The Life of John Calvin

Justification Opened.

Or, A Treatise grounded upon Gal. 2. 11. Wherein the Orthodox Doctrine of Justification by Faith, & Imputation of Christ's Righteousness, is clearly expounded, solidly confirmed, & learnedly vindicated from the various Objections of its Adversaries. Whereunto are subjoined some Arguments against Universal Redemption.

By that Faithful and Learned Servant of Jesus Christ Mr. John Brown, sometimes Minister of the Gospel at Wamsley in Scotland.

Jer. 23. 6. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord our Righteousness.

Justification est Articulus fiantis & cedereis Ecclesia. Luth.

Printed in the Year M.D.C. XCV.

It is worthy of note that this paper is one of the few that pertain to the later life and work of John Brown, who was known in his day as "the man from Wampyrah". His name is associated with a place which is now part of the Brazilian Amazon region. The story of his life is one of faith, service, and devotion to his calling.

John Brown was born in the year 1692, and he is said to have been a woman of faith and prayer, renowned for his intimate friend and correspondent of the eminent Samuel Rutherford. In the letters of this famous ecclesiastical figure, John Brown's mother is referred to by one of his pupils. The date of his birth is not exactly known, but it is generally accepted that he was born in 1692.

Brown was known for his eloquence and for his ability to preach. He was a man of great spiritual insight and a deep understanding of the Bible. He was a man of great faith and a man of action, who lived his life in accordance with his beliefs.

In January 1698, Brown was called to the pulpit of Wampyrah, and he remained there for the rest of his life. He was a man of great influence and a man of great respect, and he was loved and admired by all who knew him.

Brown was known for his great treatises, "Treatises on Prayer" and "The Explanation of the Epistle to the Romans." For an estimate of his theological value, the reader is referred to Lockyer's "Life of Brown," pp. 194-217, which is a most excellent specimen of biography, and to Dr. Walker's "Scottish Theology and Theologians of the 17th and 18th centuries" (Cuningham's Lectures, 1875).

—J. S. D.
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CHAP.
THE PREFACE
TO THE MACHERnds READER.

It is the true wisdom of a Christian to understand aright and with a spiritual eye to discern the great difference between the Law and the Gospel, the Covenant of Works and that of Grace, the Legal and Evangelical Juxtaposition, the ignorance whereof is the great cause of most errors this day among professed Christians. When our blessed Saviour came into the world, he found flowing out of this broad fountain a multitude of Heresies in the Jewish Church, deceived by the Pharisees, blind Leaders of blind People, erecting and establishing their our Righteousness before the throne of God. And it is certain that our Lord Jesus Christ was rejected of the Jews, because they could not believe their own unrighteousness, misery & condemnation by the Law, nor be made to seek in the Messiah his Sufferings & Satisfaction, the true expiation of sins and a complete Righteousness, sufficient to eternal happiness. Certainly they understood not the promises of the Prophets, especially that of Isaiah Chap. LIII. neither looked they to the end of the Ceremonial, economical & Law which
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which was to be abolished, 2 Cor. 3. 13. Of this Judaical error we have a clear example in the Apostle Paul, before his conversion a Pharisee, & by his great Mafiers well instructed in the letter of the Law. For he looking upon himself, and not understanding the nature of the Law in its Spiritual meaning, was in his owne eyes no sinner, but a just man, living, and having a right to pretend a sentence of Jufification before God upon the account of his works according to the Law. But when it pleased God to reveal his Son to his soul, he could count all things but loss for the excellency of the knowledge of Christ, and desire only to be found in him, not having his own Righteousness which is of the Law, but that which is through the Faith of Christ; the Righteousness which is of God by Faith. Phil. 3. 8. 9. And so became a great example of all true Converts & Believers, & his Conversion a Demonstration of this Evangelical Doctrine, that no man is Justified by his works, but by the Righteousness of Christ imputed & by Faith received & applied.

No doubt, Christian Reader, but this Doctrine is the whole scope of the same Apostle in his Epistles to the Romans & Galatians. For having proved both Jews and Gentiles to be all under sin, & supposing consequently that by the works of the Law no flesh shall be justified in the sight of God, he sheweth, that all elect sinners coming short of the glory of God, must be justified freely by his grace through the Redemption which is in Jesus Christ, whom God hath set forth to be our Propitiation through faith in his blood, so that all boasting may be excluded, which cannot be, if a man should be justified by his works. Yea the Apostle Chap. 4. gives a Demonstration of this doctrine out of the examples of Abraham & David, to whom after conversion, Righteousness is imputed & sin pardoned.

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pardoned by faith in the promisfe. In his Epifle to the Galatians, he likewife preifeth this Doctrine against the heresie of judaizing Miniflers, who would have mingled the Law with the Gospel, and rejects their sentence as another Gospel worthy to be Anathematized, with every one who teacheth it, though even an Angel from Heaven; since he faith upon the matter, that Christ is dead in vain, as we fee Chap. 1. 8. 11. Chap. 11. 21.

How happy were the Church in thofe days, if the Doctrine of Gospel-Jufification did continue pure, & could be propagated c transmitted to the following ages! But it is too manifest that the Christian Church, by Heathenish & Jewish errors upon the one hand, & by Pelagian infufions on the other, hath loft a great deal of her primitive sincerity & pritice. Certainly the Roman Superstitions, tending only to the establishing of humane Righteousnes, in Gods sight, are clear demonstrations of a corrupted doctrine, yet of that Apostacie of the latter times fo oft foretold by the Apostle Paul. For we fee, that Popery is wholly erected upon a Judaical & Pelagian Righteousness, proceeding from the bitter root of the Heathenish Free-will, whereby the corruption of Nature is denied, sin excused, the faculties of Nature, as sufficient to all good works, affeeted, especially when they are sustained by a sufficient grace given to all men for obtaining eternal happiness. But this great errore, worthy of the Apostles Anathema, was abominable in the eyes of our Protestant Fathers: and therefore the Doctrine of a contrary Gospel-Jufification was the greatest reafon of Sepration, especially when they heard the trumpet from Heaven sounding and crying, come out of Babel, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. And herein we muft admire the wonderful providence of God, that the Protec-
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That Justification is depending upon this virtue, and consequently that a man by Faith, as a virtue, must be justified: and because Repentance should be acknowledged as a Condition of eternal happiness, before the virtue of Faith, therefore they imagine that Justification may be suspended even upon Repentance; so that we must believe, that Justification is not only by Faith, but also by Repentance.

But, O my Brethren, ye are out of the way, ye have left your first love! Remember therefore from whence ye are fallen, and repent, and do the first works! Remember the former days and years! Remember your former Divines at the beginning of the Reformation, Juel, Whitaker, Perkins, and other glorious stars once shining in your Country! Remember the Apologie of your Church against that harlot of Rome, written by that most excellent Divine J. Juel B. of Salisbury, & approved of your Fathers! Remember your Confession agreeing with all the Confessions of Reformed Churches, and confirmed in the days of Q. Elizabeth An. 1562. by a Synodical decree; yea by the Parliament of your Kingdom! Remember the former ages, when the Doctrine of Anselme & Bradwardine Archb. of Canterbury against Pelagianisme founded & obtained in your Churches! Yea Bradwardine his book de Causa Dei opposed to the Cause of men defended by Pelagianisme, printed first in this age An. 1616. in the days of King James, who himself was a great Adversarie to Arminian tenants, by the care and studie of George Abbot a worthy successor of that great Divine, because he loved the Doctrine of Grace, and could not endure that Arminian errors should infect the Church of England, to that time depending only upon the grace of our Saviour Jesus Christ.

But what great iniquitie is it now to neglect this grace, and, leaving the principles of Protestant Religion, to rely upon
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upon, and trust to our own works for Salvation? My Brethren, how think ye to mingle the Law with the Gospel? the Righteousness of Christ with your own? your faith, depending alone upon your Saviour, with your works? What will ye say, when you will dye, & this weighty cafe of Conscience comes to be resolved, how shall my poor, guilty & sinful Soul be justified before a Righteous God? How can ye thus prepare the way to return, and lead your followers back again unto Babylon? What fellowship hath Righteousness with unrighteousness? or what communion hath light with darkness?

Yet glory be to God in the highest, who hath reserved by his grace many Protestant and Learned Divines against all these and the like errors. And hence we have the learned Labours of the worthy J. Burgess, J. Owen, A. Pitcairn and other eminent Divines, worthy to be remembered in all ages. And to those great Doctours we may very warrantably add the worthy Author of the following Treatise Mr. John Brown, whose praise liv's deservedly in the Churches, and whose light did for a considerable space shine here in our Low-countreys, when through the iniquity of the times, he was because of his zeal, pietie, faithfulness and good Conscience obliged to leave his native Land. Yet was he not idle: for while he was here he wrote, with a great deal of wisdom, against the Philosophers of this time, who would subject the Scriptures to Philosophie, setting up humane Reason for a Rule of Scripture-Interpretations. Moreover, he was known in our Churches by his Books of the Perpetual Moraltie of the Sabbath, written with a great efficacie of Arguments, and approved by Sr. Spansby, that worthy and most famous Divine of our age; besides what other Treatises he wrote in English. But we have here

re his work of Justification as a Pelhumus, full of Wisdom, Doctrine and Piety. The Author had committed the care of it to his very intimate and dear acquaintance, the Reverend and Learned Mr. James Koelmann, who, while he was alive, had the care of it at the prefs: but before the work was perfected, he was called home to his Masters joy, after he had faithfully served God in his generation. And I being now desirous to prefix the accustomed Ceremonies of an Epistle to this excellent book of Mr. John Brown, I undertook it most cheerfully with all my heart. For I must give Testimony to the Reverend & Learned Author of this work, that he wisely expounds the mysteries of Justification according to the Doctrine of the Gospel, & the principles of the Reformed Churches: that he confirms the expounded Doctrine with efficacious arguments able to stop the mouths of all Adversaries; that he prudently disproves all their vain oppositions; that he shows himself a true Christian Minister, and a Scribe well instructed by the Holy Spirit unto the Kingdom of God. And therefore this excellent book was worthy to be printed; to be esteemed and loved amongst the best Treatises upon this great and weighty Doctrine of Justification. I need lay no more, the work will speak for itself, and the Judicious Readers own experience will testify that it is written in the Demonstration of the Spirit & Power, profitable for Doctrine, Reproof, Correction, Instruction in Righteousness and Consolation of penitent souls. I pray the God of all grace, that he would give the Readers the Spirit of Wisdom and of a sound mind, that having the eyes of their understandings enlightened, they may know what are the great mysteries of Redemption, and may be found in the Faith in order to this fundamental point of
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Justification here expounded and vindicated, with this full persuasion of mind that the Reformed profession is the true way of Salvation, able to save a sinner eternally, according to the Covenant of Grace revealed in the Gospel.

MELCHIOR LEYDECKER.
S. S. Th. D. & Prof.

Dombam Ultrag. 1 Apr. 1695.

P. S.

THE LIFE OF JUSTIFICATION,
Through faith, cleared, from

Gal. 3:11. For the Just shall live by faith.

CHAPTER I.
The Introduction; & the text (the ground of this following discourse) opened up.

He Doctrine of Justification cannot but be acknowledged by all, whose thoughts are taken up about an interest in everlasting felicity, to be of great concernment; & debates or Controversies about the same cannot be esteemed vain or fruitless Delusions, & Disputes about a thing of naught; seeing in this lyth the Ground of all our Hope, peace, & Eternal Salvation: & a Mistake or Error, as to the Theorie in this matter, followed with an answerable & corresponding practice, (I mean it to what toucheth the heart & Substance of this Divine Mystery,) may, yea much of necessity, prove not only dangerous to Souls, but even inevitably destructive. Wherefore it cannot be sufficiently blame worthy, that Churches & particular persons, who would be faithful ( & so accounted ) unto the grand-interests of Souls, contend, with all earnestness, for the faith once delivered to the Saints, in this particular; this being the true Basis of all Religion, & of Christianity; without which there can be no access to, nor Communion with, God; No peace with God, nor true peace.
peace in our own Consciences; no life of Comfort here, nor true hope of Salvation for ever hereafter; No change of State, nor favouring change of life & conversation; in a word, no life of Grace here, nor of Glory hereafter. And what then must follow upon the corrupting of this Truth, & upon Erroneous Apprehensions & practices herein, is abundantly obvious to all such, as have not sinned away all sense & consideration, in these matters.

Wherefore it is no wonder, that Satan hath, in all ages, laboured, by one Instrument or other, upon one occasion or other, and under one pretext, or other, to corrupt the pure streams of this wholeframe Fountaine of Truth, in one Measure or other, in one particular or other; & that by such Mediums & Arguments, as he knew would be most taking, & seem most plausible, at these Several times, & upon these Several occasions. What way, & how far the corruption of this Truth was advanced, in the Antichristian Church, is yet known; & what ground, their error in this gave unto such, as began to be enlightened in the knowledge of the Truth, to separate from them, & to appear against them, is manifest; & what Effaces the Devil made, about the beginning of Reformation, or shortly after, & to darken this Truth, by Questions & Disputes, even amongst such, as held the Truth fast, as to the main, and what since, by Several New Opinions, or New Modes and Methods (as they were called, and given out to be) very good and approved by Several Artificers, to seeming different Ends, he hath effectuated, to the hardening of some, in their Misapprehensions; & to the corrupting of the Harts & Minds of others; and also the Staggering and Shaking of not a few, may be called to mind with grief and sorrow; Not to mention the bold attempt, made by Socinians, to overturn the whole Grounds of Christian Religion; and to take away at once all the pillars of Gospel-judgment.

The devil began early, in the breaking up of the clear day of Christianity, to darken this Sun, that the poor Church might for ever abide in darkness, if the Church, had Head and Husband had not provided a Remedy, and had not effectively dispelled these Clouds: And he had no small advantage of the corrupt Jews, who had a zeal of God, but not according to knowledge, and had a very Specious pretext of crying up the Law, presbyred by God himself, and of Obedience thereto, and constant observation thereof, in all points, to the prejudice of the Gospel-truth, in the matter of justification. And though the first rise of this difference and debate was upon occasion of the Ceremonial Law, which was the dispensation of the Grace of God, which the ancient Church was under, while under Tutors & Governors, and in her Non-age state; and was never rightly obeyed, or Improven, but when it led them into the promised Messiah, Christ, the end of that law, in a peculiar manner, the Sublitude thereof, and valued thereunder; and which they might have known, was to be done away, when Christ, the Sublitude of all those shadows, came into the world, in the due time appointed and foretold; and which, contrary to its very Nature & END, to the many prophecies of old, & to the signal dispensations of God, giving clear significations of his mind, touching the vanishing of these shadows, the Jews, principled with false Conceptions about that Law, & with prejudices against the truth of the Gospel, and animated and encouraged by false Teachers, raised up of Satan, to corrupt the Doctrine of the Grace of God, did frequently contend for the constant Observation thereof, either Solely, as a sufficient ground of their justification; or in conjunction with the Gospel: Yet, because this took along with it, the observation of all that Law, which God had prefcribed of old, as the only ground, in their mistaken apprehension, of their justification, & acceptance with God; therefore we finde the Apostle Paul (who was especially spirited, & immediately inspired of the Spirit, to vindicate the Gospel-way of justification from this corruption; after he had been singularly fitted therein, by being in so signal a manner brought to embrace this Truth, (who was formerly so zealous for the Law, & against the Gospel in all points) prosecuting the controversy to the full, & not only handling it in reference to the immediate Rite & Observation thereof, but in reference to that also, whereunto of necessity it must have come, & where it must have landed, at length.

And though there have been few, since those days, & none at present, who will contend for the Observation of the Ceremonial Law, in the sense, & for Ends, urged by the Jews, with false Apollines, in the primitive times; yet we must not think, that therefore all the Doctrine of the Apostle heretofore is no more to us. Many debates & discourses had the Apostle, beside what we have recorded of him in Scripture; & to think, that his Discourses & Discourses, in his Epistles, concerning justification, are of no more concernment to us, as to the Question about justification, because none now adayes, plead for justification by the observation of the Ceremonial Law, as did the Jews, against whom Paul Disputes, is; in my judgment, no small imitation upon the Spirit of the Lord, inspiring the Apostle to write these Epistles, & putting them into our Canon; and of this such, in my apprehension must be guilty, who think to wave all the Apollines & Discourses, in this matter, with this, that he is only to be understood, as speaking & Disputing against such, as crie upon the constant Observation of the Ceremonial Law, as such.

But, whatever circumstantial differences, whether as to the Rite or occasion, or as to other things of the like import, there may seem to be, or may really be, between the Disput, as then flated, & as now professed; Yet all the Disputes & Differences about the Main & Essentials of justification, as also about inferior & subordinant Questions, in so far as they depend upon, or are influenced by the same, will be found to be, upon the matter, one & the same, whether managed of late or of old: For different Terms & Expressions may be, where the matter & thing so exprest, is really one & the same. And therefore, as we are to observe with thankfulness the Lords love to & care of His Church, in providing & preferring, for the Use & Edification of the same, in all ages, to the end of the world, such a necessary Depositum; & His wondrous
The Introduction.

The words of the Text explained.

Chap. I.

ly added to prove the Theor, which he laid down Chap. 2. ver. 16. to wit, That a man is not justified by the works of the Law, but by the faith of Jesus Christ, he bringeth another Argument from Scripture, after he hath a-gaine repeated the one half of the grand Thesis, by which the other is sufficiently understood, and more emphatically included in the probation, or Testimony of Scripture added, sayning,

Gal. 3:11. But that no man is justified by the Law, in the sight of God, it is evident; for the just shall live by faith.

He doth not explain what is meant by that word justified; but presupposeth that there was no doubt, concerning the true meaning thereof; among these, with whom he had to do, in this Disput: as Indeed none, that consider what is the constituent part thereof, in the Old Testament, (well known to the Jewish Teachers) yea & in the New Testament also, can doubt of its true import, however Papists do quite mistake its true nature & import, supposing that it signifies an inward Renovation, or Inflation of Holy-Spirit; & to make it the same with Sanctification. But as no man, acquainted with the Scriptures, & with what is laid of justification in them, can be ignorant of its right meaning; so every man, exercised with the sense of his own natural condition, & of the curse of the Law, under which he feeleth himself lying, according to what is here said, in the foregoing verse, readily under-stands, what it is to be justified & freed from that curse & Sentence of Condemnation, & so made free from the wrath that he is liable unto, because of the broken Law of God: So that we need not go further for it here.

He faith, No man is justified by the Law; & so, maketh no exception of any what foreway, no not of the holiest men, that ever exsisted since the fall: & this is of the same import with that expression Chap. 2:16. No flesh; for by the works of the Law shall no flesh be justified. So he hath the same expression Rom. 3:20.

It is here said, by the Law; in the original it is, in the Law: but the sense is the same with that expression Chap. 2:16. thrice repeated, by the works of the Law. The English Version here is rather short Commentaries; for there it is; They are not justified doing the command of the Law. It is observable, That the Apostle useth variety of expressions in this matter, all tending to clear this one thing. That there is no justification by the works of the Law; so as no colour or the word of creation might be left unto any.

Rom. 3:20. he faith is ytou by, or by out of the works of the Law, as also Gal. 2:16. And Rom. 3:22. is ytou by, or out of the works of the Law; they having no consideration therein. Rom. 4:2. is ytou by, or out of works. So that there is no justification by the Law, nor by works; nor by the works of the Law; all which expressions are used to signify one & the same thing.

A 3
The words of the Text explained.

CHAP. I.

thing. And in the following verse, he taketh the Law, & doing of them, that is, the commands of the Law, for one & the same thing. Those that were looking to the Law for justification, he faileth of them ver. 10. That they are of the works of the Law and chap. 4: 21. Ye that desire to be under the Law. This elsewhere saith Phil. 2: 9, he calleth his own righteousness, which is of the Law: & Tit. 3: 5, works of righteousness, which we have done & Rom. 10: 3, their own righteousness & Rom. 9: 31, the Law of righteousness. But what Law is this, by which, he denieth, that any can be justified? The aforementioned Expressions do sufficiently clear, what Law he meaneth, even all that Law, that was the Rule of Righteousness, & was prescribed of God, as such: & not the Ceremonial Law only: that Law, by the works wherein he denied (Rom. 4: 1, 2) that Abraham, the father of the faithful, was justified. That Law, in obedience to which confounded that righteousness, which the Jews laboured to cause stand; & that righteousness, which himself desired not to be found in: That Law, which was called the Law of righteousness: That Law, which the Gospel enlighteneth Rom. 3: 31. In a word, it is that Law, whereof he speaketh, in the preceding verse, that is, that Law, the transgression of which, in the least particular, bringeth the sinner under the curse, according to that saying, Cursed is every one, that continueth not in all things, which are contained in the book of the Law, to do them Deut. 27: 26. And here also we see the Law & the book of the Law, are one: & fure, this book of the Law contained more than the Ceremonial Law, even all the Moral Commandments; in respect of which not in respect of the Ceremonial Law, the Gentiles, & amongst the rest, these Galatians, at least, so many of them, as had not yet Judaized, were of the Law, & so, under the curse. It is obvious, how useless all the Disput of the Apostle here, & in his Epistle to the Romans, is rendered by afflicting That Paul? Disput runneth only upon the observation of the Ceremonial Law; feigning now the very Subject of the debate is taken away from us. And, if matters be so, I would faine know, why the Apostle would not have used any other Argument in all the Disput, beside this one, That by the Gospel, the subject of the question is wholly removed; the Ceremonial Law being utterly abrogated by the Gospel? Sure, this would have sufficiently put an end to that debate. But this Supposal is, I confess, a short cut to answer all the other unanswerable Arguments of the Apostle against Justification by works, but yet it is such, as cannot yield satisfaction.

He addeth, in the sight of God, & which is the same, upon the matter, with that expression Rom. 3: 20, that is, in His sight, whereby we understand, what justification this is, whereof the Apostle speaketh; even; justification before Gods Tribunal, in His Court, who is the Supreme & Righteous judge; as it is with Him alone, that the poor convinced & wakened Sinner hath to do: And this is the justification, that we are most concerned to know the nature of, & to understand what way it is brought about, or to be had: This is the justification, which the Apostle always denieth to be by works, & affirseth always to be by faith.

CHAP. I.

faith, in opposition to works. As for a justification of our selves against the false Aecessations of Satan, the unjust Surmises of our own treacherous Hearts, & mis-informed Consciencs, & the groundles Alleagions of men, judging not according to truth, but according to their own misapprehensions (whereof Paul's friends were guilty, in an high measure) It is not that justification, whereof the Apostle treateth. And whatever Interest good works may have therein, as real fruits of an upright working faith, & consequent as evidences of our Interest in Christ, & of our being in a state of justification; Yet they are utterly excluded from having an Interest in that justification, which is before God, & in His sight: & here, Christ's Righteousness, Laid hold on by faith, only taketh place.

The Argument, whereby the Apostle disproves this Justification by the works of Law, in the sight of God, is in the following words, where he ushereth in the argument with an, It is Manifold, & so; to shew, That the Argument was irrefragable, & that the truth thereby was certain, & beyond Contradiction. Now, the Argument is taken from the opposition, that is between Faith, & the Law, or, the works of the Law, in the matter of justification: A ground, whereupon the Apostle goeth, in his whole Disput, upon this matter; as we see Rom. 3: 27, 28 & 4: 1, 2, 3, 4, 5, & 6: 13, Gal. 2: 16. and therefore it must be a certain truth, That if justification before God be by faith, it cannot be by works; & consequent, who soever afflieth justification by works, destroy Gospel-justification; & hence; it is also Manifold, That justification cannot be by both together, Faith & works conjoint; because what is of faith cannot be of works; these two being here inconsistent Rom. 11: 6.

That Gospel-justification is by faith, the Apostle proveth from that known sentence, the just shall live by faith, a sentence, which the Apostle adduced thrice of all, when he was to handle this question, in his Epistle to the Romans Chap. 1: 17. & Vers. 17, saying, for therein (i.e. in the Gospel) is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith. Where we see, that this Sentence confirmeth the whole nature & contents of the Gospel, that is, That the Righteousness of God, i.e the Righteousness, which only will stand in Gods Court, & be accepted of him, in order to the Justifying of sinners; & which is the Righteousness of one, who is God, is revealed from faith to faith; that is to say, is holily forth to be embraced by sinners through faith, first & last; & this Righteousness, thus embraced & laid hold on only faith, is the only ground of the life of justification: so that believers their living by faith, their faith hath hold on the Righteousness of God, revealed in the Gospel, as the only ground of their life.

As to the passage it self, it is cited out of Habakuk Chap. 2: Vers. 4, where the Prophet being told vers 3, that howbeit sometime would peace, ere the promised delivery should come; Yet it would come; & that therefore he & all the People of God, should wait for it, & live in the certain expectation thereof, addeth these words, as being told him of the Lord, that his Soul, which is lifted up, is not upright in him (how variously &
The words of the Text explained.

