ fide amplectuntur, non ut tamen ut ipsa ver; erro 
fides ratione sui nos Deo gratos facias & acceptos, sed Rive- 
variòme objectis, quod apprehendis, & cuius meritis nobis Diff. 13. 
applicat, & perfecat obedientiam. 

So Rives himself faith; Fides non justificat, quae 
De Fido 
off opus justitiae, sed quasenus apprehendit justitiam justitiam Jusitif. 
Christi. 

Divers others to this purpose have been cited before. 

Your Question [Why doth not the Object justifie with- 
out the Act?] is soon answered; Because the Act (Be-

I 1 

leiving)
Riving) is required on our part, Deo sic ordinante, (as the Author before-cited faith) That so the Object (Christ's Righteousness) may become ours unto Justification; yet still it is in respect of the Object (Christ's Righteousness) that the Act (Believing) doth justify. You darken my words, when you transform them thus, [It justifieth in respect to its Object]; I say, [in respect of its Object], and so you first cited it. My meaning is this, It is the Object of Faith, viz. Christ's Righteousness, though as apprehended by Faith, whereby we are justified.

Modul.l.x. 
27. § 14.

Of the Coven.
c. 6. p. 65.

This is clear by that Acts 13. 39. [By him all that believe are justified].

I will add Mr. Ball's words, which in sense are the same with mine, and there is little difference (as to clearness or cloudiness) in the expression; [The Third Exposition is, That when Faith is imputed for Righteousness, it is not understood materially, as though the Dignity, Worth, and Perfection of Faith made us just; but relatively and in respect of its Object: that is, to us believing, Righteousness, &c. of Christ, is freely imputed, and by Faith we freely receive Righteousness, and remission of sins freely given of God. And therefore to say, Faith justifieth, and Faith is imputed for Righteousness, are phrases equivalent. For Faith justifieth not by its merit or dignity, but as an Instrument, and correlative, that is, the merit of Christ apprehended and received by Faith, justifieth, not Faith, whereby it is apprehended and received, unless it be by an improper speech, whereby the act of the Object, by reason of the near and strict connexion between them, is given to the Instrument].

3. What you have said before about Works perfecting Faith, hath been considered. Though Faith may live without manifestation, yet not except it be of that nature, as to manifest it self by Works, when God doth call for them.

You say, [Works do perfect Faith, as Medium & Condition]; you mean of Justification: but that Works are Medium & Condition Justification, you do not prove.
The Tree and its Fruit are considered as distinct; but Causa & Effetum, non ut Tum & Pars; and so the perfection of the Tree is only manifested by its Fruit. It is not therefore a good Tree, because it beareth good Fruit; but it therefore beareth good Fruit, because it is a good Tree.

For the Third: If Procreation (as you grant) do not perfect Marriage in its Essence, then it adds only an accidental perfection unto it.

4. Your Explication is indeed now more full, so that I can better see your meaning, yet still I am unsatisfied. For I do not conceive that Faith properly is our Covenant, but that whereby we embrace God's Covenant. Though a Covenant differ from a Promise, yet it doth include a Promise. Now a Promise is de fure, so that our reciprocal Promise, both of Faith and Obedience, I take to be our Covenant. Faith is in part the matter of the Covenant, but not properly the Covenant itself, and perhaps when you call it our Covenant, you only mean, that it is the matter of our Covenant.

I being there the Respondent, it was sufficient for me to deny, the proof did lie upon you. Yet nevertheless the Assertion (viz. Faith alone is the Condition of the Covenant, for so much as concerns Justification) is sufficiently proved by those places, where we are said to be justified by Faith, and that without Works, viz. as concurring with Faith unto Justification. And for the reason of the Assertion, (viz. because Faith alone doth apprehend Christ's Righteousness) much hath been said of it before. What do our Divines more inculcate than this?

Wotton Saith, that only Faith doth justify; Quia sola fide recta in Christum tendit, & promissiones Dei de justificatione amplectimur. De Reconcil. Part. 1. lib. 2. cap. 18.

Amen Saith; Dolor ac desitatio peccati non potest esse causa justificacionis, quia non habet vim applicans nosss justitionem Christi. Contra Bellar. tom. 4. lib. 5. cap. 4. soc. 5.

So Bucanum; Fides (inquit) sola justificant, quia ipsa est unicum instrumentum, & unius facultas in his, quae recipimus justitionem Christi. L c. 31. ad Q 29.

37.

Th. 5
Thus also Mr. Ball; [By Repentance we know our selves, we feel our selves, we hunger and thirst after Grace; but the hand which we stretch forth to receive it, is Faith alone, &c.] And a little after; [When therefore Justification and Life is said to be by Faith, it is manifestly signified, That Faith receiving the Promise, doth receive Righteousness and Life freely promised]. You your self dost sometimes say, That Faith hath in it an aptitude to justify in this respect; only you deny, that this aptitude of Faith is sufficient, and say that therefore it doth justify, because God in his Covenant hath made it the Condition of Justification. Now I also grant, That if Faith were not ordained to that end of God, its bare aptitude, or its being that whereby we apprehend Christ, would not justify. Yet (I say) it appears by Scripture, That because Faith alone hath this aptitude to justify, viz. by apprehending Christ, therefore God hath made it alone the Condition of Justification. This appears in that we are said to be justified by Believing in, or on Christ, which imports an apprehending and receiving of him, Job 1. 12.

2. Repentance doth avail with Faith, yet are we justified only by Faith, and not by Repentance, and that for the reason even now allledged, viz. because not Repentance, but Faith is the Hand by which Christ is received.

3. Though Remission of Sins be ordinarily ascribed to Repentance, yet it is nowhere said, That Repentance is imputed unto us for Righteousness, as it is said of Faith. Repentance in some sense is precedent to Justification, Justifying Faith doth presuppose Repentance; yet Faith and not Repentance is made the Condition and Instrument of Justification, as being that which doth apprehend the Righteousness of Christ, by which we are justified.

4. That though Faith only be the Condition of Justification at first, yet Obedience also is a Condition afterward, is often said, but never proved. I take Justification both at first and afterward to be by the Righteousness of Christ imputed to us; therefore not by Obedience, but by Faith, by which alone we apprehend the Righteousness of Christ, that so it may be ours unto Justification. Certainly that was not the beginning of Abraham's
Sam's Justification, which is mentioned Gen. 15. 6. Yet by that doen the Apostle prove that Abraham was, and all must be, justified, not by Obedience, but by Faith only.

1. Faith apt to produce good Works, is necessary to 16. & 74. procure that first change, which makes us (in God's account) Justus ex Injustis. For if it be not such a Faith, it is dead, and of no force.

2. I hope you will not deny, but that being justified by Believing, every act of Faith doth find us justified; for you are against the Amission and Intercision of Justification. Yet I confess, That the continuance of Faith is necessary to the continuance of Justification. So it must needs be, seeing we are justified by Faith; therefore every act of Faith may be said to justify, as well as the first act, because by after-acts of Faith we continue justified.

Nihil est absurum, (inquit Rivetus) si dicamus, in Gen. 15. qualibet vera fides ait humanae justitiae credenti. Etsi Extr. 83.

num in justificatione sit actus momentaneus, cuius nuncupam
planè amissur efficitur in pess, qui semel justificari
sunt, indigent nihilominus renovacione sensus iustificationis
suum, qui sensus est per fidem, & sub dicetur erit
fides imputabit ad justitiam. Nam apprehensio illa
fidis habet fluxum suum continuuum secundum plus &
minus; praesertim cum fidibus, & si justificatus, subinde
in peccata incidas, propter quod opus esset remissio
peccatorum. Quod continuum beneficium fide apprehensum, si secundum justificationem appellaer velint
adversarii, imittere, quasi, tantum, & millesimam,
non repugnabimus, dummodo confites, nullâ alia
ratione nos justificari à peccatis sequentibus, quan eum,
quae semel justificavit ftimus ad praeecedentibus.

Works therefore do not concur with Faith unto Justification no more afterward than at first.

3. Your reasons whereby you endeavour to confute this Affection, [As our Justification is begun, so it is continued, viz. by Faith only, and not by Works as concurrent with Faith unto Justification afterward, though not at first] seem to be of no force.

I answer therefore, Ad 1. How do I contradict it by saying, [As it is begun, so it is continued by Faith?] What though there be divers Acts of Faith, yet still it is

14 Faith,
Faith, and Faith without the concurrence of Works, by which we are justified as well afterward as at first, which is all that I assert? Because a continued Act of Faith is requisite to the Continuation of Justification, doth it therefore follow that Works have a co-interest with Faith in the effect of Justifying?

Ad 2. Do you think Repentance only requisite to the Continuation of Justification, and not also to the Inducement of it?

Ad 3. We are not to measure God's Covenant by Human Covenants. God's Covenant doth reach further than to Justification; and more may be requisite for the enjoyment of those benefits which belong unto Justified Persons, than is requisite unto Justification.

Your Similitudes are no Proofs; and you still suppose that there is one Condition of Justification at first, and another Condition thereof afterwards; that though at first we are justified only by Faith, yet afterward by Faith and Works. But though Works are required of Justified Persons, as Fruits of that Faith whereby they are justified; yet they do not therefore concur with Faith unto Justification, which as it is begun by Faith only, so is it also continued. You yourself observe, That Abraham's Believing, mentioned Gen. 15, was not his first Act of Faith. So then he was justified before by Faith, and so was he also afterward, even by Faith only, as the Apostle from that very place doth prove Rom. 4. Therefore by Faith without Works (viz. as having a co-partnership with Faith in Justifying), Abraham was justified both at first and afterward.

1. Do you think that Abraham was justified from the guilt of those many sins, which he committed after his first Justification by his Works > Credit Judaeos: for my part I cannot but detest such Doctrine. I know no way whereby he could be justified from those sins, but by Faith in Christ, even as he was at first justified. Besides (as I noted before, and that as acknowledged by your self), Abraham was justified before he produced the Act of Faith spoken of Gen. 15, and in the interim no doubt he committed some sins, yet still by Faith, and not by Works (as Paul sheweth) he was justified.

2. You do but still affirm, without any proof at all, That Abraham's Justification could not be continued by the
the same means (viz. by Faith alone) works not concurring with it unto Justification) as it was begun.

3. For Sentential Justification at the Last Judgment, I have said enough before.

Bucan having said, that Abraham was Justified operi... Loc. 31. al. bus, tanquam testimonis Justificationis; Adds, Qua. quasf. 39. moderetiam Deus dicitur in extremo illo die justificatus electos suos ex ipserum operibus.

And again, Fides principium existentia, factus ut simus justi; Opera autem ut principium cognitoniis faciant, ut cognoscamur justi. Idem Deus in extremo die proponet principium cognitoniis, justitia fidei, quod incurrer in oculos omnium creaturarum.

4. I think the Argument is good and found, [Christ's Righteousness, whereby we are justified, is an everlasting Righteousness; therefore our Justification is an everlasting Justification]. This always presupposed, That this Righteousness of Christ be apprehended by Faith; for otherwise there is no being justified at all by it.

1. To be just quoad praesitationem Conditionis, is but Ibid. & 75. to be just in some respect; and in some respect just even the most unjust may be. Yet it is true, This praesatio Conditionis will be of force to procure Universal Justification: not that it is itself the Righteousness by which we are justified, but only the Means whereby we are made Partakers of the Righteousness of Christ, and so by his Righteousness are universally justified. And though this performing of the Condition be required unto Justification, yet nevertheless that remains good which I laid in the Animadversione, [If we be fully freed from the accusation of the Law, we are fully justified]. For can we be fully freed from the Accusation of the Law, except we perform the Condition required in the Gospel? And if we be fully freed from the Accusation of the Law, will the Gospel accuse us? It is the Law that worketh Wrath, Rom. 4. 15. The Gospel doth free from Wrath, though not without performing the Condition; for then it suffereth the Law to have its force, and to inflict Wrath; and that so much the more, in that so great a benefit was neglected.

2. The performing of a Condition, as the Condition is a Duty, is a Righteousness, but such as cannot justify,
as we now speak of Jusification. But as the Condition
is merely a Condition, the performing of it is not pro
perly Righteousness, though by it we partake of Right
eousness, viz. the Righteousness of Christ, by which we
are justified.

3. Therefore this is no contradiction, to grant Faith
to be the Condition of Jusification, and yet to deny it to
be the Righteousness by which we are justified.

De Satis. That which you think to be most clear, Vigourinis (be
fore cited) thought most absurd. Am possibile est (in
sit, inter quid) ut sit Fides Instrumentum accopienda justitia,
Opera Riti (sae Condicio ad obtinendam justitiam requisita, si sa
veti Diff. logi libeat) & simul sit ipse, quam quaremus, jus
tia?

Indeed you seem but to strive about words; for here
immediately you confess, That it is but a Subordinate
Righteousness, meaning (I think) that which all ac
knowledge, that it is but a means whereby to partake of
Christ's Righteousness. And you that charge others
with Self-Contradiction, seem not to agree with your self.
For here presently after you say, [This Personal Right
ousness præsitus conditionis N.T. must be had, before we
can have that which freeth us from the Law]; yet else
where your Expressions are such, as if being first justified
from the Accusation of the Law, by the Righteousness
of Christ, we should after be justified from the Accu
sation of the Gospel by Personal Righteousness. How
ever (as I have said before), this Latter Accusation is
but a further prosecution and confirmation of the former,
by taking away the Plea that some might make why the
Accusation of the Law should not stand good, and be of
force to condemn them.

4. Of what force is Satan's Accusation against any, if
he cannot make good his Accusation, so as to procure his
Condemnation? And are not Unbelievers and Rebels
against Christ condemned by the Law? Is it not for so
that they are condemned? And is there any sin which is
not against the Law? The Gospel indeed may aggravate
Sin, and increase Condemnation: and so those words
which you cite [The words which I speak shall judge
you, &c.]. may be understood; as those are more clear
ly to the purpose [Joh. 15. 22. If I had not come and
spoken unto them, they had not had sin, (viz. in so high
degree
degree as it follows) but now they have no cloak for their sin. But still it is by the Law that all sinners are convicted and condemned. As for Righteousness, whereby one is justified from a false Accusation, it is but such as the Devil himself may have, as hath been noted before, though Faith be of force to take off all Satan's Accusations whatsoever. And when Satan doth accuse any of not performing the Condition of the Gospel, he doth but only shew that such stand guilty by the Law, and so are to be condemned, as having no benefit of the Gospel, because they have not performed the Condition of it: So that still it is the Law, by which Satan doth accuse and bring to condemnation.

But by the way I observe, That in this place of your Aphor. (p. 308.) you say, That Rom. 3. 28. and 4. 2, 3, 14, 15, 16. Paul concludeth, that neither Faith, nor Works, is the Righteousness which we must plead against the Accusation of the Law, but the Righteousness which is by Faith, i.e. Christ's Righteousness: Yet before in this Writing you stand upon the very Letter of the Text, and will have it to prove, That Faith it self properly taken is our Righteousness. If you say that you mean our Evangelical Righteousness, yet so you agree not with yourself in your Aphorisms, where you make Paul in those Texts to speak of our Legal Righteousness.

1. They against whom James disputed, relied on Faith as the Condition of the New Covenant; but it was not such a Faith as the New Covenant doth require, it was a Faith renvens operam; upon that account James concerted them, not as if Faith alone without Works (though yet a Faith ready to shew it self by Works) were not the Condition of Justification.

2. I am sorry that Beza's words, which I cited, and which to me seem very excellent, should be so censured by you, as if there were I know not how many mistakes in them; but truly I think the mistakes will be found to be in your censure.

To your Exceptions I answer; 1. Quis vel ex nostris, vel ex Transmarinis Theologiis, Fidem pro Causa (nempe Instrumentali) Justificationis non habet?


3. Affir-
3. Affirmastantium, non probas, Opera d Jacobo stabiliti ne Jusificationis Conditiones & Media. Effecisti effici posse esse necessitas ad veritatem causa comprobanda, nec alia ratione operum necessitas ad Jacobo stabilitur; neque enim ad justificationem procurandam sed ad cas duxilax comprobandum, tanquam Justificationis Fides frutes, Opera ut necessaria stabiliuntur, ut ante ex: sà Apostoli Argumentatione ostensum est.

4. Nec Betc, nec alius quisquam (quod sitem) distinctionem istam de Justificatione Incorrupte, & Justificatione Continuata, quam sit. alia hujus, alia illius esset condition, perspectam habitis. Hujus inventionis gloriam ego equidem tibi non invideo.

Ibid. 1. Certain it is, all Works are not the fulfilling of the Old Law’s Condition: but all Works whereby we are justified, are the fulfilling of it; and therefore (as I said in the Animadversions) to be justified by Works, and to be justified by the Law, are with Paul one and the same; See River, Disput. de Fide Justif. § 21. the words are before cited.

2. We are justified by the New Law, against the Accusation of the Old Law. Certainly if we be accused of Unbelief and Rebellion against Christ, we are accused of being Sinners. For are Unbelief and Rebellion against Christ no Sins?

3. Who doth not so distinguish of si Credit, except some few whom I have no mind to follow? But how will this Distinction, inter quod opus, & quod opus, serve to keep in Obedience, as having a joint interest with Faith in Justification? What dark Equivocal (I pray) is this, That Faith doth justifie as that whereby we are made Partakers of Christ’s Righteousness? Your self acknowledgeth an aptitude in Faith to justify in this respect; and in this respect (I say) Faith is appointed to be the Condition of Justification.

Ibid. I take what you grant, viz. That Paul doth not imply Obedience as concurrent with Faith in our first Justification: that he doth imply it as concurrent in our Justification afterward, you should prove, and not content your self with the bare affirming of it. Dost not Paul by that Gen. 15. [Abraham believed God, &c.] prove that Abraham was justified by Faith without the concurrence of Obedience? Ye that was not the first time that
that 

that Abraham either believed, or was justified. The truth therefore is, Paul impliceth Obedience as the Fruit of that Faith which justifieth both at first and last; but not as concurring with Faith unto Justification either at first or last.

1. There is a necessity of Faith shewing itself by Works, that so it may appear to be such a Faith whereby Christ is truly apprehended and received. But are Works therefore Copartners with Faith in justifying; because only such a Faith doth justify as doth also produce Works? You exclude Works from having any thing to do in our Justification at first, yet surely Works must follow as Fruits of that Faith whereby we are at first justified.

2. For the Texts alleged, that Mat. 12. 37. [By thy words thou shalt be justified, &c.] is as plain you say as [We are justified by Faith]. But if it be so plain, it may seem wonderful, that Bellarmine should never make use of it, when he labours to prove, That Faith alone doth not justify; which (so far as I observe) he doth not. Nor do the Rhemists on the place take any notice of those words, who yet are ready to catch at every thing that may but seem to make for them. Yet it seems some of our Romanish Adversaries have laid hold on those words.

But hear how Calvin doth censure them for it; Quod Ad Mat. ansem Papita ad enervandum fidei justitiam hoc non sequent, quod censet, et aliter.

Certainly all good that we do, may justifie quadrante-mus, so far as it is good: But can we therefore be simply and absolutely, or (if you like those terms better) fully and perfectly justified, either by our Words or Works? Those places that require forgiving of others, that so God may forgive us, shew indeed, that it is no true Justifying Faith which doth not, as occasion requires, manifest itself in that kind: but we are not therefore justified as well by forgiving others, as by believing; nor doth the forgiving of others concur with Faith unto Justification. That in 1 John 1. 9. and Acts 3. 19. shews that Repentance must go before Justification, and is required unto Justification, but not so as Faith is required.
Repentance is required, that we may be justified, but not that we may be justified by it, as we are by Faith, though Instrumentally and Relatively, as it apprehends Christ's Righteousness by which we are justified. For Prayer, it is a Fruit of Faith, and therefore called, The significant Prayer of Faith; Jam. 5. 15.

Amel. loco, [ Repentance (faith Mr. Ball Of the Coven. c. 3. p. 18.) ante cita is the Condition of Faith, and the Qualification of a Person capable of Salvation; but Faith alone is the Cause of Justification and Salvation on our part required.]

And immediately after he adds; [It is a penitent and passioning Faith, whereby we receive the promises of Mercy; but we are not justified, partly by Prayer, partly by Repentance, but by that Faith which stirreth up Godly sorrow for sin, and inforceth us to pray for Pardon and Salvation.]

And again; [Prayer is nothing else but the Stream or River of Faith, and an issue of the desire of that which joyfully we believe. Of Faith, Part 1. Chap. 8. pag. 105.

For that place, Acts 22. 16. the Exposition which I gave of it in the Animadversions, is confirmed by this; That the nature of a Sacrament is to signify and seal, as the Apostle shews, Rom. 4. 11.


That Paul's sins were but incompletely washed away by Faith until he was baptized, your Similitudes (which are too often your only proofs) do not prove. Yea, 2 Kings Coronation, (of which you speak) when the Kingdom is hereditary, is (I think) but a confirmation of what was done before.

The purifying of the Heart spoken of, 1 Pet. 1. 22. is (I conceive) to be understood as Jam. 4. 8, & Jer. 4. 14.
viz. of purifying from the filth of sin by Sanctification. And for 1 Pet. 4. 18, who denies the diligence of the Righteous to be a means of their Salvation! But what is that to prove Works to concur with Faith unto Justification?

1. I take what you grant. That at first believing a Man is justified so fully, as that he is acquitted from the guilt of all Sin, and from all Condemnation. And fully at the last one can have no fuller Justification than this is. That afterwards he is acquitted from the guilt of more sins, is not to the purpose, seeing he is acquitted from all at first, and but from all at last, though this [all] be more at last than at first. Otherwise the Justification of one who hath fewer sins, should not be so full as the Justification of him, whose sins are more in number.

2. That there is a further Condition of Justification afterward than at first, hath been said often, but was never yet proved.

3. That which you call Sentential Justification, (viz. at the Last Judgment) I hold to be only the manifestation of that Justification which was before. That because Obedience is a Condition of Salvation, heretofore it is also a Condition of Justification, I deny (as you see) all along in the Animadversions, and therefore I thought it enough here to touch that, which you say of full Justification, especially seeing your self hold Obedience to be no Condition of Justification at first. You lay the weight of your 78th Thesys upon the word [full] which therefore was enough for me to take hold of.

For your Queries therefore about Sentential Justification at Judgment, I have told you my mind before, and you might sufficiently understand it by the Animadversions.

When you prove, 1. that Justification at Judgment is a Justification distinct from Justification here, and not only a manifestation of it.

2. That Justification at Judgment hath the same Conditions with Salvation, as taken for the accomplishment of it, viz. Glorification.

And, 3. That consequently Obedience is a Condition of Justification at Judgment. When you shall prove (I say) these things, I shall see more than yet I do.

In the mean while, besides what hath been said before, hear
he hear what Bucan faith to this purpose; An persicior in
quaet. 46. Jisficatio nostra in hac vitâ? In Jusfinicatione quemad-
modum judicamos, & re:estamur à Deo j èsi, st at eum
adjudicamus vitas aternas. Ratio in-
pratarum decretorum, & sententiae tri-
us de vitâ aeternâ prorsa a Deo jùdici;
item ratione justitiae, quam impucas no-
bis Judex Celestis, jam perfecta est jus-
ficatio nostra in hac vitâ, nisi quod in
alserâ magis patefacienda (N.B.) fir
ac revelanda eadem illa justitìa impu-
tata, & artifìciis eam nobis applicanda.
Ea tamen tota persicius in hac vitâ, in
quod potest homo dicì pleæ perfetae
justificatus. Filii Dei sumus (ergo justificati) sed
mundum patefaciem esse quod erimus, 1 John 3. 2. As
si executionem repsecias, & rationem habas vitæ, & glo-
ría, qua nobis adjudicatur, & qua nobis inforet est,
quia in nobis non persicius in hac vitâ, imperfecta eiam
justificatio in hac vitæ census posten.

1. I think there is not the like right of Salvation and
Jusificatio, but that although we must be saved by
Works, though not by the Merit of them, yet we cannot
be justified by Works, except it be by the merit of them.
My reason is, Because that whereby we are justified, must
fully satisfy the Law; for it must fully acquit us from all
Condemnation, which otherwise by the Law will fall upon
us. This Works cannot do, except they be fully conform to
the Law, and so be meritorious, as far forth as the Creature
can merit of the Creator. But being justified by Faith,
i.e. by the Righteousness of Christ through Faith im-
paled to us, and so put into a state of Salvation, we must
yet shew our Faith by our Works; which though they be
imperfect, and so not meritorious, yet make way for the
full enjoyment of Salvation. And me-thinks the Scripture
is so frequent and clear in distinguishing between
Jusificatio and Salvation, as to the full enjoyment of it, that
it may seem strange that you should so confound them as
you do, and argue as if there were the same reason of the
one as of the other.

2. You might easily see, that by [Via Regni] as op-
pofed to [Causa Regundi]; I meant only to exclude
the Merit of Works, not to deny Works to be a Means
and
and a Condition required of us for the obtaining of complete Salvation. Salvation is a Chain consisting of many Links, but so is not Justification; it is but one Link of that Chain.