Chap. 1.

ly & these words are rendered by diverse, we need not mentione) the meaning is this, That fuch, as will not, in faith & patience, wait upon the Lord's promise, shall be made good, in His good time; but in their pride & impatience of heart, will think to anticipate their deliverance, by emissive & sinful means, declare, that their heart is not upright, & that they are void of true faith. Upon the other hand, it is said, "The just shall live by his faith," that is, Such, as are real & true believers, will wait in the exercise of faith, till God's time come; & by this faith, trusting & leaning to the faithfull promise of God, through the Messiah, in whom all the promises are yea & amen. (2 Cor. 1:20: they shall have a full life of it, they shall be carried thowards, supported, strengthened & comforted. And much to this same purpose, is this passage, cited by the Apostle (Heb. 10:37, 38: For ye a little while, & he that shall come, will come, & will not tarry, the just shall live by faith &c. (of which we have spoken elsewhere) in all these places, the Apostle leaveth out the pronoun "his," which the Prophet uteth; but that maketh no great alteration, the matter being clear, & that sufficiently understood. The Septuagins make a great alteration, when they render the words thus, "The just shall live by my faith."

The great difficulty is, how these words of the Prophet, spoken of such, as were already justified, & believers; & his saying of them, that they shall live by their faith (for we need not own that sense of the words, which some think may not improbably be given) is, Tha ke, whose by his faith shall (or justified) shall live can be applicable to the Apostle's purpose, to prove justification by faith. Not to mention what this passage say to this, nor judging it very necessary to enquire anxiously into this matter, being the Spirit of the Lord's moving & inclining of Paul to allege, & apply this passage of Old Testament, for confirmation of what he was about to prove, may fully satisfie us, as to its pertinency, though we should not fully agree in proceeding our thoughts concernin it. J Conceive, the ground may be this: That this being a general truth, & universally true, that even believers, who are already changed, & have a life begun in them, must all their life long make use of faith, gripping to the promises, as yea, & amen in Christ, (promised, &c.) who is the Substance & Kernel of them all, to the end they may be supported, Strengthened. Upheld, & carried thowards Difficulties, Diifficulties, Darknesse, Temptations, & the like, without fainting, or doing what is unbecoming a living Believer, in the day of trial; so that their whole life, even unto the end, is kept in, & continued by faith, bringing new supplies & influences from the head, through the promises; it will hence follow, that without faith no man can at first arrive to this life, & change from death, yea, that in this case, faith is much more necesarily requisite, yea, faith only without works is & must be, the only way to justification of life: for if the progress, & continuance of this life, or renewing of it after decays, be had by faith, drawing up, life & influence from the head, much more must this be the way of getting the first change made from death to life. And this way (or not much different) of arguing in this same debate, we see the Apostle followeth Rom. 4, where from what was said of Abraham, a considerable time after he was a believer, he proved justification by faith, without works, or that Abraham was justified by faith, & not by works. The Import then of the Testimony, is, that this life, whereof believers are made partners, is begun, continued & carried on by faith, & therefore it is not by the works of the Law, but by faith, that they are justified & brought into a state of life; if he be true, that without faith, even believers cannot be supported, nor in case of life, as becometh, to the glory of God, & to their own peace & Comfort, in new Trials & Difficulties; much more is it true, that without faith those, who are in nature, & in state of Enmity to God, cannot live the life of justification, & with it alone they can & shall.

Before we come to speak particularly to any Truthes, deducible from the words, we shall premise some few things considerabole.

Chap. 2.

Naturally we are inclined to cry up Self, in Justification.

The Apostle, as we see, in all his writings about this matter, is very careful to cleare the question of justification, as Man may have no cause of boasting, or of glorying in himselfe, upon the account of anything he hath, or he hath done in order to justification; that hereby he might call a cope unto all such, as would approve themselves faithful unto the Lord, in being co-workers with Him, in the Gospel: & that he might so much more set himself against that innate and unchangeable heart, that is in all naturally, unto an exaltation & crying up of Self, in the matter of their justification before, & Acceptance with God; and especially we finde, how zealously, how frequently, & with what strength & multitude of Arguments, he fetth himself against, & cryeth down that, which men do for naturally, & with such a vehement byasse, incline unto; to wit, justification by their own works, or by their own obedience to the Law; to the end, their innate pride may have ground of venting it self, in boasting & glorying before men.

From this we may premisse, in short, the consideration of these Three things, to prepare our way unto the clearing-up of the Gospel-Doctrine in this matter.

First, That there is a corrupt byasse in the heart of men by nature, & strong inclination, to reject the Gospel-Doctrine of Free justification, through faith in Christ; & to ascribe too much to themselves, in that affaire: as if they would hold the life of justification, not purely of the free grace & rich mercy of God, through Jesus Christ; but of themselves, either in whole, or in part, in one measure, or another.

Secondly,
Naturally we cry up Self, in Justification.

Secondly, That it is the duty of all, who would be found faithful Ambassadors for Christ, after the example of the Apostle, so to preach forth the Grace of God, in this mystery, & to explain the same, as corrupt Nature withal, & such without, as are baffled with mislikes about this matter, & are led away with proud & carnal sense, may have no apparent or seeming ground of boasting; nor be confirmed in their natural prejudices & Mislikes therein.

Thirdly, That in very deed, free Gospel-justification is so contrived & ordered as that none have any real ground of boasting, or of glorying in themselves, or of ascribing any part of the glory thereof unto themselves, as if they, by their deeds & works, did contribute any thing to the procuring thereof.

It will not be necessary to speak to these at any length; but only briefly to touch upon them, to make way unto what followeth to be said on this weighty subject, which is of so much concernment to us all.

As to the First of these (to which we shall speak little, in this Chapter, & thereafter of the rest, in their due order) it is too apparent to be a truth from these grounds following.

I. This is manifest from the many Errors & false opinions, that are rested, owned & maintained, with so much Violence & corrupt zeal; & all to cry-up Self; in lesser, or in more, & to cry down Grace.

Hence so many do plead, with great confidence, for an Interest of our works, in our justification; Such as Papists, (who quite mistake the nature of true justification) Socinians, Aminians, & Others, who side with the same, or in more; & will plead for a justification by our inherent Righteousness, or works of Righteousness, which we do, Others, that will not plead for such an early Interest of our works, in this matter, will plead for faith, as our Gospel-Righteousness; & affirm, that the very act of our Obedience is, in itself, an Impediment to a Righteousness to us, & is accounted such by God; & fo, hath the same place in the New Covenant, that complete & perfect obedience had in the Old Covenant of works, made with Adam; which, as shall hereafter appear, driveth us upon the same road.

II. It is manifest likewise from the large & frequent Disputes about this matter, that we have in Paul's Epistles. If there had not been a great proneness in man, by nature, to cry-up himself, & to set up his own Righteousness, in matter of justification, why would the Spirit of the Lord have been so much pains (to speak fo) to cry down Self & our works, in this matter, as He is, in these Epistles of Paul, if He had not seen the great necessity thereof, by reason of this strong Inclination, that men Naturally have hereunto? We must not think, that any thing is there spoken in vain; or that the Spirit of the Lord would have left that Doctrine so fully cleared, wherein our works are expressly excluded, if there had not been a necessity for it, & if it had not been as necessary, in all after ages of the Church, as at that time, when first written. Wherever the truth be, that is so freely & pungently inculcated in the Scriptures.

Chap. 2. Naturally we cry up Self in Justification.

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CHAP. 2. Naturally we cry up Self in justification.

quainted with the holy & righteous Nature of God, nor with the nature of His Laws & Commandments &c. They know not, I say, the Corruption of their own Nature & the innate wickedness which is there, which may be as safely as the nature, in this matter of justification, do instruction to erroneous apprehensions about Original sin, & our innate Pride; as do all the Societies, Papists, and many Arminians & others. So they are ignorant of the Law of God, not knowing how Holy, God & Spiritual it is; & how it obligeth the whole man, Spirit, Soul, Judgment, Understanding, Will, Affections & Memory; & all the outward Man; condemning the last sin, in Thought, Word or Deed, & commanding the highest pitch of holy duties, & right Principles, Ends & Motives &c. And hence they see neither the Motions of what is commanded, nor their Constructions of what is prohibited, whether as to their Nature, Multitude, or other Aggregations: and the ignorance of this maketh them to see less the necessity of a Righteousness without them; & to seek for it with less Earnestness & zeal: whence it cometh to pass, ordinarily (as is to be seen among Papists) that such as are most for works, in justification, heap the Law according to their minds, & curtail it, as did the Pharisees of old, that it may look more conforme to their works, when their works are no way conforme to it. So likewise, they are ignorant of God, & of His Holiness, & Righteousness; & because they see, that if He be Such, as the Orthodox say He is, according to His Word, they cannot stand before His justice; therefore they deny His justice altogether, as do Socinians; or imagine Him to be quite Merciful, & to imagine Him to be altogether such as one, as themselves; & therefore are not very zealous for any other Righteousness, than what may be more readily to hand, & they themselves can make up with their own diligence & care, never remembering, that the Justice of God must be satisfied; therefore deny all Satisfaction (as do Socinians) or suppose Christ hath satisfied for all, & procured a New Covenant, or way to life, wherein we may bring what we have, & it must be accepted, & there is no more to do: Nor remembering, that we must have an Interest in Christ by faith, ere we have any Intellek in His Merits & Satisfaction; & that the whole of our Salvation is continued, as Man may be baffled, & Christ only exalted.

I. A vain conceit, that all things in Religion must be just as we apprehend them to be; & our blind, corrupt & bypassed Reason & Understanding must be the Supreme Judge & Determiner of all these Mysteries. Hence the Socinians down-right say, that let the Scripture say what it will, & how it will, they are to believe & to receive nothing, but according to their Reason: so that, what their blinded Reason cannot comprehend, they may & will reject. And others, who possibly will not so plainly lay down this ground; Yet in head of conforming to their judgments and Apprehensions to the word, & of being led by it, frame a conception of the Matters of God, in their own heads, & then cause the Scriptures comply with their Apprehensions, by interpreting them accordingly.
The Doctrine of justification should be kept pure with all diligence, & what dangerous expressions should be shunned.

We come next to speak a word unto the Second particular mentioned; to wit, That all, who would be found faithful Ambassadors, & be accepted of the Lord, should endeavour, both in practice & in Doctrine, to keep this doctrine of the Grace of God pure & unmix'd; & particularly guard against the giving ground, or occasion to proud Nature, to cry up Self, in the matter of justification, by any expression, used in the explication thereof. We see here & elsewhere, how careful Paul is in this Matter, using such expressions, as may most emphatically exclude man, & all his pains, & fet free grace on high, that God alone may be exalted; for here & elsewhere he debaseth man, & excludes all his works, even the works of the best of men; even his works, which were the father of the faithful: & he crieth, up Christ as all, & for free grace as beginning & carrying on all; condescending to what the Prophet Esaias said Esai. 45: 24, 25. Surely thou art a God, in the Lord have I righteousness & strength (or, as it is in the Margin, Surely, he shall say of me, in the Lord is all righteousness & strength.) Even to him shall men come. Even to the Lord shall all the ends of the earth be justified, & shall glory. So that such, as look to Him (as it is vers. 22.) & come to Him (as it is vers. 24.) have all their righteousnesses in the Lord, & from Him, and in Him alone are they & shall they be justified, & shall glory; & not at all in themselves. So Jeremias Chap. 33: 6, commeth the matter very emphatically, holding it forth, as one of Christ's glorious & comfortable Titles of honour, that He shall be called, the Lord our Righteousnes, whereby Impressing, that all the Saints their righteousness, in order to their justification before, & acceptance with God, was in Christ; & that it would be a robbing of Christ of His due honours, to seek for a righteousness else where. So Chap. 33: 14, 15, It is promiseth the Lord will cause the Branch of righteousness to grow up unto David, & that hereby Judas should be saved, & Israel should dwell safely; And it is further said, that His spouse should wear her husband's name, & be called after Him; the Lord our righteousnesses; thereby professing her adherence to Him, as her Husband, & her owning of Him, as all her righteousnesses; & glorifying in that, that He and He alone is her righteousnesses.

In compliance herewith, we should beware of expressing our conceptions, about the matter of justification so, as may give proud man ground of boasting, & of robbing Christ of His Crown, Title & Glory, in self, or in more: and these expressions following seem to me justly chargeable here with.

I. To say, That all works are not excluded in justification; but such only as are done by the meer Power & Strength of Nature; & not the works of
of Grace, wrought by the Spirit. But who seeth not, how this is to set up proud Man, whom Paul would have deposed & kept down? And doth not Paul expressly tell us, that neither Abraham, nor David were justified Rom. 4. And that if our father Abraham were justified by works, he should have had, whereof to glory, though not before God vers 2? And doth he not also tell us, that this would make the reward to be reckoned not of grace, but of debt vers 4? & would exclude faith & its operations, in reference to justification, & take away that blessed & refreshful file of God, that He justified the ungodly vers 5? Should we not thus be saved by works of righteousness, which we do, & not according to His mercy, expressly contrary to Tit. 3: 5.

2. In like manner to say, That we are not justified by the works of the Ceremonial Law; but by obedience to the Moral Law, is peccant here also: for the works of the moral Law are works of righteousness, which we do, & such as obey this Law, & are considered as such, cannot be called ungodly. Neither doth the Apostle thus distinguish, that proud man might have any Interest. Nor doth he exclude only such works, when he faith, that Abraham was not justified by works; for his works were not works of the Ceremonial Law, but of the Moral, which will as well give ground of boasting, & make the reward of debt, & not of grace, as works of the Ceremonial Law, if not more. And it is manifest, that Paul speaketh of that Law (& of obedience to it; or of works commanded by it) which convinceth of sin, & discovereth it Rom. 3: 20 & 7: 7. & maketh all the world guilty Rom. 3: 19. & bringeth them under the curse God 2: 18. Is it abolished by faith Rom. 3: 31. & hath the promise of life annexed to it Rom. 10: 5. Gal. 3: 12. Nor doth he exclude only such works, when he speaketh of himself Phil. 3: 7.

3. Likewise to say, That all works are not excluded, but only Outward works, which are done out of Principle of fear, & not out of love & faith, & are not inward works of grace; is to add Fewell to this fire of Pride, & to please proud Self, & proud Man: for who can think, that only such works, would lay the ground of boasting, & of glorying before men? or that only such works would make the reward of debt; or that any in these days were pleading for justification, upon the account only of such works? or that such works were to be understood by the Law, as if the Law did command no other? or that such were Abraham's works? or that Paul thought of none other, when he defined not to be found in his own righteousness Phil. 3: 9?

4. They are guilty of the same crime, who say, That Paul only excluded the Jewish Law, for if thereby they mean only the Ceremonial Law, it is manifest from what is said, that hereby Self & Man shall be much exalted, when justification is made to be by, & according to the works of the Moral Law. If they mean thereby the Judicial Law, then justification should be by obedience to the Moral Law; yea & by obedience to the Ceremonial Law, as well as by obedience to the Moral Law, quite contrary to the whole discourse of the Apostle. And if they mean all the Law, that was given to the Jews, then the Moral Law is included: & so all works are excluded, which are done in obedience to any Law of God.

5. It is no less injurious to truth, & favourable to proud Self, to say with Sojgun. That Paul only excluded perfect works, done in full conformity to the perfect Law of God; but not our Imperfect works, which through grace are accepted, & accounted our righteousness: for even these works being works of righteousness, which we do, would not exclude boasting, but give ground of glorying before men. Neither did Abraham, or Paul, or any other Saint suppose, that their works were perfect. Nor is it Imaginable, that any in these days did plead for justification, by their own works, upon the account, that they were perfect, & wholly commensurate unto the Law. Nor doth Paul intimate, in all his discourse, any such Distinction, or give any ground to think, that such works should be the ground of justification, when Perfect works are not. And all this is grounded upon this gross mistake, That by faith, which the Apostle opposeth to works, is meant our Imperfect Obedience unto the Commands of God.

6. It is injurious, upon the same account, to say, That Paul only excluded such works, as are accompanied with a conscience of merit, & none else: for he excludes all works, without any such Distinction, even the works of Abraham, (who, doubtless, was far from any such fond conceit, to think, that his works were meritorious) & all such works, as give ground of boasting before men, though not before God. And who will say, that even Adam's works, performed in Innocency, had any proportion, in the balance of commutative justice, or would merit any such head, ex condigno? And yet, for, such works would have made the reward of debt, according to the Compact. Yea, the Apostle, in his way of arguing, supposeth, that works cannot be mentioned in this case, without merits; so that merit is inseparable from them. And shall we think, that Paul Phil. 3: 9, meant, by his own righteousness, only such works, as he expressly accounted meritorious? Or that he could, or did account any of his works such?

7. It runneth into the same guilt, to say, That faith itself, which is our work, & considered as our act of obedience, is imputed to us for righteousness, & is that righteousness, upon which we are justified: for how easily might proud Self lift up its head, & boast & say, it was justified, because of something within it, or because of one work of righteousness, done by it: & to glory in it itself, & not in the Lord? For though it were granted, that faith were the gift of God yet that would not sufficiently keep down pride, feigning such, as pretend for justification by good works, will allogorate, that these good works come from the Grace of God, & are wrought by the Spirit: & yet such a justification would lay a foundation of boasting, & of glorying before men: & some would have more ground of boasting, than others, because of their stronger faith: And justification by this way, would as well be opposite to justification through Christ, & His Impaired righteousness, & by Grace, as justification by good works; for faith here would not be considered, as bringing-in & laying hold
dangerous expressions to be avoided.  

hold on a Righteousness without the Righteousness of Christ imputed; but as a commanded duty, & as a piece of obedience to the Law; & would as well the reward of debt ex congruo, & ex paeno, as if justification were by works.

8. It is of the same nature, to say, That Paul excluded the works of the Law, but not the works of the Gospel: for the same ground of pride, boating & gloving should be laid, that would be laid, by pleading for the works of the Law: because there are still works of righteousness, which we do, & so opposite, in this matter, unto mercy. 

And Paul, to exclude all boating & gloving before Men, opposeth faith, (not considered in itself,) but as laying hold on the Righteousness of Christ, & as carrying the Man out of himself to Christ for Righteousness unto works, & not Gospel-works unto works of the Law. And sure, we cannot say, that none of Abraham's works were Gospel-works, or works required in the New Covenant, being even then he was a believer, when the object of his faith, or that which he laid hold on by faith, in the Gospel, which was preached unto him, was said to be imputed unto him for righteousness.

And is it not plain, that if justification were upon the account of Gospel works, that God should not then be said to justify the ungodly; for he, who is clothed with a Gospel righteousness, cannot be called, or accounted an ungodly person? And yet faith looks out unto, & hath hold upon a God, that justifieth the ungodly. In a word, the afflicting of this would be the same, upon the matter, with afflicting of justification by the works of the Law: for whatever is required in the Gospel, is joined by the Law; & so is an act of obedience to the Law, which is our perfect rule of Righteousness, & all our obedience must be in conformity thereunto.

9. It must also be accounted dangerous, for puffing-up of Self, to say, That we are justified by our Inherent Righteousness; for then the Man could not say, that all his righteousness were as filthy rags. But could that be true, which is Psal. 143: 3, that in them that bless man living should be justified, to wit, if God should enter judgment with him. Why should he have abhorred himself? And had not Paul so good ground, as any; to assert his justification by his personal inherent holiness & righteousness? Yet we hear of no such thing out of his mouth; but on the contrary, his accounting all things but loss & dung, that he might gain Christ, & be found in His Righteousness, hath a far different import. How proud must man be, if he had it to say, that he was justified in the sight of God by works of Righteousness, which he had done, or by his own inherent righteousness?

If a man will it much help the matter, to say, That this Inherent Righteousness is not the price laid down, but only the Condition, or causa, spine, quae non, or the like: for still man would hereby have some thing to be proud of, & to glory of before men; because, he would have it to say, that
Dangerous expressions to be avoided.

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pal Righteousness; for it will have this faire & plausible ground to do so, 

as 4. That upon our o wn Righteousness, we are immediately accepted of God, as Righteous; especially when the Merits of Christ are made full sertuant to our personal Righteousness, as procuring the New covenant; & that therein our Personal Righteousness shall be accepted, & accounted perfect & complete, though it be not so in itself, & we thereupon immediately justified, & accepted of God, as Righteous; as they love to speak, who affect these things.

12. Though faith be indeed the mean of our justification, that is, the only thing required of us, in order to our interest in Christ, & actual participation of the benefits of His Redemption, & of justification in the first place, according to the Gospel method: Yet it is too favourable to proue Self, to call it such a Condition, as hath a far more dangerous Import; That is, (1.) To call it a Condition, & withall deny, that it is an instrumental Cause, or so that it is to be considered, in the matter of justification, as last held on Christ, & His Righteousness. (2.) To say, that the very act of faith, or the credere is imprompt for Righteousness; & that Paul is to be understood Rom. 4, as speaking properly, & not metaphorically. (3.) To say, that this is the Righteousness, which is imprompt for us, in order to justification, & not the Righteousness of Christ, except as to their Effects, in respect of some whereof, Yea the chief & only immediate, it is equally Imputed to all, Reprobate, as well as Elect. (4.) To say, that this faith is our Gospel-Righteousness, & because a Righteousness, is perfect & adequate to the Rule of the New Covenant. (5.) To say, that this faith hath the same place & consideration; & consequently, the same force & efficacy, in the New Covenant, that perfect obedience had in the Old Covenant with Adam. (6.) To say, that Christ hath purchased the New Covenant, & that the same will be the condition of persons partaking of the benefits thereof; & withall (7.) To say, that Christ hath died for all, & by his death made Satisfaction to justice for the breach of the Law; & so purchased freedom from the Curse of the Law to all, equally, at least conditionally; whereby it is apparent, that all are put in Eunus quissum in the state, they were once in, & that equally, & now have new conditions prepared unto them, which, if they perform, they are righteous, & upon that performance are freed from the Curse, & made heirs of Glory: and thus the New Covenant is of the same Nature & kind with the Old, only its Conditions are a little altered, & made more safe; & then Performance of the condition must have a meete with it, at least, ex paite, though not ex condigno; as neither Adam's Perfect obedience could have had. And the performers of this condition, in this case, may reflect upon their own deed, & lay their weight on it, &, it being their Righteousness, may plead upon it, as their immediate ground of right, before God, unto justification, & Acceptance. Let any man now consider these things, & see whether or not, the ascertaining of faiths being such a condition, as this, be not a plain gratification of proud Self, & the laying down a ground for vaine man to boast, & of glorying, though not before God, yet before others.
CHAP. IV.

Justification is so contrived, in the Gospel, as man may be abased, & have no ground of boating.

Thirdly, we come to speak to the third thing mentioned above, to wit, That justification is so contrived, begun & carried on, that man hath no real, or apparent ground of glorying before men, or of boating in himself. A few particulars will sufficiently clear this.

I. The Lord's ordinary & usual Method, in bringing His Chosen ones into a justified State, is first to convince them of their Sin and Misery, by setting home the Law, & wakening their Consciences; as Paul both Doctorally follow this method, when he is about to clear, & explain the truth, about Gospel-justification, in his Epistle to the Romans; where in the first place, he convinceth all of Sin, both Jews & Gentiles (chap. 1. & 2. & 3. concluding vers. 23. That all have sinned, & come short of the glory of God, & vers. 9. he giveth an account of his foregoing Discourse, saying, we have before proved both Jews & Gentiles; that they are all under sin. And again vers. 19. that every mouth may be stopped, & all the world may become guilty before God. Now this work of Conviction layeth the finner low before God; for thereby the Man is discovered to himself, to be undone in himself, to be under Sin & Wrath, under the Sentence of the Law, having his mouth stopped, & having nothing to plead for himself, neither by way of Exeuntion, nor of Apology; & having nothing in himself, whereby he can come before the Lord, to make Atonement for his Transgressions, & to make Satisfaction to justice: And thus the man is made to despise in himself, as being irretrievably gone & undone, if free grace prevent him not.

II. Whereupon the man is made to renounce all his former grounds of Hope, & Confidence; all his former Duties, good works, civility, Negative Holiness, & what else he placed his Confidence in formerly; Yea all his Righteousnesses are as filthy rags, & accounted as lofs & dung. So that he hath nothing within himself, as a Righteousness, that he can expect to be justified by, before God; but on the contrary, he findeth himself under the Curse, & that what he thought before to be his Righteousness, is now, by the light of the Law, & the discovery he hath of his natural condition, found to be sin & iniquity before God; & therefore to be so far from bringing any relief unto him, that thereby his anxiety is made greater, & his case more desperate.

III. The way of Gospel-justification is so contrived, & the wakened man (whom God is about to justifie) is now convinced of it; that Man must be abased; for he is now made to see, that he is empty & poor, & hath nothing to commend him to God, no Righteousness of his own to produce; nothing within him, or without him, except the alone Righteousness of Christ the Mediator & Saviour, that can bring him in stead; Nothing of his own must here come in reckoning, neither alone, nor in conjunction with the Righteousness of Christ; for what is Christ's, must not be of works, otherwise Grace is no more Grace Rom. 11: 6. Christ must have all the glory, & be, who glorieth, must glory alone in the Lord. And therefore is Christ made Righteousness unto us. 2 Cor. 3: 18. & is become the Lord our Righteousness Jer. 33: 6. And all His mount say, That is the Lord, they have righteousness Isaiah 45: 14.

IV. Nothing, that proceedeth faith, no motions or workings of the Law, no legal Repentance, & the like, have any infallible connexion with justification; nor are they any congruous disposition therunto, or a Condition thereof, there being no promise made, that all such, as are convinced & awakened, & have some legal terrors & works of the Law upon their Spirits, shall certainly be justified; & experience proving, that several, who have had deep convictions & Humiliations, have, with the dog, returned to their vomite, & become as ever worse than ever, doth also confirm this. So that, after the deep legal Humiliations & works of Terror & outward Changes, & the like effects of the Law (though when they are brought by the Lord, in mercy & boating about the Elect Sinner's Conversion & justification, they have this kindly work upon the heart, to cause the Soul more readily & willingly listen to the offers of Salvation & Mercy, in the Gospel; & to submit to the terms & Method, which God hath, in His great wisdom & mercy, confounded unto, as to the actual Conforming & bestowing of the blessings, purchased by Christ, for His own chosen ones) justification is an Act purely of God's free Grace, unknown of them, on any account; & an Act of His meek mercy & Love. So that they are justified freely by His grace, through the Redemption, that is in Christ Rom. 3: 24.

V. Unto this justification, their good Works are not required, upon what ever account; for good works must follow justification, & not precede it. They must be first accepted through Christ, before their works of holiness can be accepted. The whole Gospel doth most plainly exclude works of the Law, under whatsoever Notion, Qualification, or Restriction, as we manifested above, & shall more manifest hereafter: Yea, all works, upon what ever account, are excluded, as opposite to justification by faith, through Jesus Christ. The man, who had no more to say, but God be merciful to me a sinner, went home justified, when he, who said, God, I thank thee, I am not as other men, nor as this Publican, &c. did mis that Privilege. Paul hath so directly & plentifully proved, that no man is justified by works, that we need say no more of it; & therefore, in this matter of justification, man hath no ground of boating, but must glory in the Lord alone.

VI. As without a Righteousness no man can be justified before God, because His judgment is always according to truth, & He will pronounce no man Righteous, who is not so, or who hath no Righteousness; And as
CHAP. IV.

No ground of boasting in Gospel-judgments.

In the Gospel to all self-condemned sinners, deposing in themselves, is no ground of boasting; it is the gift of God Ephes. 2:8. The Spirit of Jesus boweth & inclineth the soul hereunto; & determineth the doubting man unto this choice; & maketh him willing, whether he be in a better, or in a greater degree, to flee to Christ for shelter, from the storms of wrath, & to be saved from the curse: And though the soul, in the meantime, be not in case to observe & take notice of the powerful workings of grace herein; Yet afterward he is in better case to feel it, & to celebrate the rich & free grace of God, who hath visited him in his low condition, & began a work in him & never left him, until he landed him in Christ, in whom was all fulness, & he found he was complete, & through whom he obtained that delivery from wrath, which he was seeking after, meerly out of his wonderful free grace & mercy.

CHAP. V.

In Justification there is a State of life.

Having premised these three particulars, not unworthy of our consideration, & serving to prepare the way unto what followeth to be spoken unto; we come more particularly to handle the words, & to see what may be drawn out of them for our Information & Edification, that we may be instructed concerning the nature of this noble Privilege, & concerning the way, how it is brought about, & persons may be made partakers thereof, as also shewed up into a right Improvement of the truth herein, whether we be already made partakers thereof, or are yet strangers thereunto.

We intend not (as we hinted at the beginning) to touch upon, farther to dilate at length, all the many & perplexed controversies, that are moved, both of old & of late, by men of different Principles & partitions. Nor do we intend to handle the several Arguments, which the Apostle addeth for confirmation of the Truth, in this matter, but our purpose only being to touch upon, & at least, to endeavour the clearing of some of the Principal Questions, moved in this matter, in reference to the aforementioned ends, we shall satisfy our selves, at present, with speaking to such particulars, as the Text will give ground for.

The words having been cleared, & the scope of the Apostle declared, which cannot be hid from the eyes of any, who will read the purpose, there are only two things, which call for our Consideration; First The Conclusion, which the Apostle is disproving & confuting with a manifest; to wit, That no man is justified in the sight of God by the Law, or by the works of the Law. Next The argument, which the Apostle maketh use of, to this end; for the just shall live by faith.

The Apostle's way of arguing here, & elsewhere, with the same, or
the like Argument, whereby he flateth an Inconsistency, yea an Opposition, between justification by the Law, & justification by faith, faith, that it will not be very necessary to speak much to that, which is the Apostle's Conclusion; but this, so to clear, that justification is not by the works of the Law: for the clearing of justification by faith will enforce that of itself. We shall not therefore insist upon that, howbeit we may in end, consider, what is said by some for justification by works, & what way such think to shun the odium of manifestly contradicting the Apostle, & of maintaining that Error, which he setteth himself to peremptorily against, as acted by the Spirit of God.

The Principal thing then, which we have here to do, is to consider the Import of the Apostle's Argument, for the justification by faith, yet we are not to consider these words, in their just length & breadth, nor particularly, in reference to the life, which the Prophet Habakkuk maketh of them, Hab. 2: 4, & this same Apostle Heb. 10: 38. (of this we have spoken elsewhere) But only in reference to the life, which the Apostle here maketh of them, in clearing up the way, how justification is brought about. And considering them in this respect, we will have two things only to take notice of, first, The assurance of justification by faith. Next The Influence, that this assurance hath into the Apostle's Conclusion: to wit, That justification is not by the Law, nor by the works of the Law.

In speaking to the first, we will have occasion to speak both to the beginning, the nature & ground of this change, made in justification, as also to the continuance of that state of justification. And then we will have occasion to shew, how both the beginning & Continuance of justification is by faith: for the former, is through and through faith, so as he is carried on & continueth in that state of life, to the end: this being always true, that faith & faith, the just life, faith begins, & faith continueth on this life, until the justified man is glorified.

The Apostle (that we may come to speak something to clear the nature of this State of justification) is affording justification by faith, to cry down justification by the Law, or by the works of the Law, which some False Teachers were perverting those Galatians to believe; & he adduceth a passage of Scripture, which faith, the just shall live by faith, therefore by giving us to understand, that the just man, or the justified man, is a living man; for the just liveth. And it is too narrow, to interpret this life, of eternal life; & this would make the Apostle's argument very obscure; we must therefore understand it of a life begun here, which shall certainly end in glory: & this is most consonant both to the Prophet's scope, & to the scope of the Apostle here.

Whence we may gather, That in justification by faith, there is a real life obtained: by justification the souls is brought into a new state of life; & by it, such as were really dead, are really made alive. This may be further cleared from these particulars following:

1. Such are said to be born again John 3: 5, not only by the Spirit, which may

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may import Sanctification, but also by Water, which may import justification, wherein iniquities are pardoned, & the Soul is washed from its guilt, through the blood of Jesus Christ, represented by the Water in Baptism. Thus they are also put into a new state, being delivered from the Power of darkness, & translated into the Kingdom of His dear Son, Col. 1: 13. Christ now owneth them, as His, & Satan hath no more power and jurisdiction over them, their guilt being removed, & their sin being pardoned for, because of sin hath Satan, as a jailor, had power over them, as to many prisoners, but sin being taken away, in their justification, they are loosed from his bonds, & delivered from his prison and power. We see Paul was for Acts 26: 18. To open eyes, and to turn from darkness to light, & from power of Satan unto God, that they may receive forgiveness of sins.

2. Hereby they are brought into a State of Salvation, and being out of harms way, they are said to be saved, being now in a State of life and Salvation, through Jesus Christ, Ephes. 2: 5, 8. For by grace are ye saved through faith, & how was this? It was by Christ, together with whom they were quickened when before they were dead in sins & trespasses, v. 5. So Tit. 3: 5. Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, & renewal of the Holy Ghost. But how was this work of Salvation begun? See vers 7, That being justified by His grace, we should be made heirs, according to the hope of eternal life. So that as justification maketh way for Adoption: so it bringeth Souls into a fair state, a state of Salvation; so as they, in a sense, are already denominated, saved, that is, brought out of the state of death, & put into a state of Salvation; Thus are they also said, to be quickened together with Him, i.e. Christ having forgiven all their sins, Col. 2: 13. This will be further clearer, if we consider how

3. Those, who are justified, shall certainly be saved, not only in respect of the Decree and purpose of God, but in respect also of the Gospel constitution, and the declared will of God. Therefore faith the Apostle Rom. 8: 31. There is therefore now no condemnation to them, which are in Christ Jesus. And all such, as are in Christ Jesus, are justified; as the Gospel clearly. And again more clearly, vers 20. And whom he justified, them he also glorified. The connexion between these two is indissoluble. So do the Apostle not only affirm, but he confineth this, Rom. 5: 9. More than more being justified by his blood, we shall be saved from wrath through Him. And again, vers 17. For if by one man's obedience death reigned by one, much more they, which receive abundance of grace, and of the righteousness of faith. (That is, who welcome, embrace and receive the rich offer of grace, & the righteousness of Christ, freely and graciously preferred in the Gospel to all that will accept thereof,) shall reign in life by one justificat. So likewise, vers 18. That as sin had reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

4. They who are justified, are brought into a state of blestness, and therefore may well be said to live, or to be made partakers of a life, Rom. 4: 6, 7, 8. Even as David also describeth the man, unto whom God imputeth right-
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dead to the Law by the body of Christ, Rom. 7: 4. O what a noble, sweet and refreshing life is this, to be free of this Slavery and Bondage, whereby the Law is always lying about the neck of the poor sinner, the Curse and wrath of God, as of a malefactor. And add to this (3.) That they are freed from the just and well grounded management of the Law against them by Satan, or a wakened Conscience. I say, just and well grounded management; for I grant, the Devil and a misinformed Conscience can bring forth the Law, and terrify therewith a true believer, by charging him with the transgressions thereof, even after these transgressions are pardoned; but this is unjust and illegal: and the believer is under no obligation to acknowledge these Changes, or to admit them, but, on the contrary, to reject them, as being groundless, & contrary to the tenor of the Gospel. But the unbeliever and unjustified Soul is laid open to all these fearful charges and dreadful challenges, to all those snares, that are as many poisoned darts, shot into his very heart, every one of which is a death to him, which he feareth not how to evite. Mult not then this be a considerable and noble heavenly life, to have sin pardoned and thereby be freed from these Soul afflicting, Heart-piercing, Conscience-burning and Mind-tormenting Accusations, Charges, Libels, and Dittations, brought home and delivered by the wicked Accuser of the Brethren, and a wakened enlightened Conscience? Mult there not be many lives in this one?

2. Hereby they have peace and Reconciliation with God, being justified by faith, we have peace with God, Rom. 5:1. God was in Christ, reconciling the World unto himself, not imputing their trespasses unto them, 2 Cor. 5:19, 20. They are now reconciled, Rom. 5:10. So Col. 1:20. And, (having made peace, through the blood of His cross,) by Him to reconcile all things unto Himself. Herein also they have received the Atonement, Rom. 5:11. And the Sin is abolished, Ephes. 2:15. And peace v. 16. So that the enmity on both hands is taken away, they are reconciled unto the Lord, who before were alienated and enemies in their minds by wicked works, Col. 1:21. And the Atonement being made, the wrath of God is apace towards them, and that Law-wrath, under which they did formerly live, is quite removed, and they are no more looked upon, nor dealt with as Enemies, but owned and regarded, as reconciled friends. And who can express the good and sweet of this life, or who can conceive what an heavenly wrath wrapped up there? How justly may he be accounted a dead man, who is an Our lawer and a Rebel to God, who taith nothing of the Kindness and Friend ship of God, gether nothing from Him, as from a Friend, but all as from an Enemy, even all the outward favours he enjoyeth in the World; how great and glorious fo-ever they be, in the eyes of men? And, on the other hand, how happy is he, and how justly and deservedly may he be called a living man, who can call God his Friend; go to Him as a Friend; receive all from Him as from a Friend, how incomparable fo-ever in the eyes of the World, the things be, which he getheth. This is a life, the Good, the Advantage, the Joy, the Comfort, the Peace of which, who can express?

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3. Hereby
3. Hereby they are absolved and acquitted from all, that could be justly laid unto their charge: for justification in Scripture, is expressive of a judicial Act of a just Judge, absolving a person from the guilt laid to his charge, and from the sentence of the Law, due upon the account of that, where with he was charged; and never doth declare a making of righteous by infusing of righteousness, or by making any real physical change within, whatever Papists say, as we see, Deut. 25:1. 2 Sam. 15:4. Prov. 17:15. Elisha 50:8. 1 Kings: 8:31, 32. Exod. 23:17. Matt. 12:37. Luke 7:29, &c. 16:15. And in multitudes of more places. O! what a life is here, when a poor self-condemned sinner standeth before the Judge, the righteous Lord, & hath his finnes charged upon him, and the Law brought forth, curing every transgression, for every transgression, and justice appearing against him, calling for the execution of the sentence, according to Law, and for death & vengeance due by Law; and upon all this can look for nothing but doom and present execution of the dreadful sentence: what a life! I say, it is for such a sinner, standing in this posture, to have a sentence of abolution pronounced, and be openly declared righteous, and not worthy of death, or free of the charge given in against him: and thus is it with Beleivers, according to the Gospel restoration; for though they have sinned, & come short of the glory of God, in themselves; yet now they are justified freely by his grace, through the redemption that is in Jesus Christ, and that by faith, Rom. 3:22, 23, 28. Gal. 2:16. Though they were Unrighteous, Fornicators, Idolaters, Adulterers, Effeminates, Abusers of themselves with mankind, Thieves, Covetous, Drunkards, Revelers, and Exhorters; yet now they are justified, in the name of the Lord Jesus; 1 Cor. 6:9, 10, 11. God justified the Ungodly, Rom. 4:5. The Circumcision by faith, and the Uncircumcision through faith, Rom. 3:30.

4. The ground of this sentence of Absolution, paft upon them, or in their favours, will more manifest both the Reality and Excellency of this life. Though they in themselves have been, and remain, and are godly, & cannot plead not guilty, nor any ground in themselfe whereupon they can plead Exemption from the penalty of the Law; but as they stand guilty in Law, so they stand convicted of their own Consciences, their mouths are stopped, and they are become guilty, Rom. 3:19. They know and acknowledge that they have sinned, and come short of the glory of God versus 23, &c. can expect nothing, but death & destruction, if the Lord should enter with them in judgment, and mark iniquity, Eph. 130:3, &c. 141:2. Yet, the judgment of the Lord being always according to truth, Rom. 2:2. Such as He pronounceth Righteous, and absolveth from the sentence of the Law, as such, must be Righteous; for to justify the wicked is an abomination to the Lord, Prov. 17:15. And being they are not neither can be Righteous, in themselves, nor have a Righteousness of their own, which they can pretend to justice, and in which they appear before God, who is a righteous judge, they must needs have a righteousness from some other; and this is a Surety-righteousness; the righteousness of the Mediatoer and Cautioiner, Jesus Christ, Imputed to them, and received by faith: and being

Clothed with this noble robe of Righteousness, with Christ, who is the Lord our Righteousness, and bearth this Name and Title, Jer. 23:6. And who is made of God unto us Righteousness, 1 Cor. 1:30. They may be looked upon as living indeed. In the Lord have they righteousness, and upon this account, in the Lord are they justified, and shall glory, Eph. 45:24, 25. This is the Righteousness of God, without the Law, which is manifested by the Law and the Prophets; the Righteousness of God, who is by faith of Jesus Christ, unto all, and upon all them that believe. Rom. 3:21, 22. This is that faith, or object of faith, that was imputed to Abraham for righteousness, Rom. 4:3, 5, 9. And the Righteousness of God, that God imputed without works, ver. 6, 11. This is the Righteousness of faith, through which the promise is, vers. 3. This is the Righteousness, that shall be imputed to all, who believe on Him, that raised up Jesus our Lord from the dead, vers. 24. This is the free gift by grace, which is by one, by Jesus Christ, that hath abounded unto many, Rom. 5:15. This is that abundance of grace, and gift of righteousness, which believers receive, whereby they reign in life, by one Jesus Christ, vers. 17. And that righteousness of one, by which the free gift come upon all believers, unto justification of life, vers. 18. And the obedience of one, by which many are made righteous, vers. 19. And that righteousness, by which grace reigneth unto eternal life by Jesus Christ, our Lord, vers. 21. This is the Righteousness of the Law, fulfilled in us, by God's own Son, whom He hath in the likeness of sinful flesh, Rom. 8:3, 3. This is God's Righteousness, to which the Jews would not submit, but went about to establish their own Righteousness; for Christ is the end of the Law for righteousness to every one that believeth, Rom. 10:4. It is that Righteousness which is of faith, which the Gentiles have attained, who followed not after righteousness; & which Isaiah did not assume, though they followed after the Law of Righteousness, because they fought not by faith, but as it were by the works of the Law, for they stumbled at that stumbling block, Rom. 9:30, 31, 32. By this are believers made the righteousness of God in Him, who, though He knew no sin, yet was made sin for us. 2 Cor. 5:21. This is that righteousness, which is through the faith of Christ, the righteousness, which is of God by faith, Phil. 3:7, 8, 9. Which Paul defined only to be found in, and that in opposition to his own Righteousness, which is of the Law; and for which he did account all things, which formerly were given to him, to be lost & dung. Now, what a noble life of faith and Security is this, for a poor naked sinner, void of all Righteousness, and thereby exposed to the lash of the Law, to the Curse and wrath of God, to be covered with a complete and perfect Righteousness, confiding in full satisfaction to all the demands of the Law, both for doing and suffering; with which the Self-condemned sinner may now, with boldness and confidence, think of approaching unto, and appearing before the Tribunal of God? who can appease the Serenity of Soul, the inward peace, calmness, and quietness of mind, the joy, Chearfulness, and Excelling of heart, that followeth here upon? How is the Drooping, Sinning, Dead and discouraged Soul, that hath any feme or feeling of this, revived & quickened? And howbeit the feme of the way (as oft it happeneth) yet the change, that is hereby made, when the Lord imputeth this Righteousness of Christ, & caueth
caueth the Soul by faith to embrace it, and accept of it, as a Resurrection from the dead.

5. They have, as a benefit, necessarily following upon, and inseparably accompanying this justification, the noble and rich privilege of Adoption: For to as many, as received Him, to them gave He power to become the Sons of God; John 1:12. And all those, that are justified, receive Him and His righteousnesse, and rest upon it. Being thus redeemed from under the Law, they receive the Adoption of Sons, Gal. 4:5. And being justified by His grace, they are made heirs, according to the hope of eternal life, Titus 3:7. And by this as their State is demonstrated to be a State of life, so the many and exceeding great and rich, yea incomprehensibly glorious and excellent favours, Advantages, and Privileges, that lie in the womb of this comprehensive Privilege, shew their life to be an excellent life: for (1) Being thus adopted, they have a new Relation unto God, as their Father, and they are His Children, taken into His Family; they have His name put upon them, they are called by His name, or His name is called upon them;Jer. 14:9. Then is that word made good, 2 Cor. 6:18. I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord God Almighty. Then is He their God in a peculiar manner, and they are His People; Jer. 31:1. Then have they written upon them the name of Christ's God, and the name of the City of His God, and His own new name, in its earnest and beginning; Rev. 3:12. Of what a life is here, to stand thus related unto the great God? what an honourable life and Privilege is this, for such, who were by Nature Children of the Devil? (2) Being thus Adopted, they have a Relation to all the Children of the Family, and are united unto them, as members of the same Familiar, as Brethren or Sisters of the chosen Family. They are then among those, whom Christ hath gathered together in one, Eph. 1:10. And belong to that Church, which is His Body, the fulness of Him, that filleth all in all; verse 22, 23. They have a relation now unto the Church Triumphant, as well as to the Church Militant; whence that is in part verified, Heb. 12:22, 23. But ye are come unto Mount Zion, and unto the living God, the heavenly Jerusalem, and to an innumerable company of Angels; to the General Assembly and Church of the first-born, which are written in Heaven. They are no more Strangers and Foreigners but fellow-citizens with the Saints, and of the household of God; Eph. 2:19. (3) Being by Adoption Children, they are heirs, heirs of God, and joint-heirs with Christ, Rom. 8:17, Gal. 4:7. They are now begotten to an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them. 1 Pet. 1:4. Hence they are heirs of Salvation, Heb. 12:23. Being Abraham's seed, they are heirs according to the promise, Gal. 3:29. & these promises they do inherit, Heb. 6:12. What a life hath the Son and Heir of a great King, when he may look upon the many great Dominions and Kingdoms of his Father, as his own? But what a greater life is it, when a poor sinner, that now is adopted through faith, may look throw all the great and precious promises, contained in the Book of God, and say all these are mine; and may look up to Heaven, & to that glory, which eye hath never seen, nor ear heard, nor hath it entered into the heart.

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heart of man to conceive, & say, all that is mine, through Jesus Christ, I am served hereunto, & have the begun portion thereof, in mine Head & Elder Brother Jesus Christ? (4) Being adopted, they have the earnest of the Spirit, sealing them to the day of Redemption: for in Christ they have obtained an inheritance, & are sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession Ephes. 1:13, 14, & 4:30. And who can express what a life this is? (5) Being adopted, they have free access to the throne of Grace with boldness, God being their Father, the door flanished open, & they may approach with liberty, freedom, & filial Boldness; for through Christ, they have an access by the Spirit unto the Father, Ephes. 3:12. And in Him, they have boldness and access with confidence, the faith of Him Ephes. 3:12. They may now come boldly unto the throne of Grace, that they may obtain mercy, & find grace for help in time of need Heb. 4:16. By Him they have access by faith into the grace, wherein they stand Rom. 5:2. And here certainly is a life, the riches of the joy & Comfort whereof cannot be expressed. (6) Being adopted, they receive the Spirit of adoption, whereby they are delivered from that Spirit of Bondage, under which they were formerly; & are now Principled, Spirited & imbosed to cry Abraham Rom. 8:15. That flavius fear, under which they some time were, is away, & they have now the reverential fear of Children, which doth not hinder, but encourage them to approach, with freedom & Enlargement of Spirit & now they have the Spirit of prayer & Supplication, whereby they can call on God, as their Father in Christ, because they are Sons, God hath sent forth the Spirit of His Son into their hearts, that they may cry, Abba, Father Gal. 4:6. What a return from Death unto life is this, to have heart & tongue loosed, & to be in a same to speak unto the Father, in the language of the Spirit through Jesus Christ? (7) Being adopted, they have a right to all the Privileges of the Sons of God, & are under the Fatherly Care, Inspection, Provision, Protection, Leading, Teaching & Chastisement of their kind God & Father Psal. 103:13: Prov. 3:11, 12 & 14:26. Matt. 6:30, 32. 1 Pet. 5:7. Heb. 12:6. And of what a bundle of Mercies of life is here? The believer may welcome all the Dilepitations of God, & receive them, as out of the hand of a tender-hearted Father, & say, Thus & thus doth my Father unto me; this is the hand & working of a Father about me: This how farre so ever it seem to be, yea is the effect of tender love, & floweth from the heart & bowels of a kind & compassionat Father to me.

6. Their justification faith, They are translated out of nature, & delivered from that death, under which they did lie formerly, unable to perform any, even the least, vital act of life: for before justification, they are united unto Christ by faith, life is begun in their soul; the feed of life is beginning to bud in them, & to bring forth fruit, when they are enabled to believe, & to act faith upon, & to receive Jesus Christ; & He is offered in the Gospel. The spiritual life is in them, & is working, when it moveth them Christ-ward, & powerfully draweth & inclineth their Soul,
to close with Christ. This faith is the work of the Spirit of God alone; it is not of our selves, but the gift of God Ephes. 2:8. This believing is according to the working of his mighty power, which he worketh in Christ, when he raiseth him from the dead Ephes. 1:19, 20. Therefore is the Spirit called, the Spirit of faith, which all believers have 2 Cor. 4:13: for now, in order to the effectual producing of this grace of faith in the soul, their minds are enlightened to understand Spiritually & Savingly, the things of God Acts. 26:18. For God revealeth them unto them by his Spirit, who only knoweth the things of God; which Spirit they have received, that they might know the things, that are freely given of God 1 Cor. 2:10, 11, 12. Now they have received the Spirit of wisdom & revelation, in the knowledge of him, the eyes of their understandings being enlightened Ephes. 1:17, 18. And as their minds are changed, so is the heart; for the heart of stone is taken away, & the heart of flesh is given, according as was promised Ezek. 36:26: & their wills are renewed & inclined unto good: They have gotten the one heart, & the New Spirit, Ezek. 11:19. The Lord hath wrought in them both to will & to do Phil. 2:13. Their heart is circumcised to love the Lord, according as was promised Deut. 30:6. And the Lord hath put his Spirit in them Ezek. 36:27. & thereby hath drawn them unto Christ Heb. 6:4, 14, 15, all which faith, that the life of God & of Grace is begun in their souls; & the Spirit of life hath taken possession of them, & abideth there & worketh.

These things clear, how justly the justified soul may be said to live; & in what respects, the justified state is a real state of life.

What mysteries are in justification.

What was said in the foregoing chapter may by way of use, first, discover unto us that Kindness and Love of God our Saviour, that hath appeared unto men, whereof the Apostle speaketh, Tit. 3:4. For this is one remarkable instance thereof, and calleth for admiration and praise from us, upon that account. Of what tenderness, Love and Pity appeareth here! And what a wonderful Grace is this, that is here manifested? What condescension of Love and free Grace is clearly legible in this business? And how clear and distinct will all this appear to a self-condemned sinner, arraigned in its convincing Conscience, before the tribunal of God, and then, in the Gospel, a well contrived way of abolition, & clothe with it? How will all this shine forth unto them with a heavenly Lustre and Majesty? And how sweetly will their hearts acquiesce in this Sure and Safe way of obtaining life?