3. If all the World of Divines be against this, That Justification at Judgment is but a Declaration of our Justification here; I have hitherto (it seems) been in some other World. For truly (so far as I observe) both Scripture and Divines usually speak of Justification, as we here partake of it. As for Justification at Judgment, it is but rarely touched, either in Scripture or in other Writings: Neither (so far as I can see) will it consist with either, to make Justification at Judgment a compleating of our Justification, as if before we were but imperfectly justified: but rather they shew, that our Justification is then fully declared and made manifest, and that then we come to the full enjoyment of that benefit, which we have right unto by our Justification, viz. Glorification. For whom he justified, them he also glorified, Rom. 8. 30.
I have spoken enough of this before; but you do continually repeat the same things, that I am forced also to repeat things oftener than I would.

1. That Justification by Sentence, viz. at the Last Judgment, and Continued Justification, are several kinds of Justification distinct from Justification begun, and have several Conditions, you continually affirm, or suppose, but never prove.

2. My debate with you was about those words, [That which we are justified by, we are saved by]; and [the full possession or enjoyment of Salvation]. What your reply is to the purpose, I cannot see. And besides, you had need to clear those words, [In justifying it is the same thing to give a right to a thing, and to give the thing it self]. For if you mean, That as soon as a right to a thing is given by Justification, the thing itself also is actually given; it appears to me far otherwise. For I think that Justification presently gives a right to Glorification; for what doth depend from that right, but sin? Now the guilt of sin is done away by Justification; therefore there is a present right too to Glorification, yet no present enjoyment of it. How do ye yield your Assertion, you do not shew.

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Your Repetitions indeed have been troublesome unto me. I grant here more than you desire, viz. That notwithstanding there will be Condemnation to him that shall not sincerely obey, but even to day there is condemnation to him; his Faith being not prompt and ready to bring forth the Fruits of Obedience, is not such as doth justify him at all. But though Faith, whereby we are justified, must and will shew itself by Works, yet we are not therefore justified by Works as well as by Faith. Paul doth exclude Works, as well from Justification afterward as at first, viz. as converging with Faith unto the Effect of Justifying; for he shews thatAbram was justified, not only at first, but also afterward, by Faith and not by Works, Rom. 4:9. And James doth require Works as well to Justification at first as afterward, viz. as Fruits of that Faith whereby we are justified. Otherwise he saith it is a dead Faith, ineffectual and unprofitable. Though Works do not presently appear upon our first believing, yet if they do not appear in due season, that Faith doth not justify: Such a Believer doth not cease to be, but indeed never was in Christ, viz. as a justified Person is in him.

How is Justification at Judgment a declaring of a Righteousness in question? The Word of God (the truth thereof is unquestionable) assures us that all true Believers are justified. And that such and such were true Believers, God by his Word and Spirit did evidence unto them before, though then he will make it more fully evident unto all! That Satan shall publicly accuse at the Last Judgment, is more than I see either Scripture or Reason for. He shall then be judged himself, and that in some sort by the Saints, 1 Cor. 6:3. He shall then have little courage to accuse the Saints, though now he doth it.

Yet I question also whether Satan do at any time directly put up unto God any Accusations against the Saints. He seems to be called the Accuser of the Brethren, Apoc. 12:10, because by his Instruments he is ever traducing and flattering them. He is said to accuse them, είς το Θεόν, before God, or in the sight of the place. God; not είς το Θεόν, unto God, as the unjust Steward was accused to his Master, 19. 16. 1. The
in Job 1. & 2. seems to be parabolically expressed. Satan knows his Accusations against the Saints to be false: Therefore he knows it is to little purpose to accuse them unto God. Especially at the Last Judgment, by the very separating of the Elect from the Reprobate, he will see that it is in vain to bring any Accusation against the Elect: and therefore how there should then be any such publick Accuser, or any question of the Righteousness of the Saints, I do not see: besides, that excepting those who will be found alive at Christ's coming, all have received their doom before, though not so openly as then they shall. That Obedience is a Condition of Glorification, not of right unto it, but of possession and enjoyment of it. There and every-where confess.

2. What mean you by those words, [ Doth Obedience get Faith? ] Doth any such thing follow upon that which I say? But you say, [ If Obedience only manifest Faith, how then doth it procure Right? ]

Answ. It is not said, That Obedience doth procure right, but only thus much is signified, That none can have right without Obedience, as the Fruit of that Faith by which right is procured. As I said before of Works, so I say now of keeping the Commandments, (which doth comprehend in it all good Works) it is spoken of only as a Fruit of Faith, which Faith indeed doth (Instrumentally and Relatively) procure Right.

For the words of James I have said enough before: I have neither lift nor leisure to repeat the same things continually upon every occasion. What your multitude of other Texts is, I do not know; but if they be not more forced, than by my Opinion the words of James are, there will be little cause to complain of the forcing of them.

2. That Faith without Obedience doth give right at first, you grant: The same right (I hold) is still continued only by Faith; though Faith, if not of such a Nature as to produce Obedience, can neither give right at first, nor afterward continue it. Though Repentance must go before Justification, yet Faith alone may justify, and so give right; which though it be not the same with Justifying, yet it is necessarily joined with it.
3. *Fus in re*, I take to be such a Right, as from which the Possession it self is not, nor can be separated.

4. The Text doth not ascribe *Fus ad rem* to Obedience, but only *Declarative*; as a Fruit of Faith it maketh it appear, that there is such a Right which Faith hath procured.

5. I do indeed believe, That a Man may have, and hath *Fus ad Gloriam* without Obedience, even as he is justified without Obedience. For certainly as soon as a Man is justified, he hath *Fus ad Gloriam*. For what doth hinder but sin, the guilt of which by Justification is done away? Yet still I say, Faith which doth justify, and so gives right to Glory, will shew it self by Obedience. Those words [*if he live to Age*] are needless: for we speak continually of the Justification of such as are of Age. But how can you seriously ask me this Question, when your self put it out of all question, holding that a Man (that is of Age, I presume) is at first justified, and consequent (as I think you will not deny) hath *Fus ad Gloriam*, by Faith without Obedience?

6. It is no debasing of Faith to say, That after it, as a Fruit of it, Obedience is required to give *Fus in re*, i.e. to bring into the actual possession of Glory. How can you pretend this to be a debasing of Faith, who debate it much more in making it insufficient to give *Fus in re*, except there be Obedience concurrent with it? Though yet herein you do not keep fair correspondence with your self, without a distinction of *Fus Inchoatum*, and *Fus Continuatum*; which distinction how it will hold good, I do not see.

If any shall think that you have said enough to prove, That we are justified by a Personal Righteousness, I shall think that such are soon satisfied.

1. When we speak of Justification, we speak of it as taking off all Accusation, and as opposed to all Condemnation. And what Righteousness is sufficient for this, but that which is perfect?

2. That *Laud, de Dieu* hath not the same Doctrine on *Rom. 8, 4* as you deliver, I have sufficiently showed before: And if he had, I take the Authority of *Calvin* and *Damiani* (whom I cited, and to whom many others might be added) to be of more force against it, than as...
Dieu's could be for it. That Holiness and Obedience is necessary unto Salvation, so that no Salvation is to be expected without it, it were pitty (as I said in the Animadversions) any should deny: but to argue from Salvation to Justification, Dr. Fulk told the Rhemists, is On Fam. Peling Sophistry: Yet you seem to wonder that I make a great difference between the Condition of Justification, and the Condition of Salvation. As for Right to Salvation that's another thing: as Faith alone doth justify, so it alone gives Right to Salvation: Yet because this Faith is of a working Nature, therefore before the actual Enjoment of Salvation, Faith, as occasion doth require, will shew it felt by Obedience; and that is all which the Apostle teacheth Rom. 8. 13.

Verum est quidem (faith Calvin) nos sola Dei mi- Ad Loc. sericordia justificari in Christo: sed aequ & istud verum ac certum, omnes qui justificantur vocari a Domino, ut dignè sua vocatione vivant.

It is true. He that proved a Man lived not after the flesh, but mortified it, doth justify him from that Accusation, That he is worthy of Death; but that is only, because a Man's not living after the flesh, but mortifying it, proves the truth of his Faith, whereby he hath interest in Christ, and so is freed from all Condemnation, as the Apostle clearly sheweth Rom. 8. 1. If that be a Reatus to make Faith only the Condition of Justification, yet Obedience also a Condition of Glorification. I say with the Oratour, Quod maximè accusatori optandum est, habes conscientem reum: But what Reatus there is in this, I do not see, nor could our choicest Divines (it seems) see any in it.

Rivus faith, that Opera sequuntur Justificationem, sed Colleg. praedant Glorificationem; the words were cited more Controvers. at large before.

So Amesian; Nos non negamus bona opera ullam re- Contra lationem ad salutem habere: habent enim relationem Bellar. adjuncti consequentia, & effecti ad salutem (ut loquem-tom. q. l. 6. sur) adeptam, & adjuncti antecedentia ad dispontientia c. 6. in im- ad salutem adspecendam.

Thus also Davenan, (De Fustit. Actual. cap. 32. sub initio;) Verum est, nos negare bona opera requisi, ut Conditiones Salutis nostra, si per bona opera intelliga-

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What some Divines in their private Contests with you may do I know not; I shew what eminent Divines in their publick Writings do deliver, even the same that I maintain, viz. That Faith alone is the Condition of Justification, and of right to Salvation and Glory: and yet that Works are also requisite as the Fruits of that Faith, and as making way for the actual enjoyment of Glory.

For the term [Instrument], I was not willing to wrangle about it, neither am I willing to strive about words. Yet I told you, I thought it might well enough be used as our Divines do use it. And I always let you know, That tho' perhaps Faith may more fitly be called a Condition, yet not so as to make it to be merely cause sua qua non, but so as to ascribe some Causality and Efficiency unto it in respect of Justification, viz. in that it apprehendeth and receiveth Christ's Righteousness; by which through Faith imputed unto us we are justified.

[Faith (Faith Mr. Ball) is not a bare Condition, without which the thing cannot be, (for that is no cause at all) but an Instrumental Cause, &c.]

This (as you might see by many Passages) is the very reason why (I think) the Scripture doth attribute Justification to Faith alone, and not to Works, nor any other Grace besides Faith; because only Faith doth embrace Christ and his Righteousness. Though therefore I neither was, nor am willing ουκ άκριτη, yet I neither did, nor do disclaim the word [Instrument] as unmeet to be used.

And indeed seeing Faith hath some Causality in Justifying, what Cause it should be rather than Instrumental, I do not know.
Hear Mr. Ball again, if you please: [If we speak of the Conditions of the Covenant of Grace, by Covenant, we understand whatsoever is required on our part, as precedent, concomitant, and subsequent to justification. Repentance, Faith and Obedience are all Conditions: but if by Condition we understand what is on our part required as the Cause of the good promised, though only Instrumental, Faith or Belief in the Promise is the only Condition.]

And again; [Faith is a necessary and lively Instrument. Ibid. P.19. of justification, which is among the number of true Causes, not being a cause without which the thing is not done, but a cause whereby it is done. The cause without which a thing is not done, is only present in the action, and doth nothing therein; but as the Eye is an active Instrument for Seeing, and the Ear for Hearing; so is Faith also for Justifying. If it be demanded whether Instrument is it? It is the Instrument of the Soul, wrought therein by the Holy Ghost, and is the free Gift of God.]

So Amessius when Bellarmine objected; Sacramentum promissiones applicat, & nostra faciant! non ergo per modum instrumenti applicantis fides sola justificat. Contra Bell. tom. 4. lib. 5. c. 4. ad 11. He answers; Sola tamen ex his, quae sunt in nobis, vel in nobis erga Deum: sola fides accipiendo: quia Sacramenta sunt ad Deum erga nos, & Promissionem applicat, ut instrumenta dandi, non accipiendi.

Thus then is Faith taken for an Instrument of justification, in that by Faith we receive the Promise, or Christ promised, by whom we are justified.

Bellarmine again objecting; Hoc non multis rerum est instrumentum Dei.

He answers; Plurimum refert, quia sicut Sacramentum quanvis aliquid sensus possum dici instrumenta nostra, quatenus per illa tamen poter media esse quinam fierem nostrum, proprium tamen sunt instrumenta Dei: sic etiam Fides, quanvis posset vocari instrumentum Dei, quia Deus justificat nos ex fide & per fidem, Rom. 3. 20. proprium tamen est instrumentum nostrum. Deus nos baptizat, & pacit, non nosmetipsi; nos credimus in Christum, non Deus.

If you desire more to this purpose, besides what hath been said before, I refer you to Mr. Blaie of the Cove-
The non-fulfilling of the Condition of the New-Covenant doth condemn, yea: it is by the Law, and for the transgressing of it that any are condemned; there being no freedom from Condemnation, but by the New-Covenant, nor any by it without fulfilling the Condition of it. Such as do not embrace the New-Covenant, and that on the terms upon which it is made, are left to the Condemnation of the Old-Covenant, which will be so much the forer, as the Sin in despising the Mercy offered is the greater. So that still (as I said in the Animal-versions) the fulfilling of the Law, viz. Christ's fulfilling it for us, is that by which we are justified, though Faith be required of us, that Christ's fulfilling of the Law may be imputed unto us, and so we may be justified by it.

The Accusations which you speak of, viz. 1. Of not fulfilling the Condition of the New-Covenant. 2. Of having therefore no part in Christ. 3. Of being guilty moreover of far forer punishment.

All these Accusations (as I have often said) are but a re-inforcing of that Accusation, That we are guilty of transgressing the Law, and so to be condemned; and therefore the more guilty, and the more to be condemned, because freedom from that Guilt and Condemnation might have been obtained, and was neglected; see Acts 13. 38, 41. Heb. 2. 3.

2. The Gospel doth not joyne Obedience with Faith as the Condition of our right unto Salvation, though it require Obedience as a Fruit of that Faith, whereby we obtain that Right, and so as the way or means whereby to enter into the actual enjoyment of Salvation.

3. You might see that I do not yeeld the Thesis, wherein you make Faith and Obedience so to be Conditions of the New-Covenant, as withal to be Conditions of Justification. This both now and every-where I deny.

1. If it be not much (as you say) to your purpose; Why do you alledge it? That Christ did not receive either of the Sacraments for that end as we receive them, who can question?

2. If you judge it uncertain, whether Luke or Matthew
they did relate those words, [I will not drink henceforth, &c.] out of due place, why are you so peremptory in your Aporisms as to say, [Luke doth clearly speak of two Cups, and doth subjoin these words to the first, which was before the Sacramental ]?

3. Why do you call that Supposition, [If Luke had not written] a merry one? Is it ridiculous to suppose such a thing?

Let us suppose (says Mr. Cavendish and Mr. Palmer) Of the that Question had not been put to our Saviour, and that Sabbath, the Apostle had not written his Epistle to the Ephesians, &c.]

May not one as well sport with this Supposition of theirs, as you with that of mine? Luke himself saith, That he wrote his Gospel after others, Luk. 1.1. Probable it is, that he wrote after Matthew and Mark: And how should any reading only these, imagine that those words [I will not drink, &c.] were meant of any other than the Sacramental Cup, they not making mention (no not in appearance) of any other?

Apud Matthæum (inquis Amel.) 26, 29. pronomen Contra iud demonstratum, [ex hoc fructu visis] necessarius Bellar. referetur ad illud, quod precedentibus verbis fuit eodem Tom. 3. pronominre demonstratum, [Hoc est sanquis meus]. l.4. c.1.

Though Matthew and Mark had not written, yet it § 48. had been no such boldness to suppose Luke to relate some words out of that order wherein they were spoken, such Anticipations (as I said, and you do not gainsay it) being usual in the Scripture.

Thus again Amelius; Ex. ipsis Luca (quævris ibi ib d. transponatur verba) contra colligitur apostolus, illa verba pertinere ad Calicem Mysticum & Sacramentalem Cena Domini. Nam cap. 22.17. dicitur Dominus gratias egisse super illud polum, in quo dicit fructum vi- tis postea manuisse, eodem modo quo v. 19. gratias egit super panem. Hac ante sacramen tum actione intelligi benedictionem & Consacracionem Sacramentalem concealed Bellarminus, cap. 10. &c.

1. It is such a justification, as the Apostle where he Ibid. & 80. doth professedly treat of that Subject, doth scarce ever mention: nor yet do Divines use to speak of it. Therefore your [totus Mundus Theologorum Reformatorum],
is Vox, praeter nihil. Why do you alledge none of them? For consiltos enim in hac causa minus morer. But and if we maintain the word \(\text{Justification}\) is taken in sensu forven; What of that? May it not yet neverthe. l. be as I suppose it is, viz. That Justification at the Last Judgment is only a full manifestation of that Justification which we have here, and not (as you affirm) our actual, most proper and compleat Justification, as if here our Justification were but potential, less proper and in- compleat?

Med. 1. Amenis handling this Point, faith, \(\text{Justification}\) et 
lib. i. c. 27. senentia pronuntiatio, & non physicam aliquam aut realmem commutationem denotat in S. Iscri, fed for- sem aut moralem illam, qua in Senentia pronuntiatae 
& reputatione consistit.

Yet he hath nothing at all (that I see) of Justificati- on at the Great Judgment; much less that it is the ac- tual, most proper and compleat Justification.

He faith moreover; \(\text{Sententia haec est; 1. in mente Dei quasi concepta per modum decreti justificandi.}\) 2. Fuit in Christo capite nostro a mortuis jam resurrectum pronuntiata, 3. Virtualiter pronuntiatur ex primâ illa relatione, qua ex fide ingeneratur exspecta. 4. Ex- pr esse pronuntiatur per S. Iscri Dei se factum Spiritu- hom nostris reconciliationem nostram cum Deo. — In hoc testimonio Spiritus non tam propriè quid \(\text{Justification}\) consistit, quam actuali quid \(\text{concessa percepto, per \(\text{fides quasi reflexum.}\)\)

But as for the pronouncing of this \(\text{Sentence}\) at the Last Judgment, he doth not so much as make any mention of it. Neither doth \(\text{Calvin}\) (that I find) in his \(\text{Institutions}\), though he treat at large of Justification, and that in sensu forven, speak anything of \(\text{Justification}\) at the Last Judgment; not indeed any that I meet with, except it be on the by, as \(\text{Bucer}\) and \(\text{Maccovius}\), who agree with me, as I have shewed before.

2. If the Fruits of Faith be inquired after, That so 
Faith may appear true and genuine, such as both indeed 
receive Christ, and so \(\text{Justified}\); Is not this a sufficient reaen why they are inquired after? But in that which 
follows about \(\text{via ad Regnum, &c. you are quite extra- viam. You forget that we are now about \(\text{Justification}\); or
or at least that I do not make the Condition of Justification and of Salvation every way the same as you sometimes do. This may suffice for your two first Objections.

To the Third and Fourth, I answer in the words of that Reverend and Learned Davenant: Particula [De Jusit. dim] non semper rei causam donatur, sed illationem com-Habit. sequentiam, give à causa, give ab effecto, give à signo, cap. 32. ad fem unde ununque petitam; — Sic quando Christus dicit Objeq. 9. 1etis, Venite benedicte, &c. Esurium, &c. particula illa non cum causa salutis, sed cum signa causa connexit. Nam ulla bona opera, qua ibi recensentur, sunt signa vera fidei, adoptionis, insinuunt in Christum, predestinationis ac favoris divinis, qua sunt vera causa saeculis.

You are therefore too free and forward in saying, That the Utes pretended for this enquiring after mere Signs are frivolous. What though the business at Judgment be to enquire of the Cause, and to sentence accordingly? May not the Cause (take it in the Law-sense) be made to appear by Signs, even as the Cause (in the Logical-sense) doth appear by the Effect, and the Tree by the Fruit? That Obedience is ipse causa, de qua queris, the terms [Therefore] and [Because] do not prove, no more than the term [For]. And here I may with better reason say than you did, Appello eorum Mundum Theologorum Reformatorum.

But here I must mind you of one thing, which (it seems) you do not observe, viz. That those terms which you build upon, [Because] and [Therefore] are neither in the Original, nor any Translation (that I know) except the Vulgar Latin, which hath Quia.

Bellarminus urging these Particles, Amosinus answers, Mat. 25. 21. 23. Nulla particula repertarum iste in Versione non probanda. Contra Bellar. Tom. 4. lib. 7. cap. 2. ad 3.

1. You cite abundance of Texts, but to what purpose? You would have me try whether they speak only of Signs, or or Conditions. Conditions of what do you mean? Of Justification? That you are to prove: but how

Maccovius de Justific.

Disp. 10. Justificantur quae ex operibus apud Deum non justificatione can-

sa, sed justificatione effe-
etis & signis.
how it can be proved by any of those Texts, I cannot see. They speak of the necessity of Obedience unto Salvation, of God's rendering unto Men according to their Deeds, of the reward of good Works, &c. But doth it therefore follow, that Obedience and good Works are Conditions of Justification? I am loth to be so plain with you, as sometimes you are with me, otherwise I could say, I have seldom seen so many places of Scripture alleged to so little purpose. Some of those places you seem to lay more weight upon, as John 16. 27. and 2 Cor. 5. 10. and 1 John 3. 22, 23. For here you do not only note the places, but you also cite the words, as if they were more especially to be observed.

Now for that Job 16. 27. [The Father hath loved you, because you have loved me]; What do you infer from thence? That Works justifie as part of the Condition of Justification? If this be a good Consequence, I may say, Reddat mihi minam qui me docuit Dialecticam.

1. Works and Love differ as well as Works, though Works flow both from Love and Faith.

In Loc.

Calvin makes those words [because you have loved me], to denote an unsheathed Faith, which proceedeth from a sincere Affection, here called Love. And I grant that such a Love, viz. of Desire doth go before Justifying Faith.

3. God doth love those that love him, and that love Christ, amores amietiae; yet amores benevolentiae, he loves us before we love him, 1 Job. 4. 10, 19.

Ibid.

Secondum hanc rationem (inquit Calvinus) hic decemur amari Deo, dum Christum diligimus, quae pignores habemus paterna eis dilectionis, &c.

That in 2 Cor. 5. 10. [according to, &c.] avails your Cause nothing. For may not Works be considered at the Last Judgment, so as we shall receive according to them, and yet be no part of the Condition of Justification, but only Fruits of that Faith whereby we are justified? So for that in Job 3. 22. [because we keep his Commandments, &c.]

In Loc.

I say with Calvin; Non intelligit Sumbatur effe in operibus nostri orandi fiduciam, sed in hoc tarnum insistit, non possidens fide disjungis pecatum, &c. sicutrum D.
You shall confound Justification and Salvation, be- 

Ibid.

twixt which (you know) I make a great difference.

2. I see not that any of the Texts alleged do prove Obedience to be concurrent with Faith unto Justification, or to Right to Salvation. Obedience is an Argument a posteriori of our Right unto Salvation, and a priori a means of our enjoyment of it. More than this by any Text of Scripture (I presume) will not be proved.

Your First and Second have nothing but mere Words. Ibid.

Ad 3. I answer, No more is the word [Justification] in any of the Texts which you cited.

Ad 4. What trick do you mean? Or what prejudice? Do you so wonder at this, That I cannot be persuaded by any of your Allegations, that we are justified by our personal Righteousness? Or that Works concur with Faith unto Justification, as being part of the Condition that the Gospel doth require, that thereby we may be justified? Then all Protestant Divines are Men to be wondered at, or at least never considered the Texts, which you alleged; and surely that were a great wonder.

Ad 5. For Justification at Judgment, I will say no more until I see more proof of your Opinion about it.

Ad 6. The Qualifications spoken of tend to that end, That we may enjoy Salvation, but not that we may have right to Salvation: They only manifest that Right, which by Faith in Christ we do obtain.

Ad 7. Of James his words enough already.

Ad 8. I wish you were more Argumentative, and less Censorious, or at least more wary in expressing your censure. To say [It is next to nonsence] is over-broad; If you had said, That you could see no good sense in it, this had not been so much, as truly I cannot in your words. For may not a thing be spoken by way of Sentence, and yet by way of Argumentation too? I think, Yes, when a reason is given of the Sentence. But what should
should that in Luke 19. 17. force me to confess? That Works are more than Fruits of Faith, by which we are justified?

Why do you stand so much upon the word [Because], when as you acknowledge that Works are no proper cause? May it not be said, [This is a good Tree, because it bringeth forth good Fruit? ] and yet the goodness of the Tree is before the goodness of its Fruit; and this is but only a manifestation of the other. So what should I see in Luk. 19. 27? That none should be saved by Christ, but such as are obedient unto him, that I see; but not that Obedience is that whereby we are (at least in part) justified. Yea, I think it worthy your consideration, that the Texts which you alledg and build upon, speaking only of Works and Obedience, and not of Faith at all, either must be interpreted, that Obedience and Works are necessary fruits of Justifying Faith, or else they will reach further than you would have them, even to make Obedience and Works the only Condition of Justification at Judgment.

Ad 9. Where you performed that, I know not: But however your Work was not to overthrow any Arguments for Merits, (for which I am far from urging) but to answer my reason, which I urged, why those Scriptures which you alledg, might rather seem to make Works meritorious of Salvation, than to concur with Faith unto Justification, viz. because they follow Justification, but go before Salvation. I know you will say, That they go before Justification as Continued and Confirmed at Judgment: but for the overthrowing of that, I need say no more till you say more in defence of it.