Secondly, This may discover unto us, what a manifold wisdom of God is to be seen & observed, in the Gospel dispensation, that even Principalities and powers may look into, and wonder at; as it is said to be made known unto them, by the Church, Ephes. 3:10. That is, by what they see and observe, in the administration thereof, in the Church. And in this part of Gospel-device, there are several things remarkable, that may give us ground to wonder at this manifold Wisdom of God. The whole is a mystery, and this is a prime part of the mystery, and in this mystery there are many mysteries, a short view of which may be of some use to us.

1. What a mysterious and wonderful thing is it? That such, as are dead by Law, lying under the sentence thereof, & so bound over to the wrath of God, according to the threatening of the Law, which is just and righteous in all points; and lurch, as have nothing to defend themselves by from the threatened death, unto which they are obnoxious, nor any thing, whereby to make Satisfaction to the demands of the Law, or to the offended Law-maker, or where with to appease Him; should notwithstanding hereof be really, Formally and Effectually abdicated from the sentence of the Law, by the sentence of the Judge; and so made and declared to live juridically & in Law-sense; and to be as free of the curse and penalty of the Law, as if they had never been guilty of the transgression thereof. And thus is it here indeed, such, as were dead in trespasses and sins, and in the uncircumcision of the flesh, are quickened together with Christ, Ephes. 2:1, 5. Col. 2:13. He was before had the life of God in him, and abideth with him, by believing on the Son of God, hath everlasting life. John. 3:16. And they, who were in a manner condemned already, yet, by believing on Him, are not condemned, yea have eternal life, John. 3:15, 18.

2. What a mystery is this, That God, who is righteous and just, and the righteous Judge of the World, and who hath declared, that he looketh upon it, as an abomination for any man to justify the wicked Prov. 17:15. And whose judgment is always according to truth, Rom. 2:2. Should be one that justifyeth the Ungodly? And yet is He said to be, and so is He said to be, as the object of faith, Rom. 4:5. But to him that worketh not, but believeth on Him, that justifieth the Ungodly, his faith is counted for righteousness. Papists & others, who will not suffer their Reason to follow Revelation, but will measure all the mysteries of the Gospel, by the corrupt rule of Reason; and withdraw those, according to the dictates of that, pretend an Incummodity here; and therefore will rather pervert the whole nature of Gospel-justification, than yield to the Spirits Revelation of the matter. Hence it is, that they say, a person cannot be justified by God, until he be a Godly man, and have a Righteousness within him, upon the account of which he must be justified; little adverting, That by their own principles it would follow, that no man should ever be justified: for, being God is a God of righteousness, and it is a sure and certain thing, that His judgment is always according to truth, He could not abolve a Person as righteous, that were not perfectly righteous, and void of all sin; & where is the man, (not out of his wits) that dare say this, remembering what David said, Psal. 130:3. & 143.2. But here lyeth the truth & the mystery. Such 

As
as are really and truly Ungodly in themselves, and have nothing of their own, but unrighteousness within them, and whose righteousnesses are but as filthy rags, Ephesians 6:4-6. are yet justified by God upon the account of a perfect righteousness, imputed to them, & received by faith. In the judgment of God, such, as in themselves are Ungodly, are considered as clothed with the perfect righteousness of the Mediator, Christ, that Head & publick person, which free grace putteth on them, & they receive & stand under by faith; and so are justified & declared to be righteous by God, whose judgment herein and sentence is most righteous, & most conformable to truth: for he judgeth such, as are righteous, though not with their own inherent righteousnesses, yet with the righteousnesses of their cauterizer, now made theirs.

3. Here is another piece of this mystery, That Transgressors of the Law shall be Abolished and justified; & yet the Law established, which takes death to Transgressors, and promises life only to such, as observe it in all points. Who can reconcile this seeming Contradiction, that is not acquainted with the glorious mystery of the Gospel? Paul, a man well acquainted with this mystery, tells us expressly, that the Gospel-way of justification, which he preached, and fully cleared in his Epistles, derogated nothing from the Law, but established it, Romans 3:31. Where, after he had cleared & confirmed the Nature and Causes of Gospel-justification, & had said ver. 30. that He was one God, who would justify the circumcision (or Jews) by faith, and the uncircumcision (or Gentiles) through faith; & obviated this objection, that some might have proposed, &c. said, What shall then become of the Law? you make it void, by speaking of faith, & succeeding justification to it, as a mean, in opposition & contradiction to works; he answered, Do we then make void the Law through faith? That be far from us, says he, &c. establish the Law. So that there is nothing, in this Gospel justification, that weakeneth, or maketh void the Law; but, on the contrary, it is thereby more fully confirmed and established: for, what the Law could not do, in that it was weak, through the flesh, God sending His own Son, in the likeness of finful flesh, & for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, Romans 8:3. Here is then the mystery, Transgressors of the Law are justified, upon the account of what their Mediator, and Saviour, their publick person & Replacer did & suffered, for Satisfaction to Law, Justice & the Law-giver; & by what He did & suffered, the Law is more established, than it would have been by any thing that we did, or could suffer; for He made Satisfaction to all its demands; there was perfect obedience given thereunto, & its commands answered, in all points, by our Lord Jesus Christ, who knew no sin, nor was deceit found in His mouth, 2 Corinthians 5:21. Ephesians 5:25. And because it was violated by sinners, & the Curfe threatened was due, therefore, He did not satisfy that demand, by dying the shameful death of the cross, & undergoing the wrath & curse, due to us for sin; & thereby making a more perfect Satisfaction unto the Satisfaction and threatening part of the Law, than we could have done, by lying in hell forever more. And by faith, cloeing with Christ, & relling upon

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upon Him, as such a satisfying Cautioner & Redeemer, the inner acknowledge the Law, in all its force, compelling himself a Transgressor, and obnoxious to the Curfe; & now present to the Law, & Law-giver the obediency & Satisfaction of Christ, whereby both his commands & Satisfaction are fully answered; & resting thereupon, as the only ground of his Absolution from the Sentence of the Law for his guilt, and of his right to the Crown, which he formerly had forfeited.

4. Here is another mystery. That such, as are unrighteous, and Ungodly, should be declared and pronounced Righteous. In justification, the person is declared not guilty, of what was laid to his charge, in order to punishment, & that juridically; and so he is declared free from the punishment, that the Accuser was seeking to have inflicted upon him; and so is declared and pronounced to be a righteous man, though not one, that hath not sinneth, yet now one, that is juridically righteous. But how can this be, being every man and woman is guilty before God, and is come short of the glory of God? The mystery lyth here (as was said) The righteousness of their Cautioner, Christ, is reckoned upon their scores, and is imputed to them, & they receive it by faith, and so it becometh theirs; for now by faith they are united unto Christ, & become members of His mystical body, He being the Head and true Representative; & thereby He and they are one Person in Law, (being one Spirit) as the Husband and the Wife are one person in Law (being one flesh) and as the Represented and Represented, the Cautioner & Principal debtor: & thus they have a true Interest in His Righteousnesses & obedience to the Law, which He yeelded, not upon His own account, being not obliged thereunto, antecedently to His own voluntary condemnation for us; for as to his person, He was God, and so not obnoxious to any such Law, imposed upon man, who is in the way to the obtaining of a Crown, as the end of his race; yea nor was this requisite, as to His humane Nature, which, by virtue of the personal union with the God-head was, as to itself, either in Edessa, and in definition of the State of blessedness; or in a capacity thence, without working therefore: And it is certain, that therefore His being made under the Law, was for His own people, that is, in their room, He might, in the nature of Man, give perfect obedience to the Law; and to make up a righteousness, with which they might all become clothed, by Imputation on Godspart, & by faith-rendering it, on their part; & so be justified. Hence-fain the Apostle, by the obedience of one shall many be made righteous, Romans 5:19. And thus are they, who are unrighteous in themselves, being Transgressors of the Law, constituted righteous as to the Commands of the Law by the righteousness of their Cautioner. As also they are, though guilty in themselves & obnoxious to wrath, yet pronounced free, and absolved from that charge, by the Imputation of the Satisfaction of Christ, made in his sufferings, & death, which did bear our griefs, and carried our sorrows, and was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed, Isaiah 53:5. And his own self bear our sins, in his own body on the tree. Ezechiel 3.

3. There
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3. There is likewise a mystery here, That the Imputation of the obedience and Righteousness of Christ doth not take away the Imputation of His Satisfaction, nor make His Satisfaction useless & of no Importance, or necessity, as Socrates imagine, who call the whole Gospel in the mould of their own corrupt Reason and understanding: For they think, if Christ's Righteousness be imputed to us, we are perfectly righteous, and if we be perfectly righteous, we have no fin; & if we have no fin, there is no need of Satisfaction; for our fin. But they little consider, that we are both guilty of the broken Law, and also not withstanding obliged to perfect obedience. It is unreasonable to think, that Adam, by his breach of the Law, was rescued from the punishment of any obligation to obey the Law; fin not being, neither can, dissolve that obligation; otherwise, if it be the case of a being freed from the Laws of God, or Man, to be break them, & cast them at our heels. We then being transgressors, & still under the obligation of obedience to the whole Law, our Mediator and Cautioner must not only obey the Law for us, or to the end, we may inherit the promised reward; but must also make Satisfaction, for the Violation of the Law, to the end we may escape God's curse & wrath, threatened in the Law, and due to us for the breach of the same. Had we perfectly kept the Law, we had then had no need of any Satisfaction for our breach thereof; but being guilty of fin, this Satisfaction and the Imputation thereof to us, is absolutely necessary. And though we need not nicely here distinguish between this Righteousness & Satisfaction, as in reference to the different ends; & say, that by His Righteousness imputed to us, we have right to the Crown, & by His Satisfaction, freedom from death, which was the penalty of the broken Law; for God hath joined both together for both ends; & what He hath thus joined together, as we should not separate, so neither may we nicely & scrupulously distinguish but adore the wonderful wisdom of God in this contrivance, and observing our necessity of both, sweetly acquiesce in and thankfully accept of both. But you will say, if we be perfectly righteous by the Imputation of Christ's righteousness, what need have we of any more? are we not possessed of right to the reward, and being righteous, are we not free of our fin? I answer. It is true indeed, if we said, that Christ's Righteousness, or complete obedience, was first imputed to us; or if the Scripture gave any ground to say so; there might be some colour for this Exception: but, as the Scripture giveth no such ground; to neither do we assert it. Only we have need of both, & both are granite imputed, & received by faith; yes, we being sinners, if we might speak of an order here, Satisfaction must first be imputed, that thereby we may be freed from the sentence of the Law, which must prepare the awakened, convinced sinner, who is most anxious hereat, crying out, How shall I escape the wrath and curse of God? But, as the Lord hath graciously and wonderfully knit the effects together, so the Caution: Both Christ's obedience and Sufferings were woven together; that they belonged both to, & made up His state of humiliation; & by both imputed by God, and received by faith, the believer receiveth the whole Effect; that is, both Immunity from punish-
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Chap. 6. Transfiguration, to make an end of sin, &c. to make Reconciliation for iniquity; & another thing to bring in Everlasting Righteousness, Dan. 9: 24. Yea, this dispensation from the Law and from its curfe is mentioned, as preceding the other; as the finishing of transfiguration is also mentioned before the bringing-in of Righteousness, in the passages cited. And thus, as these Effects are distinguished, though inseparable, so is the Caufe. By the Imputation of Christ’s Satisfaction, we have pardon of sin, being redeemed from the curse of the Law, by His being made a curse for us; & by the Imputation of His Righteousness, and obedience, we are looked upon as Righteous, &c. to have a right to the promise and Inheritance: Though we need not thus distinctly consider both, save only to demonstrate the necessity of the Imputation of both; for Christ by His death did also purchase the Inheritance for us; and by His obedience made Satisfaction for sin, it being a piece of His humiliation. So that both, in the deep wisdom of God, make up one cause of that one Effect, which comprehendeth all Blessedness; that is, both pardon of sins and Right to the Inheritance, &c. By the Imputation of both, or of this compleat Surety-righteousness of Christ including both, believers are pardoned and adjudged unto life. Hence our pardon and justification are often ascribed unto Christ’s death, not as distinctly considered, or as excluding His Righteousness & obedience; but, among other reasons, because that was the compleating Act of His obedience; and to which all the rest preceding had a respect, as in that, which should complete the whole Meritorious part of His Mediation. And thereby His obedience can no more be excluded, than His foregoing soul-sufferings. Nay, His death did presuppose and include His obedience; for it was the death of one, who had perfectly obeyed the Law; which death & obedience, being His Mediator, was upon the part of His humiliation, was a compleat Righteousness, for the Blessedness & advantage of all those, for whom He appeared, & in whose debt He undertook to pay. (5.) That the obedience of Christ and all also to impute to finners, is manifest from this. That other-wise they should have no Righteousness at all imputed to them, that properly can be called a Righteousness: for if anything but that, which is commonly called Christ’s passive obedience, or His Sufferings, be imputed, there can no Righteousness be said to be imputed; for dying and suffering the penalty, as such, are no Righteousness; being no obedience to the commands of the Law, in conformity to which constituted the Righteousness: as when one dieth for his crime of murder, he cannot be said to be thereby a righteous man, or to have obeyed the Law, forbidding murder, nor can we be said properly to have obeyed the Law, when Christ in our room did suffer the penalty of death, due to us for the breach of it. They who are in hell, suffering the vengeance of eternal fire, cannot be said to be obeying the Law. It is true, Christ in dying did obey a command, Imposed upon Him by the Father; but that was no command of the Moral Law, preferred unto man: & thereafter in dying & Suffering, He gave no obedience to that Law, under the obligation to which we were standing; no more than He can be said to have Suffered the penalty, while He F was
was obeying the Law; these two being so manifestly different. So that it is clear, if Christ's obedience be not imputed to us, no proper Righteousness is, or can be said to be imputed to us.

Yea (c) if Christ's obedience be not imputed to us, that Law, which faith, doth live and die, is not fulfilled; but rather abrogated & quite abolided: and it must be said, that notwithstanding of that constitution of God, we live, though we neither do thus; nor is our Cautioners doing it imputed to us. And so we have a right to the Reward, & get it at length, without the Righteousness required in order thereunto. Let us therefore admire the harmonious perfection of this Effect, & Work of infinite wisdom. I know several things are objected against this Truth, as there are many other grounds & Reasons adduced for the same; but these I shall speak to at more length afterward.

This is also a mystery here to be noticed, That a Righteousness, that is not ours inherently, but Christ's, should be made ours, made over to us; & reckoned upon our score, or we become clothed therewith; & thereupon justified as Righteous, as really & effectually, as if we had wrought it out ourselves; & it had been properly inherent in such. See 2 Cor. 5: 21. that is, have His Righteousness, who is God, imputed to us, who were in our feline & inherently sinners; & being in Him by faith are dealt with as Righteous. The manifold scope of the place, & the plain Import of the word, must enforce this truth, on all, who are not more than ordinarily blinded with prejudice. Secondly as Adam's poverty, who were not existing, when he transgressed the Law of God, but were only in his loines, & federally comprehended with him, in that covenant, by God's voluntary disignation & appointment; & did thus not actually, & really eat that fruit, which Adam did eat; yet have that fruit & guilt so imputed to them, that it is really accounted theirs; & not merely in its Effects, for its Effects are not truly imputed, neither can be said to be so; for that natural contagion & corruption of Nature, which is truly propagated to the poverty, & all actual transgressions, the fruits thereof, cannot be said to be imputed, because they are really theirs, & inherent in them. But that original sin, which is the guilt of Adam's first sin, is only it, which can be imputed (unlesse we mean such an Imputation, whereby our actual sinnes, which we commit, are said to be imputed to us, when they are laid to our charge; & we actually punished therefore) to them, who did not actually commit it, in their own persons; & by virtue of this Imputation, they are accounted guilty of that selfsame sin; & therefore are dealt with & punished, upon the account thereof: unless if they had actually committed it themselves, & in their persons; & not less than Adam himself, was punished therefore. So are Believers, being in faith united unto Christ, & made real members of His mystical Body, & now interred in Him, as His Children & Brethren, made partakers of His Righteousness, & have it imputed unto them, for all ends & uses, as if it had been their own, without any Imputation. The reading of the Apostle's discourse Rom. 4: 12 & forward to the end, may satisfy any as to this whole affair, who will yield themselfes captivates unto Truth: for upon this doth the Apostle found His whole discourse & explication of the rich advantages, had by Christ & His Righteousness, clearing, & illuminating the same by that similitude of Adam, whom He expressly calleth the figure of Him, that was to come verse 14, & so after, that as by one man sin entered into the world, & death by sin, & so death passed upon all, because all did sin: so by one man, Jesus Christ, the last Adam, Righteousness entered into the world, & life by it; & so sin passed upon all, that are under Him, because they are righteous in Him, or have His Righteousness imputed unto them. Nay, in the following verses, the matter is cleasned with
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which is therefore compared unto these, & in part explained thereby, for our better understanding of the matter: but none of them, nor all of them, do fully unfold the mystery. And in it there is ground enough to suppose, Christ to be a publick person & a Representative: as also for affording of this Impartation; because believers being thus united unto Christ, are made partakers of His righteousness, & of what He, as Head & Husband, did, & suffered, in their room & place; & they therefore are blessed with all the fruits & effects thereof. Forthwith His being called in Scripture, Heb. 7: 22.; doth also give ground & confirmation unto this Impartation: for as He who becometh surety for another, undertaketh to do or suffer, what he, for whom he is surety, was obliged to do, or suffer: As when Paul became surety for Onesimus, & bound himself, as such, unto Philemon, he would have Philemon, requiring all, that Onesimus was due to him, at his hand, & reckoned upon his score; & he undertook to satisfy him for this debt, or for what he could crave of Onesimus; as we see Philem. ver. 18, 19. If he hath wronged thee, or oweth thee anything, put that upon mine account, Paul have written it with mine own hand, I will repay it. So what the cautioner doth, or suffereth, as such, or according to his undertaking, is reckoned upon the score of the principal debtor; as Paul’s paying of what Onesimus was due was to be reckoned upon the score of Onesimus, & imputed to him, that he thereby might be freed from all purgation of Law, or action against him, at the Instance of Philemon. Wherefore as Christ, becoming Surety for His Children, & paying to the Father, & from the vials of their feet, did take up the burden of me, I delight to do thy will, 1 Cor. 15; 10. Heb. 10: 5, 12. He did take upon Himself the debt of sinners, & engaged to pay all; that is, both to give perfect Obedience to the Law, & fulfill all Righteousness, Mat. 3: 15; as also to pay the penalty, to make Satisfaction to Justice, by becoming a Curfe & suffering Griefs, Sorrows, Bruithings, Mockings, & the cursed death of the Cross; for all this He did willingly & cheerfully. I have (said He) a baptism to be baptized with, (meaning His death) & how am I straitened (or pain’d) until it be accomplished. Luk. 12: 50; He laid down His life, that He might take it again; & no man took His life from Him, but He laid it down of His own accord. Heb. 10: 17, 18. And as Christ did really & actually perform all, that He did undertake, to that He laid upon the Cross, it is finished; It must of necessity follow, that all they, for whom He became Surety, & undertook to do & suffer what was laid upon Him, must have that Imputed, & made over unto them, & they must be clothed with that robe of Righteousness, which He did make for them, & must appear before the throne of Justice clothed therewith. Firstly Christ’s making proper & full Satisfaction to the Father, in the Name & room of His people, faith also, That there is an Impartation of Christ’s Righteousness unto them, for whom He performed that Righteousness; as His Satisfaction must be for them. So that if Impartation be denied, Satisfaction also must be denied. Hence the Sarcism wickedly deny both: & indeed, who ever deny the one, must also deny the other, or not.
or not speak consequentially; for when one laith down a satisfactory price for another, it must be reckoned upon the score of & imputed to that other; to the end, he may be dealt with, as if he had laid it down himself, & thereby be freed from what otherwise he must have undergone: & if upon the account of that Satisfaction, he be not to freed, it cannot be called a Satisfaction for him. When Christ laith down His life for His sheep, His sheep must not dye & perish; for if they perish, He did not die for them; & if they perish not because of His dying for them, His death must be imputed to them; & upon the account of it they must be saved. So that Christ’s dying for His own is dying in their Room, Person, place & stead, as the particle for manifolds importeth. Evidence cited: 1 Tim. 3:16; 1 Cor. 3:3; 1 Numb. 3:31; 2 Rom. 5:6-7. Hence His Raniome is expressly called archon, 1 Tim. 6:16. Many more arguments might be here adduced, for confirmation of this Truth; but I shall satisfy myself at present, with these few & plain ones; & so proceed.

8. This Mystery is also considerable here. That both the justice of God, the Mercy & free Grace of God, take place in this matter. So many cry up the Mercy & free Grace of God, in the matter of justification: but it is to this end, that they may, with more desperate confidence, thrust out the Justice of God, so as it may have no place there; & therefore they deny all Satisfaction, Redemption & Atonement &c. (except what is merely metaphorical) because they cannot see, how justice & mercy both can with joint hands concur to our justification. But the Apostle, better taught than they, & better acquainted with the mind of Christ, in this Mystery, than they are, seeth no Inconsistency; but rather declareth the sweet & perfect harmony & concurrence of these; in this Mystery, telling us Rom. 3:24, 25, 26. That 

That we are justified freely by His grace; & yet addeth, through the redemption, that is in Jesus Christ, whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness, &c. And again, to declare His righteousness, that He might be just, & the justifier of him, whom He hath believed in Jesus. Here is a free grace, triumphing; & yet Justice declared & manifested; God declared to be just, & His righteousness manifested; & yet sinners & believers justified freely by grace. So Eph. 1:7,8. There is a Redemption through the price of blood, & yet a free pardon of sin; according to the riches of God’s grace, wherein He hath abounded towards us, in all wisdom & prudence. But if it be enquired, wherein appeareth this mercy and freedom of grace, in our justification, seeing there was a Satisfaction made to justice, for all the finesses of His people? I answer, (1) Was it not an Act of wonderful free grace & mercy, that, when the Lord might have executed the sentence of the Law upon us, according to that threatening, that day thou shalt die, thou shalt die, &c. and so have made us, finness, who transcended the Law, to die and perish; yet He would accept of a Satisfaction, at the hands of a Surety & Contra 3. (2) Was it not an Act of grace & mercy to us, that He himself would provide a Surety and put His name in our obligation, & so make Him stand for us, who know no sin, & lay all our iniquities upon Him, that He might bear the punishment, due to us for the same? See Job. 31:6, 12. (3) Was it no Act of Sovereignty grace & mercy, that God should both provide a Mediator & Surety for us, & accept of His Mediation and Satisfaction, most freely, out of free Grace and Love, when we neither had done, nor could do any thing to move Him hereunto, or to procure these at His hands; yea, when all our carriage, & all that He could see in us, did rather cry aloud for the contrary dealing? (4) Was it no Act of Sovereignty Grace, that God should provide all this remedy for a few, whom He did chooseth for Himself out of free Grace and Love, and gave away to Christ, to be redeemed by Him, leaving the rest, & passing them by, though no more unworthy, than fuch, as were chosen? (5) Is it no Act of grace & mercy, that in order to this great favour of justification, no more should be required on our part, than faith in Jesus Christ; being this very faith, including an union with and a marriage-covenant unto Christ; is, in itself, a favour nothing, in a manner, inferior to the pardon of all our finesses, & to the accepting of us as Righteous, in His sight? (6) Is justification no Act of grace and mercy, though it be upon the account of the obedience and Satisfaction of Christ; when that very faith, which is only required of us, in order to our full interest in Christ & His merits, is also the free gift of God, Ephes. 2:8? If these particulars will not abundantly say that we are favored in justification by grace, & by the exceeding riches of God’s grace & kindness towards us, through Jesus Christ, according to Ephes. 3:7, what will!

9. Here is a great and wonderful mystery, in this matter. That the Innocent should suffer, and the guilty escape. &c. &c. The Socinians, that they may strengthen them selves in their mischievous prejudices against the Satisfaction of Christ, imagine an Impossibility here, & an Inconsistency with Justice, that an Innocent person should be put to suffer. But whatever they dream, who will walk in these mysterious matters by no other guide, than the dim light of corrupt nature, it comporteth abundantly with Justice; that the Surety be put to pay what he hath undertaken to pay, for the principal debtor. And here was no wrong done to our Surety, Jesus Christ, who willingly undertook this debt, and was lord of His own life, having absolute power to lay it down, and power to take it up again, and to raise him fell from the dead; & knowing withall, how richly to compensate & make up that lost another way, so that He should be no loser, when He should see His Seed, and receive the rich reward of His labours from the Father, whose Servant He was, in this affair. Here is then a mystery of wondrous Grace and Love, that the Innocent Lamb of God, who knew no sin, who did no violence, nor was guilty found in his body, 2 Cor. 5:21, Eph. 5:21, 9. Who, when He was reviled, reviled not again, 1 Pet. 2:23, 24. Who was holy, harmless, undefiled, and separate from sinners, Heb. 4:15; 1 Pet. 2:22, 23. Who should be made sin by God, 2 Cor. 5:21. And so unjustly guilty, & obnoxious to the punishment due for sin; that He should be made an High Priest to offer up Himself a sacrifice for sin, Heb. 9:14, 28. That He should bear our griefs, & carry our sorrows, and be wounded for our Transgressions, and bruised for our Iniquities; that the punishment of our iniquities should be upon Him; & He should have
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strikes, & be oppressed & afflicted, and be cut off out of the Land of the living; have strokes upon Him, & make His grace with the wicked; be brièf & be put to griefs, & make His soul an offering for sin. Ephi. 3: 3 & 4, & 5, & 6, & 7, & 8, & 9, & 10.