The Texts which you alledg speak only of Obedience: and so if you will think to prove by them, That Obedience is the Condition of our Justification; you may as well say, That it is the only Condition, and to quite exclude Faith, which is not mentioned in those Texts. If you say, It is in other Texts; so (say I) do other Texts shew that Faith is the only Condition, and that Obedience is not concurrent with Faith unto Justification, though it necessarily flow from that Faith by which we are justified. That may be alledg as the reason of the Justifying Sentence, which yet is but the Fruits and Effect...
of Justifying Faith. If Sententia be Premii Adjudicati, then (I think) Causa Sententia must be also Causa Premii adjudicati. The word [For], when we say [Justified for Faith], must note either the formal, or the meritorious Cause; the ratio Sententia may be drawn from that, which is neither the formal nor the meritorious Cause of Justification, nor yet a Condition or Instrument of it, but only a Fruit and Effect of that which is so.

3. The Scripture doth not say, [That Works do justify us in that sense as you take it, viz. as joint Conditions with Faith of Justification.

4. I think it not so proper to say, [We must be judged, and receive our Reward by our Works] as [according to our Works]. And however, to be judged by our Works, is not as much as to be justified by them, otherwise than as they are Fruits and Effects of Faith, and so manifest our Interest in Christ, by whom all that believe are justified, Acts 13: 39.

5. Your [For] must needs be the same with [Propser]. When you say, [We are justified for Faith] surely in Latin it must be propter Fidem. Here [ensim] will not be suitable.

1. That which I intimated is this, That in respect of ibid. God, such an outward judicial Proceeding needed not, no more than God doth need a Sign. Whether the Judicial Proceeding be all upon mere Signs, and the Ipse Causa Justitia not meddled with, is not to the purpose. Though why may not that which is in some respect Justitia Causa, and so Justitia Persona quoad istam causam, be Signum Fidei, & per consequens Justitia Christi nobis per Eidem imputata, qua simpliciter & absolutè justificamur?

2. and 3. That which is the Condition of Glorification, is not therefore the Condition of Justification, or of right to Glorification, which doth immediately flow from Justification, or at least is inseparably joined with it. No Man can be accused to be Reus Pæna, and so to have no right to Glorification; but he that is accused to be Reus Culpa: and from that Accusation we are justified by Faith, which is made manifest by our Works.

1. I perceive I did mistake your meaning, the context...
ture of your words being such, that one might easily mistake the meaning of them.

2. Your Affirmation is no Proof; and as well may you say, That because in other places of Scripture the Righteous are usually spoken of in respect of Personal Righteousness, in opposition to the wicked and ungodly, therefore all those places prove, That Personal Righteousness is that whereby we are justified. Because we must have a Righteousness inherent in us, as well as a Righteousness imputed to us; are we therefore justified as well by the one as the other? Appello Evangelium parser ut tosum Mundum Theologorum Reformatorum.

Ibid. & 82. 1. Your Aphorisms tend to prove Justification by Works, to which end you press the words of St. James, and reject the Interpretation which our Divines give of them.

2. Paul indeed and James did not consider Works in the same sense. For Paul considered them as concurring with Faith unto Justification, and so rejected them: but James looked at them as Fruits of Justifying Faith, and so asserted the necessity of them. You do not rightly understand Paul's words, Rom. 4. 4. of which I have spoken before. He doth not speak absolutely; for so he should quite abolish Works, which in other places he doth maintain and plead for, as without which we must not think to be saved: but he speaks in reference to Justification, and so he excludes Works even for this very reason, because they cannot justify except they be meritorious, and such as that the reward of them is of debt, and not of Grace, viz. pardoning Grace; for otherwise whatever reward the Creator doth bestow upon the Creature, it is of Grace. Yet it doth not therefore follow that Faith is meritorious, because we are justified by Faith. For Faith doth justify Relatively, in respect of Christ's righteousness, which it apprehendeth, and by which so apprehended we are justified: but so Works cannot justify; they must either justify for their own worth, or not at all, save only Declared, by manifesting our Faith, and so our Justification. See Mr. Bell of the Coven. c. 3. p. 19. & c. 6. p. 69, 70.
1. The Scriptures do plainly so distinguish, as to deny Working, that thereby we may be justified, Rom. 3. 28. and 4. 5. Yet to answer, Working, that thereby we may be saved, Phil. 2. 12. You will say, That the former places speak of Meritorious and Legal Working.

But, 1. All Working which is good, is Legal, as I have shewed before, i.e. according to the Rule and Precept of the Law, even Gospel-Obedience is in that respect Legal. And when the Apostle doth exclude the Deeds of the Law from Justification, he doth not mean (as some take it) Deeds done by the Power of the Law, without Grace, but Deeds which the Law doth prescribe however done. For he denies that Abraham was justified by his Works; yet doubtless they were not done without Grace.

The Apostle taketh it as granted, That all Works whereby we are justified, are meritorious: for if there be no meritoriousness in them, he supposeth there is no being justified by them. For indeed how can Working justify, if there be any defect and failing in it? Therefore Faith itself doth not justify in respect of itself, but in respect of Christ whom it apprehendeth. See Calvin Inst. lib. 3. cap. 11. § 7. the words were before-cited.

To your Second; I have always denied that there is the same reason of Salvation (viz. compleat) and Justification; and have always held, That Justification at Judgment is but a manifestation of our present Justification.

To your Third; None is Reus Pana, except he be Reus Culpa; and there is no Reas Culpa, but by transgressing the Law, though it may be aggravated, and so the other, by the Gospel. But properly the not-fulfilling of the Condition of the Gospel, taking it merely as a Condition, and not as a Duty, doth not bring a new Guilt, but only leaves a Man in the old Guilt, with an aggravation of it, he having no benefit of the Gospel to free him from his Guilt, and being the more deeply guilty, in that he neglected the Mercy which he might have obtained.

L
1. Some of your words (I confess) I do not understand, nor can I see what reference they have to mine in the Animadversions. But when you speak of Right to Justification and Salvation, you seem to mean Sentential Justification at Judgment. For else we have here Justification itself, and not only a right unto it, though we have only a right to Salvation, and not Salvation itself; I mean in respect of the fulness and perfection of it. And though Justification and Salvation flow from the same Covenant, yet there is more required unto Salvation, than unto Justification by that Covenant: and so you also hold in respect of your first Justification.

2. You trouble yourself more than needs with your Distinctions, which (as you do use them) do but involve the Matter in more obscurity. Surely my words of themselves, [Freedom from all sin in respect of Implication, and from all condemnation for sin] are more perspicuous, than when you so multiply Distinctions to find out (forsooth) the meaning of them. For, 1. Is not [Freedom] more plain than [Liberation]? though they both signify the same thing. 2. Can there be an Active Liberation without a Passive, or a Passive without an Active? If God free us, are we not free? And if we be freed, doth not God free us? What need then to distinguish in that manner? If freedom relate to God, it is Active; if to us, it is Passive. And what difference betwixt Liberation, or Freedom, (viz. from the Imputation of Sin, and Condemnation for Sin) and Absolution?

3. The Reprobate are Condemnati per sententiam Judici, Joh. 3. 18. etiamsi sententia publica prolis, ejusque plena executo in ultimum usque diem sit judiciata.

4. Not only right to Absolution, but Absolution itself is perfect to a Believer through Christ, Rom. 8. 1. Neither are there any more Conditions of Justification at any time than Faith: though more sins be every day committed, and so more are to be pardoned, yet still Faith as well afterward as at first doth procure the pardon of them, without Works, as therein concurrent with it.

Non
Notiam Justitiam (faith Calvin) ad finem sicut Insepi. I. 3.
Vita habens fidèles, quam quae illic (hæmpe Rom. 4. & c. 14. S. 11.
2 Cor. 5.) descriptur.

5. Actual Absolution, and Judicial per sententiam Judicis, is in this life, and that perfect, though there be not a perfect declaration of it till the Last Judgment.

6. When you say, [Condemnation is not perfect, if any at all, till the Last Judgment], you do in effect question whether there be any justification till then. For if no Condemnation, then no Justification. But Condemnation* (I say) is perfect here, though the Sentence be not publickly pronounced, and fully executed till hereafter.

7. I do not speak of freedom from all sin as the Antinomians do, as if God did see no sin in his Children, and they had no sin to be humbled for: but I say, That God doth not impute sin unto them, so as to condemn them for it. And so much surely the Scripture doth say, if I understand it, 2 Cor. 5. 19. Rom. 8. 1. For freedom from future sins, I have said enough before.

8. The word [Justification] may be used in senti Judiciario, (as I have shewed before,) and yet Justification at Judgment be but a manifestation of our present Justification. Your Quotations out of the Cæsians are not against me, for I say, Sententia Judicis jam est, etiam si in extremo domum die plenè publicque sit revelanda. I speak also of an Authoritative Manifestation; and therefore your Instance of a Woman manifesting a Felony, &c. is not to the purpose.

Obedience as a Fruit of Faith is necessary, both necessary præcepsi, so that it is sin to omit it; and also necessary mediæ, so that we cannot be saved without it. But if it be a Means, (say you,) then it is a Condition. Well, but a Means and a Condition (say I) of what's Of Salvation? It is granted. Of Justification? It is denied, neither doth this follow upon the other.

Taking Christ for Lord is virtually included in taking him for Priest; see Rom. 14. 9. and 2 Cor. 5. 15. They cannot be divided, though they be distinguished. That

Ibid.

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Faith which receiveth Christ as Priest, doth also receive him as Lord, either expressly, if Christ be propounded as Lord, or at least implicitly: yet Faith only, as receiving Christ as Priest, doth justify, for the reason alleged before, to which I see nothing that you have said of force to refer it. Wicked Men cannot unseignedly receive Christ as Priest, while they retain a Heart standing out in rebellion against Christ as Lord. Can they indeed embrace Christ as satisfying for them, and yet not yield up themselves in obedience unto him?

The Apostle (it seems) was of another mind; [The love of Christ (faith he) constraineth me. For we them judge, That if one died for all, then were all dead: And that he died for all, that they which live, should not henceforth live unto themselves, but unto him that died for them, and rose again]. 2 Cor. 5.14, 15.

And again, [I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live, I live by Faith in the Son of God, who loved me, and gave himself for me], Gal. 2.20.

This is the nature of that Faith which doth receive Christ as a Reconciler, to work through Love, Gal. 5.6. May I not retort upon you, and say, When you have taught wicked Men, that Faith alone doth justify at first, and they are willing to believe, will you persuade them that they are unjustified again, because Works do not follow after? For my part, I know no unjustifying of those who are once justified. You speak sometimes of being justified to day by Faith without Works, and of being unjustified to morrow, or the day after, except Works come in and help to justify. But I say, Faith without a promptitude to Works doth not justify at first; such as do not receive Christ as Lord, and do good Works, when there is opportunity, were never justified at all, they never had a true Justifying-Faith, which is never without Works, as the seasonable Fruits and Effects of it: Yet Faith both at first and last doth justify without Works, as concurrent with it unto Justification. What you say of a willingness to receive Christ, is nothing. For I speak of a true actual receiving, which I say cannot be of Christ as Priest, except it be (either expressly or implicitly) of Christ as Lord also: and yet we are justified by receiving him.
him in the one respect, and not in the other. None can have that Faith which justifieth, but they shall have also other Graces and VVorks of Obedience in their season. Yet do not other Graces therefore, or VVorks justifie as well as Faith.

Belarminus objecting; Fides vera potest esse ad dilectionem separari. 

Amesius answers; Aliquae fides potest; talis est Pontificia: sed illa fides, cui nos tribuimus justificandis viris, in unionem faciat nostrum cum Christo, à Christi Spiritu vivificante, & Sanctificante non potest separari.

Yet he faith; Fides non justificat, ut respicit praecepta, sed sacramentum, ut respicit promiss. 

So Dr. Prideaux; Fides sola justificat, non ratione existentia, absque fide & charitate, sed munerais. 

And Mr. Ball of the Coven, c. 6. p. 73. Abraham was justified by Faith alone; but this Faith, though alone in the Act of Justification, no other Grace co-working with it, was not alone in existence, did not lie dead in him, as a dormant and idle quality. — * Works, then (or a purpose to walk with God) justifie as the passive words you qualification of the Subject, capable of Justification, or alledge after the qualification of that Faith which justifieth, or afterwards, they resifi, or give proof that Faith is lively: but but they Faith alone justifieth, as it embraces the promise of free are little forgiveness in Jesus Christ.*

Here by the way observe how Amesius and Mr. Ball [mr. ofe. speak of Faith apprehending and embracing the Promise, which manner of speech may also be observed in other eminent Divines, yet ye somewhere censur[e] Mr. Cotton somewhat sharply for speaking in that manner.

1. If it be as difficult for the Understanding to believe, Ibid. & 84. (i.e. assent unto) Christ’s Priestly Office, as is his Kingly, then it seems also as hard for the VVill to consent to, or accept of the one as the other. If the VVill be inclined to a thing, it will move the Understanding to assent unto it. Quod valeat volumus, sed credemus. That the Jews believed neither Christ’s Kingly nor his Priestly
Priestly Office, was the perverseness of their Will, as well as the error of their Understanding. What the Papists, with whom you have met, do say, matters little; we see what their great Rabbies say and maintain in their Disputations. Yet it is no strange thing, if even they also now and then let fall something, wherein they give testimony to the Truth, though in the whole current of their Discourses they oppose it.

Contra Bellarmin. Amicus Anselmus, That Bellarmine in that very place which you cite, doth contradict himself, whilst he is overearnest to contradict Protestants; Bellarminus hic implicat seipsum contradictione, ut nobis posset contra ceree.

Whereas you cite Rives disclaiming that which Bellarmine maketh to be the Opinion of Protestants, viz. That Christ's Righteousness is the formal Cause of Justification, I have said enough about it before, viz. That some understanding the Term one way, some another, our Divines express themselves variously; yet all agree in the thing it self, viz. That Christ's Righteousness, through Faith imputed unto us, is that by which we are justified; See Davenant de Justis. Habit. cap. 24. ad 5., where he answers this very Argument of Bellarmine, though he contract his words, and leave out those which you cite; but however, both there, and in other places which I cited before, he hath enough to this purpose, concerning the formal Cause of Justification, and how the Righteousness of Christ imputed to us may be so termed.

Dr. Prideaux also (I see) is offended at Bellarmine De Justis, for saying, Sed sine imputari nobis Christi justitiam, ut per eam formaliter justi nominemur, & similia, id est cum recta ratione pugnare contendimus; as if this were the Opinion of Protestants.

At quae unquam e nostri (faith the Doctor) non per justitiam Christi imputata am, formaliter justificaret afferam?

But see how and in what sense he doth disclaim that Opinion; Annon formam quamlibet imbarbaram, quid formaliter justi denominemur, semper explosam in?

In this sense also Davenant doth reject it; Quod dicit Bellarminus, impossibile esse, ut, per justitiam Christi imputatum formaliter justi simus, si per formaliter imputatum.
And as others, so Dr. Prideaux speaks the very same thing, saying, *Justificamur per justiam Christi, non per se, quia ipse est verissim, sed meritis, quia suis vestis, nobis imputatum.*

But for the principal thing intended in this Section of yours, Though wicked Men may be more ready to receive Christ as their Justifier, than as their Ruler, (so you express it;) yet it follows not, that the receiving of Christ as a Ruler, is that Act of Faith which doth justify. For the difficulty of a thing is no good Argument to prove the necessity of it, either at all, or to such a purpose.

2. My second Note was to this purpose, quite to take away the force of your Argument, and so (I think) in doth notwithstanding your Reply. For have we not God's means to overcome that averseness of nature, if the receiving of Christ as Lord do necessarily follow Pardon, as well as if it be a Condition of Pardon? When I make it a Fruit of Justifying-Faith to take Christ for Lord, I do not say but that Christ may at once be received both as Priest and as Lord, and so must, if he be so propounded; I speak of express propounding and receiving: But my meaning is, That though we be justified by receiving Christ as Priest, perhaps not yet hearing of him (expressly) as Lord, yet that Justifying-Faith will also put forth it self to take Christ for Lord, when he is so set forth unto us. To be justified before we take Christ as Lord; is not to be justified before we take Christ as Christ. For Christ is Christ as Priest, though not only as Priest. Indeed to receive Christ in respect of one Office, so as to refuse him in respect of another, were not to receive Christ as Christ: but that is not the Case as I do put it. And for the moral necessity of taking Christ as Lord, which you ask what it is, if it be not a Condition: I suppose it may be morally necessary as a thing commanded, and yet be no Condition of Justification. For
can nothing be commanded, and so be morally necessary, 
but it must be commanded and be necessary to that end, 
that thereby we may be justified? Works are commanded, 
and so necessary, yet you hold them to be no Condition 
of our Justification at first, neither indeed are they afterward, as that of Gen. 15. 6. with Rom. 4. 2, 3. doth ir-
refragably prove.

Your Argument I thus retort, [ He that is justified, is 
in a State of Salvation, and should be saved, if he so 
died. But he that hath Faith without Works, is justifi-
ed; Ergo, he is in a State of Salvation, and if he so die, 
shall be saved. ] Answer for your self as you please: for 
my part I say, The same Faith which receiveth Christ as 
Priest, and so justifieth, is ready also to receive Christ as 
Lord, when he is so propounded; even as that Faith, 
which justifieth, is ready to produce Works, when they 
are required.

1. You should not only suppose, but prove, that the 
excluding of Obedience from Justification (as co-part-
ner with Faith in justifying) is a Scandal given, and an 
Error.

2. If it were not Paul's design to advance Faith above 
Love, &c. in point of Justification, what then means his 
so frequent asserting Faith to be that whereby we are ju-
stified, and his never-mentioning Love, &c. to that pur-
pose?

3. Your self acknowledge an aptitude in Faith to ju-
stifie as apprehending Christ, and I acknowledge, that be-
ides this God hath appointed Faith for that purpose, in 
respect of i: s aptitude, making choice of it rather than 
of any other Grace.

I have also oft enough considered what you have said.


Though Justification be perfect, as freeing from all 
Condemnation; yet so long as there may be Accusation, 
there is need of Justification. Whereas you speak of the 
Law justifying, &c. It is God that justifieth, Rom. 3. 
33. though according to the Gospel or New-Covenant,
(for that, I presume, you mean by the Law) and by the imputation of Christ's Righteousness. Christ as our Advocate doth plead our Cause, and procure our Justification; and at the Last Judgment, as God's Vicegerent, he will publickly pronounce Sentence.

I see nothing against me, but that still you run upon this Supposition, That there is the same Condition of Salvation, and of Justification at Judgment, whereas I suppose that VVorks are a Condition of Salvation, as full and compleat, but not so of Justification at Judgment, that being but a manifestation of our present Justification, and so VVorks looked at but as Fruits and Evidences of Faith, whereby we are justified, If Illyricus his Doctrine were the same with this, his fellow-Protestants (I dare say) would not blame him for it. Neither do I see how Illyricus could, or any rational Man can grant VVorks to be necessary Fruits of Faith, and yet deny them to be means or Conditions of Salvation, in respect of the actual and full enjoyment of it. For surely as Faith it self is required that we may be justified, so the Fruits of Faith (to be produced in due season) are required that we may be glorified. But why do you thus still jumble together Justification and Salvation, saying, [Illyricus his Error was in denying Works to be necessary to Justification and Salvation?] Yet when you cite Bucer and Melanæon as asserting the necessity of good VVorks, there is not a syllable in them about Justification, as if VVorks were necessary in that respect.

Bucer in that Conference at Ratisbon, which you cite, though he maintain Inherent Righteousness, (as who doth not?) yet he faith, Hæc justitia nemo justificetur coram Deo justificatione vita, as he is cited by Lud. de Dieu in Rom. 8. 4. ubi plura vide.

So Melanæon is cited by Bellarmine as holding with De Jusitif. other Protestants of prime note, that, Sola fides justifi- Lib.1.c.14. cas, & tamum fides que justificat, non est sola.

And Wotton faith, (De Reconcil. Part 2. lib.2.cap.19. Num. 4.) Lutherus, Melanæon, Calvinus, Chemni- tius, ad posse summum causâ nos infusâ & inherentem justissimam justificationem non posse contendunt, quod illa in nobis sse imperfecta sit; ut in Dei conspectum, quum ad judi- candum
candum accedat, prodire non audeat. But of Bucer and Melancthon more by and by.

For Illricus, what in other places he may hold I cannot tell, but in the Centuries (whereof he was the chief Author) he seems to agree with other prime Protestants; For he brings in 27 Arguments, whereby the Apostles (he faith) prove, Hominem sola fide absque operibus Legis justificari; Among which the 13d is this; Dui sunt sanctum via ad salutem, & nulla est victoria, &c. Una harum est per opera Legis; alius est per fidelium in Christum, qui pro nobis Legem implevit. Saeilla; qua est per opera Legis, postulas a nobis integritatem, quam quasi nemo potest praestare, omnes damnumque a Lege. Ea verum est per fidem, gratis proper operis Christi, domus justissimae & vitam credentibus. Quis ergo vult per opera salvati propriis, si aliquid viam tollit; & c contra, quos vult per fidem salvati gratis, in non potest per opera sua justificari; Gal. s. (perhaps it should be Gal. 3.) Rom. 4. & 10. Ephes. 2.

Here he seems indeed to confound Justification and Salvation, as if there were the same reason of both, and Works were no more required unto Salvation than unto Justification. But surely by Salvation he meant a Right unto Salvation, which doth necessarily go along with Justification; and whatsoever it be that doth justify, the same also doth give a right unto Salvation. For otherwise he makes Works and new Obedience necessary to the full enjoyment of Salvation.

Ibid. Col. 279, &c. For he treats at large de nova obediencia seruorum justissatorum; and he goes through the several Commandments, and brings in a Catalogue of Good Works which are required in every Commandment.

Though he sometimes only expresseth these Reasons, why new Obedience and good Works must be performed, ut glorificetur Deus, & intervener un proximo, & sine testimonium vera fidei; yet even these reasons do imply that new Obedience and good Works are necessary unto Salvation, viz. in that sense as I have explained. For can any think to be saved, except they have a care to glorifie God, to serve their Neighbour, and to give testimony of their Faith?

But
But sometimes he speaks more expressly to this purpose; *ibid.* Col. xii. xxiv. *saying,* *Iam qui fide gratis accepserunt remissionem peccatorum,* *Apostoli etiam de novitate vita concionantur,* & *pene comminuntur* *ut se peccatis sine paenitentia polluentibus.*

And among other places he alledgeth that Phil. ii. *Cum timore & tremore vestrae salutem operamini.*

And among other reasons, Why all must repent and walk in newness of life, he brings in this as the sixth; *Subisse extremi judicii adventus,* and cites that 1 Joh. ii. *Manente in eo, ut cum apparuerit fiduciam habeamus,* & *non pudesiamus in adventu ejus.* And that 1 Thess. v. *Ipsi plane scitis quid dies illae Domini,* *ut fur in nocte, et a ventura sit:* *Cum enim dixerint,* *Pax & tuta omnino, tunc repentinus eis ingruit interitus,* *sicut dolor partus mulieris in partu praegnanti,* &c. *Proinde ne dormiamus,* &c.

And for the next reason he brings in this; *Pana eterna impenitentium,* citing Rom. ii. *Fusta duritiam tuam,* & *cor penitere nescium,* *colligisti ipsi eram in die irae,* *quo patefeci justum judicium Dei,* &c. *Ventura est indignatio,* *ira,* *afflictio,* & *anxietas adversus omnem animam hominis perpetrantis malum,* &c.

This (I think) is sufficient to shew that *Illyricus* (at least when he helped to write the Centuries) was as much for Obedience and good Works as either *Bucer or Melanthon,* for any thing that I see you cite out of them, and that he made them so Fruits of Faith, whereby we are justified, and have right to Salvation, that it makes him Means or Conditions of glorification; and more than this the words of *Bucer* and *Melanthon* do not import.

Whereas you say, that *Davenant's* words, which I cited, have nothing that you dislike, save only that Grace is said to be infused in *ipsa actu justificanda,* which yet you shew how it is not to be disliked; you consider not for what end I cited those words, viz. To shew that all Protestants generally acknowledg and profess, (so he, *Omnes enim agnoscamus, & clarè profierimus*) that Inherent Righteousness doth go along with Imputed Righteousness, though it be this and not that by which we are justified; and consequently, That Works are necessar-
ry as Fruits of Faith, and Means of Salvation, though yet Works have no Copartnership with Faith in justifying.

Neither Bucer nor Melancthon, nor any of our famous Divines that I know, did teach other Doctrine. And because you seem to carry it so as if Melancthon and Bucer had been of your Opinion; though what I have said already may suffice to shew the contrary, yet I will add a little more.

But here be faith no more for Works than generally Protestants do; he is far from making them concurrent with Faith unto Justification.

Again; Sed nos (inquit) sciamus sum locum esse justitiae operum, longè verò alia conscientia opera esse in quarenda reconciliacione.

And again; Cum dicitur, fidei justificamur, sum aliud dicitur, quæm quid propter Filium Dei accipimus remissionem peccatorum, & reputamur justi. Est quæ oportet apprehendi hoc beneficium dicitur fidei, i.e. fiducia misericiordiae promissa propter Christum. Intelligatur ergo propositione correlative, Fide sumus justi, i.e. per misericiordiam propter Filium Dei sumus justi seu accepti.

And he allledged Basil, saying; Sine nullâ sophistica detraebitis justificationem bonis operibus; nec loquitur de ceremonialibus, sed de omnibus virtutibus; nec seminem loquitur de operibus ante renovationem, sed de virtutibus in renovatis, ac junet sentire, quod sola fiducia misericoordiae propter Christum promissa justus sumus. — Hac est (inquit Basilius) perfectionis et integra gloriatione in Deo, quando ne quidem propter justitiam suam aliquis offeretur, sed acquisitio sibi dêesse verum justitiam, sed seminem soli in Christum justificari, &c.

In Praise. Bucer also commendeth Melancthon for saying; Sola fidei justificamur, solus misericiordiae fiducia justis pronunciatur.

And presently he adds; Nemini quidem pio dubium esse potest, quin per solam Dei misericiordiam, propter
que unius Christi meritorum, ac nullam omnino nostram sanctam opera, et germanissimos Spiritus fructus, nos justificemur, hoc est, Deo justi pronuntiatus.

1. I am sorry to see you so bent to maintain what you have once done. Is it fair to take hold on a few words of an Author, and to pass by that which immediately followeth, and shew that he meant quite contrary to what is pretended? Is not this to make your self guilty of that which you accuse others of, viz., to take up some scraps against the meaning of the whole Book, and even the very Page out of which you take them?

2. I think nothing is more clear, than that Mr. Ball's words following those which you cited, gainfay your Opinion, viz., of Works concurring with Faith unto justification. For he expressly saith, That Faith alone justifieth, and that Works do but testify and give proof, that Faith is lively.

Is not this the very thing that I so much contend for? And yet you stick not to say, That he yeeldeth Faith and Works to be the Condition of Justification, as if they were Cepartners in this respect, whereas he ascribeth Justification wholly to Faith, and excludes Works from having any concurrence with it in justifying. A little be-Of the fore the place by you cited, he opposeth those who make Coven. Faith and Works the Condition, without which Remission p. 70. cannot be obtained, and faith it is impossible to conceive how Faith and Works should be conjoynd as Con-causes in Justification, seeing Faith attributes all to Free-Grace, and Works challenge to them-selves. And a little before that again he saith, [We read of two ways of Justifia-]  

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tion, by Faith, and by Works; but of a third manner, p. 69.

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by Faith and Works both, as joint Causes, or Con-causes, we find nothing in Scripture]. As he makes Faith to be more than a bare Condition, if by [Condition] be meant only Causa sine qua non, so do I: yet he doth use, the words [Condition] and [Instrument] promiscuously, and doth sometimes call Faith the one way, sometimes the other. He supposeth also, That if Works concur with Faith unto Justification, they are Con-causes, and not such Conditions as are only Causa sine quibus non, as you seem to take it.

3. You say that you allow of the Explicatory terms, as I judge them. Why? then you allow of this, [Faith alone
alone doth justify]; yeas, [as it embraceth the promise of free forgiveness in Jesus Christ]; for so immediately Mr. Ball doth explain himself. And for this very reason he denies Works to justify, because [Works do not embrace Christ]; Your distinction of Inchoate and Continual Justification, will here stand you in no stead. For besides that Mr. Ball speaks of Justification simply considered, it's certain that Works neither at first nor afterward concur with Faith in embracing the promise of free-forgiveness in Jesus Christ: and therefore if Faith justify in this respect, (as Mr. Ball faith it doth, and you seem to give your approbation of what he faith) surely both at first and afterward Faith alone doth justify: though Works appear in their season, yet they do not concur with Faith unto Justification.

4. That which you cite out of Mr. Ball, p. 20. doth not reach home to your purpose. To say, as he there doth, [A disposition to good Works is necessary to Justification], is no more than to say, A lively and working Faith, or a Faith apt and ready to Work, is necessary unto Justification. So when he faith, [Good Works of all sorts are necessary to our continuance in the state of Justification, and so to our final absolution, if God give opportunity]; he meaneth only this, that Works are necessary Fruits of that Faith by which we lay hold on the Righteousness of Christ, and so are justified and absolved. [The Faith that is lively (Faith he:) to embrace Mercy, is ever conjoined with an unsignified purpose so walk in all well-pleasing, and the sincere performance of all holy Obedience, as opportunity is offered, doth ever attend this Faith whereby we continually (N.B.) lay hold on the Promises once embraced. Actual good Works of all sorts (though not perfect in degree) are necessary to the continuance of Actual Justification, because Faith can no longer lay claim to the Promises of Life, than it doth virtually or actually lead us forward in the way to Heaven]. It is clear, that as well afterward as at first, he ascribes Justification only to Faith, as being only that which doth embrace the Promises, though he require a working Disposition at first, and Works themselves afterward
ward, as opportunity serveth, to testify and give proof that Faith is lively, * as he expressly speaketh. The words * Of the which you further add, I have cited before, and they are Coven. directly against you, shewing that as I and others take p. 73.
the word [Condition] Faith is the only Condition of Ju-
stification, and Works no part of it. And see what Mr. Ball addeth immediately after those words, [Faith and Works are opposed in the Matter of Justification, not that they cannot stand together in the same Subject, for they be in-
separably united, but because they cannot concur or meet
together in one and the same Court, to the Justification or
Absolution of Man ]. That which you cite from p. 21.
is not to be understood (as you seem to take it) of actual walking, but of a disposition to walk, as he said p. 10.
[A disposition to Work], &c. ] This disposition is the quali-
fication of that Faith, or always conjoined with that Faith, whereby we are partakers of Christ’s Righteous-
ness. This plainly appears to be his meaning, both by the words immediately going before, and also by the words in the preceding Page, both which are already cited.

1. If Personal Righteousness be not perfect, but have * ibid.
need of pardon for the imperfection of it, then there is no being justified by it. This very reason Luther, Melan-
hon, Calvin, and Chemnitz give, why we cannot be justi-
fied by Inherent Righteousness, as I noted before out of
Wotton de Recon. part 2. lib. 2. cap. 19. num. 4. And to
this purpose I also have cited before the words of Calvin, Daventian, Amesius, Rivet and Maccovius. As for the Metaphysical Perfection of Being, which you speak of, it is but such as doth belong to things that are most imper-
fect. And for Praefatio Conditionis N. Legis, it is not (as
I have said before) properly that Righteousness by which we are justified, though it be required to that end, that we may be partakers of Christ’s Righteousness, and so
(viz. by that Righteousness of Christ) be justified. 2. Of
Justification quum continuationem, & Sententiam Judi-
cis (nempe in ultimo Judicio) enough hath been said be-
fore. Neither Calvin, nor any of our famous Divines,
(that I know) nor yet the Scriptures (so far as I can find)
do teach, that we are justified by Faith alone at first, but
by Faith and Works afterward; yea I have shewed the contrary both from the Scriptures, and from our Divines;
yet they both teach, That Faith whereby we are (both at
first
First and afterward justified, hath in it at first a readiness to Work, and afterward doth work, as opportunity is offered. *Quid commissa Fides (inquis Maccovius) in progressu vita, ut tantum non posita, quantum in initio? Ergo ingenium fides mutaverit, &c.* De Justif. Dist. 10. See Calvin Instr. lib. 3. cap. 14. § 11. and Rom in Gen 15. Exercit. 82. pag. 404. Col. 1. Whereas you say that Calvin maintaineth a true Personal Righteousness; What is that to the purpose? Who doth not so? If that were all that you bade see Calvin for, truly you might soon cite Authors good store: but (as Martial speaks) *Die aliquid de tribus capellis.* Shew that either Calvin, or any Judicious Orthodox Divine doth hold such a Personal Righteousness, as whereby we are justified: both Calvin and all our eminent and approved Writers (that I know) deny this Personal Righteousness to be available unto Justification. Yea, and so do some of chief account in the Church of Rome. Contarum, a Cardinal, to this purpose you may find cited by Anesius contra Bellum. Tom. 4, lib. 6. cap. 1. Thea. 1. Piglius also, a great Romish Champion, is as clear and full for this as may be. In illo (sive Christo) justificauit, non in nobis; non nostra; sed in *Justissimam justitiam, qua nobis cum illo communicandum est.* Propria justitia inope, etiam in illo documentum justitiam querere. Much more he hath to the same purpose, and herein doth so fully agree with Protestants (though about Faith, as being that alone whereby the Righteousness of Christ is imputed to us, he dissent from them); that Bellarmin having recited the Opinion of Protestants, faith, (De Justis. lib. 2. cap. 1.) *In eandem sententiam, quae potius errores incidunt Albertus Piglius.* He adds also, *Et An- thores Antididagnostici Colonenses.* And for Piglius he faith further, Bucerus in libro Concordia in articulo de Justificatione, factur Piglius sententiam non dissentire a Lutheranorum sententia, quod attinet ad causam formalem justificationes, sed solum quantum ad causam apprehensionem, quam Lutherani solam fiderim, Piglius delignonem potius quam fiderem esse definit. Here by the way observe, That Bucer (if Bellarmin did truly relate his Opinion, though not his only) made Christ's Righteousness imputed to us, the formal Cause of Justification, and Faith the only apprehensive Cause: and that therefore he was far from making us to be justified by our Personal Righteousness, &c. from making Works concurrent with Faith unto Justification; but that otherwise is evident enough by what hath been cited before out of him. The truth of my Conclusion (I think I may well conclude) is firm and clear, viz. That according to Calvin (and so Bucer and all our famous Writers) Personal Righteousness is not that whereby we are justified. What colour you can have to aside
except against this Conclusion, to say it is merely my own, is to me a wonder.

Ibid. Repentance and Love to Christ are not excluded from our first Justification, yet have they no co-interest with Faith in Justifying; Faith, not Repentance, or Love being Causa apprehensiva (as Bucer and other Protestants do speak) that which doth apprehend Christ's Righteousness, by which so apprehended we are justified. Neither is it denied, that outward Works are requisite, that we may continue justified here, and be sentimentally (solemnly and openly) justified at the last Judgment: yet it follows not that Justification as continued and consummated at Judgment, is by Works as concurring with Faith unto Justification. It is the Righteousness of Christ apprehended by Faith, by which we are justified from first to last, only this Faith being of a working Nature, we cannot continue justified, nor shall be (i.e. declared to be) justified at the last Judgment, except we have Works to testify and give proof that our Faith is lively, as Mr. Baill before cited doth express it; but thus also it will follow, that Works being wholly wanting, we never had a Justifying Faith, nor were at all justified.

4 86. 1. That the Qualification of Faith is part of the Condition of Justification, so that Faith alone, as apprehending Christ and his Righteousness, is not the Condition (or Instrumental Cause, for I do not take Condition for Causa sine qua non, but for that which hath some causality in it) you have not proved. The Condition of our Justification is that we believe in the Lord Jesus Christ; this presupposes a desire of him, and intereth a delight in him, and submission to him; yet it is only believing in him, by which we are justified.

2. Though the taking of Christ for King be as Essential to that Faith which justifieth, as the taking of him for Priest, yet not to Faith as it justifieth. Of Fides quae, and Fides quae justificat, as also of taking Christ for King, and taking him for Priest, I have said enough before.

3. I mean that Faith only justifieth, as it receives Christ as Priest, tho' that Faith which justifieth doth receive Christ as King also. 4. If it be (as you grant) Christ's Satisfaction, and not his Kingship (or Sovereignty) which justifieth meritoriously, then (as far as I am able to judge) it is our apprehending of Christ's Satisfaction, and not our submitting to his Sovereignty, by which we are justified. The Act of Justifying Faith, as Justifying (one thinks) can extend no further than to that Office of Christ, in respect of which he justifieth; or than as Christ is our Righteousness, by which we are justified; Christ as Advocate doth only justify by pleading his Satisfaction for us, and our interest in it, and as Judge, by declaring us to be justified by it: and all this, secundum fideis peregrin, which is the ground of our Justification.
cation. 5. I do confess Faith to be the Condition of Justification, that nevertheless I hold it to justify as apprehending Christ’s Righteousness, God having in that respect required Faith of us, that we may be justified. And herein (as I have shewed before) I have Mr. Bilb and other Judicious Divines agreeing with me, who call Faith a Condition of Justification, and yet make it to justify as it apprehended Christ and his Righteousness.

Ibid. My words clearly shew my meaning, viz. That Justification as it is begun by Faith alone, so it is continued, so that Obedience hath no more influence into our Justification afterward than at first. Justifying Faith at first is Obediential, i.e. ready to bring forth the Fruit of Obedience; and afterward, as there is opportunity, it doth actually bring forth the same; yet both at first and afterward it is Faith and not Obedience by which we are justified.

Ibid. 1. I have also often told you, that you bring nothing of any force to prove Sentential Justification at Judgment; a distinct kind of Justification, or any more than a declaration and manifestation of our present Justification. 2. For the Texts which you alleged, you do not answer what I objected. You alleged them to prove, that we are justified compleatly and finally at the Last Judgment, by perseverance in faithful Obedience. I objected, that they speak of Justification, as it is here obtained, and so make not for your purpose; to this you say, you can do nothing, only you seem to say something to those words in the end of the Annotations, [They were justified, not by what they are justified]; but that which you say, is of small force. For none can truly say, as much of the Texts alleged for Faith’s Justifying, seeing that those Texts expressly say, That we are justified by Faith, and that Faith is imputed unto us for Righteousness, which the other Texts do not say of Obedience.

Ibid. 1. Did you never understand my meaning about Faith’s justifying until now? Nay, you seem not yet to understand it. Doth not Faith justifie at all, if it only justifies Instrumentally and Relatively? Is this so strange unto you, that when we are laid to be justified by Faith, it is means in respect of the Object, viz. Christ and his Righteousness, which is indeed that by which we are justified, though it must be apprehended by Faith, that we may be justified by it? Where is now the locus mundus Theologorum reformatorum, which sometime you spake of? My acquaintance in this kind is not so great (I think) as yours, yet I have before alleged many to this purpose. I will here add one more, a Man of note, Dr. Prideaux, (Lect. s. de Justi. S 11, 14, 16.) Justificamus (inquire) per justitiam Christi, Dei que ex parte nostrâ habe justitiam Jesu Christi, Dei justificatam, apprehendes inunque modo et applicatis, qua nonque Charitatis, vel Jesu, vel
After habitui hoc munus comparare. And again, Justificat primi Deus Pater admitendo, & imputando. 2. Deus Filii, Satisfaciendo, & advogatum agendo. 3. Spiritus Sanctus revelando & obligando. 4. Fides apprehendo & applicando. 5. Opera, manifestando & declarando. And again, Anima adversum potius Bersini, nos non proprii justificationem fides attribuere, sed metaphysice, quantum objecti absent artem commissam inter illam & habitum, subsard Scriptura phrasis, in habitum transierit. 2. For Christ's Righteousness justifying formally, or being the formal cause of Justification, I have shewed in what sense some of our Divines do hold it, and some reject it, and that the difference is rather in words, than in the thing itself. 3. To me it seems no obscurity to say, [Faith or Believing doth justify, because Christ's Righteousness, except it be apprehended by Faith, is not available to Justification]. Is not this as much as Faith doth justify Instrumentally, or as apprehending Christ's Righteousness by which we are justified? The reason why Christ's Righteousness cannot justify, except it be apprehended by Faith, is this, That God doth require Faith of us; Faith (I say) apprehending Christ and his Righteousness, [Believe in the Lord Jesus Christ] that so we may be justified. God's Will is properly the Cause, yet there is a congruity in the thing itself, an aptitude (you grant) in the nature of Faith: it is of an apprehensive Nature, and its apprehending of Christ's Righteousness (the Will of God still presupposed) doth make this Righteousness ours, even as a Gift becomes ours by our receiving of it. If Davenant's words, which I cited, be not against you, then nothing that I can say is against you. For I cannot express my own mind, as to that point, more clearly and fully than he doth. I will repeat his words again; (De Fustis. Hab. cap. 28.) Nabil usitatque quod causa applicans illud tribuere, quod propri & immediate perisset ad rem applicatam. Quia igitur fides apprehendit, & applicatus nobis justitiam Christi, id fides ipsi tribuitur, quod reapse Christo debetur. Is not this against you, who say, Append. p. 120. [Faith is a Work and Act of ours; and if Faith justifie as an apprehension of Christ, it justifieth a Work?] Do not these words of Davenant tell you, that it is not Cause applicans, but res applicata; not Fides, but Christus fide apprehensis, that doth justify? Faith then is said to justify, yet not in respect of itself, but in respect of its Object: it is not properly Faith apprehending, or the apprehension of Faith, but Christ and his Righteousness apprehended, by which we are justified. Much hath been said before to this purpose. If this be nothing against you, I know not how in this particular to say any thing against you: if it be against you, surely it is nothing but what that Reverend Author faith in the words cited. And mark (I pray) upon what occasion
...modi quidem Conditione, quæ justifiicari dicimus, su autem oppositis nisi in authorebus justificatorum (i.e. Eorun, qui block justificata sunt, & fide quidem, non operibus, ex authoris isim sententia) ad salutem necessarium differentem. The Pages to which you further refer me, I cannot consult, my Edition differing from yours, as you might perceive by some places which I cited. But your Inference is of no force, as having no ground for it, viz. That if I will be of Davenant's mind, I must be of yours. I do not see that Davenant doth attribute as much to Works as you do, who hold that they justifie, and urge the words of St. James for it, whereas Davenant (as I have shewed) makes Faith to justifie as apprehending and applying Christ's Righteousness, which surety De Justifici. Works cannot do. He faith also, Opera sequentur Ab. cap. 32. Justificationem, & praecedunt Glorificationem, being not acquainted (it seems) with your distinction of Justification as Inchoated, and as Consummate at Judgment, whereby you would have Works to be as well a Condition of Justification, as of Glorification. What Davenant doth mean when he calleth Faith an Instrument, he doth sufficiently shew, making Faith to have a Causality in Justifying, by apprehending and applying Christ's Righteousness, by which we are justified. But do our greatest Divines give us much to Works as you do? This you will undertake (you say) to manifest. Why? then make it appear, that they hold Works to justifie as well as Faith, or to have a co-interest with Faith in the Effect of Justifying. Except you perform this, (which I presume you never will) you cannot make good your Undertaking. So do our greatest Divines give more to Faith than you. As you urge the 70 par. of St. James for being justified by Works, so you also insist upon the very Letter of St. Paul, and will have Faith itself to be properly our Righteousness, by which we are justified: This our greatest Divines do not no more than the other. Yet you stick not to brand them, as making Man his own Justifier and Pardoner. Truly this is over-gross. What professed Adversary could reproach our greatest Divines more than this? Whither will not a Man's partiality carry him, if he be let alone? May you not as well say, That Christ made some their own Saviours, because he said, That their Faith had saved them? I had thought that all the Glory did belong to the principal Agent, rather than to the Instrument. And to what purpose do you say, [Who can forgive sins but God only?] Do they that make Faith an Instrument of Justification, deny this any more than you, who make both Faith and Works Conditions of it? Yea,
Yea, some will have that Monstrum horrendum, and first-born of Abominations (as they phrase it) to be laid at your own door. For my part I shall say no more than this, That you seem as guilty this way your self, as they whom you censure, though neither you nor they (I think) are indeed guilty in this kind.

But why may not Man's Act be an Instrument of God's Act? Or to speak more properly, Man acting be an Instrument of God acting? We are workers together with God, 2 Cor. 6. 1. Surely not in a way of Co-ordination, but in a way of Subordination; and so Man may be God's Instrument. I am not therefore of your mind, but think, that the Gospel rather is properly a Means, and Ministers Instruments: though to be nice and curious about words, so that the Matter be found and good, I do not love.

Ibid. & 88. 1. That Faith doth justify, as it apprehendeth Christ, appelleaturs Mundum Theologorum Reformatorum; I have given you enough to this purpose before. Now to your Reasons why this is to set up a Credere, I answer; Ad 1. Not Apprehendere & Credere simpliciter, but Apprehendere & Credere in, i.e. Apprehendere Christum, & Credere in Christum, are all one. And when it is laid, That this doth justify, the meaning is, Christus situs apprehensor justificati: so that this doth not set up in Credere, as some do, but it up, who make it as our Act simply considered, to be that Righteousness by which we are justified. Ad 2. Their meaning is not obscure, as you pretend, that you may the better oppose it. The Object of Faith, Christ's Righteousness apprehended by Faith, doth justify: and so Faith is said to justify, not as considered in itself, but in respect of its Object, which it apprehendeth, because it apprehendeth that, viz. Christ's Righteousness which doth justify.

Ad 3. The formal reason why Faith doth justify, is its Apprehension, yet still that is in respect of the thing apprehended, Causa applicant, illustratae quod immediate pertinent ad rem applicatam.

Ad 4. Sibi in gratiam, good receive Christ's Debtor, as Deponent before God doth express it, whose words you said were not against you, though none can be more in this Matter.

For the second Point you are quite mistaken. For I do not put a difference betwixt Justification and Right to Salvation, but betwixt Justification and Salvation it self, i.e. the full enjoyment of it, viz. Glorification. I have frequently apparelled my self to this effect, That by Faith alone we are justified, and so have Right to Salvation; yet by VVorks and Obedience also we must come fully to enjoy Salvation.
In hoc Fadere (scei. Evangelio, faith Davante, Do Justit. Aligal. cap. 30. pag. mibi 396.) ad obserandum reconciliacionem, justificationem, argua aeternam vitam, non alias requiritur Condi- tio, quam vera & versa fidei. Presently after he explains himself thus: Justificationis vitam, & jus (N. B.) ad aeternam vitam ex Conditions sibiis Fides suffundatur.

By the way you may observe how he calls Faith the Condition, and the only Condition of our Justification, and yet he makes it not to be Causa sine qua non, but Causa Instrumentalis & Causa applicans, as appears by his words before cited. Your following Arguments are not against me, you do but fight (as they say) with your own shadow. Yea, you having objected against your self, Rom. 5. 10. You answer directly as I use to do, viz. That Paul doth not distinguish betwixt Reconciliation and a Right to Salvation, but betwixt Reconciliation and actual (and Complete) Salvation. You add, That Paul makes them both Fruits of Free Grace. And what Protestant (say I) doth not so; A necessity of good Works, as the way of attaining unto Salvation is asserted, yet it is denied that good Works are meritorious of Salvation. That in Rom. 3. 6. (whence you infer, That only Faith is not the Condition) prove not that Faith alone is not the Condition of Justification and Right to Salvation, which is all that I contend for. What you mean by those words [Life as well as Righteousness] I do not know. Neither do I see what those Verbes, 13, 14, 17. (viz. of Rom. 8.) are for your purpose. Whereas by the way you say, [Faith justifies, not quia Instrumentum, vel Apprehensio proximate, sed quia Conditio proxime, because Justification is given as a Reward; and Rewards are given on Moral Considerations, and not merely Physical]; I have told you before, That I also include a Moral Considerations, and do not make Faith to justify merely as it is of such an apprehensive Nature, but as being of such a Nature, God therefore in that respect hath been pleased to make choice of it for that end, that by it, apprehending Christ and his Righteousness (i.e. properly by Christ and his Righteousness apprehended by it) we should be justified.

FINIS.
THE SUBSTANCE OF Mr. Cartwright's EXCEPTIONS Considered.

BY RICH. BAXTER.

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The Substance of Mr. Cartwright's Exceptions considered.

To reply to these Exceptions verbatim, I conceive were a sinful loss of time, and a great wrong to to the Learned Author, and more to my self, and most of all to the Reader and the Truth. For it would unavoidably tire us all, and drown the Truth in a mountainous heap of useless Altercations; and the main business would be to manifest a Reverend Brother's mistakes, which I conceive may sooner kindle the fire of Anger, than the light of Information.

I shall therefore pass by all that part of the work, and only deal with the remaining Differences, which are the Soul of the Book, and that not in the Order as they lie, but as they seem of greatest moment, or are most insisted on by the Reverend Author.

The main substance of the Exceptions, consisteth of these points following:

1. That I say Faith (and secondarily sincere Obedience) are as to the Law of Works or Innocency, but the Conditions of our Justification by Christ's merits, from its condemning sentence: But they are...
The Points of

are our material Righteousness in respect to the
Law of Grace; viz. a particular subordinate Righte-
ousness, because a Condition of our Pardon and Salva-
tion. But Mr. C. yieldeth that they are such a
Condition, but not that we are justified by them, or
that they are our Righteousness thereto.

2. That I make Works to have a co-interest with
Faith in Justification.

3. That I make Faith to be but a Condition of
our main Justification, consisting in remission of sin:
But Mr. C. makes it a Cause, which he calleth Cause
applicans.