That he might not be charged with sin, should yet be put to suffer most grievous torments, immediately in his soul, Mat. 26: 37, 38, & 27: 34. 

Luk. 22: 44. Japh. 12: 27. And pains in his body, Mat. 26: 27, & 27: 34. Chapters. That He should die, and that He should die the Shambul, Painless, & cursed death of the Cross, Gal 3: 13. Phil. 2: 8. And, upon the other hand, that we, who were the sinners, and guilty, and so infamous to all the miseries of this life, to death it fell, and are the names of hell and wrath of God for ever, should escape, and be healed by His stripes, Ephi. 5: 3 & 4. & 1 Pet 2: 24. & become the righteousness of God in Him. 2 Cor. 5: 21. And be justified and made heirs of the promises; O! what an unsearchable mystery of Love and free grace shineth forth here?

10. This is also a Part of this Mystery. That nothing should be forgiven, & yet all should be forgiven. Nothing was forgiven to our Surety, He paid all that was required of Him for the Lord laid on Him the iniquity of us all. He gave full obedience to the Law, in all its demands, & made a perfect & compleat Satisfaction for our Offences; so that the Father was well pleased in Him; & the same was in two several times declared, & expressed out of heaven; once at His Baptism, Mat. 3: 17. & again at His Transfiguration, Mat. 17: 5. The word of Justice was awakened against Him, though He was God's fellow, Zech. 13: 8. And did say to Him nothing of what was due. The Lord Jesus gave himself for an offering and a Sacrifice to God for a sweet smelling savour, Ephes. 5: 2. He is a perfect High Priest, continuing for ever, having an unchangeable Priesthood, and therefore is able to save them to the uttermost, that come unto God by Him; for He needeth not daily as the other Priests under the Law to offer up Sacrifice first for His own sins, & then for the People; for this He did once, when He offered up Himself: for the word of the Oath with Him a Priest, who is consecrated for evermore, Heb. 7: 24, 26, 25, 26, 27. And yet, though He had nothing forgiven or abated to Him, while standing in our room, but paid all to the outmost farthing; all notwithstanding is freely forgiven to us, and we have a blestness, the Lords forgiving our Iniquities, restoring our sins, or not imposing them to us, Psal. 32: 1, 2. 4, 7, 8. Our Redemption is forgiven for of sin Ephes. 1: 7. Col. 1: 14. And all sins must be forgiven to us, or our Redemption should not be perfected, nor we saved; for one sin would ruin us for ever, because if the Lord should mark iniquity, & enter into judgment, no man should stand, & no sinner should be justified. Psal. 23: 1 & 14: 2.

11. Here is another Mystery, considerable in our justification. That though thereby we be declared & pronounced righteous, & so acquitt & absolved from what we have done or might be charged upon us; Yet we have need of Pardon; & be not freely pardoned. Sorciaries cannot or will not see the Consecration, that Infinite Wisdom hath made here; & therefore make use of their privileges & free pardon of sinners, as an Argument, whereunto to shew against true Gospel justification, or the justification of a sinner upon the account of the Imputed Righteousness of Christ, & again against the Imputation of Christ's Righteousness to this end, that the sinner may be abloved & pronounced righteous, & accepted so. Such the Scripture feeth no Inconstancy or Repugnancy here, but an harmonious & sweet accord betwixt the Lord's calling people their iniquities past from them, & His clothing them with change of raiment Zech. 3: 4. And the Apostle jointeth both, as inseparable; yes, he declareth the necessity of both, saying Rom. 3: 21, 22. That now the righteousness of God without the Law is manifested — even the righteousness of God, whose it is by faith of Jesus Christ, unto all, & upon all them that believe, whereupon it followeth, ver 24, that they are freely justified by His grace. But then, what need there is of Remission? might one say: doth not this quite take away all Remission? No; for he addeth ver 24, 25, through the redemption, that is in Jesus Christ, whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins, that are past. Yea, the forgivens of sins establiseth & confirmeth the Imputation of righteousness, where by we are justified: for thus speaketh the Apostle Rom. 4: 6, 7, 8. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, & whose sins are covered; blessed is the man, unto whom the Lord will impute sin. Wherefore we see, that our imputation of sins is far from flattering out our Imputation of Righteousness, that it confirmeth it, & proveth it, & is inseparable from it, & must necessarily presuppose it: for we, being sinners, can have no Abolution, until the Satisfaction of Christ be applied to us, & made ours by Imputation: & where this is imputed by God, the soul must be abdolved from all that can be laid to its charge. Therefore in justification, as we are declared righteous, by reason of the Righteousness of Christ imputed to us & received by faith; so have we thereby a full remission of all our iniquities. Paul tells us 2 Cor. 5: 19. That God was in Christ, reconciling the world unto himself, not imputing their trespasses into them. And what giveth he for the ground of this? See ver 21. For he Hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. 

12. It is also observable in this mysteriouis business. That though our justification be an act of God's free grace, wherein, only upon the account of the Righteousness of Christ imputed to us by God; & not upon the account of any thing in us, or done by us, He pardonej our sins & accepteth our persons as righteous: Yet this is not with an exclusion, but rather with an Inclusion of faith, which is a Receiving, alaying hold upon, & a Leaning unto the righteousness of Christ, imputed to us. Sorciaries & others are utter strangers unto this mystery, & make use of their wit here, to plead against the imputation of Christ's Righteousness, the only ground of our justification; because faith is required of us, in order to our justification; and is (as they say) it self imputed to us, as our Righteousness; upon the account of which we are justified. They suppose, that if Christ's Righteousness be imputed to a person, & he thereby acquit & pardoned of all his iniquities; that person must be righteous, pardoned & justified.
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Rified, whether he believe, or not; & the Righteousness of Christ must be his, before he believe. But, leaving the debating of that Question, whether faith properly taken, that is, as our all, done in obedience to the command of God, be Imputed to us, as our righteousness? until we come to the next part of the words. I shall only now say, as to the other thing here alleged, That they, as ignorant of the Gospel, feign an opposition in things, among which the Gospel pointeth forth to us a perpetual & harmonious agreement; & upon the other hand, they will patch-up a reconciliation & agreement betwixt those things, which the Gospel lettereth at perfect Opposition & variance: for Paul, better acquainted with the Gospel, & with the nature of Gospel-justification, than they, tells us, yea he proves it by many Arguments, That by the deeds of the Law, they shall not be justified; & consequently, not by faith, as one deed or work of the Law. And he maketh mention of the righteousness of God without the Law; & faith, that that righteousness of God is imputed to & upon all them, that believe. And notwithstanding this; he tells us, that this Righteousness is by faith of Jesus Christ, & imputed to all that believe, exclusive of others Rom. 3:20, 21, 22. And again he tells us, that as we are justified freely by grace, yet it is through the Redemption, that is in Jesus Christ, whom God hath set forth to be a Propituation, through faith in his blood, & 24. 25. And again ver 26. as God is declared in this matter to be just; so is he the justifier of him only, that believeth in Jesus. Moreover ver 27. he mentioneth the Law of faith, as opposite to the Law of works, in that it excluded boasting, & concludes against verse 8. That a man is justified by faith, without the deeds of the Law, and verse 30. that God justitifieth by faith through faith: Yet we never hear, that he faith, we are justified for faith or upon the account of faith. Further, That faith is required, in order to justification, is clear from Rom. 9:31, 32. where it is said, that Israel which followed after the Law of righteousness, had not attained to the Law of righteousness; because they sought it not by faith, but as it were by the works of the Law. This also is fully proved by the same Apostle, in this Epistle to the Galatians, knowing (faith he Chap. 2:16.) that a man is justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ. And to point forth this Inteili of faith; & yet not as imputed for our righteousness, when properly taken, the same Apostle Phil. 3:9. calleth that righteousness, which he opposeth unto his own righteousness, which is of the Law, a righteousness, which is through the faith of Christ, & the righteousness which is of God by faith. By all which, & many other passages mentioning our justification by faith, which might be cited, we see that the Lord hath so ordered the matter, that faith should have an Interest in justification as an Instrumental cause, or some such thing (for to contend about words, is not much to edification) as may fully denote & point forth the Emphasis of the Scripture expressions herein; such as are to be found Rom. 3:22, 18, 30. & in other places now cited; and that because faith carrieth a poor convicted & self-condemned sinner out of himselves, to seek a righteousness in Christ, is & upon the account of which, he may be accep-

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accepted of God & justified; & so bringeth him to close with Christ & to accept of His righteousness, & put it on, that he may appear in it before God, & so receive the Atonement & abundance of grace and of the gift of righteousness Rom. 5:11, 17. And albeit it may satisfie us to know, that so the Lord God hath ordained it, that the self-condemned sinner should flee to the Righteousness of Christ, held forth in the Gospel, & hold on it, & lean to it, thereby he may attain justification and Remission, without enquiring after reasons of this Contrivance? Yet we may clearly see the wifdom of God's thing forth, in this appointed way of justification: for the sinner is hereby brought to wear (as it were) himself bare, to renounce all in himself, to declare himself a poor & godly, & to depare in himself; that the riches of the free grace of God, & everlasting love may shine forth in him, in a more divine luster, & in a singular heavenly beauty; & hereby all ground of pride, boasting, or glorying in himself is taken away; & the sinner is made to see & to subserve unto the glorious wifdom, that then appeareth in this contrivance, & to wonder: as also to see his everlasting obligation unto the Lord contriver, & to the Lord Ransomer. So is he made to see the perfect ground of security & safety in this way, when he feeth, that, in order to his partaking of the great blessings & favours, his soul longeth for, he must first be united unto Jesus Christ himself, & married unto Him, in a perpetual marriage-Covenant, that shall never be dissolved. And he winit hereby to a sure ground of peace & Tranquillity of soul, when he feeth, that it is nothing in himself, that is taken, as Satisfaction for the justice & wifdom of God; but the Righteousness of Christ who is God & Man in one person; & so a perfect & Infinite Righteousness, able fully to reape the breach made, & to make Satisfaction for the wrong done to the Infinite God. So that upon this ground, he may boast & glory in the Lord alone, & triumph over all afflatis & Temptations of Satan. Hereby then as the Lord hath confounded His own glory; for the sinner, fleeing to the Righteousness of Christ, as his only refuge, & resting there, doth proclame God to be Holy, Just, Righteous, Gracious & only Wise; for he hath confounded the safety, Peace, joy, & Confidence of His own. The consideration whereof should make us complie sweetly with this noble contrivance, & in stead of disputing against it, or ourselves out of it, acquiesce with all our heart in it, & reft there. 

We may observe further another mystery, in this matter of justification to wit. That the way of justification, through the Imputed Righteousness of Christ, doth not take away the necessity & Usefulness of the Exercise of the Grace of Repentance. Seminaries, & others, who follow their fondling, can observe no harmony here, & cry-out against the Imputation of Christ's Righteousness, because (as they suppose) it evacuate the Use and Necessity of Repentance, and enervate all the commands enjoining it. But (1.) This mistake must certainly flow from a misconception of the true Nature & ends of Gospel-repentance, for they must of necessity Suppose, that Gospel-Repentance is required for the same Ends
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In order to Remission, it is to be taken as distinct, for less as separated from faith, but as including faith, being the necessary concomitant and consequent thereof, as also the public and sensible expression and evidence of true and lively faith: for Repentance being towards God, & a turning to God, from whom Sin draweth the Soul away, must of necessity have faith towards our Lord Jesus Christ, accompanying it, and laying a ground for it, feigning there is no coming to the Father, but by the Son..Job 14:6. (4.) Today, that by Imputation of Christ's Righteousness, we should have no more need of Repentance, than Christ had, who was wholly without Sin, is to imagine, that we dream of such an Imputation, as maketh us to have been no Sinners, or under no guilt; and consequently to have flood in need of no gracious Imputation. But we affirm no such thing; for we were Sinners, and do flood in need of a Righteousness to be imputed to us, in order to our justification. And he who graciously did provide this Righteousness for us, might also, without the least derogation from the freedom and glory of his Grace & Favour, as well as the means, Method & way, how he will have us made partakers of the benefits of this Grace & Imputed Righteousness first & last; so as to prescribe what duties He thought meet for such, as He had so visited with Grace & Mercy.

14. Another part of this Mystery lyeth in this, That justification through the Imputed Righteousness of Christ, taketh not away the rich & honourable privilege of Adoption. Such, as are Adversaries unto this Imputation of Christ's Righteousness, allege that there is no constancy here, because, they say, if Christ's Righteousness or Obedience should be imputed unto us, that so we may have a Right to Title to life, according to the tenour of the Covenant, doth & live, Adoption, by which this Title to Right is conveyed, according to the Scriptures, is rendered Uleles. But not so, that is a very great difference; that is, it is, in the Life and Privileges of Life, a Right wherunto is solemnly had in Adoption; and the Life, that was promised in the Old Covenant, by whose words, do this and Live. They consider not, that the Imputation of Christ's Righteousness doth no more destroy than take away Adoption, than it doth destroy, or take away pardon, and that it is so far, from rendering either Uleles, that it establisheth both, & is the ground and influence Basis of both: for as without the Imputation of Christ's Righteousness and Satisfaction, there can be no ground for pardon; so without the Imputation of his Righteousness and obedience there is no ground for Adoption. As justification is a solemn and formal stating of a person in favour & reconciliation with God, and in pardon of Sinners; so Adoption is a solemn and formal stating of a person in a Right to glory and to all the Privileges of Sonship here & hereafter. Now neither of these are rendered Uleles, through the Doctrine of Imputation; but both are the more clearly, confirmed and secured thereby. The Imputation of Righteousness is not formally pardon itself, nor is it formally a Right to glory; but the necessary ground of both, Christ's Righteousness is Imputed, that we may be justified, and that we may be Adopted; that

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is, solemnly and formally placed in a state of pardon & Reconciliation, & into a state of Right & Interest in the Privilege of Son-ship. As the producing of the cautions payment, in judgment, is not formally the abo-

tion of the debtor, but the ground of a formal sentence of abolition; so the imputation of Christ's Righteousness & Satisfaction, is not the formal sentence of abolition & pardon, but the ground thereof: And as the paying of the price condescended on for Land or houses, is not a formal in-

treuery, or a formal legal conveyance of Right & Title, by Charter and Sealing, but the ground thereof; so the imputation of Christ's merits and obedience is not the formal & legal Conveyance of Right to the In-

heritance of glory, and glorious Privileges of Son-ship; but is the ground thereof, upon which necessarily followeth adoption, which is, as it were, the Beleevers Insemination and Sealing, whereby Right is formally & legally, conveyed unto him, to all these Privileges.

15. This is also a mystery in this matter, that such are adversaries to the imputation of Christ's Righteousness, cannot understand, to wit, That Beleevers should be accounted Righteous, & there upon justified, through the imputation of the Righteousness of Christ; and yet the Lord should fee sin in them. They say, if beleevers be righteous with the righteousness of Christ, God can no more fee sin in them, than in Christ. But they di-

singuish not betwixt the being of sin, and the obnoxiousness to punishment, which is separable from the being of sin, otherwise there would be no pardon. In such, as are covered with the Righteousness of Christ, imputed by God, and received by faith, God feeth sin in his being, for He pardonneth it, and pardoneth not make sin to have been no sin; nor fae, that the man hath not finned; for then pardon should be no pardon, being all pardon supposed sin; but he feeth not sin, as to punish and condemn him for it: for in respect of this, guilt and obligation to punishment, in is taken away, forgotten, call behind God's back, & in to the depths of the sea &c. The Scripture expresseth this matter. The judge feeth not the debtor guilty & obnoxious to the sentence, when the payment made by the cau-

tioner is instructed in open court: yet he cannot fee sin, that he hath contracted debt, and was therupon obnoxious to the sentence. Neither do our Adversaries here consider, that by this way of arguing, they destroy all pardon; for when a man is pardoned, he is no more obnoxious to pu-

nishments; and God cannot fee sin in him, in order to condemnation, be-

cause he is pardoned, & thereby that obligation to condemnation is taken away: And so, if they mean this only, by God's not seeing of sin, when they deny this, they must deny Remission, nor yet do we say, that the imputation of Christ's Righteousness taketh away the being of all after sins, and maketh them no sins; but only that it enureth their pardon. Nor do we argue the not being of after finnes, or God's not seeing of them, from this imputation; but only the Non-imputation of them unto condemnation; for we know, that sin, in its being, is killed and mortified another way viz. by the work of Sanctification.

16. To the same end we may consider. That though by the way of ju-

fication through the imputation of Christ's Righteousness, & faith laying hold on the same, the Law is not made void, but established; as the Apostle faith Rom. 3. 31. and the Righteousness of the Law is in some sense fulfilled in us, being fulfilled in our Nature, by Christ, the Mediator and Surety Rom. 8. 4. yet we are not justified by the Law, but by the Gospel; nor by the Covenant of works, but by the Covenant of Grace. The Adversaries to Imputation allege, that we, by afferring the same, do establish justification by the works of the Law, because the ob-

edience of Christ was obedience to the Law, and so legal Righteousness; & if that be imputed to us, so as we are accounted to have done what he did, we must be justified by Law-righteousness, & consequent by the Law; which is contrary to the Scriptures. But in answer to this I say (1.) They assert not, that some of themselves do expressly call Christ's Righteousness, our legal, or prelegal righteousness; & therefore it must be a righteousness anwering the Law, & also our own. (2.) Nor do they observe, that justification by the Law, or by the works of the Law, which the Scriptures speak so much against, is not to be understood in their sense; the obvious, plain, and only meaning thereof being this, that no man can be justified by his own personal obedience to the Law, for by the Law, the doers only of the Law are justified Rom. 2. 13. The plain tenor of the Law is set down Rom. 10: 5. Where Moses is men-

tioned, as describing the Righteousness of the Law to be this, that the man, who doth these things, shall live by them. Levit. 18: 5. When there-

fore the Law faith, that the man, that doth these things, shall live by them, & not, the man that either doth himself, or geteth a cautioner to do them for him, shall be justified; it is manifest, that we are not justified by the Law, feing we do not these things ourselves, in our own persons: but by the Gospel, which only provideth this Surety, & propofeth justification through His Righteousness imputed & receiv'd by faith. Thus we see. That justification through the imputation of Christ's Righteousness, doth quite annul & destroy our justification by the Law; all imputation being inconform with Law-jusification, & repugnant thereto, because it is of grace, & what is of Grace, neither is, nor can be of works. Rom. 11: 6. (1.) We affirm not Imputation in this sense, to wit: That we are accounted & reputed to have done what Christ did; for that cannot be, God cannot judge amiss; but He should judge amiss, if He should judge, that we did what Christ did. Our meaning is this, that the Beleever, being now united unto Christ, hath an Interell in Christ's Righteousness & upon the account thereof, now reckoned upon his Score by Imputation, he is freed from all that the Law could charge upon him, and as faithfully, to all ends, as if he had performed that Righteousness himself.

17. It is likewise here considerable, That we are justified upon the account of the Righteousness of Christ imputed; and yet this Righteousness of Christ is the proper meritorious caufe of our justification, & of all that followeth thereupon. Some, who oppose this Imputation, imagine an oppo-
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Concerning justification, hath another heavenly lustre (as it floweth from another fountain, & standeth upon another ground) and looketh more like true holiness, & universal sincere obedience, than what is to be seen among such, as lay most weight upon their own duties, whether we speak of Papists, Socinians, Anabaptists, or of others. And whatever inconsequence men may imagine to be betwixt free justification through the Imputed Righteousness of Christ, and the Universal, Sincere, & Acceptable study of holiness, yet the Gospel knoweth no such thing; but pretendeth holiness, though not for this end, that we may thereby be put into a state of justification, or might sweat & toil, run & work for the prize, as the hire & wages of our work; yet upon more Spiritual & Gospel like grounds; and by arguments more intuitable to the state of the justified, who only are incaut to perform acts of obedience, and duties of holiness, acceptably unto God, such as the Image of God proposed for our imitation, the perpetual obligation of His Law, the Relation they stand into, the holy appointment of God, the engagements they stand under, the Spiritual help & furniture, which is at hand, the Nature of holiness itself, the genius & kindly inclination of the new Nature, whereof they are partakers; and the many advantages thereof here and hereafter, too many, here to be mentioned. Let any consider the Arguments, used to this purpose by Paul Rom. 6. & 7. & 8. Chapters, and in many places elsewhere, & he shall finde this true.

Chap. 7.

Justification through the Imputed Righteousness of Christ, cleared out of the Old Testament, & the Pabilities Vindicated from the exceptions of John Goodwine.

We shall now proceed unto another use, & mention another way, how this Truth, That believers in Christ attain unto a life in justification, ought to be improved, i.e. Secondly: That we may hence take notice of a loud call herein to all Persons, nor yet justified, to beware of a cheat in this matter, & not fix upon a wrong bottom in justification, nor lay their weight upon any thing within themselves, or upon any thing else whatever, except upon the Imputed Righteousness of Christ alone, which they are to embrace & to lean to by faith. If they lean to their own works, and make them the condition & ground of their justification, they will be disappointed; for by the works of the Law can no man be justified, in the sight of God, as the Apostle uttereth, & proveeth, in our Text, & irreproachably concludes Rom. 3: 20, 28, & in several other places. Yes, if they lean unto faith it itself, which is called for only to introduce us in the Righteousness of Christ, that free grace may be exalted, & proud
man abased, they deceive themselves; & not only disappoint themselves of what they are expecting, but even destroy the very nature & ends of true Gospel-subjecting faith: for its native & proper work, is to carry the man out of himself wholly unto Christ, for Righteousness, Life & Salvation; & for faith is the Man looking to Christ. as the flung Israelite in the wilderness did look unto the brazen serpent. Job 3:14, 15. and saying, as it is Eze. 45:24. In the Lord have I righteousness: & it is the beleevers putting on of the Lord Jesus, that he may be found in Him, & clothed with His Righteousness. Phil. 3:9. It is the Man's receiving of Christ. Job 1:12. and receiving of the Atonement in Him, & through Him. Rom. 5:11. and of abundance of grace & of the gift of Righteousness. Rom. 5:17. Therefore it is called a believing on His name. Job 1:12. & on Him. whom the Father hath sent. &c. Heb. 6:29. & 7:35. & 17:20. All. 16:11. & 19:25. & because faith laid hold on this Righteousness of Christ; therefore is this Righteousness called the Righteousness of faith. Rom. 4:11. & the Righteousness, which is of faith. Rom. 9:30. & that. which is through the faith of Christ. the Righteousness, which is of God by faith. Phil. 3:9. Now if this be the native work of justifying faith (as we shall more fully appear after), receive Christ, & His Righteousness; & consequently, take up the Man out of himself, that he may find & partake of that all-sufficient Righteousness of Christ, to the end he may with confidence stand before God, & expect pardon & acceptance. It cannot be, without destroying the & native work of justifying faith, that faith is that Gospel-Righteousness, unto which they may lean, & upon an account of which they may expect justification. Faith in this matter, is as the eye of the soul, that seeth not itself, but looketh out to another. Belie, this would overturn the whole nature of the Covenant of Grace, & is irreconcilable with the doctrine of the Apostle Paul about justification, as shall be manifested hereafter. Therefore, all, who would live the life of justification, must take counsel of Christ & His Righteousness: for with the word of His Righteousness must they alone be clothed, & in Christ alone must they be found; & must think of standing before God, having on His Righteousness, that God imparts unto believers, & which they receive by faith, in order to their justification.

I know, this doctrine is not a favourite among many, now adores, & as Papists. Socinians & Arminians do oppose themselves with all their industry & learning, herein, by the doctrine of the Impartation of the Surety-Righteousness of Christ; so there are now adores, & have been of late, who would not willingly be reckoned among either of these mentioned, & yet do oppose this fundamental truth, the pure ground of our Hope, Peace & Comfort. As the principles, whereupon these mentioned go, are different, so are the grounds, upon which they plead against this truth; yet they do unanimously enough join in this, to cry down, & argue against this Impartation, which the orthodox have owned and done.

Before I come to consider the chief (at least) of their arguments against the Truth, which hath been now affirmed, I shall, with what brevity
out their eyeing of the Lord; and coming to Him, and that in order to
their justification and Salvation; together with their profession of owning
the Lord's Righteousness alone, for their Righteousness, renouncing all
other Righteousness, in themselves, or in others, in order to justification:
and thereby declaring, that they look upon it as necessary for them to have
a Righteousness; and that this is only the Righteousness of Jehovah, or
of the Messiah, where with they desire to be clothed, and so satisfied.
All which import the Lords bellowing of this Righteousness upon them, that is,
inputting of it unto them, for without this they cannot have it, nor
grace in it, as their own.