4. That I make two Laws, and Mr. C. but one;
only yieldeth to call the Promisor the New-Law.

5. That I make the New Covenant a Law to
have a peculiar penalty, which Mr. C. denieth.

6. That I make Obedience a Condition of our
right to Salvation, (Jus continuandi vel non amiss-
tendi) though not of our first Righteousness: And
Mr. C. makes it a Condition of Salvation is self,
and not of our right to it; yet confesseth that it is
the same thing that is the Condition of Justification,
and of right to Salvation.

7. That Mr. C. makes the Gospel-Grant to be
properly, A Sentence of Absolution by God as Judge;
and I make, it to be but A Donation of pardon and
life by God as Restor and Benefactor by Law, and
Deed of Gift, and so a virtual, not an actual judi-
cial Sentence: Which yet I little stick on.

8. Mr. C. taketh the Judgment after this life to
be no other or further Justification than we have
here, but only a further Declaration of it: And I
take it to be a decisive Sentence, to put our right
out of controversy, giving us our JusJudicatum,
as
our Difference.

as the Promise did our Jes Constitutum, and moreover, being the orderly means to our possession.

As to the first of these Differences, I would know, Whether it be about the Matter or the Word that we disagree? If the Matter, then Mr. C. would never have granted, 1. That Faith and Obedience is an inherent or personal Righteousness, and so called commonly by Scripture and Divines. 2. That it is the fulfilling of the Conditions of the New-Covenant. 3. That if we be accused to have no right in Christ, because we have not fulfilled this Condition, we must plead the actual fulfilling of it by ourselves, or perish; and not plead any fulfilling of it by Christ for us, nor any pardon for our not fulfilling it. 4. Yea, that even wicked men may have a true particular Righteousness, (though not this which is the Condition of Salvation) I remember now no one material difference left between us.

And if it be only Verbal: 1. I conceive that the Dispute, [Whether the fulfilling of the Conditions of the New-Covenant may be called Righteousness, or we be said to be justified by it?] when we are agreed in the thing, is not worth the contending about. 2. Mr. C. faith, p. 91. of his Exceptions, Non oportet litigare de verbis cum de re confete. 3. He confesseth (as is said) that even a wicked Reprobate may have a particular Righteousness, and owneth Bradshaw's so denominating it. He therefore that will yield that the Devil or a Reprobate may be called righteous quoad causum particularum, and that that is Righteousness, methinks should not deny it in our case. 4. He confesseth (for it is undeniable) that all our Divines do give the name of...
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Righteousness to our inherent Righteousness: Therefore de nomine we differ not. 5. He denieth not (for it is past denying) that Scripture often calleth our Faith and sincere Obedience by the name of Righteousness: So that when I so call it, I do but speak as the Holy Ghost hath taught me. Thus far then methinks, we should be fully agreed (as in sense so) that the name of Righteousness is lawful and fit to be applied to our Faith itself, and personal Obedience.

It remains then de nomine, whether we may say, 1. Either that this Faith or Righteousness doth justify us? 2. Or that we are justified by it?

For the former phrase, I use not to say [Faith justifieth:] 1. Because it foundeth as if I made it an efficient Cause. 2. Because Scripture rather useth the other phrase, [We are justified by Faith.] Though there seem small difference in these speeches, yet indeed the latter best fitteth the nature of a conditional or dispositive Interest: And the Holy Ghost is the fittest Judge. But for the latter phrase, and the former taken in the same sense as the latter, viz. [That Faith justifieth as a Condition, and thence consequentially, as the matter of our subservient particulars Righteousness,] I should think that here is no room for a disagreement. For

1. None can deny but that I speak in the Language of the Holy Ghost, who faith, [A man is justified by Works, and not by Faith only;] and that [by our words we shall be justified, and by our words we shall be condemned.] Say not I mistake the meaning of these words; while, 1. Our Question is not now about the meaning or matter, but about the fitness of the phrase. 2. And the thing that I am
Righteousness, &c. 7

first blamed for, is not the misunderstanding of a particular Text, but of the Doctrine of Jus- tification.

2. It is beyond all doubt a contradiction unwor- thy the Pen of any Learned man to say, This is our Righteousness, and yet will not be tantum justificatus; (and in totum, I ever denied it as much as they:) Forma promulgo in informat & denomi nat.

3. To justify, (in the sense I use it) is (first) to constitute Righteous, (for I take it for constitutive Justification first:) But it may be said, that we are constituted Righteous by Faith and Obedience (not speaking of universal Righteousness:) Therefore it may be said we are justified by them.

Nothing can be said to this Argument, but against the minor, by denying that the word [Justi- fie] is ever taken for constituting Righteous, but only for sentencing us so: But I never yet met but with one Learned man, that I remember, that was of that mind. Our Divines ordinarily distinguish of Justification constitutive and sentential: 1. His Rea- son is, because it is still taken in sensu forensi, and so we maintain against the Papists. But I answer, Our Divines take not sensum forensim, as excluding, but including, sensum Legalem, vel Civilem (as we com- monly speak) but only as excluding sensum Ebri- cum, as it signifieth merely our acts and qualities of Ethical Justice or Virtue. Now so I grant against the Papists, that Justification signifieth not most usually nor very oft an infusion of new Qualities; but 1. Non reatum culpe vel pena, which is Innocence and Legal Righteousness. 2. Sentential Ab- solution. Now I say no more, but, 1. That our Non-reatus culpe finalis impunisitic et infidelitas...
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and Rebellion, is our particular Righteousness or Justification. 2. Our Non-reatus pœna propœrem cum culpam is founded herein as the matter. 3. Our Non-reatus pœna æterna in general dependeth on this (at the last Judgment) as on a Condition. 2. I little doubt but Scripture (mentioning Justification by Faith) means it of constitutive Justification; and Mr. C. for ought I perceive, thinks so too, taking it and sentential Justification for all one.

If then we may be said to be [made Righteous] by Faith and Obedience, then we may be said to be justified by them: But the former is true; Therefore, &c.

That Righteousness which makes not righteous, is a thing never yet known, except it were only non-men justitiae sine re, and it were only equivocally so called. For Righteousness is a mere relative form, and therefore must make, that is, formally constitute the person righteous so far. Even as there is no existent Worthiness, that makes not worthy; or Guiltiness, that makes not guilty, or Unrighteousness, that makes not so far unrighteous; or Goodness, that makes not so far good: I think none will contradict this.

4. I'll tell you what I will do? If godly Divines would not have me use James's phrase, and say, [We are justified by Works,] yea, or by Obedience, yea, or by Faith, as Paul speaks, rather than wrong the Churches peace, I will utterly lay it by in speech and writing; and I will only say; [We are made righteous,] and not, [We are justified] by them. And so in my Explication of our Righteousness, I will say, that we have a twofold Righteousness:

1. Inherent personal Righteousness (Evangelically so called)
called;) which by reason of its exceeding Imperfection (for so I am content to speak) will not justifie us of itself in Judgment: This consisteth inchoatively, or at first, of Faith and Repentance without external Obedience; afterward, of Faith continued, and Obedience added. 2. The other Righteousness is meritoriously Christ's Satisfaction for our sin, and formally the pardon of sin is self, whereby the defaults of all our Faith, Obedience, and other Graces, together with all the sins of our lives, are remitted, or our jus ad imputatum & regnum. Our Faith or Obedience is none, no not the least part of this Righteousness of Remission, and right to Life: But yet Christ in granting his Act of Pardon or Grace, did except final Infidelity and Impenitency out of it: And therefore as he pardoneth none such, so his Righteousness of Remission alway supposeth concurrent our personal Righteousness (qua talis, not to be remitted;) Christ never died to purchase us pardon for loving God, hating Sin, Repenting, Obedience, &c. but only for the sin that adheres to these in their deficiency or evil company. Why may not this much reconcile us?

Nay, Note these two things:

1. That Mr. C. in his pleading for an imperfect Righteousness, so denominated from its Conformity to the Law, page 68, 69. professeth, that [Accepting for Righteous, and accounting just, is as much as justifying;] and that, [it is the New-Covenant that so accepteth our Works, as they are a sincere, though imperfect, Conformity to the Law as a Rule;] and that; [for his part he should say, that we and our actions are justified from the Law of Works, i. e. from the Condemnation of it.] Now is not here
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done as much, or more by far, than I say for Works?

1. More: For I do not think that God's acceptance of our Works, is a justifying them from the Law's Condemnation; but that they are unjustifiable, and will be condemned by the Law, and that the Gospel was never of force to save men's Works from the Law's Condemnation, but only to save the person: Nay, that if the Works be not condemned by the Law, the person cannot be justified by Christ, but must be justified by his Works: For justified Works will justify the person, so far as they are justified; and if the Works be not condemned, the person cannot be condemned for them.

2. But I intend not this as an Accusation of his Opinion; for I believe he meaneth soundly: But then at least consider, Whether this be not as much as I say? He alloweth here, and professeth to use the term [Justification of our Works] as the subject: And if it be fit to say, God justifieth our Works, then what man can devile a Reason why it is not as fit to say, God justifieth us thereby? So far in tanto, though not in toto: For as Bradshaw truly saith, Every Justification of the cause, is indeed a Justification of the person. I take it for granted therefore, that Mr. C. alloweth me to say, that we are justified by our Works and Faith as our particular Righteousness, by a particular Justification: Yea, he in other places plainly expresseth as much. Now he must needs know, that I often told him, I take it but for a particular Righteousness, and to be but Materia Justificationis particularis, & conditio Justificationis plenarior vel (supposita conditione praestita) universalis.

2. Note
2. Note also, That he gives it as the very sum of all his Answer on this point, that [our Faith (and Obedience) as an imperfect Conformity to the Law, is a particular Righteousness; and so it justifieth not; but as it is the Condition of the Covenant, it justifieth, and so it is no Righteousness.] Now it is here granted, that a personal Righteousness is requisite to our Justification, though not as Righteousness. If Faith, which is our Righteousness, be necessary, though not as our Righteousness, but as a Condition; for my part I have all that I desire for substance in his Concession, that Faith justifieth as a Condition. The rest is but of the name: And of the name himself faith, p. 40. [The Question is not, Whether we be said to be justified by our Works or Words (that he confeth) but how and in what sense we are to be so justified: There is a particular Justification, and a declarative Justification: Thus we are justified by our Works and Words; but a full and formal Justification is only by Christ's Righteousness, through Faith imputed to us.

But what Reason gives he through the whole, why Faith is no Righteousness as a Condition? He faith still, that [It is no new Accusation to be accused of not-performing the Conditions of the New Covenant, but a making good the former.] But it is most evidently a distinct subordinate Accusation towards the making good the first. Is the means and end all one? Is it all one to accuse a Traitor of being liable to death for Treason merely as such; and to accuse him of not performing the Conditions in an Act of General Pardon? and so having no benefit by that Act for his escape? The words are not the same, nor the sense the same, therefore the Accusation
Of personal

sation is not the same. Those things which are di-
visible are not the same: But these are divisible.

\textit{ergo, &c.} The Devils may be accused of being guil-
ty of death for sin as sin; but not of non-performance
of Conditions of Recovery: For a mere Negation
is no ground of Guilt or Accusation.

But he thinks, that \[\textit{the Law constitutes the officium Credendi, and the Covenant the Con-
dition; therefore as a Condition performed, it is}
no Righteousness; and as a Duty performed, no ju-
stifying Righteousness, but particular.\] I answer,
1. If this were all so, yet when the Covenant doth
take one Legal duty for its Condition, our Salvation
may lie on that \textit{particular Righteousness}. 2. Will
it, or may it ever be questioned in Judgment, or not,
\textit{Whether we have performed the Condition of the New-
Covenant?} I think it will be the \textit{main} Question: I
am sure in Conscience it is the main. If it ever
be questioned, \textit{Whether we have rights in the Promise}
and Christ's blood or no, I know no way of Legal
evicing it, but by producing the \textit{Deed of Gift}, or
our \textit{performance} of the \textit{Condition}. All the doubt
then to be discussed will be of the latter; and on
this will Reprobates begin to plead, \[\textit{Lord we have}
done thus and thus;} for the Gift will be undeni-
able. Now if this will be a \textit{Cause} to be pleaded at
Judgment (yea, for ought I can understand by
God's Word, the great \textit{Cause} of the day,) then cer-
tainly the Defendant will be \textit{Guilty}, or \textit{Not-Guilty};
and his Cause will be \textit{just}, or \textit{unjust}. If he have
\textit{jusitiam Cause}, then Mr. C. is mistaken; if he have
not, the man is condemned. Mr. C. is very much
out to imagine (and make it the substance of most
of his Answers in the main Question) that our per-
formance
Righteousness, &c. 13

performance of a Condition as such, may not be a Righteousness. What if it were granted to be no Ethical Righteousness (and yet I am loth Covenant-breakers should have so much countenance, or that God's Covenant-keeping should be denied the name of Righteousness;) doth it follow that it is not a judiciary Righteousness, a justitia forensis which is nearest to our great Justification? If Contractors enter a Suit one against another for not-keeping Covenants, may not, must not the Accused or Defendants Cause be just, or unjust? If a man enter an Action against another for not-performing a Promise, for not-doing what by Lease or other Covenant he was bound to; I think the Law will pronounce him and his Cause just, or unjust; and acquit and justifie him, or else condemn him accordingly. If it be capable of being a Cause in Law, or the matter of an Action or Suit, then it is most necessary a righteous or unrighteous Cause. But,

3. I do not think it tolerable so to exclude the Law at a Law from this work. For,

1. The very Covenant is a Law; even the promisory part: I prove it, 1. God is so super-eminent and transcendently above us, and our absolute Sovereign, that we are not capable of entering into a strict Covenant (as among equals) but such as participateth of the nature of a Law. We have so wholly our dependance on him, and good from him, that he can make no Law of favour, or for our good, but so far it must be as a Benefactor (it being otherwise with earthly Sovereigns, whose Subjects receive not all their propriety from them;) And also he is so conjunctly our absolute Sovereign, that he can enter no Contract with us but authoritatively.

2. From
2. From the Definition: A Law taken most stily, though largely (for jus Constituens, adequate to jus Constitutum; and not for Lex, as its narrowly taken as distinct from Precepts, Privileges, Contracts, &c.) this true proper Law is but Constitutus debiti Authoritativa; or, Signum voluntarie Ratione debiti Constituens. Now Constitutus debiti premii, is as true an Act of Law (though every Law have it not, which made some exclude it;) as constitutus debiti officii. Yea, acts of absolute free Grace or Pardon are true Laws. So that God did make the New-Covenant as Benefactor and Legislator both; and so gave the Legal jus ad Beneficiunm, and constituted the Condition of his own Gift.

2. Besides, I am not yet of Mr. G's mind, that the Precepts itself, which he calls the Law, is not a real part of the Covenant. What though it be part of the Law? so it may be, and of the Covenant too; for the Covenant (as Mr. Lawson hath well shewed) is truly a Law, called a Covenant from the more excellent part (the Promise) and from God's Condescension, and from man's requisite Consent: Yet called a Law, as being the authoritative Constitution of what shall be due to us (good or evil) and what shall be due from us for the obtaining of one, and escaping the other. But of this more anon about the Law.

3. Nay, as Unrighteousness condemneth not directly, as it is contrary to Duty, but as it is contrary to the Condition of Life, and is the Condition of the Threat: So when it concerneth Judgment, the word Righteousness doth most nearly belong to Duty as a Condition, and remotely to Duty as Duty performed.
2. The second Question or Point of Difference, 

[And make Works to have a co-interest with Faith in Justification.]

But how? It is but confessed not in our first Justification, and that it is principally in our last great Justification at Judgment. Do I advance Works higher than others? or do I not rather seem to deprecate Faith lower? I never made Works to be the the instrumental Cause of Justification, as others do Faith. I never made them the causa applicandi, as Mr. C. makes Faith. I never made them any proper cause. I do aver in the end of my Answer, to him, that I give less to Faith, but as more to Works than others.

His Answer is this: [Why? then make it appear that they hold Works to justify as well as Faith, or to have a co-interest with Faith in the effect of justifying: Except you perform this (which I presume you never will,) you cannot make good your undertaking.] Ans. I have proved, over and over, that they affirm Repentance a Condition of Pardon, and Obedience a Condition of final Justification. If I prove that they do thus, and that I do no more, do I not prove that I give no more to Works than they? What, must I prove that they give no more to Faith, and to make no greater inequality than I? before I can prove that they give as much to Works? The co-interest of a Condition I can prove by forty of them, that they give as far I: But must I prove that they give Obedience the co-interest of a cause, which I deny my self?
So I did in the next lines cite Davenant, saying the very same words as I, and as fully as I desire, and largely explaining and proving them. Yet Davenant said well, and I say ill, when I am ready to subscribe to his words in the sense as they must plainly import, or with a Protestation to understand them as rightly as I can: If this be not man ex fide personae, sed ex personis fideum, &c. as Tertull. what is?

And what is the Difference? Why it is said, [Dico te extra oleas vagari, cum ego de conditio: Jus: &c. ejusmodi quidem conditionem quae Jus: &c. dicimus: tu autem opponis mihi authore de operibus Justificatorium: i. e. coram qui fur Justificati sunt, & fide quidem, non operibus, ex authoris iisius sententia, ad salutem necessariae dis: verse:]

Resp. 1. Putassem propius ad rem controversiam pertinere, quid ego loquor, & de qualis conditiones, quorum, cum ego rei & ex aliorum partes agis?


It is further answered by Mr. C. to the fifth Con: clusion, [Some internal Works must go before Jus: 

ification, yet they do not therefore justifie as well as 

 Faith. Davenantius eo ipso loco negas opera necessa: 

 ria esse ad Justificationem ut causas, sed tantum ut ad 

 obtinendum equestrem dignitatem, &c. Fidem autem 

(alio
are conjoin'd, &c. 17

(filio loco) dicit esse causam applicandam justitiam Christi. atq; idem ei tribuit quod proxime & immediate pertinet ad rem applicantem, &c.]

Reply. 1. Doth not he say, that they are necessary [ut conditiones praecursorie? If they are Conditions, they have the interest of Conditions in Justification. I say not, [They justifie us,] because that phrase sounds as if I ascrib'd an efficiency to them; but only that [we are justifi'd by them as Conditions.] And to say, [It is a Condition of Justification, and yet we may not be justifi'd by it as by a Condition] is no better than to say, [Such a thing is an efficient, but causeth not as an efficient.] I deny them to be Causes as well as he.

2. And what if you proved that he makes Faith a Cause, when I do not, and so doth not so nearly, equal them as I? Doth that prove that I give work to Works than he? or rather that I give less to Faith? He that will affirm, that he ascribeth no more to Works than you, is but sortily confuted by your saying, that he ascribeth less to Faith, that is, that he gives Works a co-interest with Faith; Which he may do, by derogating from Faith (or from your estimation of it) without adding any further dignity or power to Works.

Mr. C. gives this as his summary Answer, [Your first inference is of no force, as having no ground, viz, that if I will be of Davenant's mind, I must be of yours. I do not see that Davenant doth attribute as much to Works as you do. (2.) Who hold, that they justifie; and urge, (3.) the words of St. James for it; whereas Davenant (4.) makes Faith to justifie; (5.) as apprehending and applying Christ's Righteousness, which surely Works cannot. He faith also; (6.) Opera,
18 How Faith and Obedience

(6.) Opera sequentur Justificationem & precedent Glorificationem; being not acquainted it seems with your distinction of Justification, as Incarnation, and as Consummation at Judgment, whereby you would have Works to be as well a Condition of Justification as of Glorification.

Rep. If ever words were spoke against most express evidence in terminis, I think these are; 1. That my words were groundless, when I have no fitter expressions of my own mind, than in Davenant's words. 2. I hold not, [that they justifie,] but that [we are justifie by them,] which phrase better fits a mere Condition than the former. 3. I take the words of James to be Scripture; and doth it prove, that I give more to Works than Davenant, because I cite the express words of Scripture? What if I misunderstand that Scripture? doth it follow that I give more to Works? 4. Is this an Argument to ground your Accusation on [Davenant makes Faith to justifie, as apprehending and applying Christ's Righteousness: Works cannot so do?] What then? therefore Davenant gives less to Works than you? A sorry consequence! Or is it, [Therefore Davenant makes not Works to justifie.] Answ. Nor I, if you take it efficiently, as you say, Davenant doth make Faith a Cause. But, 1. Is not this his giving more to Faith, and not less than I to Works? 2. Doth he not say, that Works are Conditions of Justification, some precursory and concomitant, and some for continuing it? And I still profess, that we are justified by them but as Conditions. If you say, I call them Righteousness by which we are justified, I have answered that before; that is in nomine, and I so call them but a posteriori, because they are Conditions
are confounded, &c. 19

ods of our Justification, and you and Davenant
call them a particular Righteousness as well as I:
I still say, as to our universal Justification, they have
no further interest than the very essence of a Condition
imposes; and if Davenant give them not this,
he was no blame to tell us otherwise. 5. I make
Faith's work to justify [as Apprehending and Applying]
if you do not take the word [As] strictly
propositions formal; but as signifying Faith's special
apprise to a preeminence in this Work: And
I affirm, that Works do not justify as Apprehending
or Applying. (Will remember, that when I use the
phrase [Faith justifieth] I use it in Conformity to
your Discourse, and mean it as is before explain-
ed. 6. Do not I say, as well as he, that opera se-
quentur Justificationem & precedent Glorificationem?
and doth it thence follow, that he was unacquaint-
ed with my distinction of Justification Incubate and
Consistente at Judgment? Why? r. You know the
same man was acquainted with the distinction be-
tween Justification Incubate and continued. 2. And that
that he faith Works follow Justification, makes them
preposterous Conditions of Justification, and Conditions
of its: Consistente, and so plainly acquaints you,
that it is those external Works, which he makes Con-
ditions of continuing Justification, which he faith,
follow it; which no doubt but they do. 3. Think you
then, that this Learned man did not know, that
Christ would come again to judge the quick and the
dead? and so could distinguish between Justification
here and hereafter? Or did he ever dream, that
the Saints should be judged, and yet not justified
them? why, then they must be condemned? For Judg-
ing is the Genus, and hath but those two Species:

B 2

But
But I have spoke further to this than I intended.

The sum of my Reply to this Question is this: 1. I never gave Works a co-interest with Faith, in causing or effecting our Justification: For I never gave Faith such an interest. 2. I never gave Works an equal interest with Faith. 3. I never gave external Works any interest in our first Justification. Only to that I require, that the Faith be such as Mr. C. himself so much pleads for, a working Faith, or non renuncis operari; or that hath Works in it Virtually, (as taking Christ for King to be obeyed.)

Contr. 3. The next Difference between us is this: Mr. C. makes Faith to be Causa applicans of our Justification; and I make it to be but a Condition.

I understand my own term partly, but I understand not his: What Cause is this Causa applicans & As far as I understand him, he meaneth an efficient Cause: And that which is an efficient, may be said to effect. Here is the difference then, I do not make Faith to effect the pardon of any sin, that is, to pardon me (as a less principal Cause:) But had Mr. C. given us this Causality of Faith in any notion familiar to us, Logicians of the lower Form, we should better have known what to make of it. In the mean time should I presume but to pass my Conjecture which of the sorts of Efficient he intends, perhaps I might wrong him by my mistakes; yet let these two things be remembred: 1. That I hereby give less to Faith, but not more to Works. 2. That I only excuse myself, for not calling Faith,
of our Justification.

A Cause of Justification: But I do not accuse others that so call it, nor will I contend with them about it, if they mean a moral Cause, or per accidens only, if they will give me leave to forbear. And though anon I shall shew, that I hope you may yet mean the same as I by Causa applicans, that it is but disposition causa materialis, id est, Recipientis; yet because so great a number of great Divines call it the instrumental Cause, I must first speak to that sense, on that supposition.

And here I remember Mr. C's next words to those even now cited: [Do our Divines give more to Faith than you? 1. As you urge the ἔνων of St. James, for being justified by Works; so you also insist upon the very letter of St. Paul, and will have Faith itself to be properly our Righteousness by which we are justified: This our greatest Divines do not, no more than the other.]

Reply. 1. I had rather be accused of adhering too close to the words of the Holy Ghost, than of departing causelessly from them.

2. How oft have I told you over and over, that I make Faith to be no further our Righteousness than as it is the Condition of our Righteousness merited by Christ? And knowing this; could you think and say, that I give more to Faith than your self, who say, it is the Condition as well as I? Sure the naming of this Condition by the name Righteousness, is not giving more to it! If it be, 1. You cannot say so, that use the name your self; 2. And here seem to confess I have [the very letter] of Scripture for it: And that's enough I think to justify the name, while I agree with you in the thing.
He proceeds thus: [Yet you stick not to brand them as making man his own Justifier or Pardoner. Truly this is over-gross: What professed Adversary could reproach our greatest Divines more than thus? Whither will not a man's partiality carry him, if be be let alone? May you not as well say, that Christ made some their own Saviours, because he said, that their Faith saved them? I had thought that all the glory did belong to the principal Agent, rather than to the Instrument.]