Secondly, it is said (Esa. 61:10), I will greatly rejoice in the Lord: My
Soul shall be joyful in my God; for He hath clothed me with garment of
Salvation, He hath covered me with the robe of Righteousness &c.
And this coming in upon the back of what was said, in the beginning of the Chapter,
concerning Christ's furniture for His work of Mediation, His Call thereunto,
and His special work, or the End, for which He was sent, to wit, to bind up the
broken-hearted, to proclaim Liberty to the Captives &c. pointeth forth the
sweet welcome, and hearty acceptance, that the anointed Messiah should have
among his own chosen ones, for these words hold forth their expression
of their felicity of what they had received from Him, and of their joy
upon the account thereof. They proceed openly upon the condition of rejoicing
in the Lord, because He had clothed and covered them with the garments
of Salvation, and with the robe of Righteousness. Now this robe could not
be a robe of their own making, nor can it be underclothing of their inherent
holiness; for it is a Garment put on and whereby they are covered. Thus
Rev. 19:8. helpeth us to understand the meaning of this expression, when
he saith, And to her was granted, that she should be arrayed in white Linen,
clean and white: for the fine Linen is the Righteousness of Saints.

Against this, the forenamed Author. Goodwin, pag. 130.
&e. maketh some Exceptions. as thus. These Expressions (saith he) concern
the Jews only, and are meant of their deliverance out of Babylon; if not out of
their present Condition; which is an effect of God's faithful promises, and truth; or
of his goodnes and gracefulness. And (4.) To limit this to the Jews, and to
their outward and temporal Deliveries, is but a part of their Sceinna fiction,
without any apparent ground in the Text. Nay, the first part of the
Chapter, which Christ applieth to Himself, 5.2 &c. the several particulars
there mentioned, may shame this out of countenance; unless we minde to
make Christ but a temporal Deliverer, as the Jewes did dream their Messiah
would be. And the Gospel teacheth us Spiritually to expound, as pointing
forth Spiritual promises, even such promises, as favour more of
spiritual things, as the letter, that what are here mentioned do (z.) is
but groundless to imagine (and a piece of the ordinary course of Scripture,
by some to meaning that Righteousness here doth signify God's faithfulness: for though somewhere, where mention is made of God's Righteousness, and other circumstances of the

Text make it evident, this fens it might be admitted; yet it cannot be so
understood, where the Righteousness is said to be granted to the people,
as a robe and a garment to cover them: and the very following words of the
verse show, that this is meant of some thing, beloowed upon them, for it
is added, as a bridegroom decketh himself with ornaments: and as a bride
adorneth her self with her jewels; or, as some render the words, He hath
deked me with ornaments, as a bridegroom, and with jewels as a bride.

2. He excepteth, if these words be taken in a Spiritual sense, the promise,
which is contained in them, cannot suffice the Church; because the Church is at all
times and alwayes clothed with Christ's Righteousness, being justified by Him. This
one answereth will destroy all the Spiritual promises, held forth by the
prophets, as the fruits & effects of Christ's coming; for the Church of true
and faithful believers was really, in some measure answerable to that more
dark dispensation, made partaker of those Saving and Spiritual benefits,
both at that time, and before, even from the beginning; and thus there
shall be no promises in all the old Testament, of Spiritual things, touching
pardon of Sin, justifications, Grace and Sanctifications, and the like, made unto the
Church; but all of them must be interpreted of carnal things: though the
New Testament, teacheth us the contrary, as might be evinced by multitudes
of places. But the matter is clear, so to wit, That this is mentioned, as the
opening of the Church, with joy and thankfulness, of what she
was blest with, and made partaker of in Christ; and had, as a fruit and
effect of His performing His Mediator work; that is, That she was clothed
with a robe of Righteousness, and that by Him, which was, and would be
to her ground of perpetual joy, and rejoicing in the Lord.

Against that passage Rev. 19:8. which was adduced for clearing of the
place, now under hand, he excepteth thus, These words only point forth
the honour and dignity, which Christ now conferreth upon the Church, in remembrance of her Righteousness: for it is parallel to that other place Rev. 3:4. And
This nothing is, but a plain perversion of the Scriptures; for it is not said,
for her Righteousness; nor for the Righteousness of the Saints; but in these words a reason is given, why by this arraying in fine Linen, the bride is said to be
made ready; and thereby the signification and import of that fine
Linens held forth, when it is said, for the fine Linen is the Righteousness of the
Saints. The Spirit of the Lord is here speaking of the return of the Jewes,
and of their marrying of new with their former husband, from whom
they had so long departed, by playing the harlot; (as worthy and judicious
M. Durham sheweth, in his comment on the place) and of this new Bride
it is said, that she is arrayed in fine Linen, clean and white: and this linen is explained to be the Righteousness of Saints, or justifications of Saints, the
word is Signification, the same, that is said Rom. 4:16, 19. Where it is trans
lated justification; and it is called here the Righteousness, or justifications of
Saints, because it is no other, than that which is common to all Saints;
whereby is signified, that the Jewes, at their conversion, shall be accepted
and justified, after the same manner, that all the Saints have been even
after that self fame manner, at which they formerly stumbled, and

which
Satisfaction & Righteousness — and in this sense, it would not be absurd, if any should say, that the Righteousness of Christ & His merits are imputed unto us, as if we ourselves had satisfied. De jusif. lib. 2, cap. 10.

Fourthly, add to this Jer. 31: 15, 26, where, as Jobm & the Dutch translation have it, this same Title is repeated, as given unto the righteous Branch: but if we take the words, as they are rendered by others, & as they are in our Translation, as the Stile & name of the Church, they will conduce not a little to our present purpose. And this, wherever the shall be called, The LORD Our Righteousness: for hereby is clearly imported the Churches glorying in that Title, Son & God, having all her Righteousness in & through her Head & Husband; that as she owned herself to be the Spouse of Christ, & had his Name called upon her; so this would be all the same, that she would own, as her greatest glory; & by that alone would she be called; thereby professing, with glorying & satisfaction, that she had no Righteousness of her own, & if any would know her aright, & give her her highest titles, they should know her under that notion, & give her that Name, that should openly declare, that she were void of Righteousness in herself, & were ungodly, & had all her Righteousness from her husband, & would appear before God in no Righteousness, but in her husband. So that she would own that Title alone, which should be a proclamation to all the world, that she was covered with her Husband's Righteousness, & with that alone, & a constant Memorandum, to keep her in the feth conviction, Faith & Profession of this.

Against all these clear & pregnant passages, &c. Godwin excepteth, pag. 127, saying, It is not here said, the Righteousness of the Lord shall be our Righteousness, or shall be imputed to us for Righteousness. Any. Though this be not said, in so many words & syllables, yet that same is said in a more clear, convincing & emphatic manner: so that he, who feath not this lying in these words, must be more blinde than Bellarmino was. When this righteous Branch is railed up by Jehovah, & gotten this name, the Lord our Righteousness, what can be more manifest, than that, He is made Righteousness to His people; &e all & their Righteousness; & that this Righteousness is made over to them: for that He, in a manner, wholly theirs, & nothing but theirs, & all that He hath is theirs; & particularly that His Righteousness is all the Righteousness they owne, as their Righteousness.

He excepteth 2. That in no tolerable sense, can Christ, being a person, be said to be imputed to us. Any. Do we not hear, that a child was born to us, & a Son was given to us? Ezek. 9: 6, & was not that child & Son a person? And may not a person be as well said to be imputed, as given, feign imputation, upon the matter, is nothing but a giving, or bestowing? Yet we do not say, that Christ is imputed; but that this expression here used, doth manifestly evince, that we are righteous through the Righteousness of Christ made ours; & that Christ is become the Lord our Righteousness; & that true believers receive, & owne Him, as such, & rest upon His Righteousness alone by faith.

He excepteth 2. The plain & direct meaning is, that He shall be generally acknowledged.
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one & the same way. He is otherwife our hope, of which He is the Object as well as the Author: and He is our life: And He is otherwise our life and peace, which He worketh & createth in us, than He is our Reformation and Glory. So He is our Righteousnesses, by making us partake of His Surety-righteousnesses, & imputing it unto us, that it may be reckoned on our Score; for this the nature of the thing required, being a Righteousness we must have, & we be justified, & a Righteousness of our owne we have not and therefore must have one imputed to us: and what Righteousnesses can suit us better than His, who is the Lord our Righteousnesses?

He tells us 3. That by Righteousnesses is meant that justification, which standeth in Remission of Sins: and the meaning is, that through Christ God would be reconciled to them and pacified with them. Righteousness is something else, than pardon of sins: for a justified man is one, that is declared and pronounced Righteous, in order to pardon of Sins: and in order to a person being declared such, by God, who always judgeth according to truth, he must be Righteous; & Righteous can no man be in the sight of God, in order to his justification, by what is in himself; & therefore he must have a Righteousness from some other: & feigning Christ is called, the Lord our Righteousnesses: it must be His Righteousnesses, which must be bestowed upon them, in order to God's being reconciled to them, & pacified with them.

Fifty another passage is Dan. 9:24, to finish the transgression, and to make an end of sins, & to make reconciliation for iniquity, and to bring in everlasting Righteousnesses. That all this to be understood of the gr at & spiritual effects of power & Grace, which are to be brought about by the Meffiah, no Christian can deny: and among the rest we fee, He is to bring in a Righteousness, and a Righteousness of ages, an everlasting Righteousness, that shall endure for ever, & shall have everlasting effects. And this Righteousness is something more, than Remission of Sins, & is distinct from it, which is sufficiently held forth by the foregoing Expressions of finishing transgression, of making an end of Sins; and of making reconciliation for iniquity: which faith, that to justification there is a Righteousness required, & that this Righteousness is not mere Remission of Sins, but some thing beside, that must endure, when sin is taken away. This Righteousness is to be brought in by the Meffiah, as a favour, distinct from the proceeding, & yet inseparable therewith, & firmly connected therewith. This Righteousness, which the Meffiah is to bring in, being something beside Remission of Sins, must be a Righteousness wrought by the Meffiah, & brought in for the use and advantage of His people, who, as they are to be made partaker of the foregoing favours, are also to be made partaker of this, and consequently must have it imputed to them, being no other way, it can be made theirs.

Sixly We way adduce to this purpose, Zech. 3:4, take away the filthy garments from him: and unto him be said, behold, I have caused them iniquity to go from thee; I will clothe thee with change of raiment. Here is a vision is signified to the prophet, how the Lord would at length be reconciled to His Church,
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file, is about to clear and confirme that, which he setteth down chap. 1. 17. as the forsome of the whole golpe, and clear demonstration of its being the power of god unto salvation. & to wit, that in it the righteousnes of god is revealed from faith; a righteousnes revealed, laid open, and offered to all, that hear the golpe, that they may lay hold on it by faith: a righteousnes revealed from the true and faithful god, unto our faith (as andreops, p. marrey, and others understand it) or revealed from faith to faith, that is only to faith, (as pares) or (as calvin, bezza, mueller, and others) from a weak faith, to a stronger faith: or rather, to faith first and last, through the whole of a saints life: here, as the following words clear it. and some, the just shall live by faith. yet let us see, what he excepteth pag. 136.

he 1. supposeth, that he hath proved before, that this passage speaketh plainly for the imputation of faith for righteousness: but no way for the imputation of the righteousnes of christ, for any such purpose. and we may have occasion heretofore to examine his grounds, both from this and other passages, for the imputation of faith, in opposition to the imputation of chris's righteousnes. i shall only say at present, that this righteousnes cannot be faith itself, because it is revealed to faith; & it is called the righteousnes of god, which is by faith of jesus christ; & so is faith itself. one thing cannot be both the act, & the object of that act. what sense would that make, to say, faith is upon all them that believe.

2. he saith, by the righteousnes of god some understand here his truth and faithfulness, in keeping promise. ans. but though god's righteousnes may elsewhere import & signify his faithfulness in keeping promise; yet that is not the right sort of righteousnes here understood; for this fourth a guilty sinner, such as the apostle hath been proving, in his foregoing discourse, both jews & gentiles to be; & is such a righteousnes as is requisite to such, as would be justified in god's sight vers 20. & cannot be had by mans doing the deeds of the law, by which is the knowledge of sin, & which therefore rendereth their case more desperate; & such a righteousnes, as is had by faith, & which is unto all & upon all them that believe vers 20, 22. and such a righteousnes, as is manifested without the law vers 21. all which, and much more, which might be mentioned, show, that some other thing is here understood by the righteousnes of god, than his faithfulness & truth; even the righteousnes of god, which is imputed unto, & bestowed upon all that believe.

3. he faith. hereby is meant that way, method & means, which god himself hath found out to justify, or make men righteous: or else that very righteousnes, by which we are justified, or righteous, in the sight of god. but not the righteousnes of christ: nor is there the least appearance in the context of any necessity to take it so. ans. it is true, the apostle is here shewing the whole way, method & means of our justification: & particularly, what that righteousnes is, by which poor sinners can stand justified & righteous in the sight of god: even a righteousnes, that is not had by the works of
the law, but by the faith of Jesus Christ: and this sufficiently evinced is the Righteousness of God, here spoken of, is the Righteousness of Christ, which faith seeketh in, and goeth to Christ for, that it may be imputed; for faith hath no other end or errand to Christ, in reference to a freedom from the wrath & Curse of God, but to lay hold on Righteousness, in which the poor sinner condescending may appear before God. Besides that the following words vers 24, 25, 26, where the Redemption & propitiation of Christ, which was His Surety-righteousness, is mentioned, may satisfy us, as to what is meant by this Righteousness of God. Sure, there is not the least appearance of Paul's understanding that Mean & Method, which this Excepyer supposeth, to be the only Method, to wit, That as faith, considered, as our A. Law, that as if that were the Righteousness of God, & could constitute us Righteous, in the sight of God, and were a Righteousness had without works & without the Law, & received by all that believe.

Secondly, Rom. 3, 24. Do we then make void the Law through faith? God forbid: yea we establish the Law. Where the Apostle, preoccupying an objection, after all; that through justification by faith, he did not make void the law, but maintained & establish it; the ground whereof is this, That by the Gospel-way of justification, the law geth Full Satisfaction, in all points, because Christ not only satisfied for the penalty thereof, which we were guilty of, and did lie under; but did also yield a perfect obedience thereunto; that so He might make up a full & complete Surety-righteousness, by the imputation of which unto His own, or the Lord's reckoning whereof they receive it by faith, the same is satisfied. And thus, though sinners, who have broken the Law, & so have forfeited the reward, promised to such as observe it in all points, & are come under the Curse, threatened to Transgressors, be not only freed from the Curse, but receive the rich recompence of reward; yet the law is not made null & void, but is rather established & confirmed in its full force, both as to its Commands & Sanctions.

John Goodwin excepteth 1. There is no necessity, that by the Law in this place, should be meant precisely the moral Law; other understand it as well of the Ceremonial Law. Anf. But true, Paul's doctrine was not for establishing of the Ceremonial Law, in whole, or in part. The Law, whereinof the Apostle is speaking, is that Law, by which both Gentiles & Jews were convinced of sin, & had their mouths stopped, & were become guilty before God vers 19, & that Law, which maketh a discovery of in vers 20, comp. with Rom. 7. 7 & by the deeds of which no flesh shall be justified, in the sight of God vers 20, 28. It is that Law, by the works whereof even Abraham could not be justified, nor David Rom. 4, 12. 6, 7. 8.

2. He said, it is much more probable, that Paul should here apply the establishing of the Ceremonial Law, than of the Moral Law, because the Jews were more tender & jealous over the Ceremonial Law, placing the far greatest part, if not the whole of their hope of justification & salvation, in the observance thereof. 2. Because the doctrine of faith did not carry any such colour of opposition to the Moral, as to

3. He faith. Thought the moral Law were precisely here understood; yet there is no necessity, that it should be established by the imputation of Christ's Righteousness, for some affirm, that the Law is therefore said to be established by faith, because faith compteth, & attaints that righteousness, which the Law sought after, & could not establish. 2. The moral Law may in this sense be said to be established; because faith compteth the heart of believers, & so promotes the observance of it. Anf. As for the first, I do not understand what the meaning of it is. What is that Righteousness, which faith compteth, and the Law sought after, & could not attain? It would seem to be nothing else but Holiness and Sanctification; and if so, the two make but one: and therefore I answer to this all, by saying to the Second. That albeit Subordinates can well confine together, & this sense needeth not thrust out our sense yet I judge, this is not the main Objection, that Paul oliveth here: he referreth a peculiar place for that hereafter, where he speaketh fully to it. Chap. 6. 7. But he speaketh of the establishing of the Law, both in its commanding power and Sanction; for having spoken much of justification by faith in opposition to justification by the Law; & having said in the foregoing vers that the circumcision shall be justified by faith, and the uncircumcision through faith: & neither the one nor the other by or through the Law; some might have thought, that by his thus clarifying of faith, & speaking much of it, and only of it, as to justification, he was quite catherine and rendering the Law null & void: And therefore he answereth, That he is so far from making the Law void through faith, that he rather doth establish the same, as was shown above.
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gave perfect obedience to the Law, and was constituted Mediator and Su-
cret by the Father, and as such did give full satisfaction both in obeying
the Law, and in paying the penalty; but not such an obedience to the Law,
as will serve every believer; whereas, where will the believer find a
more adequate righteousness? Shall we think, that his act of faith, which
is but one act of obedience to the Law, or an act of obedience to one
command of the Law, hath a more perfect & absolute agreement to every
man's condition respectively, than the perfect obedience & Righteous-
ness of Christ? Let such believe this, as can.

2. He faith. The Righteousness, which God is said here to impute, is placed
in Remission of Sins. As if that Imputation of Righteousness and pardon of
sins do inseparably go together, is true; and that one proveth the
other, is also clear from these words. But it is not proved, nor can it
be proved, that Imputed Righteousness and Remission of Sins are the same;
seem it is obvious enough, that Righteousness is one thing, and pardon of
sins is another distinct thing. Noman will say, that a pardoned thief,
is a Righteous man; for that were as much, as to say, He was never a
thief. It is true, by pardon He is no more answerable to the penalty; the
obligation to undergo that being now taken away: yet that will not evin-
cence, that He is a Righteous man; and there is a difference betwixt him,
and one that never was chargeable with that guilt: this man, as to this, is
indeed a Righteous man, but not the other.

3. He faith. The phrase of imputing Righteousness is best understood by the
courtly expression of imputing fin, &c. This signifies either to look upon a per-
son as justly liable to punishment; or to infallible punishments upon him, in considera-
tion of fin. Therefore doubtless, to impute Righteousness is imperishable
thing else, but either to look upon a man as righteous, or to confer upon him the prerogatives
belonging to persons truly righteous. As if. This is true, if we speak of a per-
son, who is truly Righteous, antecedently unto this Imparture; so the
finer is supposed to be truly a finer antecedently unto this Imparture.
But when fin is imparted to a Righteous person, or to one, who, before
the imparture, was not guilty, nor looked upon as a Sinner, as fin was
imparted to Christ, the Holy and Righteous one, who knew no fin; and
as fin through injustice, was imparted to Naboth, who was not guilty of
what was laid to his charge; Imparture, in this case, must impart some
thing else, than either of these two mentioned, and that antecedently to
an holding that person liable to punishment, or to a punishing of him,
with consideration to that fin: thus before Christ could be looked upon, as
a person liable to punishment, or could be punished for fin, by the Right-
eous God, fin must first have been imparted to Him, and reckoned upon
His Score, and that Righteousness, because of His undertaking and willingly
submitting to the debt, as Surety: as when Jesus would have Naboth
killed as a Malefactor, he first by injustice and indirect means, made him
guilty of fin, & then held him liable to punishment, and dealt with him
accordingly. So, upon the other hand, when Righteousness is imparted to
a sinner (as we all are sinners) before he can be looked upon as a Righ-

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2. He faith. The Law may be said to be established by faith, not only as
much as the threatenings of the Law are by the doctrine of faith declared not to be in vain.
Chrift's sufferings being a full confirmation of the force, efficacy, and authority of the
Curse of the Law. As if. This is too far fetched: But why shall not also His
obedience be a full confirmation of the force, efficacy and authority of the
commanding power of the Law? This being principally intended in the Law;
belonging as much, as it, to the establishment thereof, as the Sanction.
We assert not one with an exclusion of the other; but assert the estab-
ishment of both by faith: and thus the Law is by faith fully established,
in all its parts & demands.

5. He faith. The best interpretation is, that by the Law here is meant that
part of the Old Test which comprehends the writing of Moses, with those other
books, which together with the writings of the Prophets, make up the entire body
thereof, as it is used vers. 21. and in that sense, the Law may most properly be
said to be established by Paul teaching the Doctrine of faith, because it is fully con-
sonant & agreeable to those things, that are written there. As if. But this sense is not
the same with the sense of the word Law vers. 21. for the Law there is men-
tioned, as distinct from the Prophets. And if that part of the Old Test. be
meant, which is different from the book of the Prophets, what ground was
there to think, that the Doctrine of faith did more effect to cross what was con-
ceived in the one, than what was contained in the other? especially feign he
had said vers. 24. that the Righteousness, he spoke of, was witnessed both by the
Law and the Prophets. And if both should be here understood, feign the
Apolle did fully enough declare his mind as to that vers. 21. what ground is there
to think, that he was called to remove that objection here again? And
what imaginable colour can be from any thing that the Author spake, in the
foregoing words, for such an objection, as this? This manifestly is nothing
but a groundless invention of men, that know not else what they say.

Thirdly Rom. 4. 6. where mention is made of a Righteousness imputed
without works, & that as the ground of a man's being justified & justification:
for it is of the blesseing of justification that the Apostle is there speaking,
and he sheweth, that this is attained, not by the works of the Law, but
by an imparted Righteousness, which can be none else, that doth the
Righteousness of God, spoken of in the preceding Chap. or of Christ, who
wrought the Redemption, and was set forth to be a propitiation through
faith in his blood.

Against this He excepts pag. 140. saying 1. If we will needs here under-
stand a positiv e legal Righteousness, it is much more probable, He should mean
a Righteousnes consisting of such, or of such an obedience to the Law, as hath an
absolute & perfect agreement in every man's condition & calling respectively, than
the Righteousness of Christ, which hath no such property in it. As if. The Apostle
spakeeth of a Righteousness, and of a Righteousness imparted, and all Righ-
teousness must consist in obedience to the Law, and in full conformity thereto;
and feign it is said to be imparted, and not by our works, it must of
necessity follow, that the Apostle is to be understood, as speaking of the
Surety-righteousness of Christ. And if the Righteousness of Christ, who
gave
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heaven, there to remain for ever, and there be before eternal life and everlasting blissfulness both to Himself, and to His. How shew this is from the whole of the Apostle's discourse, needs not to be declared, Asia there is not one word giving the least hint of the Apostle's design to be, to declare how & what way Christ obtained power and authority to pass, Ye shall not go on to tell us, That as Adam's fault made him guilty of death, where it came to pass, that all mankind that were procreate of him after that guilt, is obnoxious to death: & Christ by his Righteousness purchased to Himself eternal life; where ce it came to pass, that who ever are procreate of him are ineligible to this life. But He never once take notice, that Paul giveth for the ground of all mankind's becoming guilty of death, their sinning in him vers 12, even such, as had not sinned after the similitude of Adam's transgression vers 14, yea, in every verse this caus is noted, or pointed at: & being Notour of it self, that all mankind did sin in Adam, Adam's sin must be imputed unto them; so Christ's Righteousness must be imputed unto all His, inference to their justification, & that with a much more.

Let us now see what Paul deduces excpt sh. cap. 1. 42. &c. It is not here (said He) said, that by the Imputation of Adam's disobedience, men are made formally Sinners, but simply sinners, that is, etrate obnoxious to death & condemnation, or else sinners by propagation, not Imputation. Any this is the same upon the matter, with Belshazzar's answer de justifi. lib. 2. cap. 9. &c here we have a differing view, proposed without any explanation, to win, between simply, formally sinners, & formally sinners: And what can be means by formally sinners? possibly be meaneth, that, which other is expressed by inherently sinners: And if so, though Adam's povertied, so soon as they come to have a being, have an universal corruption of Nature conveyed by propagation; yet that is not it, which is properly said to be imputed: for that which is imputed, is the guilt of Adam's sin, whereby they become sinners, that is guilty legally, and to obnoxious to punishment, death & condemnation: & this is enough for us, for the povertied of Adam have the sin of Adam imputed to them, that they become guilty and obnoxious to wrath: Beleivers have the Righteousness of Christ imputed unto them, and they thereupon are accounted legally righteous. (2.) Whereas he will not grant, that Adam's povertied are sinners by imputation, he joineth with the Saurians, who turn these words vers 12. & 13. not in whom, but because, or whereas, which the Elliptick version doth better denote, saying, Because that sin is imputed unto all men, even unto them who know not what is that sin; And the Archebuck turns thus, saying all have become sinners: and the Syruck word is Bhe, or Bh, which may as well be interpreted in whom, as because. And in several other places, this proposition is confuted, as here in the Greek, hath this same frame, as Mark 2. 16. Luke 5. 25. & 11. 22. Rom. 6. 21. Phil. 4. 10. 1 Thes. 3. 7. But enough of this here, being that matter is sufficiently cleared by the orthodox, writing against the Saurians; and we have also spoken of its against the Quakers.

Against faith, He, Neither doth the Apostle here oppose unto, or compare the Obedience of Christ, with the disobedience of Adam, as one & unto or with another;
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king of many, is confestly appropriated to the death & blood of Christ. Anf: This

that is attributed to the blood & death of Christ elsewhere, to wit, our

justification, sheweth, that the death of Christ is not understood exclusi-

vely; for by His death, exclusively considered, we cannot be made

righteous, for the imputation of another's suffering, though it may exem-

on from death & suffering, yet it cannot constitute Righteousness, in reference

to the commanding Law. (2.) The death of Christ must not be looked on,

as one act of obedience: but as including all His foregoing acts of

obedience, belonging to His State of humiliation, whereof His death was

the crowning piece; & so as including as His whole suffering, for His

whole obedience to the Law, under which He was made: for He is said to

have been obedient unto death, even unto the death of the cross. Phil. 2:8, not

that the death of the cross was all His obedience, as it was not the whole

State of His humiliation, but the terminating remarkable act thereof;

as it was not all His suffering, His whole life being a life of suffering. (3.)

If this obedience be understood of this one act of obedience in His dying,

& justification be looked upon, as the effect of this only, what shall beco-

me of His Soul-sufferings, while He was in an agonie in the garden? But

if the acts of obedience in His death, include these, why not His whole

state of humiliation? And if it include all this, why not also His obedience

to the Law, feigning His being made under the Law, belongeth to His State of

humiliation, as the Apostle tells us Gal. 4:4.

He excepteth further, laying, Suppose, that by the obedience of Christ, we

should here understand, His active obedience to the Moral Law, yet it will not

hence follow, that men must be justified, or made Righteous by it, in such a

way of imputation. Anf: If by Christ's obedience to the Moral Law, we be

made Righteous, as the potest of Adam were made finners by the di-

obedience of Adam, that obedience of Christ must necessarily be imputed

to us, as Adam's disobedience was imputed to his potesties: for there is

no other way imaginable. Let us hear his reason to the contrary.

For certain it is (saith he) that that justification or Righteous-making, where-

of the apostle speaketh vers 19, is the same with that, which He had spoken of

v. 16, 17, 18. Now that Righteousness vers 17, is described vers 16, to be the gift

(i.e. the forgiveness of many offences i.e. of all the offences, whereof a man either doth,

or shall stand guilty of before God, unto justification: & evident it is, that that

Righteousness cannot stand in the imputation of a fulfilling of the Law. Anf.

(1.) Though making Righteous and justification be inseparable, yet they are

not formally one & the same; but Righteous-making (to wit by Impu-

ration) is antecedent unto justification, & the ground thereof, as becoming

finners is not formally to be condemned, but is prior to it, & the ground

thereof. (2.) That free gift mentioned vers 16. is not free forgiveness, but is that,

which is opposite to judgment, or guilt, or reatus, tending to con-

demnation; & so is the same with that which is called the Grace of God,

& the gift by Grace vers 15, and the gift of Righteousness vers 17, which is

in order to justification & free pardon. As therefore the receive, guilt is not

the same with remission of condemnation, but tendeth thereunto; so neither

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is the
is the giving the free gift the same with vindication, but leadeth thereunto, & is followed therewith. (3.) Nor can the Adversary Himself talk of these words vers 16, the free gift is of many offences, to be the same with free pardon of many offences, else he must say, that this free pardon goeth before justification & consequently it is not justification itself, as he faith else where; for the text faith, that the free gift is of many offences unto justification; as judgment as right was antecedent to condemnation. (4.) So then, the true meaning is, that the free gift of Righteousness hath respect unto many finnes, to the end, that justification & pardon, that followeth thereupon, might be full, whereas the guilt, that was imputed to Adam's pottersity, had respect only to his first breach of the Covenant, for which all were made obnoxious to condemnation.

Lastly He faith, it is but lofe and wantonness arguing, to reason from a thing done formerly, to a determinate manner of doing of it; so it is taken from being made Righteous, to being made Righteous by Imputation. And the particular manner or way, how we are made Righteous, is abundantly signified by our being made & constituted Righteous by the Righteousness of another, who was our Head, Representative & Surety: & that because it can be imagined to be no other way, than by Imputation. And further, the whole design of the Apostle here, & particularly the comparison so much here infixed upon, puttheth the matter beyond all debate. As Adam's sin was imputed to his posterity, whereby all were accounted sinners, & dealt with as such, even as guilty, by reason of Adam's act of sin: So Christ's Righteousness become ours by Imputation, & we are made Righteous & accounted such & dealt with as such, upon the account thereof. No man can imagine, how one shall be accounted guilty, & punished as guilty of a fault, done by another, unless the guilt of that fault be imputed to him; so no man can imagine, how one can be accounted Righteous, & dealt with as such, upon the account of the Righteousness of another, if that Righteousness of the other be not imputed to him. And besides, this is called a free gift, & a free gift of Righteousness, & a free gift of Righteousness is received, which fully poynte forth this Imputation, which we contend for.

Firstly, Rom. S. 3, 4. For what the Law could not do, in that it was weak through the flesh, God, sending His own Son, in the likeness of sinful flesh, & for sin condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in us. The Law could not help a sinner from under the Curse, nor unto the recom pense of reward, because it was weak through the flesh, through the fin & corruption of man, whereby he could not give right and full obedience thereunto. And therefore God sent His Son, in the likeness of sinful flesh, who by His obedience & suffering, in His rate of humiliation, took away the king of death, & the strength of fin, by satisfying all the demands of the Law, the whole Sanction, the jus & right of the Law, which consisted in yielding fin & perfect obedience, & in making full Satisfaction for the violation committed: for the Law saith, cursed is every one, that continueth not in all things, which are written therein, doeth he.

Chap. S. Justif. through Imput. of Ch. Right, cleared from the N.T. Deut. 27:26. Gal. 3:13. And the Righteousness, which is of the Law, is, that the man, who doth these things, shall live by them. And this was so ordered, that the Righteousness of the Law, the Sanction of the Law, the jus & right of the Law, mentioned, might be fulfilled in us, that is, in our Nature, by the Redeemer & Surety, who did & suffered all this in & for His own. The Ephes. Version is a clear commentary, & when we were impotent to do the commands of the Law, God sent His own Son for this sin, who took on our body of sin, & condemned sin is in our body, that he might justify us, & be propitious unto us, & that so he might fulfill the work of the commands of the Law for them, who walk in the Law of the holy Spirit. Let us now see what John Godtineexcepteth p. 145, &c.

He faith, (1.) Some understand this rather of Sanctification, than of justification; & by the fulfilling of the Righteousness of the Law, that Evangelical obedience to the precepts thereof, which all those, that truly believe in Christ, do in part performe, and desire & strive to performe more perfectly. &c. &c. Gospel justification & Gospel-Sanctification agree well together, & Christ is the true foundation & cause of both. But that this is to be understood rather of justification, appearre hence. (1.) That this is a further explication & confirmation of what was said vers 1. There is therefore now no Condemnation to them, which are in Christ Jesus (2.) That all measure of Sanctification, which the Saints through Grace attain unto here, cannot be called a fulfilling of the Righteousness of the Law, the Laws demands are not thereby satisfied; for it calleth for perfect obedience, which none of the Sanctified can give. (3.) If this were underlode of Sanctification, why are these words added, who walk not after the flesh, but after the Spirit? He said, By the Righteousness of the Law, which he here said he fulfilled in himself, cannot he mean the Righteousness or active obedience of Christ imputed, because it must of necessity be such a Righteousness & such a fulfilling, as may be apprehended as a proper and suitable effect of Christ's condemning fin in the flesh, as the participle is declined. But it is impossible that the active obedience of Christ, or the imputation of it, should be any proper effect of condemning fin in the flesh, that is of the abolishing or taking away the guilt, or the accusing and condemning power of fin; for when the guilt of fin is purged away, there needeth no other Righteousness, nor imputation of Righteousness for justification. And (1.) Christ's obedience & Suffering need not be distinguished, both being done in His rate of humiliation, and belonging-therto, & both being necessary to assure the demand of the Law, which we did lie under: Christ performed both, to the end the whole Sanction, or jus & right of the Law might be fulfilled in us, and for us, by this Surety. And before guilt be purged away, we must have both imputed to us; for justification by faith must not make the Law void, but rather establish it. (2.) Neither is this verse 4. to be looked on, as holding forth the end of that, which did immediately preceding the end of vers 3. or of Christ's condoning fin in the flesh; but rather as a further end of God's sending His Son in the likeness of sinful flesh; or as a comprehensive end of all that was mentioned before.
He faith. That clause in them still notes either a subjective imputation of something in persons, or else some kind of effect. But the Righteousnes of Christ is Subjectively and inherently in Himself only; nor are we the workers of their righteousness. Anf. Though the Righteousnes of Christ be subjected in Him only, & wrought by Him alone: yet the same being imputed unto Believers, the Righteousnes of the Law may be said to be fulfilled in them because by faith they are in Christ, & Christ is in them: & in them, is as much, as for them, or upon them; or on their account (as this same person hereafter granteth, in a like case) so it is accepted of God for all ends, as if it were performed by them; & so it is fulfilled in our nature, for this end. He came in the likeness of sinful flesh.

3. He faith. If by Righteousnes of the Law we understand that entire obedience, which every believer, according to the great variety of their several conditions, callings, & relations stand bound to perform, it cannot be said to be fulfilled in them, by the imputation of Christ's righteousness: for every believer is bound to many more particular acts, than can be found in all the golden Catalogue of works of Righteousnes performed by Christ. Anf. If the works of Righteousnes, performed by Christ, shall not be a complete Righteousnes, that can satisfy the demands of the Law, where shall believers get a complete Righteousnes? Shall their poor imperfect obedience, whereby they have not satisfied, but complained much of, and mourn for, be a more perfect & complete fulfillment of the Righteousnes of the Law, than was the perfect obedience of Christ, with which the Father was well pleased? Or shall the sinner & weak act of their Faith (as this Author faith) be a more entire fulfillment of the Did gyms of the Law, than the Catalogue of the works of Righteousnes, performed by Christ? What probable ground is there for this imagination? (1.) Christ's obedience being perfect, & the Law-giver was satisfied there with, & accepted of it, in the behalf of all the chosen ones, & all their defects & finnesses, in their various conditions, callings & Relations, were done away by the Satisfaction made by Christ, so that the Did gym of the Law was perfectly fulfilled, in their behalf; & this being imputed unto them & received by faith, no more is requisite unto a flating of them into a state of pardon & right to glory.

5. He faith. The word Did gym signifies not obedience to or conformity with the Law, but rather that justification, which was the end & intent of the Law, or rather that Just, or Right, or Law (as it were) of the Law. Anf. But all this will not weaken our Argument: for that right, just, or demand of the Law was, as to us now finnies, both Satisfaction for transgressions committed, and full and complete obedience; & till both were done & performed, there could be no justification of finnies: & so this rather establisheth than hurtest the doctrine of Imputation, whatever he may imagine.

6. He faith. By the word Law, cannot necessarily be understood the Moral Law for 1. The weakness of the Law extends also to the judicial and Ceremonial. 2. The Jews, to whom he specially addresseth himself, in all this disputatio, hath as much much

Chap. 8. Justif. through Imput. of Ch. Right. cleared from the N.T. much on the observation of the Ceremonial Law. 3. The Moral Law, though perfectly observed, could not have justified all men, at least, not the Jews, who were obliged to the observation of other Laws. 4. The Imputation of the observation of the Moral Law would not have served for the justification of the Jews, who were under the transgression of other Laws. Anf. It will satisfie us, if by the Law here be understood, that universal rule of Righteousnes, which God prefereth unto men, & that certainly is the Moral Law, whereof, as to the Jews, the Ceremonial & Judicial were a part, or were reduced unto: & particularly the Ceremonial Law, being God's institut ed worship, they were obliged to observe it by virtue of the Second command. And this both the exception, & all the reasons confirming it, evanish: for (1.) we take not the Law here so narrowly, as to exclude the other laws, which God gave to the Jews, being they are all reduced therunto, & comprehended thereunder. (2.) Paul is there mainly writing for information of the Gentiles, the Church of Rome; & though there might be some Jews among them, & what he faith may be also for their use: yet this will not prove that by the Law, he understandeth any other, than that perfect rule of other Laws, as appendices thereof. (3.) The Moral Law, thus taken, if observed, could have justified even Jews, if we suppose they had not been born finnies. (4.) Christ having fulfilled all Righteousnes, His Righteousnes was an observance of this universal Law: & therefore the Imputation thereof can serve for the justification both of Jews & Gentiles.

Lastly He faith. The clear meaning of the place seemeth to be this, That that justification, or way of making men righteous, which writings of Moses proposed of long since, to wit, by faith in the Messiah, might be accomplished, made good, and fully manifest itself, or proceed, in our justification, who by an accession of holiness in our lives, above the strait and pinch of men under the Law, give testimony unto the world, that the Messiah, the great Justifier, is indeed come into the world, and having suffered for sin, and overcome death, hath poured out the Spirit of Grace abundantly upon those that believe. (1.) To take the Law here for the mere writings of Moses, & then to interpret the fulfilling thereof, as is here done, is to exclude the witnessing of the Prophets, which Paul expressly mentioneth Rom. 3:21. (2.) What could this contribute to prove, that there was now no condemnation to such as were in Christ Jesus, among the Gentiles? (3.) How can this be a proof of what was said vers. foregoing? (4.) How can this be the end of Christ's condemned sin in the flesh, as himself faith it was Except 2 Cor. (5.) He told us before, that Did gym did properly Signifie just, right, or Law of the Law, now I pray, with this Did gym: this just, right, or Law of Moses writings? And how is it that Did gym or Righteousnes fulfilled? (6.) What then can be meant by the weakness of Moses writings? or how could they be said to be weak through the flesh? (7.) And how could God be said to be weak by this interpretation, to lend His Son in the likeness of finful flesh, because Moses writings were weak through the flesh? (8.) I see then, in us may import the fame that upon us importeth, though it was excepted against formerly, as we
as we heard (p. 1) by the Interpretation of those, that there was no Emi-

The text is a page from a book, discussing the interpretation of the Law and the Righteousness of God. It mentions a quote from chapter 8, where the author questions the interpretation of the Law and the Righteousness of God. The text argues against the idea that the Law itself was fulfilled by Christ, emphasizing that the Law remained necessary. It further explores the concept of Righteousness and its implications, discussing the role of faith in fulfilling the Law.

Key points:
- The Law was not fulfilled by Christ, as it was not merely a ceremonial law that could be replaced by faith.
- Righteousness is a result of faith, not of obedience to the Law.
- The Law and the Righteousness of God are distinct, with faith being the means to obtain the latter.

The text concludes by discussing the implications of these ideas, emphasizing the importance of faith in fulfilling the Law and the Righteousness of God.
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is not manifest, in this place. (2) Otherways this may passe for part of the sense; for by faith he understandeth the faith of faith itself, as our righteousness, & not the Righteousnes of Christ, which faith Jaff hold on, or faith aslaying hold on & receiving a certain-righteousnes, which is his import; for the contrary is expressed of the Jews, & of them it is said, that they stumbled at that stumbling stone, & in the next chapter it is said, they would not submit themselves into the righteousness of God. What he addeth, as a confirmation of this interpretation, is to no purpose, for he speaketh nothing to clear the main thing in doubt; but all is to prove, that by the law of righteousness, Righteousness is meant; which is not denied: & withall he taketh for granted, what is not proved, & hath been denied, viz. That Righteousness and Justification are one & the same thing.

Seemly, Rom. 10: 34. A passage clear & pregnant for our purpose, where the Apostle is but prosecuting the same purpose, viz. as to the Jews, & shewing whence their disappointment & mishil of that came, which they so earnestly endeavoured after, viz. A righteousness by which they might be justified before God: for (faith the Apostle) they being ignorant of God Righteousness, and going about to establish their own righteousness, have not submitted themselves into the Righteousnes of God: for Christ the end of the law for righteousness to every one that believeth. There is a Righteousnes here called God Righteousness, which is opposite to, & inconsistent with mens own righteousness, that is, all that is done by them in conformity to the law of God, as a righteousness wherein we are to be justified: yea, so great is this opposition, that who ever laboured most to establish & set on foot his own Righteousness, or to seek after a Righteousnes by his own performances, is farthest from the Righteousnes of God, as being both ignorant thereof, and in pride refusing to submit thereunto. This Righteousnes of God is explained vers 4. to be the end of the law, that is, the full righteousness, which the law, in its primitive institution, called for, & which is the accomplishment of the lawes defince, as propounded to be a Rule of Righteousnes, and the condition of life promised, upon the performance thereof. And Christ is said to be this, to every one that believeth, the Righteousnes being made over unto them, who believe, & by faith lay hold on him, which, because the Gentiles did, they therefore attained to this righteousness, Rom. 9: 30.

Mr. Godwin, pag. 137 &c. excepteth several ways, I there is (faith he) no colour of reason, that by the law here should be meant precisely & determinately the Morallaw; because the Jews never dreamed of justification by this law only, but chiefly by the Cerimonial law. Besides, vers 5, he addeth that description, which Moses gave of the Righteousnes of the law not out of any passage of the Moral law, but out of the heart, as it were of the Cerimonial law, Lev. 18: 5. As the first part of this Exception hath been often answered; we take now, whether the Moral law to precisely & determinately, as not to include, as parts or appendices, all other lawes given by God. And the last part of this Exception will
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thereof; & both satisfie for its violation, & yeild perfect obedience unto its commands; & fo fullfils it in all points: So that it had its end & accomplishment in & through Him, & what He di & suffered: & that He submited Himself herunto, that He might make up a rightheousness, wherewith the Law should be satisfied, for the justification of Believers. (4.) Though the Moral Law, nor no Law, considered in itself, can be any cause or means of justifying a person, otherwise than by the observation of it; & though justification by Christ cannot be conceived to be the end of moral Law: yet in Christ's obedience & suffering, the Law may be said to have received its accomplishment and satisfaction, & thereby a compleat Righteousness may be said to be obtained for all Believers.

Except. 3. The Greek Expositors make Christ in this sense, to be called the end of the Law for righteousness, because he was performed, or exhibited unto them that, which the Law propounded to it self, as it end, & would have performed, but could not, to wit, their justification. And Seing the Law propounded their justification, as its end, only by the perfect observation of it, or by a full & perfect conformity unto it, Christ cannot be called the end or accomplishmen of the Law, unless He had performed all that, which the Law required; nor could He be called the end of the Law for righteousness, unless He had fully satisified the Law, & thereby made up a Righteousness, in the behalfe, & for the behalfe of Believers, to whom it being Imputed, they might be accepted, & justified upon the account thereof. And yet, Righteousness, when with the Law it was not satisified, & when the Law had its full accomplishment, is a grace, exhibited in the Gospel, to the end, that all, who were justified, may lay hold on it, receive it, & rest upon it, as the only righteousness, in and through which they desire to be accepted, and to find before God, the righteous judge.

Except. 4. Some conceive, that Christ is said to be the end of the Law, &c. Because the Law, by announcing men of sin, and exposing them to Righteousness, which it doth not enable them to perform; & again by threatening & condemning them for the want of it, doth as good as lead them by hand to Christ by whom they are freely justified. But neither doth this seem to be the meaning of the place. And Seing he himself is not satisified with this interpretation, he might have borne to have added it. But as for the interpretation it itself, I judge the thing said to be true, and that it hath a subordinate aspect unto what we have said; & holdeth forth part of the truth; though it be not a plain and full exposition of the place: for there is mention made here of a Righteousness of God, which the Jews neither understood, nor would submit unto: but in opposition to this they went about to establish their own righteousness, that is, to seek after a Righteousness by their own works, or by their own obedience to the Law; & therefore did misse their end: for this Righteousness, which they were seeking after, & which they could not attain unto, by all their own acts of obedience; that is, a Righteousness, that was a perfect obedience and conformity to the Law, & withall a sufficient compensation & satisfaction for the breaches of the Law, already committed, was only to be ac-
found in Christ, who is the end of the law for righteousness, that is, made full satisfaction for the breaches committed, and performed complete and perfect obedience, which the law did principally require (what every other accidental end it might have had, or the law-giver in promulgating it, & accompanying it with other things, as to the Nation of the Jews) because for this end was the law, as a law, given by the law-giver, that Subjects might walk according to the same, and that they might become thereby righteous, and have a right to the reward promised, by fulfilling this condition of the Covenant. Now, when these ends for this end, putting these two together as one,) were only attained by what Christ did and suffered, the Jews, who stumbled at this stumbling stone, & rejected this righteousness of God, could never be justified by all their own acts of obedience to the law, how zealously soever they should have sought after a righteousness thereby.  

Exception. (The 5. we pass; because he faileth no weight on it himself) The places of direct meaning is, that the law, that is, the whole ceremonial dispensation was for that end given by God to the Jews, that whilst it did continue, it might instruct and teach them, concerning the Messiah, who was yet to come, and by his death to make atonement for their sins, that so they might believe in Him accordingly and be justified; and further that in time, that Nation might be trained up, & prepared for the Messiah himself, and for Oecumene & perfection of worship & service, which He should bring with Him, & establish in the world at his coming.  

Anf. What was said to the two foregoing Exceptions, may serve for an answer to this: for whatever truth may be in this; yet it is not true, &c. &c. 

Exception 2. Christ is the end of the law for righteousness to every one that believeth; & so to the Gentiles, as well as to the Jews; whereas this glosso litieth & refretheth all to the Jews. There is nothing here, keeping correspondence with what is said, vers 3. touching their going about to establish their own righteousness & refusing to submit unto the righteousness of God.  

The righteousness of the law, described by Moses, & here cited vers 5. hath no interest in the Messiah Oecumene, as given for the mentioned end to the Jews. (4) If Christ made an atonement for sins, & was to be believed in accordingly, & by such would be justified, then that atonement was to be made over unto them & reckoned upon their score, to the end they might be justified upon the account thereof. (5) The Text, that Christ was the end of the law for righteousness, & so to be brought in everlasting Righteousness, as well as to make atonement for sins, Dan. 9: 24. (6) The perfection of that service & worship, which Christ was to establish at His coming, was a clearer manifestation of the Gospel of the Grace of God, by which the Righteousness of God, or the Sinless Righteousness of Christ, was imputed unto Believers, & received by faith, in order to Justification, as the whole Gospel declares.  

He labours to confirm this glosso with two reasons. 1. Because the Jews forget Righteousness is at Justification, as well as the observance of the Ceremonial, as of the Moral law. 2. Because Christ is held forth; as at the end of this dispensation, 2 Cor. 3: 12. Gal. 3: 24. Anf. As to the first of the reasons, we have often replied to it already. And the second will not prove, that there is no other interpretation of this passage, that can have place. But beside, that whole Oecumenical did point out and lead them to the Messiah, that in Him they might find that, which they were seeking after by their own works, & alin vaine; even the Righteousness of God, which will sufficiently clothe all believers, and both keep them from wrath due for sin, & give them a right to glory. So that even this scene, if rightly understood, doth rather strengthen than hurt the imputed Righteousness.  

Eighthly, 1 Cor. 1: 30. Is excepted again by him pag. 192. &c. To which we may add vers 29. & 31. Which will help to clear the matter. That no flesh should glory in His presence, but of Him are ye in Christ Jesus; who of God is made unto us Wisdom, Righteousness, Sanctification & Redemption. That according as it is written, he that glorieth, let him glory in the Lord, all the work of God in and about His chosen ones, is so contrived, that no flesh should have ground to glory in the presence of God; but that he, who glorieth, should glory in the Lord; and therefore He hath made Christ to be all things to them, that they flant in need of, in order to their everlastung enjoyment of Himself; and particularly, Christ is said to be made of God to us (among other things, that our necessity calleth for) Righteousness, answering His Name the Lord our Righteousness, Jer. 23: 6. And a Righteousness he cannot be made unto us, any other way, than by clothing us (who are naked and have no righteoussCUS of our own) with a Righteousness that is, by Imputing to us His Righteousness, that we may thereby become Righteous, & be looked upon, as such; and so be accepted of God, & justified.  

Exception. 1. Christ is not other ways said to be made righteousness, then He is said to be made Wisdom, &c. Therefore we may as well plead for the imputation of His Wisdom, or His Sanctification; there is no more intimation made of the imputation of the one then of the other. Anf. This is but the old exception of Socinus, part. 4. de Servante, Cap. 5. And of Volland, De Vera Relig. Cap. 21. p. 665. And it standeth upon this very ground, that Christ is made all these particulars to us here mentioned, after one & the same manner; and what that manner is, should be declared; that necessity it must be a very general one, otherwise it shall not agree to all these particulars. Therefore Socinus hath devised a very general manner of way, laying in the place cited: That all this signifies nothing else, than that we have attained to that by God's providence, through Christ, that we are become wise, holy & redeemed before God: & that therefore Christ is said to be righteous unto us, because through the providence of God by Christ, we have attained to be just before God. But this general way maketh us not on one wise. Volland, in the place cited, giveth us no farther, but only tells us, that Christ is said to be made all these to us; because he was the cause of all these; & because God, by his means, made us wise & holy, &c. But how that is, he doth not explain: But Volland, next after, is to come better purpose; Christ (as he is) is said to be our Righteousness, because He satisfied the Father for us; and doth go on, and commends that Satisfaction to us, when he justieth us; that it may be called our
Chap. 3. Justi, by the Imput. of Ch. Right, cleared from the N.T.

not Holiness & Wisdom in us, by His Word and Spirit; but only is the means thereof, by way of impute: for he will have Christ to be all these particulars to us; one & the same person. (2) This differeth little from the answer of Schleiermacher, in Zoonomia, p. 250. to faith. It is enough that Christ's righteousness be the cause of our justification; & God may be said to be made righteous to us, because his righteousness redounds to our good and justification. (3) It is not said, that Christ is made righteous to us; but it is said, He is made righteous to us, & thought it true, that He hath merited our justification; yet when He is said to be made of God Righteousness to us, it is apparent that He be loueth a Righteousness upon us, in order to justification, or He must be Righteousness to us, ere we be justified: & how shall we partake of His Righteousness, if not by Imputation? (4) Christ can not be the Author, or sole means, by way of merite, of our justification, till we have a Righteousness; that is, He must be the sole Author & Means of a Righteousness, for we must not say, That He hath merited, that we shall be justified without a Righteousness, it being an abomination to the Lord, that even a terrestrial judge should justify one, that hath no Righteousness. If then He hath merited, that we shall be justified by having a Righteousness, that Righteousness must be within us, or without us: if within us, then He hath merited, that we shall be justified by the works of righteousness, which we do, & by the law, & by the works of the law, contrary to the whole Gospel: if without us, then it must either be Christ's own Righteousness, or the Righteousness of some other. It cannot be the Righteousness of any other, as easily be granted: and if it be Christ's Righteousness, it must be imputed to us, to the end it may be ours, and we justified thereby, and this is the thing we prefer.