Reply. Where I have offended God in wronging men, I desire and hope for pardon. Yet if I may give a true account of my words, I must say, 1. That I would have you review, whether it be you or I that broke the Ninth Commandment. I did not say, that these Divines do make man his own Justifier; but only that [I give not to Faith, and so to man so much as they, not daring to make man his own Justifier.] I am afraid I should be guilty of this, if I said, that Faith effecteth our Justification: Doth it follow that I say, They are guilty of it? I think not, for all your anger. For Consequences are not to be fastened upon men that disown them, at least, as directly guilty of them: I see them, or seem to my self to do; it would therefore bring that guilt on me, if I held their opinion, though it may not on them (unless remotely.)

2. I never once thought of charging the men as holding; that they justifie themselves; but only I charged their opinion with it consequentially. And must the Reverence of men prohibite us to mention or intimate the ill Consequences of their mistakes? Then hath the Serpent got the day, when
he hath once lodged his errors in Reverend breasts: It will be no more lawful to disturb him, if he be once so housed. Who is he that liveth, and erreth not? What error in Morality hath not absurd and vile Consequences? If we mention them, it seems we are given up to a lamentable state of sin.

3. I now understand why you heap up the words of some late Reverend Divines, which I thought did make up strong paginam in your Exceptions; and though themselves might receive a fair Answer, yet did seem your most irreparable Argument. But if this be so, it's vain to dispute any more: For if I bring Scripture or Reason, you may say, The Divines are against it. If I argue against their Opinions, by thewmg their absurdities, you may say, What professed Adversary could reproach them more? It's too gross to charge Absurdities or ill Consequences on a Doctrine that such men hold. Then must mistakes dare us and deride us, when they are got into these holts, we can follow them no further.

4. What say you by Amnesius, that faith, That there is such a Concatenation of Truths, that whoever denies one, and holdeth one errour, doth by Consequence overthrow the Foundation? Cas. Cons. I am not of his mind, unless it be limited to some kind of Truths: But it seems then he thought, that consequentially every errour denied Christ the Foundation: How far was this man given up to reproach, not only the late Reverend Divines, but all men living? far more than I.

5. M. C. thinks that Christ's active Righteousness in obeying the Moral Law, is not imputed to us for our Righteousness. I suppose his Reason is much drawn from several Absurdities or ill Consequences which
24. Whether Faith be a cause
which he thinks will follow, if the contrary be as-
serted: Perhaps, that it will make Christ's death
needless or vain; (for those that say as he, do charge
it with no less.) Must I therefore lament the condi-
tion of Mr. C. as one left of God, to reproach all
those Churches and Divines that are against him,
as bad as their professed Adversaries do? and say,
He makes them deny the death of Christ?

6. If I must believe as the Church believes, which
Church is it? why am I not as excusable for being
loath to reproach the Church of Christ for 1200, if
not 1400 years after Christ (who never made Faith
the Instrument of justifying, that I could yet find)
as acceptable for reproaching some part of the Di-
vines of Europe for 150 years, by declaring the
Reason of my dissent from the ill Consequence of
their Opinions? If we must go to the Poll, neither
you nor I shall be well pleased; if to the Ballance,
to weigh the Authority of Divines, where dwells
he that must hold the scales?

7. Either we may charge Consequences on the
owners of mistakes, or not: If not, then how
come I to be charged with this hainous crime;
which can be no way made good, but by pretend-
ing such Consequence? If we may, then I might
do it; which yet I did not on the men, but their
Opinion.

8. If this Consequence follow not their Doctrine,
then disprove it. My proof is this: [He that faith,
The act of my Believing is the efficient Cause of my
Justification, doth consequently say, that I justifie
my self: But, &c. therefore.] The major is plain,
in that, [If the act be an Instrument, it is the Agents
Instrument: But I am the Agent; therefore.] And
of our Justification.

if I do by this Instrument produce the effect, then I do pardon my self, for that's the effect.

9. You say, [Whither will a man's partiality carry him, if he be let alone?] 1. That Partiality was the cause either you do know, or you do not. If you do not, according to my simple Opinion, you should not have so sentenced: If you do know it, then either directly by seeing my heart from York hither; (which I will not suppose you to pretend to:) Or else by some certain sign. Suppose you have signs of my reproaching our Divines, yet prove by your signs that I did it through partiality: I say again, prove it. 2. If it were from partiality, then it is by siding with some other party against you, whom I prefer before you: That party is either my self alone, or some others. If others, who be they? Papists or Protestants? or who? I know no party on Earth that I prefer before them, or equal with them (which I speak on supposition that I know my own heart as well as you do.) If it be my self, then the Charge is much higher: But the prover must be ἀκριβοδομωσις. To value my own judgment before so many, and such men, and thence so to reprove them, I confess is a hainous crime: where I know nothing by my self, yet am I not thereby justified. But surely, if I do know my own heart, I am partial in all my studies, for those men whom I am charged to be partial against, even against my self, and all others now living: But the light of appearing-Truth is that which forceth me to differ from them; and if I am mistaken, I have not yet learned a remedy. But certain I am, that partly partiality for these Reverend men, and partly the lothness to incur their censures, and especially
Whether Faith be a caule

ly lothness to occasion their offence and disquiet, have been so strong a temptation to me to shut my eyes, that I have been sometimes provoked to say, ["Depart from me; this knowledge is an ungrateful burthen, an offence to my dearest Friends, and makes men take me as a man of Contention:""] sed viscer veritas, (if I mistake not.)

I think he that considers, 1. That you have that party on your side who are a stronger temptation to partiality than any party (besides Christ, his Truth, and the same men in other things,) that I have to sway me against them. 2. And that you so much use their words, where I conceive better Arguments are wanting, may perhaps see cause to put it again to the enquiry, Who is more likely in this Cause to be partial?

1. As for your inference from Christ’s words, ["Thy Faith hath saved thee."] I reply, 1. Christ did not say, that I can find, ["Thy Faith is the efficient instrumental cause of thy Salvation."] nor I think any thing equipollent: For I suppose he intended no more than the interest of a Moral Condition: if you take it to be spoken of saving him from his disease, or from the guilt of sin. But if you can prove, that it was spoken of saving him from the power of sin by further Sanctification, then I will yield, that their Faith was some cause. 2. So far as a man is the efficient of his own Salvation, I think he may properly be called his own Saver: Men are called in Scripture the Saviours of others; why not as truly of themselves, when they are said to save themselves? If it be unfit (as it is) to use the word Saviour in this sense, of a mere man, the Reason is not from any Logical unfitness (unless that so full a name should not
of our Justification.

not be unlimitedly given to him, that is the cause of one part of Salvation, and not the rest, but it is, because it will be justly offensive, now Christ hath made this his proper name. But can you prove, that none doth as truly pardon himself, as he doth reform himself further by Faith? and so that Logically there is no more against calling him his own Pardoner or Justifier, than [the savor of himself from actual sin].

11. You say, you [had thought all the glory had belonged to the Agent, and not to the Instrument.]

Reply. 1. We were not speaking of the glory, which is a Moral Interest (where spoke I a word of that?) but of the Natural Efficiency. 2. I never was of your mind, nor ever shall be I think. I know as the creature compared to God is nothing, so its honour compared to his is nothing; and I know its honour, as well as its essence and existence, is all derived from God. But I think God puts an honour upon every Instrument that he usest, and most in their best and noblest Works. Proved, 1. The Relation to God, the principal Agent, puts an honour on it, to be Instrumentum Dei. 2. The Relation to the end or happy effect, puts an honour on it. 3. Every Instrument hath an Aptitude to its office, and that Aptitude is honourable. 4. All free Agents have a Moral honour in being instrumental to any good, in that they act it voluntarily. 5. God will commend the Moral actions of his people, that were but mere Conditions of the effect; therefore surely those that were Instruments: And Gods commendation doth both suppose them honourable, and put a glory or honour upon them.

3. But it it must be as you say you thought it to be,
23. Whether Faith be a cause

Yet I pray you remember to do me this right, as when ever I give more to Obedience, or less to Faith than you would have me, do not charge me with derogating from the honour of Faith, seeing no glory is due to it as an Instrument! And if I do give less to Christ than you, tell me of it, and spare not.

He next asks, [Whether they that make Faith an Instrument, do deny any more than I (who make both Faith and Works Conditions) that none but God can forgive sins?]

Reply. I think they do deny it more than I. I confess they do not make man the principal Cause; but in making him the Instrumental, they make him as an Instrument under God to pardon himself, I think. The effect may be ascribed to every Cause, according to the nature and proportion of its Causality: But Conditions are no Causes as such.

2. You make both Faith and Works Conditions of Salvation; i.e. Glorification: And is not that as much against the honour of Christ, as making them the Conditions of Justification in Judgment? If it were true, that one were dishonourable to him, it would be as true of the other, but is indeed true of neither.

Here I remember the like great offence that you took before at these few words [James took not Calvin's counsel;] when you had said, Calvin's counsel was not to use the phrase, of being justified by Works. And you say, that [it contains nothing but a taunt against Calvin, and that it's unworthy usage of so Reverend a man.]

Reply. Truly, I do reverence scarce any name, since the Apostles days, or at least since Austin, more than Calvin's: And there was not in me, that
I know of a taunting intent; nor do I see anything in those words that contain such unworthy usage as you express. The words signify but this, [James his practice was contrary to the counsel that Calvin there gives, not to use the terms, of being justified by Works:] I thought the Emperor or the Pope would have endured as hard language as this. Certain I am, the greatest persons in honour Ecclesiastic or Civil that ever I knew, would not have taken it for such unworthy usage (as far as I can be certain by their making lighter of far worse.) Truly I fear, that this extreme high expectation of such superlative Honour in the Ministers, is the great thing that threatens our calamity: When the example of the fall of the Roman Clergy by Luther, hath no more humbled us.

After this again, you bid me, [pass not off Calvin with a taunt, as I did before.] But I have said more to these by-pages than I thought to have done.

The sum of all is this, I understand not what Cause it is that you call Causa applicans, till you tell me. But I verily think that you are of my mind, and do not know it, and that you mean with Dr. Twiss causam dispositivam (for so he oft faith, Faith is of Justification;) which is but Dispositio Recipientis, and is part of the subjective material Cause, and no efficient at all; some call it a passive receiving Instrument: And indeed condition præfitea is dispositio moralis recipientis. In the mean time, I pray you take it rather for a depressing Faith (which yet you lay the glory belongs not to as Instrument) than for an advancing Works, if I lay that Faith is no efficient Cause of Justification.

Contr.
Controv. 4. [Mr. C. acknowledgeth but one Law, from which the Covenant is distinct; and I make two distinct Laws.

To this I have spoken at large to others, and therefore shall say little now; the rather, because I take what is said to Mr. C. to remain satisfactory for all his Answers. Only I shall briefly explain my meaning about this:

Prop. 1. A Law is Debitum (vel iuris) constitutum in [sic] allowance, vel signum voluntatis Reclamacia debitis constitutum. This Definition is not of Lex, as distinct from Precapta, Privilegia, Contract; in the narrow sense; but as it is the Constitution of all Moral right or due, and so the all is adequate to the product debitem. This is called Jus; which word signifies both Jus Constitutum, and Jus Constitutionem. The first is, Law in the true general nature of it; the second is Debitum. Even Contracts do oblige by an exercice of that Imperium which a man hath over his own actions and himself: Or else they are not efficiently obligatory at all, but only the Antecedent Conditions; which when man hath put, God sanctions them with an Obligation.

Prop. 2. The parts of a Law are two: 1. One is the Constitution of what shall be due from us. This is called Preceptum, de agendo vel non agendo (which is Prohibition.) This constituteth the debitem officii. 2. The second is the Constitution of what shall be due to us. This is twofold: 1. Of Good. 2. Of Evil. 1. Of Good: And that is twofold, 1. Absolutely given,
given, without any Condition; which is commonly called the act of God quid Benefactor; but so is all giving whatsoever; yet is it his act as Legislator too.

2. Conditionally: Which hath two acts, 1. To constitute the Jus ad Datum, or the Debitum, beneficent.

2. To constitute the Condition of that Jus or Debitum. And that is, 1. The Condition of our first right.

2. Or of our continued right. 3. The Constitution de Debito mali pena, is ever conditional, i.e. proper culpam: And though the word Condition is commonly used in bonam partem, as a member of Promises and Contrats, yet is it truly and properly also used in malam partem, as a member of the Threatning.

Prop. 3. All the Doctrines, Narratives, Historical and Propheticall found in Scripture, are Adjuncts of God's Law in the strictest sense; and parts of it in a larger sense; yea, they are signa Constitutionid Debitum, and so true parts of Law strictly taken in their Remote use, though in their nearest use they are but Adjuncts; even as Narratives of the matter and occasion, are in many Statute-Laws of this Land.

Prop. 4. All the generical essence of a Law, is found in each individual; and there needs no other form, but mere matter for the reception of that general nature, to make an individual Law.

Prop. 5. The Specification of Laws therefore, is not so proper as the Specification of Substantial Beings, but a Moral, left proper Specification.
Prop. 6. Laws may be said, specifically to differ, and be distinguished these ways: 1. From the special end; especially when the ends are much distant or destructive of each other. 2. From the very matter, when the difference is very great, and so from the Condition of Premiunt or Penal acts. 3. From Divers Efficient, i.e. Legislators, or the divers grounds of Legislative right, and so of Legislation. 4. From the signifying matter; and so some are written, some verbal, &c. 5. From the state of the subject to whom the Laws are given. 6. From the number of parts: So some are only Precepts, some are only for reward upon duty; some only for division of Inheritance, or Constitution of particular Rights without Conditions. Some have all the forementioned parts, Preceptive, Penal and Premiunt: For they are not essential parts of a Law in Genera, but only of some Laws in specie, from the order of effecting. Some are made immediately by the Sovereign Power; some the Sovereign makes mediately, by giving power to others to make them; as Under-Laws of Corporations, &c. so from the manner of the Sanction, as remediable, or remediless, Reward and Penalty.

Prop. 7. The word [Law] agreeth properly to all the parts of God's Law, taken singly; not only to the Precept and Commination, but also the Promise: Yea, it is as properly called a Law as a Covenant; because a Law doth but Jus Constituire & Obligare Subdisum; but a Covenant is a self-obliging, and a making a duty to our selves, and so putting a Law upon our selves. Now in the most strict sense, God
cannot be said to be obliged, (as Durandus and others shew:) But in that the perfect Goodness, Veracity, Fidelity and Immutability of God doth ascertain to us the thing promised; therefore, after the manner of men, we may say, that God by his Word doth oblige himself, who yet strictly cannot be a Debtor: And thus God is said to Covenants.

Prop. 8. This same act of Promise is called a Law and a Covenant in several respects. It's called a Law, in that it is the act of a Rector, performed to the ends of Government, imposing on us the act of consenting, and annexing a reward and penalty.

Thus it is Lex stricta dicit. It is called a Covenant, partly as God doth, as it were, engage himself: (And so the mere Promise is a simple Covenant) partly as he requireth man's Promise or Consent to the terms (and so it is a propounded or tendered Covenant mutual;) and partly as man doth actually repromise and engage himself to God, and accept the terms of God's Covenant: (And so it is an actual, mutual Covenant or Contract.) But it is called Jus Constituens, a Law in the general sense, as it is the Constitution of Right howsoever.

Prop. 9. Though the true nature of a Law be found in each of the formentioned acts singly, yet it is the preceptive Act that is most eminently so called, especially as (diq-junctively) taking in the Penal Act with it, explicitly or implicitly. And so the great and eminent work of Laws is obligare aut ad Obedientiam aut ad penam, and the preminent Act is not of such constant use and necessity.
Prop. 10. The word [Law] therefore is more comprehensive than the word [Covenant] strictly taken; the former, being properly used as of every single act fore-mentioned; the latter only of the Promise. Yet is the whole Law sometimes called a Covenant from the Promise, which is a noble part of it; but that is an improper Appellation, as calling the whole by the name of a part: But the other is more proper, as calling the whole and each part by the name of that general Essence which doth inform each part, and the whole. Properly therefore God's Covenants are his Laws (unless when the name Covenant is improperly used of mere Predictions, and then Remotely and Reduensively they are Laws) but all God's Law is not a Covenant.

Prop. 11. According to the forementioned ways of Specification, God's Laws may be thus specified and distributed: 1. As from the Special ends. And so God's Laws are either, 1. For the obliging the Subject to perfect obedience: or for the recovering and restoring him from his revolt, and from his misery. The former is also, 1. As obliging to obedience every way perfect: This was the Law given to Adam in Innocency, and it doth not so oblige us now: For it cannot obligare ad præteritum, and to duty, so far as Penalty is suffered for former non-performance. 2. Or as obliging to perfect obedience only for the future, as supposing former sin: And so it is the general Law of God, and that Law of Nature which still remains in force to Fall Mankind, obliging him still to obey or suffer.

2. The
2. The recoverying Law is specified both, 1. As it restoreth rebelling Apostatizing man to God and his obedience, 1. Insoberitively, by Repentance and Faith. 2. Progressively, by sincere Obedience, through Sanctification. 3. Perfectly, in Glory. And 2. As it restoreth undone, lost, condemned man from his misery, 1. Relatively, by Gift. 2. Really, as in the three fore-mentioned degrees. For that which brings us to God, (to Obedience, as the means to please him as the end) doth thereby restore us from our own Misery.

3. God's Laws are specified from their matter, thus:

1. As to the Precept: God hath a Law (or had) whose matter was perfect Obedience (as before-described:) And he hath a Law, whose matter is Repentance for Imperfection, Faith in him that restoreth us from sin, and sincere Obedience for the future to God Redeemer.

2. As from the matter of the Promisory part: So God had a Law made to Adam, which (as Divines do think, and it is very probable) did promise Adam not only Immunity from God's Wrath, Death, &c. but also a Celestial Glory afterward, in case of his perfect Obedience. God hath now a Law, by which he promiseth to give Christ himself to be our Head, Husband, and Lord, and Saviour, and with him Remission, Adoption, Justification, the Spirit of the Redeemer, and a Glorification with our Head, where we shall for ever praise him that hath redeemed us to God by his Blood, and made us Kings and Priests to God; and in order thereto, that he will by degrees take off our sin by Sanctification, and our penal misery by Preservations, Deliver-
Deliverances, Consolations, and at last by the Resurrection and final Absolution. These things were not the matter of the first Promise.

3. As to the Threatning, (though some say that the New-Law hath no threatening: yet) 1. God's Law purely Moral, 1. Did threaten to man in Innocency, Death in general, which contained the loss of God's Favour and Spirit, and of his present felicity, and his hopes of what was promised for the future; together with the pains and dissolution of his body, and everlasting pains (at least) to his Soul: Which pain would much consist in the gripes of Conscience for his not-continuing his Innocency, and in the sense of his misery in the foresaid Loss. 2. The same Law of Nature, called Moral, as still continued to fall man, doth threaten upon every further Transgression, the increase of our foresaid misery (so far as we are capable subjects;) and doth by more renewed Obligations, bind on us the same.

2. God hath besides this, his special Law of Grace, which threateneth more than the Law did to Adam, or as merely natural it doth to any: (I mean as it is made to man as man, and for obedience as such, and not as it is made to man as redeemed for Recovery and Restoration:) that is, This New-Law threateneth the loss and privation of all that good, which we before mentioned, as the matter of its promise; as the loss of Christ himself, that he shall be no Head, Husband, or effectual Saviour to us; nor be our Advocate with God to justify us, nor intercede for our Salvation: We shall lose all the hopes we had of God's favour, as to be restored by him, and of the Remission of our sins, and of Justification and Adoption, and of the Sanctifying Spirit.
Of God's Law.

pity, and all the Consolations of God, the joy and peace in believing, the deliverance from the Captivity of Satan, and from the dominion of sin, the right by promise to the blessings of this Life, and to eternal Glory, as purchased and restored, and of final Absolution in Judgment. The pain of sense also is much more than the first Law did threaten: For as in general it will be a far severer punishment, so specially it will be inflicted for ingratitude against the Redeemer; and it will much consist, 1. In the sense of the greatness of the fore-mentioned loss. 2. In the gripes of Conscience for their ingratitude, and wilful neglecting and rejecting of so great and free a Salvation.

And whereas some say, It is no Privation, and consequently no punishment, to lose that which they never had:

I answer, It is very false: If they had but an offer of, it and conditional Promise (specially so free and sure a one) and were put into a possibility of it, and a way to attain it, so that their own refusal only depriveth them of it (or their Impenitency and Ingratitude) this is properly a Privation and a Penalty: Though it's true, according to their Doctrine that deny Christ's general Satisfaction, and that he purchased to all men a possibility of recovery, it would be no punishment to miss of it, as being but a Negation, and no Privation.

4. Also and most principally from the matter of the several Conditions of the penal and premiant Acts, are God's Laws specified and distinguished. The Condition of the first Threatning, was the least particular sin; the Condition of the Threatning of the New-Law, is only final Impenitency, In-
Of the divinity

Fidelity and Rebellion against the Lord that bought us, in respect to the penalty of everlasting wrath and death. But lesser sins are oft punished with some withdrawals of the Spirit of Grace, and some sense of God's displeasure, and temporal affictions. The Condition of the Promise of the first Law was perfect obedience, without the least sin: This is now ceased (though Mr. G. deny it); for,

1. The matter of the Condition now would be naturaliter impossibile: man having once sinned, it is impossible he should be perfect, and that which is done, should again be undone. It is therefore an intolerable conceit for us to conceive, that God offers life to sinners, on condition that they be not sinners; and that he hath a Covenant in this form, [If thou have not sinned in Adam, thou shalt live.] God's Promises run not upon terms of natural impossibility: For such a Promise is indeed a Threatening or Sentence, and no Promise, and is equivalent in Law-sense to this; [Because thou hast sinned in Adam, thou art guilty of Death.] 2. The Conditions of the Promises are future or present, usually, and not somewhat past; as least, where Duty is the matter of the Condition, as here it is. And when the time of the Condition is expired (as it is when it is become naturally impossible) the Promise ceaseth.

3. God is, as it were, obliged by his Promise, while it is in force: But when the Condition is absolutely violated, God can no longer stand obliged. Our Covenant-breaking disobligeth him. 4. Cessante naturali subjecti capacitati cessat promissio: But the capacity of all Mankind is ceased of receiving the benefit of the first Covenant on its terms; therefore, etc.
Mr. C. faith, This would as well prove, that the Precept ceaseth, because man is incapable of obeying it.

I answer, 1. A man loseth Benefits by his own fault, but no man must be freed from Duty or Penalty by his own fault. Nemo ex proprio crine commodum recipit, we may lose our own right by our sin, but God loseth not his. 2. The Law doth cease to oblige us to Obedience absolutely perfect: It doth not command us now that we shall not be guilty of Adam's sin. 3. But for the time to come, Obedience is not naturaliter impossible, but only moraliter per accidens ex pravă dispositione, which aggravates sin, but excuseth not from duty: But our capacity of the Reward, on the terms of that Covenant, is as naturally impossible, as it is for contradictory Propositions to be both true, [Peccavimus in Adamo.] and, [Non peccavimus in Adamo.]

Mr. C. objecteth, That it may seem unreasonable that the Promise ceast, and the Threat be in force.

I answer, The contrary is true: Nothing more reasonable, than that man's sin should forfeit his own right, and disoblige God, without forfeiting God's right, and disoblizing themselves. So much of the Condition of the Promise of the first Law.

Now I add for Comparison: The Condition of the Covenant, or Promise of the Law of Grace, is Faith, Repentance, and new Obedience, which much differs from the former Condition. Of this more fully anon. So much of the Specification of God's Laws by the Conditions, the Promise and Threat; and so of the Specification of them from the matter of each part.
3. God's Laws are specified from the divers Relations of the Legislator, and the divers rights of Government: And so God's first Law of Nature was made by him as Creator, or as Reitor ex jure Creationis: But his Law of Grace is made by him as Redeemer, or as Reitor ex jure Redemptionis. Here I might easily shew a multitude of mischievous errors that follow the denying universal Redemption quoad pretium & satisfactionem: But I pass them. Especially note here these three things following:

1. That the jus Redemptionis doth not destroy the the former jus Creationis; but supposing it is super-added to it, and somewhat subordinate. 2. That therefore the Law of God, as Creator is not destroyed or abrogated by the Law of the Redeemer, but is super-added, and that in a certain Subordination to it. 3. That yet the said Law of Creation stands not now alone (as God's right of Creation to the Government stands not alone, but conjunct with his right of Redemption:) And therefore;

1. The Threatening is not now remediless as then it was, but conjunct with, and potentially or virtually destroyed by the remedying Law. 2. And therefore the Precept is not now to the same ends only, or wholly as before the fall: The immediate end indeed is the same, that is, that man be obliged to Duty to his Creator; but remotely there is this change, the end is not now to retain perfect man in his perfection, nor to keep him from falling from his first felicity, or forfeiting his right to the benefit of that Covenant: And the immediate remaining end, remaineth not alone: For the Law of Nature is not now only to oblige us to obey the Creator, but also the Redeemer: And it is also to be
be the Rule of our sincere Obedience, which is
the Condition of our Salvation: So that now the
Law of Nature (or the Moral Law) is the Law of
God as Creator and Redeemer both: For all things
are delivered into the hands of Christ, and there-
fore the Laws. As if the Subjects and Laws of a
Nation of pardoned Rebels, should by the King be
delivered to his Son as their Governor, having pro-
cured their pardon: So that there are no Laws in
the World now but the Redeemers Laws. But yet
we must still observe a wide difference between his
Law of Grace, which is proper to God-Redeemer as
Redeemer; and this remnant of the Law of Na-
ture, which the Redeemer found the sinner under when
he redeemed him, and which was with the sinner de-
livered up to him, partly still to oblige the sinner to
duty, partly to oblige him to punishment, that so
he might be a fit Subject for the Law of Redemp-
tion, whose very nature is to be a remedying Law,
to dissolve the obligation of the former.

4. God's Laws also are specified, or at least di-
versified by the different matter of the sign. And so
some Laws of God consist in his Revelations by the
mere Works of Nature, within us, and without us,
in which we may read much of God's mind; the
invisible things of God being seen in the things that
are made; so far as to leave men without excuse.
This is now commonly called the Law of Nature:
Other Laws God hath revealed by Works indeed,
but it is supernatural Works: And so Christ's Life,
Miracles, Death, Resurrection, giving the Spirit,
were a real Law to the World that could know
them: For they were signs of God's Will de De-
bito Createndi, &c. Other Laws God hath revealed
by
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by word of mouth, others by Inspiration, others by Writing; which are now his principal standing Laws, adjoyning to that of Nature (and containing its matter.)

5. God's Laws are divers, according to the divers states of the subject. And so God's first Law was to innocent Man in his Friendship, and in some felicity. God's remedying Law of Grace (yea, and his remnant of the pure Morals) is made to man false. But with this difference; The Morals as such, remain to oblige man qui peccator, not only qui pec- cator. But the Law of Grace is to oblige, and to recover a sinner qui peccator Redemptus & Restaurandus est. And as Laws of men are distinguished, some being for defending the just, some for punishing the unjust; some for loyal Subjects, some for those that have been disloyal, &c. So may we say of God's Laws. But the differing ends here included are more considerable.

6. So from the number of Parts, or the several Rights constituted, are God's Laws distinguished. Some constitute only the difficulty of Duty or Penalty: (as the remnant of the Law of Nature, or pure Morals, which lost the enjoined Promise, and so stood alone to Adam before the Promise was made: I say alone, though not without mercy and possibility of remedy, yet without any Promise of a remedy revealed.) Other Laws of God have Precept, Promise and Threatning, as is aforesaid.

7. Some Laws are of God's own immediate enact ing, though he may use a Scribe to cause the sign, or a Herald to promulgate them, yet no ones will enterposeth to give them a Being: Such are the Laws of Nature and Scripture. Other Laws of God are
of God's Laws. 43

so his, as that immediately they are the Laws of men: Such are all Laws of Common-wealths and Churches, which are not against God's special Laws, but according to their general Determinations and Directions: Which are all only as Under-Laws, to be made and altered pro re nata; which it was not fit should be determined a-like to all Ages and Nations by one universal, standing Law; nor yet did God think fit to be called down to every alteration, so as to be the visible Governour of each Church and Commonwealth: And therefore he hath entrusted a certain Legislative power for such under-Laws in the hand of his Officers; and what they do, according to his Commission, he owneth and maketh it his own Laws; and so commandeth us in the Fifth Commandment to obey them.

8. Lastly, God's Laws are much differenced from the manner of the Sanction. And so the Threatning of his first Law, though it shewed no remedy, yet it excluded not all possibility of remedy nor was a peremptory undissolvable Obligation: Much less is the remaining part of it so now, when the Covenant of Grace is made. But the Threatning of the Law of Grace, to the final non-performers of the Conditions of that Covenant, is a peremptory Threatning, and its Obligation is remediless and undissolvable. This is because God hath adjoyned to it a Prediction, that there shall be no more Sacrifice for sin, nor remedy, nor escape. Thus much of the several Specifications or Distributions of God's Laws.

Here note these two things:

1. That I have not instanced all this while, in the Law of the Jews Church or Common-wealth as such,
Of the diversity such, because the Explication of it hath such difficulties, that cannot thus obiter and cursorily be opened.

2. From what is said it may appear, that the first and most eminent distribution of God's Laws, as standing at the greatest difference, is between that made to Adam in Innocency, and that made by the Redeemer for our Recovery. For in almost all the forementioned respects are they differenced, as I have shewed already. And the second most eminent distribution of God's universal Laws, is into the remnant of the Law of Nature, Creation, or pure Morals, as now put into the hand of the Redeemer; and the proper Law of the Redeemer being Lex remedians, a Law of Grace.

Note also, That because the Covenant or Promisory part is the principal part of this Law, it being purposely a remedying Law, an Act of Oblivion, therefore it is more commonly called the Covenant than the Law, and more commonly and properly called the Promise than the Covenant; and frequently also (or sometime) a Testament (though some deny it;) and oft a Constitution, Disposition, Ordination, which is a Law, and oft and properly also called a Law. But the Law of Works with Adam, was principally contained in the Precept and Commination; insomuch, as it seemeth a very hard Controversie with some, Whether there were any Covenant or Promise at all or no. There is none found written, unless implied in the Threat; and that is hard to be concluded, seeing every threat of death implieth not a promise of everlasting life; And whether it were contained in nature or no, is hard to say.
Parsens in Proem. ad Comment. in Rom. denieth that there is any Covenant of Nature, but only of Grace; and faith, God cannot naturally be obliged to the Creature. Others think, that though in point of Commutative Justice he could not, yet as Rector ob fines Regiminis secundum Justitiæ distributivam, he was quasi obligatus, to reward man perfectly obeying, though how far they dare not say. These things are left very dark, or at least, we see little of them. But (though it be probable by some passages in the Gospel, and somewhat in Reason, that Adam had a Promise not only of continuing in that felicity, but of a greater; yet) I never read, to my remembrance, the name of Covenant or Promise used of that Law to Adam.

The third most observable distribution of God's Laws, is between the Law given by Moses to the Church and Common-wealth of the Jews, and the Promise or Law of Grace by Jesus Christ. The differences I will not now adventure on; only I shall say these three things: 1. That one was but particular to one people, the other universal: 2. That among the Jews, this was by an excellency called the Law, so that they in a manner appropriated that term to it, as if they knew no other Law. 3. That therefore in Paul's Epistles it is this Judicial Law that is commonly called [The Law], and which he disputeth against directly and expressly in the Doctrine of Justification, and whose Abrogation he so contends for, and which he sets against the Law of Faith, and the Grace and Truth that came by Jesus Christ. If this be not observed, the Scripture, especially Paul's Epistles, will not be understood.
The fourth most observable difference between God's Laws, is between the Law of Grace, or the Promise as before Christ, and the same as after Christ. This difference, though very great, yet is mostly but accidental in the Prolmulcation. At first it was revealed more obscurely, and after more clearly: At first eminently to one Nation, and after universally to the Catholick Church (and for the gathering of it first:) So that the term [Gospel] is appropriate to that Publication, which was after Christ; and the former called only the Promise: Yet some difference more than accidental here is between these two: For, 1. They before Christ, were bound to believe only in a Messiah in general; we are bound to believe that Jesus Christ is he, or we shall die in our sins: They were to believe in him as to come; we, as come already: A more general dark Belief would have saved them; it was not so necessary to Salvation to know his Death, and Resurrection, and Ascension, and coming again to Judgment; (for sure the Disciples were in a state of Salvation, when they knew not these:) But now all these are necessary to Salvation to be known. 2. The matter of their Obedience to the Redeemer, was not then the same as now: Then they must shew sincere Obedience partly in observing the Jewish Law; but now not so: Nay, we have Sacraments newly instituted, and Churches otherwise ordered, &c. 3. More of the Spirit and Grace was poured out after Christ than before; insomuch, as, that eminent degree hath the name of [the Spirit] oft appropriated to it: And so it is said, the Disciples had not yet received the Spirit, because Christ was not yet glorified: And it is called the Spirit of Promise, that is the promised Spirit.
Prop. 12. The nature or use of a Law, is to be the rule of our actions, and of God's Judgment: Regula actionum Moralia, & norma judicii, because it constituteth what is due both from us, and to us.

Prop. 13. Whatever Law therefore is in force for us to live by, we must necessarily be judged by it: And whatever Law we are judged by, we must either be justified or condemned by: For judging is the genus, which existeth not but in these species of Absolution and Condemnation.

Prop. 14. To justify or condemn a man according to the Law, as the rule of Judgment is to judge that the reward is due, or not due; or the punishment due, or not due to him, according to the tenor of that Law; that is, that he is guilty, or not guilty, when he is charged with a fault, and to have no right to the reward, or to be liable to the penalty, because of his fault.

Prop. 15. To be guiltless, is to be just in sensa foresee against these Accusations: To be one, 1. That is faultless; 2. Or to whom the benefit or reward is due, or to whom the penalty is not due, according to that Law; this is to be just.

Prop. 16. He that is thus just, is therefore justified, because he is just: For the justitia Causa, & ita persona quoad bane causam, is it which is to be enquired
enquired after as the business of the day: And it is the Office of the just Judge, to justify the just quoad saecularem, because they are just; and condemn the unjust, because they are unjust. For to justify, is but to sentence him just; that is, just, because he is just. It is therefore impossible for any man to have justification cause, a just Cause, or Righteousness of his Cause at God's Bar, and yet not to be justified by it.

Prop. 17. Yet that which is the cause of Justification in sensu forensi, is not always a proper cause in a Physical sense; but sometime only an Antecedent, or Dispositio materia, or Causa sine qua non: The Cause that is to be tried.

Prop. 18. Though mediately (quod ad resumenda culpa), it be the Precept that will be the rule to judge men just or unjust by, yet ultimately it is the penal or prominent act of the Law, the Promise or the Threatning, which is it that concludes men just or unjust, and is the immediate rule of justifying or condemning them, and not the Precept or Prohibition. These do but determine de Debito Officii, or what was or shall be due from us to God; but the final business of the Judgment, is to determine what is due from God to us: And this is constituted in the Promise and the Threatning only.

Prop. 19. It is therefore the Condition of that Promise or Threatning, that will be the very thing by which we must be tried: (For the Condition is part of the Promise which is conditional.) And the Question of the day will be, Whether we did perform that Condition of the Promise or not? and so, Whether
Whether the Condition of the Threatning be found upon us or not.

Prop. 20. That which is our performance of the Condition of the Promise, and not committing the Condition of the Threat, is therefore our Material Righteousness, by which we are justified in that Judgment against the Accusation of non-performance.

Prop. 21. As there was a Two-fold Law entire, consisting of Precepts, Threatning, and Promise, (or at least the two first, by the consent of all, were in the First Law) made upon a double ground of Legislation, to a different End, a different Subject, &c. so is there a Two-fold Judgment, and so a Two-fold Justification and Condemnation: One by God as Rector, according to the pure Law of Works, as Creator: The other by God in Christ as Redeemer and Rector of the Redeemed World, upon the terms, and by the Law of Grace. The Judgment of God-Creator, according to the Law of Works, hath two parts and seasons, according as that Law doth much differ as it stood entirely in Innocency, and without Remedy, till the promise of Grace; and as it stands in part, and with that Redeeming Promise since.

1. The first Judgment that God held, was after the Fall of Adam, when as Creator according to that first Law, he sat upon the Offenders, and passed the Sentence of Condemnation on all Mankind; but before the Execution, yea even in the Judgment, the Mediator as it were interposing; that is, God in mercy resolving upon, and promising a way for the
the requiring of the Offender by the Satisfaction of his Justice; he look'd upon that Satisfaction and Sacrifice as **in esse moralis**; and upon consideration of it as future, he past a Sentence of Conditional Absolution and Pardon, in a Promise of the Messiah to bruise the Serpent. But this was but somewhat obscurely done: Hereupon he prescribed typifying Bloody Sacrifices as the Conditions in part, and as further teaching intimations of the promised Sacrifice. He accepted the Bloody Sacrifice of Abel sincerely offered in Faith; and he rejected the Unbloody Sacrifice of Cain offered without Faith and sincerity; and told him, *If thou do well, (that is, according to the New-Law also) shalt thou not be accepted?* (viz. through the promised Seed and Sacrifice); but if thou do ill, *sin lieth at the door*:

expounding the Covenant of Grace more fully, as being Conditional, and Faith and sincere Obedience being the Conditions: which it is most likely God fuller expounded then to the Patriarchs, than is left written. This Covenant God yet made plainer to Noah, and yet much plainer to Abraham, and to the Israelites in Types; and yet much plainer by the Prophets, especially David and Isaiah. Thus God did first, by his own actual Sentence or Promise, and then by the same revealed fuller by Prophets and Laws, conditionally justifie the fallen World, and absolve them from their guilt.

But because the Sacrifice offered, and Satisfaction performed, was more than the same as merely promised and undertaken; therefore God reserved the fuller Declaration of that Absolution, which is the Fruit of it, till the Messiah should come. And then God did again more fully pronounce the Sentence of
of God's Laws.

of Conditional Absolution, twice, or two ways: First, He did by a Voice from Heaven pronounce,
[This is my Beloved Son, in whom I am well-pleased, hear ye him]; q.d. [According to his undertaking
he is Incarnate, and is now satisfying my Justice,
and doth all that I require at his hands for Man's
Redemption. This is he in whom my Wrath is ap-
pealed to the World, (not aboslutely to acquit
them, but) so far that if they will Hear him, they
shall live]. Next this, The Lord Jesus himself
having taken fuller possession of his Dominion and
Empire, doth most clearly publish the New-Law
of Grace: That, [Whoever doth Repent and Believe,
shall be pardoned and saved, &c.] This Law is an
Act of Pardon: And being so oft spoken by God
himself, and now by Christ in the flesh, it is equi-
valent to a General Sentence of Judgment. Not as
Absolutely and Actually pardoning particular Sin-
ners: for so it is but a Law of Grace, or a Pro-
mise of it on Condition: But as it is the solemn
Pronunciation of a General and Conditional Absolu-
tion to all Mankind, so it is a kind of Sentence,
or equivalent thereto. And thus God the Father as
Re激起, according to the Law of Works, hath him-
sell, by an Act of Grace, Justified Conditionally
the fore-condemned World. And this Conditional
Justification is not to be slighted, because but Con-
ditional, and because that many afterwards perish:
For it is a pure free Gift; and the Condition is but
the accepting of the Gift according to its Nature, viz.
Christ and Life: And Acceptance is so naturally sup-
posed necessary in all Gifts, that it is not used to be
expressed as a Civil Condition, but implied among ra-
tional Men; and the Gift called Absolute, (though

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Of the diversity indeed (so far Conditional); And Refusal and Ingratitude useth to deprive Men of those Gifts which the Laws of Men call Absolute.

Besides, it belongeth not to God as Legislator, to give Men Hearts to accept his Gifts (but in another Relation): And he gives Christ, and Pardon, and Right to Life, as Legislator and Rector secundum Leges, and as Benefactor together. And therefore God doth quantum in se as Legislator, justifie all Men.

In the first Justification of the Father, or God-Creator, (I mean by him as Judge), the sole Condition, and so the sole Righteousness of the Justified World, is the Sacrifice and Merit of the Lord Jesus Christ, who is, therefore called the Lord our Righteousness. No Act or Habit of Man's, either Faith or Works, is any Condition of this first Justification. Thus was God in Christ reconciling the World unto himself, not imputing to them their transgressions. Thus have we Redemption in his Blood, even the Remission of sins: Thus having purged (or made purgation of) our sins by himself, he ascended and sat at the Right Hand of God, Heb. 1. 3. Here Christ the Redeemer was not the Judge, but was judged, and loco delinquentis & rei: God the Father here was Judg, who first condemned his Son, as it were; and after Satisfaction given, justified first him as Sponsor, and then the World for his sake. Thus God forgave those all the Debt, who yet perish by taking their fellow-Servant by the Throat. Remember that we disclaim all Man's Works or Faith, as not being the least part of, or Ingredient in, This General Conditional Justification of fallen Mankind, by an Act of Pardon equivalent to a Sentence.

But
But seeing it was never in the thoughts of the Father or Mediator to make us Gods, and exempt us from his Government, therefore a Lord we must still have, and therefore a Law: and he was pleased by a Law to make the foresaid Justification, and convey to us our Right in Christ and his Benefits. And this Law imposeth on us Duty to the Lord Redeemer, and constituteth the Conditions on which we shall live by him, and so is of use for the Application of his Benefits; and according to this New-Law the Redeemer that hath bought us, doth here govern us; therefore according to this Law will be judg us. So that the Great Judgment at the Last Day, will be by Christ as Redeemer, (and God the Father in and by him) and so by the Redeemer’s Law.

I will not dare to determine that there will then be no use of the Law of Works as a Rule of Judgment, (but none as the Only Rule to any); or that there will be no justifying Men from the Guilt of Death as due, according to the Sentence of that first Law.

But these things I may say, 1. That if there be any Accusation of Men merely as sinners, and as guilty of Death by the first Law, then must there be at Judgment a double Justification requisite against a double Accusation. One is against the true Accusation, that is, we sinned against the Law of Works, and thereby deserved the Penalty. Against this (confessing our sins) we plead, The Blood of Christ procuring us pardon, and that Pardon as given us conditionally in the New-Covenant. Then comes the second Justification to be necessary, in that here we are devolved over to the New-Covenant, and to be tried by the Redeemer and his Law: and then
then the Question is only, Whether we have performed the Condition of the New-Covenant or not? Against the false Accusations [that we have not] we must be justified by our Actual Performance, as the Matter of our Righteousness. This Justification is subordinate to the former; and by this the former is brought to perfection, and so we are absolutely justified.

2. Note also; That the Scripture doth so much suppose our Antecedent Conditional Justification by God-Creator in the Blood of Christ, that it seemeth to describe the general Judgment, as if that former were done already, and the latter only or mainly were apt to do, as the Work of that Day, as the means of making the first absolute. For Christ as Redeemer shall be the Judge; and for loving or not loving himself in his Members, shall the Sentence pass: not upon the mere terms of the Law of Works, but for improving or not-improving their Talents of Grace, I mean of Mercy received from the Redeemer. Here is therefore a Particular Justification from the false Charge of non-performance of the Gospel-Conditions, necessary; and also a General Justification from the guilt of all sin indeed committed, necessary, as the conjunct Grounds of the total and final Universal Absolution. Which we may, according to the tenor of the Law, conceive of as in this order, (and so produceth also the Justification in our Consciences, according to the Rule of the same Law).

First, The great Question is, Whether the Sinner is to be sent to Heaven or to Hell? Saved or Damned? The Accuser saith, He is to be damned. (Here's the Accusation de fine).
of God's Laws.

His first Accusation, as the Reason is, [Lord, he
bath broke thy Law, which faith, The Soul that li-
vesth shall die]. The Justifier faith, [I pardoned
all Men for the sake of the Blood of the Redeemer, on
Condition of Faith and Repentance]. (This part
of the Judgment, that in the Gospel-Description
seemeth to suppose as done).

The next Charge or Accusation is, [Lord, he
did not truly believe and repent, and therefore hath no
benefit by the Law of Grace: (or else) He added not
sincere Obedience, or did not persevere, and there-
fore hath lost his Right to thy Pardon]. Against this
we are justified by pleading Not-guilty; that is,
That we did Believe, Repent, Obey sincerely, and
Persevere. Upon which our Judge will determine,
That according to the Law of Grace we are Not-
Guilty in the Point we are Accused, and conse-
quently that universally we are not liable to Con-
demnation.

By all this it appeareth that Justification being
considered; 1. As opposite to Accusation; 2. As
opposite to Condemnation; That there is a Two-fold
Accusation, and consequently a Two-fold Justificati-
on opposite thereto, and that there is a Two-fold
Condemnation of the wicked virtually in Law:
Also that there is one final Peremptory Sentence of
Condemnation in Judgment, which shall pass upon
them upon this double Ground. And there is one
final Sentence of Life for the Justification of Belie-
vers in Judgment; which passeth also on the dou-
ble ground of the foresaid double Justification, as
opposite to Accusation: of which the first only is
Justification a Reatus, the second, Contra Reatum
s.illum impaum; vel quod rei nou sumus: These
are done in Law at our first Believing, from which time forward there is no Condemnation to them that are in Christ; but before they were in Christ by Faith, there was a Condemnation. Also that though there be two Laws that Condemn, yet there is but one that Justifieth; though that one hath a double justifying force, from the foresaid double Accusation; wherefore one is in a Condemnatione Legis veteris; the other is ne Condemnemur Lege novâ, vel in Judicio per Legem novam. Which I make all plain thus.

1. The Law of Works condemneth Men as sinners, (till pardoned).

2. The Law of Grace condemneth them further as such and such sinners in specie, viz. as final Rejeaters of Christ.

The first of these the Law of Grace remitteth conditionally before Faith (to all) actually, upon Believing. The last is never remitted, nor any justified from it.

I shewed before how there may be a double Accusation in Judgment: one true, that we were to be condemned as Sinners: the other false, That we were to be condemned as Unbelievers, Rebels against Christ, or Apostates. We are justified from one by pleading Remission, and from the other by pleading Not-Guilty; that is, our personal Righteousness, in tantum, so far as that Charge extendeth. This is Justification by Plea or Apology, whether by others, or Christ as our Advocate: Upon which, as the Ground, or Justitia Cause, follows the final absolute sentential Justification from the main charge (of being liable to Damnation, and having no right to Salvation) by Christ as Judge. Though
Of God's Law.

Though it may be said also, That he justifieth in the foresaid subordinate sense, from the particular Accusations, (of being condemnable as Sinners, and being Unbelievers, and being Condemnable as Unbelievers) as Judg, both as he concludeth of the distinct parts of the Sentence before the sum or whole, and as he concludeth those Parts and Premises in the whole: First, Judging, [He is not condemnable for sin simply as against the Law of Works]. Next, [He is not guilty of final non-performance of the Conditions of the Law of Grace; therefore not condemnable for that, or by that Law]: And then, [Therefore he is not condemnable at all, but hath Right to Life]. That I doubt not but God will make Man capable of a shorter dispatch at that final Judgment, than we use to have at Hu- mane Barrs, and therefore our Pleadings will not be so particular and express. But yet as they will proceed on these Grounds, so this Order and these Reasons of the Sentence will be made manifest to the World, how short forever it be, and we shall be enabled to see the implyed Reason and Order, without particular dilatory Expressions.

By this it appeareth that it is impossible that a Creature can be under any Law, whose Office it is to be the Rule of Actions and Judgment; but he must be judged, and so either Justified or Condemned by that Law: which is expressed also in Scripture by our being judged according to our Works; that is, his performing or not-performing the Conditions of the premiant or penal Act of that Law. And to be judged according to our Works, is to be justified or condemned according to our Works: which Works must needs be part of the Cause to be then tried;
Of the Diversity

tried; and every Cause is Just or Unjust: and the justice of the Cause, is the justice of the Person as to that Cause: and a Man is therefore justified by the J udg, because he is just, his Cause being just. And so is it no hard matter for a willing unprejudiced Mind, to see how Works do or do not justify, though perhaps they may differ about the fitness of each others Notions and Expressions hereabouts.

I confess I think that those plain vulgar Christians, that never troubled their heads with the Notions of Divines, about which are most of our Controversies, have as right, if not much righter apprehensions of the Substance of this Doctrine of Justification than most others. And that very Speech, which the Marrow of Modern Divinity so blameth, as joyning our own Righteousness with Christ's, to make up one entire Righteousness, is yet in it self no unfit Expression, but apt to set forth the very scope of the Gospel; and in the Mouth of a sound Christian it is sound Divinity: I mean these vulgar words, [We must do our best, and God will help us by his Grace, and forgive us wherein we fail]: or, [Christ by his Spirit causeth all the Regenerate to Believe, Repent, and sincerely obey him to the death, and forgiveth all their sins]. This is plain Doctrine, which any honest Country-man may understand, though never so illiterate; and which is not only enough for Salvation, as to this Point, if soundly believed, but for ought I know, may be more than most Disputers will suffer themselves and others to know quietly, without contradicting it again by their Novelties. And I doubt not, if the word Justification be not known, or ever heard, (which
of God's Laws.

(which yet I am far from desiring) yet while the Doctrine of Remission of Sin, and Right to Life, is known and believed, then is the same thing known in other words. And it's not inobservably, that the Apostle's Creed rather useth the term [Forgiveness of Sin], which poor People better understand, and not the term [Justification], about which the Learned have filled the World with needless Quarrels.

Forgiveness of Sin is not the whole Righteousness. God never forgiveth his sin, that hath nothing but sin: He never made a grant of the forgiveness of all sins, without Exceptions, but only of the forgiveness of all upon condition of our performing the Gospel-Conditions: And the Condition is a plain Exception of the non-performance of it itself, out of the Matter of the Pardon. Inherent Personal Righteousness is confessed by all Protestants and Christians. A Righteousness which makes not Righteous, so far, is a palpable Contradiction. To make Righteous, is to justify Constitutive. So far as any Man is Constituted Just, God will, 1. Esteem him, and Accept him as Just; 2. Sentence him Just; 3. And use him as Just in Execution. And Christ the Advocate will maintain him Just, if there be need or cause.

When the word [Justification] is taken only for Remission of Sin, and Right to Life, (or judging us such as have this) then it is a needless question to ask, Whether it consist materially in any Works or Actions of our own: Faith and Repentance can be but preparatory Conditions of it, and none of the Matter, only Christ's Righteousness meriteth it. If Justification be taken for Making, Esteeming,
Whether the Law of Grace

Esteeming, or Sentencing us Performers of the Gospel-Conditions, then the matter of it is only in our own Hearts and Lives. If Justification be taken universally, it comprehendeth both the former. If taken for the final Sentence pronouncing us non damnandos sed glorificandos, then it is grounded on the two former, (whereof one is subordinate to the other) as being Causa duplicis duplex Justitia.

The Fifth Controversie between us, is; Whether the New-Law or Covenant have any Penalty constituted by it self, or whether only the Law of Works do constitute penalty?

To this I need to say no more than I have done already, because his Opinion is grounded on the former, That there is but one Law; which overthrown, this falls with it.

Mr. C's Error lyeth in his confounding Legem in genere, Cum hæc Lege Operum in specie. A Law in general is a Determination or Constitution Authoritative de jure, and obligeth ad Obedientiam aut ad Pennam. But Laws are several ways specified, as is afore declared, and I will not repeat.

The Penalty proper to the New-Law, consisteth in these Particulars following.

1. To have no part in Christ, to be no Member of him, not united or espoused to him, is one part of the Penalty, as it is pena damni: Who will say that the Law of Works did threaten this? It would have been to Adam but a Negation, and no Privation, and so no Penalty.

2. The like may be said of the missing of Justification and Pardon of all sin; which is a part of the
have any proper Penalty? The pena damni, which the Law of Works knew not. Before the Law of Grace was enacted, and by Christ's Blood and the Promise, Remission was made possible; yea, conditionally given, it would have been no Penalty, though a misery, not to be forgiven.

3. The like may be said of the denial of Sanctifying Grace, and the help of the Spirit to them that quench it.

4. And the hopelessness of their Condition that sin against the Holy Ghost.

5. And the non-liberation from eternal Torments.

6. But especially the Peremptory Sentence of Judgment, and Execution according. The Law of Works being violated, the Communication was dispensable on valuable Considerations, and the Obligation to Punishment dissolvable, and the Punishment itself removable: But the New-Law hath affixed a prediction to the Commination, making the said Commination indispensible, the Obligation undisolvable, and the Punishment certainly everlasting and remediless; not only (as the first Law) providing no Remedy, but decreeing that none shall be provided at all.

But I have mentioned these before, about the diversification of God's Laws, and there also mentioned a real difference in the Pain of Sense, between that which is threatened in the Law of Works, and of Grace. But if Mr. C. be resolved to confound these Sinners, and say God hath but one Law, looking only at the general nature of a Law, when he should look at the distinct species, then there's no Remedy.
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6. Our Sixth Controversie is, Whether the same thing which is the Condition of our Salvation (as Mr. C. confesseth, Obedience is) be not also a Condition of our final Sentential Justification, and of our Right to Salvation (though not of our first Right)? I affirm and he denies.

Our first Right to Salvation is given with our Justification or Pardon, upon our first believing; but our Obedience upon Opportunity is a Condition non-amittendi, or without which it shall not continue, nor shall we have ever jus in re. This I proved I think sufficiently in the Postscript of my Papers to Mr. C. but he easily put by all, with the distinction of [Right to Salvation] and [Salvation itself].

Before I consider his Exceptions, I will add this Answer to his Distinction. 1. He yeeldeth the whole Cause in acknowledging, 2. That Justification and Right to Salvation have the same Conditions, (which he could not deny). 2. That Obedience is a Condition of Salvation. 3. For his Distinction is sine differentia; there is no such thing in the World, no nor possible, as a proper Condition of Salvation, distinct from a Condition of Right to it. First, I hope, with any fair Dealer, I may take it for granted that he doth not equivocate in the word Condition, taking it for a mere Physical Qualification, called a Condition or Preparation, in another sense than ours; but that we are still speaking of a Condition in sensu Civili, Legali, vel Morali: Not as the Dryness of the Wood, or the Application of it to the Fire, is called a Condition of its Burning; nor as the valiant Mind of Souldiers
is a Condition of their valiant Fighting and Conquering, not imposed by the General, but naturally necessary by way of Qualification or Enablement: but it is a Condition constituted by a Promise, Law, Covenant, or Testament that we are speaking of. 1. I so explained my Mind fully. 2. The Subject-Matter of our Dispute will be on no other sensed Condition; so that I may well take it for granted, that we are agreed in this, and that Mr. C. will not seek any Evasion by an Equivocation in this word.

And then the Case is past question; for every Condition is a Condition of Right, which I prove thus.

It is a Condition of that which the Promise giveth: But it is Right (to Salvation) which the Promise giveth; Therefore it is a Condition of Right (to Salvation). The Major is past dispute; it being the Condition of a Promise, and a part of that Promise, and its Office, to suspend the efficacy of the Promise or Donative Act. The Minor is as far past dispute with all that know, that the proper product of Laws, Covenants, Promises, &c. is Right of Duennels. The Promise gives nothing else immediately and naturally but Right. As Sanctification, Glorification, Health, Riches, or any benefit not relative; the Promise gives but Right to them, (though it be called a giving the thing it self morally, because God doth infallibly fulfil his Promise): But it is by actual natural Causation that the thing it self must be after given or conveyed. Therefore seeing we speak not of a Condition in a Physical sense, (as Eating is a Condition of Living) but in a moral, or civil, or judici
Whether Obedience be di-

And if the Assertors of the contrary be called to prove their distinction from the Scripture, you should see on what arbitrary Affirmations and Inventions of their own, such Doctrines are built. For instance, when it is promised, Mark 16. 16. That, He that believeth and is baptized, shall be saved. And Rom. 10. Whosoever shall call on the Name of the Lord shall be saved. And Heb. 5. 9. He became, the Author of Eternal Salvation to all them that obey him. Prove now by such evidence as should move an impartial Man, that Believing only in the first Promise, and such other is Condition juris; and that, [Calling on the Name of the Lord, and obeying] are not Conditiones juris, vel obtinendi, vel retinendi: That Faith only is a Condition in a judiciary sense, and Repentance, Love to God and Obedience are only Physically Conditions, or are Conditions of Salvation, but not of Right to Salvation: Prove that in the same Text, Job. 16. 27. Faith is made a Condition of Right to God’s Love, and Love to Christ is made a Condition of his Love, but not of Right to it; [For the Father himself loveth you, because ye have loved me, and have believed that I came out from God]. Is here either reason or room for your distinction? [Because] is equally added to both, what-ever kind of Condition they are. The Text expressly, [Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City]. And can you prove that by Right here is not meant Right?
And again observe that Right to Salvation, and Right to Justification at Judgment, are not, yea, cannot be denied to have the same Conditions: For that which justifieth our Cause, will justifie us: But that which proveth our Right to Salvation, justifieth our Cause: For our Right to Salvation, is our Cause itself to be then judged.

The Seventh Controversie is, Whether the words of the Gospel-Promise or Grant, forgiving sin, be properly a Sentence of Absolution by God as Judge? Or rather an Act of Oblivion or Donation of Pardon and Life by God, partly as Benefactor, and partly as Restorer, by Law and Gifts? Whether it be a Judicial Sentence only Virtually or Actually? Mr. C. holdeth, that the words of the Gospel, [He that believeth shall be justified and saved], are an actual sentence of God as Judge: I hold that it is but an Act of Oblivion or Condonation, and a Gift of Life by God as Legislator and Benefactor, and so but a Virtual Sentence.

But first let it be noted, That all this is but a Controversie de nomine, and not de re. As long as we are agreed what this Act of Oblivion is, and what it doth, I take it to be a matter of no great moment, whether it be de nomine, to be called a Sentence of Judgment, properly or improperly. But my Reasons are these.

1. This Gospel-Act is called by the name of a Law, both in Prophecies, and in the words of the Gospel itself, Isa. 2. 3. and 8. 16, 20. &c. 42. 4. &c. 51. 4. Mich. 4. 2. Rom. 3. 27. Gal. 6. 2. Heb. 7. 12. Jam. 11. 25. &c. 2. 8, 12. 1 John 3. 4. Heb. 8. 10, 16.

3. A Day of Judgment is foretold and described in the Gospel, in which a final Sentence will pass on Men according to this Law. Ergo, &c. The Law and Sentence are not to be confounded: For they are not all one. The Norma judicis, according to which Men must be judged, is not the Judgment it self.

4. A Law is an universal Rule, and the sanction Conditional, and it neither justifieth nor condemneth any antecedently, but only after they have kept or broken it; And then it doth it ut Lex, and not ut sententia judicis. But a judicial Sentence is about particular or individual Persons and Cases; and supposeth a Law kept or broken, and supposeth Accusation, (virtual or actual): and also the particular Cause to be judicially decided, is, Whether the Law condemn or absolve the Person (virtually): Therefore the Law and Sentence are no more to be confounded, than a Lawgiver and a Judge.

5. If it be a Sentence of Judgment, it is a Sentence secundum normam alicujus Legis; some Law is the Rule of it: But no Law is the Rule of it; Ergo, it is no Sentence of Judgment, properly so called. If any Law be the Rule of it, it is either an Universal Law made to Mankind, or a particular Law (as that made to Noab, to Abraham, to the Jews by Moses, &c.) Not the latter: If the former, it must be that called the Law of Nature, and Covenant of Works made to Adam, or the Law
Law or Covenant of Grace made in Christ: Not the first; for to say, [He that believeth shall be saved], is not to Sentence as Judg according to the Law, [In the day that thou sinnest thou shalt die]. Not the latter; for then the Law and the Judgment were all one; and to say, [He that believeth shall be saved], would be all one as to say, [John or Peter hath right to Salvation according to the Promise, because they are true Believers]. He that is not satisfied with thus much, let him think as he list, for I shall trouble the Reader with no more.

The Eighth Controversie is, Whether the judgment of Christ upon Believers after this Life, be not properly a justifying Sentence? I affirm it, and Mr. C. denyeth it, and taketh it to be only a Declaration of our Justification which we had in this Life.

Every judicial Sentence, is a Declaration; but every Declaration is not a judicial Sentence. This Question therefore is not, Whether it be a Declaration, but whether it be not such a Declaration as is a Sentence of the Judg in Judgment? And if so, Whether it be not a proper Justification, (though here also I know, according to his meaning, the Question is but de nomine).

1. That is a proper Sentence of Judgment, which is the publick Declaration and Decision of the Judg, to put our Right to Salvation out of Controversie, against all Accusers, and to give us our Jus Judicatum, by determining of our Jus Constitutionem; and this as an orderly means to our full possession. But such will be Christ’s Sentence at
Of the final Decisive
the Last Judgment; Ergo, it will be properly a Judicial Sentence.


2. It is an Article of our Creed, That Christ shall come again to judge the quick and the dead; and among Christians past dispute. And if be judge, he sentenceeth as Judg. And if he sentence as Judg, it is either a Sentence of Justification, or of Condemnation: All Judgment which is the genus, is found in one of these special Acts; There is no middle. It is a Judgment of Condemnation or of Justification. If the Name be questioned, I appeal to all Lawyers, all Men that live in Civil Societies, and all Divines; especially Protestants, who maintain against the Papists, that the word Justifie is most commonly taken in the New Testament in a judiciary Sense, for either the Sentence of a Judge, or the Plea of an Advocate at Judgment. I think this Controversie needeth no more words. And if I should here cite an hundred Divines that call this Last Judgment by the name of a Sentence of Justification or Condemnation, I should merit nothing of the Reader, but rebuke for troubling him with unnecessary words.

And
Sentence of Justification. 69

And now having reviewed all that I find remaining Controverted, between this Learned, Reverend and Pious Brother and myself, about the Matter which he thought meet to Animadversion on, (or at least all that is worth the Reader's notice). I am glad that our Differences are brought into so narrow a room; and that it is very doubtful whether every one of them be not only de nomine: And I think it but a needless trouble to the Reader, to answer all his numerous Citations out of Amesine, Piscator, Paræus, Zanchy, Calvin, Davenant, &c. and such late Divines, which make up the main Body of his Reply; Nor to make so tedious an enquiry, Whether he or I do best understand those Writers Sense: The Controversies themselves being cleared, I have done. And my design is but this:

1. To perswade Divines not to make God's Servants believe that they differ in great and weighty Matters, and so to render them unfit for each others Love and Communion, when they differ but in Words and Logical Notions.

2. To perswade Men to suffer their Brethren peaceably to rest in that Truth, and those Expressions of it, which are found in Scripture, and the Church Universal for above a thousand years rested in, and not make Humane Notions seem necessary to our Salvation and Church-Communion: Nor in a fiding Humour to set the Phrases of some late honoured Divines against Scripture and the Universal Church, and then to make them Engines of destruction, by making them seem needful Truths, which are but new incongruous Notions, which must at last be attacked, to force them to confess that their meaning is the same with that which others long have taught.
POSTSCRIPT.

I must intreat the Reader, when he judgeth of the Second Case, (about the Interest of Works with Faith, in our Title to Life) to remember, That the Question is not;

1. About Works of Innocency.
2. Nor Works of the Mosaical Law.
3. Nor Works meeting of God by their worth, in point of Commutative Justice, (or the foresaid governing Legal Justice.)
4. Nor of any Acts of Obedience to Christ as Christ as antecedent to Faith and Justification.
5. Nor of External good Works of Charity, as antecedent to Faith, or to our first Justification.
6. Nor any Works, to which is given the least part of that which is proper to God, to Christ, to the Spirit, to the Promise.

But I must intreat him to see the Case stated in the Preface to my Disputations of Justification, and to remember that those that I oppose do hold;

1. That Faith itself, as an Act of ours, is part of the Works to be denied as a Means or Condition of our Justification, and so a part of that Subordinate Righteousness, and that we are justified by it only as an Instrument.
2. They say, That he seeks the prohibited Justification by Works, who looketh to be justified by
believing in Christ as Teacher, King, or any Act of Faith besides the receiving his Righteousness.

3. Much more he that thinketh Repentance, Love to Christ, Desire of him, Prayer for Pardon, &c. or any other Act of Man, is a Means or Condition of our Justification or Pardon: To be justified by any such Act but as part of the Condition, is to be justified by Works.

4. Much more to make sincere Obedience the Condition of Continued or Final Justification in Judgment. See the rest of the Controversies in the aforesaid Preface and Books. And also in my Pacification or Catholick Theology, where this Cause is handled positively and defensively: And he that blameth me for writing so many Books of the same thing, should be one that first considereth how many Books and daily Invectives and Censures of Men that never understood the Cause, have called me to it, and made it necessary. Four or five Divine rose in Holland, especially at Frankera, (notwithstanding the excellent Amosius his better endeavors) who have owned ill Definitions of God’s Covenants, and laid the Foundations of Antinomian Libertinism, (especially Maccovius, and Clusio, and Coeseius, and Cloppenburgius too much consented) making the Covenant in Constitution to be nothing but Election by Eternal Decree, and the Covenant in Execution, to be the fulfilling or execution of that Decree of Election in all our Mercies; and Justification to be but God’s eternal Decree, and Man’s Justification in Conscience, and before Men, with other such confounding Notions; when verily the better Description of God’s
Postscript.

Kingdom, Laws, and Covenants should be in our Childrens Catechism; and should not be unknown to Learned Men; nor should they thus learnedly possess many honest godly (but not long and throughly studying) Ministers, with such Notions which corrupt their Conceptions, their Charity, their Sermons, and their Converse as hinderances of Truth, Piety, Love, and Peace.

FINIS.
A POSTSCRIPT ABOUT MR. DANVERS'S LAST BOOK.

When this Book was coming out of the Press, I received another Book of Mr. Danvers against Infants Baptism, in which he mentioneth Dr. Tillies proving what a Papist I am, in his Justif. Paul. (with Dr. Pierce's former Charges) and lamenting that no more yet but one Dr. Till hath come forth to Encounter me, Epist. and Pag. 224. The perusal of that Book (with Mr. Tombs' short Reflections) did recommend me to say but this instead of any further Confutation.

That it is (as the former) so full of false Allegations set off with the greatest Audacity (even a few Lines of my own about our meeting at Saint James's left with the Clerk, grossly falsified) and former falsifications partly justified, and partly past over, and his most passionate Charges ground-
A Postscript about

ed upon Mistakes, and managed by Mistakes;
Sometimes of Words, Sometimes of the Sense, and
Sometimes of Matters of Fact; in short, it is
such a bundle of Mistakes, Fierceness and Confidence,
that I take it for too useless and unpleasant a Work
to give the World a particular Detection of these
Evils. If I had so little to do with my Time as
to write it, I suppose that few would find leisure
to read it. And I desire not more of the willing
Reader, than seriously to peruse my Book (More
Reasons for Infant Church-membership) with his,
and to examine the Authors about whose Words
or Sentences differ. Only any would be informed
at a cheaper rate, he may read Mr. Barret's Fifty
Queries in two Sheets. And if Mr. Tomber scurle
me, for not transcribing or answering more of
his Great Book, when I tell the Reader that I sup-
pose him to have the Book before him, and am not
bound to transcribe such a Volume already in
Print, and that I answer as much as I think needs
an Answer, leaving the rest as I found it to the
Judgment of each Reader, he may himself take
this for a Reply; but I must judge of it as it is.

I had but one thing in the Book that perplexed any
other Answer, than to peruse what is already Writ-
ten; and that is about Baptizing Naked: My
Book was written 1649. A little before, common
uncontrolled Fame was, that not far from us in one
place many of them were Baptized naked, reproving
the Cloathing way as Antiscritural. I never heard
any Man deny this Report: I conversed with divers of
Mr. Tomber's Church, who denied it not. As ne-
cessary did deny it to me. O I never read one that did
deny it so, by knowledge. He now tells me Mr.
Fisher,
Mr. Danver's last Book. 75

Fisher, Mr. Haggard, and Mr. Tombes did: Let any Man read Mr. Tombes Answer to me, yea and their Passage by him now cited, and see whether there be a word of denial: Mr. Fisher or Haggard I never saw: Their Book I had seen, but never read two Leaves to any remembrance of Mr. Fisher's, though I numbered it with those that were written on that Subject, as well from Right; I knew his Education and his Friends, and I saw the Great Volume before he turned Unitarian, but I thought it enough to read Mr. Tombes and others that wrote before him, but I read not him, nor all Mr. Haggard: If I had I had not taken them for competent Judges of a matter far from theirs, and that three years after: Could they dare that no one said did so? The truth is that three years after, making my words, as if I had affirmed it to be their ordinary practice (has you may read in them) which I never did, nor thought; they vehemently deny this: (And such needless railing and aspersion on any of Mr. Danver's Accusations). I never said that no Man ever denied it, for I have not read such never was written, nor spoken with all the World. But no Man ever denied it to me, nor did I ever read any that denied it. And in a matter of Fact, if that Fame be not credible, which is of things Late and Near, and not Contradicted by anyone of the interested Persons themselves, no not by Mr. Tombes himself, we must surmise humæd Converse: And do I not think to undertake that the same was true, either of those Persons, or such as other Writs beyond Sea have said it off. I saw not any and Baptized by Mr. Tombes or any other in Reserves elsewhere, where by Dipping at Age & if you do no such thing...
A Postscript about

I am sorry that I believed it, and will recant it.

Had I not seen a Quaker go naked through Worcester at the Assizes, and read the Ranters' Letters full of Oathes, I could have proved neither of them.

And yet I know not where so long after to find my Witnesses: I abhor Slanders, and receiving ill Reports unwarrentably: I well know that this is not their ordinary Practice: The Quakers do not those things now, which many did at the rising of the Sect; and if I could, I would believe they never did them.

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3. This Book of Mr. Darmers, with the rest of the same kind, increase my hatred of the Disputing Controversy's: ways of writing, and my trouble that the Cause of the Church and Truth hath so oft put on a necessity to write in a Disputing way, against the Writings of so many Adulants.

4. It increaseth my Grief for the Case of Mankind, of well-meaning godly Christians; who are unable to judge of many Controversies agitated, otherwise than by some Glimpses of poor Probability, and the esteem which they have of the Persons which do manage them, and indeed take their Opinions upon trust from those whom they most reverence and value; and yet can so hardly know whom to follow, whilst the grossest Mistakes are set off with as great confidence and holy pretence; as the greatest Truths. O how much should Christians be surprised, that must go through so great Temptations!

5. It increaseth my Resolution, had I longer to live, to converse with Men that I would profess, or profess by, either as a Learner hearing what they have to say, without inopportune Contradiction, or as a Teacher if they desire to Learn, of me: A Safe way
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Way may do something to increase knowledge but drenching Men, and stirring with them, woth but let them on a fiercer striving against the Truth. And when they that have need of seven and seven years schooling more, under some clear and honest Teacher, are made Teachers themselves, and then turned loose into the World (as: Sutprpose Boory to militate for and abide their judgments, to whom the Church suffer by such Contenderei, won against

5. It increaseth much dislike of that: Sectarian dividing hurtful Zeal, which is described. Wanting and absente my wonder at the ingenious and inimitable Words of the Holy Bible. For I see that the same Spirit which filled the Senses of Men, even when they are, put against Persecutors; and separate hurt from them. To busi

6. It resolveth me more to inquire what after the Answers to Mens Books, and I have done it. And I shall hereafter think none the worse of all Mans writings, for hearing that they are answered Not I see it not only false for a Talking Minister to talk, and so say something for or against anything: but it is hard, for them to do otherwise, even though their Tongues, or Pen, or Peace. And when I change the Mind, I must give the greatest belief to Women, that will talk mostly, or to them that are longest, and think like to have the last word, for to them, that are contrived upon Militant Heirs and Subscribers old and weak, when they are dead. And to propagate the Contention. If a sober Consideration of the first and second writing, (are of Passive Principles,) I will not insist on it, I shall have little hope to be such the wisest for all the rest end.

7. I am fully satisfied that even good Men are here far from Perfection, that they must hear with
with odious faults and injuries in one another, and be habituated to a ready and easie forbearing and forgiving one another. I will not so much as describe or denominate Mr. Danvers Citations of Dr. Pierce, to prove my Popery and Crimes, nor his passages about the Wars, and about my Charges, Self-contradictions, and Repentances; lest I do that which favoureth not of Forgiveness: O what need have we all of Divine Forgiveness!

8. I shall yet less believe what any Man's Opinion (yea or Practice) is by his Adversaries Sayings, Collections; Citations, or most vehement Aversion to what I have done, though the Reporters pretend to never so much Truth, and pious Zeal.

9. I shall let trust a confounding ignorant Reader or Writer, that hath not an accurate defining and distinguishing Understanding, and hath not a mature, exercised, discerning Knowledge than ever I have done; and especially if he be engaged in a Self (which alas, how few parts of the Christian World escape!) For I here (and in many others) see, that you have no way to seem Orthodox with such, but to run quite into the contrary Extremes: And if I write against both Extremes, I am taken by such Men as this, but to be 'for both and against both, and to contradict my self.' When I write against the Persecutors, I am one of the Sectaries, and when I write against the Sectaries, I am of the Persecutors side: If I belie not the Prelatists, I am a Conformist; If I belie not the Anabaptists, Independants; &c. I am one of them: If I belie not the Papists, I am a Papist; if I belie not the Arminians, I am an Arminian: if I belie not the Calvinists

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Mr. Danver's last Book.

vinists, I am with Pseudo-Tilenus and his Brother, purus putus Puritamus, and one totus Puritanismum totus spirat (which Joseph Allen too kindly interpreteth); If I be for lawful Episcopacy, and lawful Liturgies and Circumstances of Worship, I am a temporizing Conformist: If I be for no more, I am an intollerable Non-Conformist (at this time forced to part with House, and Goods, and Library, and all save my Clothes, and to possess nothing, and yet my Death (by six months Imprisonment in the Common Goal) is sought after and continually expected. If I be as very a Fool, and as little understand myself, and as much contradict myself, as all these Confounders and Men of Violence would have the World believe, it is much to my cost, being hated by them all while I seek but for the common peace.

But I have also further learned hence to take up my content in Gods Approbation, and (having done my duty, and pitying their own and the Peoples sparos) to make but small account of all the Reproaches of all sorts of Sectaries; what they will say against me living or dead, I leave to themselves and God, and shall not to please a Confousious Sect, or any Men whatever, be false to my Conscience and the Truth: If the Cause I defend be not of God, I desire it may fall: If it be, I leave it to God how far He will prosper it; and what Men shall think or say of me. And I will pray for Peace to him that will not hate and revile me for so doing. Farewell.

Septemb: 4. 1675.

F I M L S.
Wooton de Recueil. t. 1. p. 18.

Justum pro nobis justitiam.

Justitiae est X 3. inp. p. 63.

Obad. P. 27. secundum.

Condit. ad Spec.

261. 265.

(264.)

Nulla Resurrection ex consequ. natura


Carrwright. p. 35.