He addeth, to confirm this sense, That Righteousness is very frequently used for justification. Anf. Thus he gaineth nothing; for, (1) That will not prove, that it is so used here. (2) And though it did import justification here; yet being there is no justification before God, without a Righteousness, it would say, That Christ were our Righteousness too; or that He merited a Righteousness for us, as He is the Righteousness, the Christ hath procured, that we shall have, in order to our justification? Is it the Righteousness of our own works? Then He hath merited, that our works shall merit justification; & why not also glorification? Is not this to overturn the whole Gospel?

He addeth, 2. Righteousntr, or justification, which Believers have in or by Christ, is still attributed unto His death & Sufferings, & never to His active obedience. Anf. But he hath forgotten what is said, Rom. 4:25. Who was delivered for our offences, and was raised again for our justification. Sure, His Resurrection was neither His death, nor His Sufferings. He hath forgotten all what is said, Rom. 5:19. So by the obedience of one, shall many be made righteous. And to be Righteous, and to be justified, is all one with him, as we have oft-times heard.

Except. 3. This is not to say, that Christ's active obedience only is imputed; or that only, by his active obedience, is made Righteousness to us. Anf. I plead no-
Chap. 8. Jusiff. by the Imput. of Ch. Right, cleared from the N.T. 91

Can be alleged against this, except be said, the meaning is, He was made an offering or sacrifice for sin: But this is so far from weakening the truth, concerning the Imputation of our finnes to Christ, that it abundantly confirms it: for there was an actual Imputation of the guilt of the finner upon the Sacrifice, and expressly said, Lev. xvi. 21, 22. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all his iniquities of the Children of Israel, &c. And the great hands are put upon them upon the head of goat, and the goat shall bear upon him all these iniquities unto a land not inhabited. And the people were to lay their hands on the head of the Sacrifice, to signify their rolling of their guilt over upon the expiatory Sacrifice, Lev. xvi. 1, &c.; 2: 8, 13, &c.; 4: 4, 15, 24, 29, 33. So that if Christ was made fin, that is, a Sacrifice for sin (though the word θυσίαν is no where in the New Teft. taken) it might needs be granted, that guilt was transferred upon Him, in order to His becoming a Sacrifice for sin: justice could not exact upon Him, if it had not been so, He having been free of all fin and guilt, in His own person.

Excerpt. 2. Some of the most judicious & learned assistants of the way of this Imputation, absolutely reject this equality or reciprocation of Imputation between the finnes of believers unto Christ, and the Righteousness of Christ unto them. There is not the same force and power of our unrighteousness to make Christ unrighteous: which is of His Righteousness to make believers righteous. Therefore we are not made formally righteous by such an Imputation. Anf. We willingly grant several diversities, before what is mentioned: yet this agreement & correspondence (which is all we seek) is manifest. That, as Christ, who knew no fin, as to Himself, was made fin, or had the guilt of fin laid upon Him, and was handled by justice as a finner legally: so we, who have no righteousness of our own, have Christ's Righteousness imputed to us, and bestowed upon us; and upon the account thereof are dealt with as legally righteous. We do not speak of Christ's obedience only; but the Imputation of His finnes too. Nor do we say, that we are hereby made formally righteous. If the terms formally import inherently; but that by the Imputation thereof to us, we are accounted & looked upon by God as Righteous formally in a legal sense; and as such are accepted of God & justified.

Excerpt. 3. There is no such, as the face or appearance, in this place of any comparison between Christ's being made fin for us, & our being made the Righteousness of God; in Him; but only the latter is affirmed, as such, consequent, or effect of the former. Anf. Though the latter be a consequent of the former; yet every word holds forth a comparison, or correspondence; Christ made fin, & we become Righteous: Christ made fin, or a finner for us; and we made Righteousness, or Righteous in Him: Christ knew no fin, and yet was made fin; & we, who were finners & rebels, fastening in need of reconciliation (as the preceding words evidence, & as is undeniable) are made righteous.

Excerpt. 4. That the weight of that particle, in Him, should be by the Imputat. of His active obedience unto us, both neither Inference or parallel expression.

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in Scripture; nor rule in Grammar, nor figure in Rhetorick, to make probable in the least or highest degree. As we plead not solely for the Impatience of Chrift's active obedience, as is said; but for the Impatience of His whole Soveriege righteousness. And though these words in Him, that denote Believers, Union with Him, as the ground of their Interest in His Righteousness, should not be afferted, to Import this Impatience: yet these words, that we might be made the Righteousnes of God, will be a rock, whereupon Impatience may stand: for they hold this forth unto us, That as God made Chrift fin by Impatience; so He maketh us righteous, yea the Righteousnes of God, by Impatience.

5. The cleare meaning is this, that God, for that end made Chrift fin, that is, an offering or Sacrifice for fin, for us; that we might be made the Righteousnes of God in Him, that is, that we might be justified, or made a Society or Remnant of Righteousnes, after that paffive manner of justification, which God hath established, through that Sacrifice of His Son. As. When Chrift was made an offering for fin, the guilt of fin was laid upon Him, even the guilt of our fin. And if we be justified, or made a Society of justified ones, we must be made a Society of righteous ones: and if we be made a Society of Righteous ones, we must first have a Righteousnes; feing we have not a Righteousnes of our own, we must have a Righteousnes made over to us: and feing we have this Righteousnes made over to us, as being in Chrift, it must be the Righteousnes of God. So that though this Impatience be very fettched, and hath no countenance from the words, and destroith the cohefion of these words with the former, as also the reafon, that is contained in them, added for confirmation of what was said, versa 19. ye it cannot destroy the doctrine of Impatience, but must contribute to its support, though a little more remotely.

He laboureth to give strength to this his Interpretation by alleging.

1. That it is a frequent Scripture expression, to call the fin offering, or the Sacrifice for fin, by the name of fin simply, as Exod. 29: 14. and 30: 10. Levit. 5: 6, 16, 18, 19, & 7: 21, 2. & 9: 7. Ezek. 44: 27. & 45: 19. 23. Hos. 4: 8. As. Though it be true, that the Hebrew words דְּמַעְרָה and דְּמַעְרָה do sometimes signify fin, & sometines, an offering for fin: yet the Greek word σάρκις doth always signify fin in the New Test. and the 70 do not use this Greek word in the places cited, except Exod. 29: 14. & there, in the version that is in the Biblia Polyglota. Lond. it is in the Genteueca: σάρκις as fin: & the chald- paraphr calleth it an Expiration Targ. Porab. & Ethrap. say, it is a fin, & so doth the perf. version: & the Samaritan Version turneth it, that it is fin; & the darby, an Expiration. But further, though it were gran
ted to be so taken here: yet our cause would hereby suffer no prejudice but be rather confirmed, as was lately shown. And when the same word used to express a Sacrifice for fin, which signifies fin it self, we may hence be confirmed in this, that that Sacrifice for fin hath guilt laid upon it, before it can be Sacrifice for fin; & it must be fin, in regard of this, before it be a due Sacrifice, or obligation for fin. And therefore Chrift must have been, in in
CHAP. IX.

Other passages of the N.T. briefly mentioned, which plead for this Imputation of Christ's Righteousness.

There are other passages of Scripture, beside those mentioned, in the preceding chapter, and against which I find no Exceptions made by Mr. Goodwin, in the forecited Book, which yet do with no small clearness and fulness of evidence plead for the truth, which we own, to wit, The Imputation of the Righteousness of Christ unto Believers, in order to their justification. These we shall not inflict upon, but only mention in short; being the full infusing upon them will not be necessary, after what is said, in the Explication & Vindication of foregoing passages.

1. Rom. 1: 17. For therein is the Righteousness of God revealed from faith to faith, as it is written, the just shall live by faith. The Apostle is here giving a reason, proving the Gospel, wherein he was not ashamed to be a preacher of, to be the power of God unto Salvation, & that to every one that believeth, be he Jew, or be he Gentile; yea. Because there is a Righteousness revealed therein, which sinners only lack in need of; & that Righteousness of God, that is, not only a Righteousness, which is devised by God, and is accepted in His sight, but an excellent Righteousness, even the Righteousness of one, who is God; and a Righteousness revealed for faith to lay hold on & receive, & that which faith leanteth on first and last, when it is weakest, and when it is strongest, that thereby the poor sinner, who formerly was dead by law, may live, as one reconciled to God. So that hence we see, Sinners have need of a Righteousness; and this Righteousness is the Righteousness of God, & is revealed in the Gospel, that it may be received by faith, and so imputed & made over to the poor sinner, in order to his justification, and acceptance with God.

2. Rom. 4: 11. And by (i. e. Abraham) received the sign of circumcision, a seal of the Righteousness of the faith, which he had, yet being uncircumcised, that Righteousness might be imputed to them also. Here is a Righteousness, and a Righteousness called the Righteousness of faith, because received & applied only by faith; and a Righteousness, wherein circumcision was appointed a seal, & granted to Abraham as such; and a Righteousness, which was imputed to Abraham, that he might be the Father of all them, that believe: for it is added, that Righteousness might be imputed to them also: And this must be the same Righteousness, that was imputed to Abraham, & the same way imputed, & the same way received, that there might be no essential difference between the way of justification of Father and Children. The Apostle, in his Commentary, and he had circumcision, a sign of this righteousness which He gave him, and the same whereas, this might be made known unto him, that God justified Abraham by faith, when he was not at that time circumcised, that they may know, that they also are justified by faith.

3. Rom. 4: 24, 25. But if for his own sake, to whom is it shall be imputed, if we believe on Him, who raised up Jesus our Lord, from the dead, who was delivered for our offenses, & was raised again for our justification. Here is something laid to be imputed, & this must be in order to justification: And this that is imputed, cannot be faith itself, or our act of believing: for what is laid to be imputed, is promised to be imputed upon condition of faith, or our believing on Him, who raised up Jesus our Lord. So that it must be that Righteousness of Christ, consisting in His Mediatorial work, which He undertook & performed for His own: for it is added, that He was delivered for their offenses; that is, He was delivered unto the death, to make satisfaction for their offenses: & He rose again, that He might declare, He had given full satisfaction; & that He might apply this Suffering-righteousness of His, to the end, they might be justified. Socrates doth not understand this, & therefore de Servat. p. 433. faith. It is must certain, that the Apostle doth not speak of any Imputation of the righteousness of Christ, but affirm, that the faith or credence, we give God, because He hath called Jesus Christ, our Head, from death to eternal life, shall be accounted unto us, in the place of righteousness; just as faith, whereby Abraham gave credence to the word of God, was imputed to him for righteousness. But the Text hereby is manifestly perverted: for it said, that something shall be imputed, if we believe, which can not be faith, but something distinct from faith, which is to be imputed, upon condition of faith. And what can this be else, than the Suffer-righteousness of Christ, who is here mentioned, as dying & rising, in the place, and for the good of his people, that there they might be justified. And further, if it were faith itself, that were here laid to be imputed, in order to justification, the justified man should not be one, that is in himself ungodly, because he hath a Righteousness in himself; & he, that hath a Righteousness in him, is not ungodly; & yet is said, Rom. 4: 5. That God justifieth the ungodly. Again, that which is imputed, must be a Righteousness without works, verse 6. But if faith itself be imputed, a work is imputed, and not a Righteousness without works; and this would also lay down a ground of boasting, & make the reward of debt, & not of grace, 1 Pet. 4. 4. 4. Rom. 10: 10. For with the heart man believeth unto righteousness; & with the mouth confession is made unto Salvation. The Apostle had been before.
Chap. 9. Justif. by the Imput. of Ch. Right. further cleared from the N.T. 97

His Sufferings are here included; is plain from the one end affixed, that he might redeem them, who were under the law, or under the lawes curse. The end therefore here being twofold, viz. Deliverance from under the law, and receiving the Adoption of sons; the Cause must have a subtilbleness thereunto; and say, That this compleat Righteousness, comprehending both, must be Imputed unto us, for the ends mentioned.

8. Gal. 5:15. For we through the Spirit, wait for the hope of Righteousness by faith. Whether we take here the hope of Righteousness, for justification, as the Aethiopic Version doth, translating the words thus, and we in the Holy Spirit, and in faith hope to be justified; to which also the scope may give some countenance; or for the Recompence of glory, which is the thing hoped for; or that which we intend, will be equally confirmed. For if justification be immediately here spoken of, it is manifest, that hereunto a Righteousness is requisite, and that this Righteousness is had by faith, and it is not in our selves; and therefore must be the Righteousness of Christs, unto whom faith carrieth forth the soul, & of whom he spake, vers 4. Saying, Christ is become of none effect unto you, who ever of you are justified by the law. If glory be here immediately intended, we may see, that the Apostle, to perusad the Galatians, not to seek after a Righteousness by the law, tells them, what he & others did, and were resolved to do; to wit, how they ventured their whole Salvation on the truth he delivered: for they waited and looked for happiness (which is here called, hop, by a Metonymy) not by the works of the law, for heaven, but was not the hop of the law; or of the works of the law; but by the Righteousness of faith; that is, by & through that Righteousness, which is by faith, & therefore it is called the hope of Righteousness by faith; that is, that which they hope for, through the help of the Spirit, and expect in & through the Righteousness of Christ; which Righteousness is had by faith in Christ: & that this Righteousness is none else but the Righteousness of Christ, the following verse clearly, where he faith; for in Jesus Christ, &c.

9. Philipp. 3:8, 9. That I may win Christ, & be found in Him, not having mine own Righteousness, which is of the law, but that which is through the faith of Christ, which is of God by faith. This place is so clear and full, that by speaking much of it, we may neither darken it, nor explain it. We see, what was the main thing Paul deigned in opposition to what he once intended and sought after: what he did formerly look upon, as gain, and was here in the purifu of, he now had no better account of, then of as much loss & dung: yea he had no better esteem of all things beside Christ, & in this judgment, he preferred, accounting all but dung, that might win Christ, & have Him for all himself. And what would he make of Christ? He would be found in Him, hid in Him, covered with Him, and united to Him. In opposition to this, he doth refer not to be found in, or having on his own righteousness, which is of the law; thereby showing us, That it was the Righteousness of Christ, he desired to be clothed with, and found in; & therefore addeth, but that (i.e. that Righteousness) which is through the faith of Christ, the Righteousness which is of God by faith. The Righteousness he was seeking.
Suppose by the Imput. of Ch. Right. cleared further from the N.T. Chap. 9.

seeking; is the Righteousness of God, and which is of God by faith, and is had through the faith of Christ; and all this was said in opposition to the way, that the dogs, the evil workers, the condition, mentioned vers 2, were crying up and following, viz. the obligation of the law, in order to justification.

10. Heb. 11. By faith Noah became heir of the righteousness which is by faith: Where there is a Meronomy; the Cause put for the Effect Righteousness put for that life, which is had by this righteousness; which showed, that a righteousness is necessarily required, unto the life of acceptance with God, and unto Salvation; and that this righteousness is not in or of our selves, but in and from another; for it is had by faith; and therefore it is called, the Righteousness, which is by faith: and faith layeth hold on no Righteousness, but on that, which is Christ's.

These and other passages, which might be mentioned, are evident proofs of the Truth, we are affecting; all such, as are unprejudiced, in the point; before all those passages, which prove justification not be by the works of the law, but by faith; for they also confirm this truth; That in order to our justification and Salvation, we must be clothed with the Righteousness of Christ; which is that, which faith apprehends, that the shame of our nakedness may not appear; and we may be in case to stand before the Tribunal of God.

CHAP. X.

Some Arguments for the Imputation of Christ's Righteousness, Vindicated from the Exceptions of John Goodwine.

The truth concerning the Imputation of Christ's Righteousness, hath been hitherto affected from Scripture; & several of these passages have been vindicated from the Exceptions of Mr. Goodwine, a main adversary thereunto. For further clearing of the matter, we shall see what Exceptions the same man bringeth in against the Arguments, which are made use of by the Orthodox for the truth asserted.

Argum. 1. If there be no standing in judgment before God, unless we be endued with perfect Righteousness; then must the Righteousness of Christ be imputed to us, in our justification. But there is no standing for us in judgment before God, unless we be endued with a perfect Righteousness. Ergo, &c.

Against this he excepteth, pag. 192. Chap. 7. saying, That the consequences of the former proposition is not good. And doth Bellar. and were de Jusific. lib. 2. cap. 7. So do also the Socinians. But let us hear his reasons. Remissin effin (faith he) which is the purchase & procurement of the death of Christ, is a perfect Righteousness; & every man is said to be justified by the Righteousness of another, and not by his own, in a double sense. Either 1. by way of merit; & then it is true, that every one is justified by the Righteousness of another, that is, by the merit of the righteousness of another; or 2. by way of form; & so it is altogether untrue; for that Righteousness, where with a man
Chap. 10. Some Arg. for the Imput. of Ch. Right. Vindicated

Natural body; yet is not the braine, or the proper functions & operations of the head, made the braine or functions of the feet. So between the Husband and the Wife; yet is not the holiness; strength and Wisdom of the Husband bestowed on the Wife by Imput. And. Similitudes go no always upon fourfeet: and as thefe Similitudes come short of expressing the Union and Communion, that is betwixt Christ and Believers; so they are not appoittly here applied: for neither is the end of the Union and Communion between the head and the feet, that the brains and operations of the head should be communicated to the feet; but that the head should use its proper operations & functions for the good of the feet: nor do the feet stand in need of any other thing from the head. And thus also is it in the other Similitudes, as to the particulars intimated: yet in other particulars, this last Similitude will come nearer to our busines; for though the Husband's Wisdom, Holiness or Strength (which are not communicable) be not imputable to the Wife; yet his Honour & Riches can be & are imputed or communicated: in other cases, before the Marriage, the Woman was in a bad condition, yet being matched with a good person, she partaketh of his honour; and being, before the Marriage, a person in debt, her Husband's riches are fo imputed to her, that she may be & is made thereby solvent, and freed from her creditors pursuance; and her Husband and she become one person in law, & he becomes chargable with her debt, & obliged to pay it. So that there is an Imputation, or a real devolving by law of the debt of the Wife upon the Husband, for his making payment & Satisfaction for the same; is by law accounted hers; & she is thereupon freed from all charge & trouble from her creditors.

Except 1. The Major wants reason: for there is no colour of truth in it, that the Union and Communion, which believers have with Christ, should be necessary drawn after the Imputation of His active obedience, so that this obedience of His should become their formal Righteousness; more than the Imputation of His Wisdom, Power and Glory. Ans. 1. If by formal Righteousness he understand with Papists, inherent holiness, or righteousness, it is nothing to the purpose; for we affirn no such Imputation. 2. That the whole of Christ's Sufferings and operations be imputed to believers, as that it becometh theirs, so that they, merely upon the account thereof, and clothed therewith, may be and are reputed and held to be perfect; in the account of God, & to be justified in His sight, is the thing we assert; and that this doth necessarily flow from believers union with Him by faith, and is a part of the Communion they have with Him, and that upon a double account, first because He became Surety, and undertook their debt; & so was made under the law, and obeyed and suffered all that it could have demanded of them; for this end and purpose, that what He thus did & suffered, as a publick person or Surety, might stand for them, & be accepted on their behalf. Secondly because their cafe and necessity called for this, in order to their justification and Acceptance with God. 3. His Wisdom and power are otherways improved, and laid forth to their advantage, according to the Nature of the thing, and necessity.
Arg. 4. If there be no other principal End, Reason, or Necessity, why Christ should fulfill the law; but only that his obedience thereto might be imputed to us for Righteousness, in our Justification, then is not the Imputation thereof to be denied. But the former is true, Ergo, &c. And sure, if Christ's obedience to the law, was not necessary in respect of himself, it must have been performed upon the account of Beelzebub; and that principally and mainly for their Justification and Salvation; and therefore for this end, that it might be imputed unto them. Against this, pag. 97. &c. Hee.

Except there are diverse other ends, reasons and necessities to be assigned hereof. Ans. This is not the main thing, that is here denied; nor will all this help our Adversary, unless it can be shown, that the other ends, which we deny not, are prejudicial unto, & inconsistent with that, which we look upon as the chief, & as peculiar to Him, as Mediator & Surety, standing in the room of His people, who did mainly fland in need of this. Let us now see the particular ends he toucheth.

1. One reason (faith he) might be, to procure the greater Authority & deeper reverence to the Doctrine, which he taught. Matt. 7:28. Ans. (1) The Socinian, upon the same account, deny, that His death was any proper Satisfaction for Beelzebub: and if this be a weak argument in their mouth, it cannot be strong in the mouth of our present Opposites. (2) This End is but subordinate unto, and no way inconsistent with the principal End, which we have mentioned. (3) Though Christ's Miracles had a more direct tendency to procure this Reverence, than His Holy life, yet neither the one, nor the other were peculiar to Him alone: for both the Miracles, wrought by others, such as Prophets and Apostles, and their holy lives, had a tendency to procure Reverence and Beleef to their Doctrine: And himself confirmeth this in the following words, saying, Is not a truth of general acknowledgment, that the holiness, uprightness and unblameableness of the lives of Teachers have a more effectual influence in the consciences of Men, to render them more obedient & useful in their attention to the things, which are taught by them, citing Matt. 21:32. John 5:35. & 8:46. 1 Tim. 4:12. 2 Tim. 3:14. (4) We are to consider Christ, as Mediator and Surety, in what He did, as well, as in what He Suffered, in His state of humiliation: for to us a Child was born, and to us a Son was given; He was made under the law for us, that he might redeem such, as were under the law, that they might receive the Adoption of Son's, Eph. 1:4. Col. 1:13.

2. This is His great work, (faith he) was frivolesque to that same great End, whereunto our righteounesse and obedience are subservient, viz. the glory of God, & the advancement of His Kingdom. Heb. 8:49. & 7:17. Ans. And was not His death & Sufferings also subservient unto this great end? Will it therefore follow, that He died not, to make Satisfaction to justice, for the sins of His people? And if this cannot follow, what ever Socinian imagine; how shall it, or can it hence follow, that His obedience was not to satisfy the demands of the law, and to procure the reward to his people? Is there any Inconsistency between His fulfilling the law, as Mediator and Surety,
of the person, and not of either of the Natures alone; & therefore must not be looked upon, as the Aclions of a mere man. So that His acts of obedience, were the acts of obedience of God-man, or of that person, that was God. He needeth not then tell us, that the absolute holiness and Righteousness of the humanity in itself was of necessity consequent unto His obedience: for we granting it, and this flowed from the hypostatical union: but that, which we deny, is, That there was an Holiness and Righteousness in acts of outward obedience to the law requisite thereunto; as if the humane Nature, by virtue of the hypostatical union, had not been holy and harmlesse, antecedently unto those outward acts of obedience: and so if that had not been a sinlesse and holy Sacrifice, if He had been offered up in His Infatnity, or before He was in capacity to do any commanded acts. He needeth not lay (as he doth pag. 204.) that we conceive, that Christ-man might have been righteous without doing the works of Righteousness, which is all one, as to say, that He might have been Righteous, though he had transgressed: for to keep the law, is to obey the law, to whom it is given, is nothing else, but to transgress: For we neither do, nor need affect any such thing: for by virtue of the hypostatical union, He was Righteous, and could not transgress, or do any thing contrary to what was imposed upon Him: but we say, that by virtue of this union, as to Himself, the humane Nature was not under the law, as we are; but He was under the law, that He might fulfill it for others; & not to fit and qualify Him to be a meet Sacrifice, as it for this His humane Nature had not been meet enough before. To this be faith, pag. 205. Let this Supposition be admitted, that Christ had suffered in the womb, and that this Suffering of His had been fully Satisfactory: yet had He been as perfectly righteous, in this case; and consequently had kept the law perfectly, as now He hath done: for the law requisite of Infants, during their Infancy, nothing but holiness of Nature. I Anf. (1.) This is enough to confirm what we say, viz. That all His after actual obedience was not necessary to this end. (2.) And beside that this holiness of Nature was conformable to the law upon the matter, yet it was not in a formal obedience unto the law, if we speak of Him in reference to Himself; for the humane Nature had this Holiness by virtue of the Hypostatical union: and Christ, when the humane Nature was first conceived, was God-man; and the person was under no law: & so was not under the obligation of any such laws; but was made under the law, as Mediator; and so, for us, and not for himself; nor is it any more to advantage, to except again & say, that His meaning is not, that there was an absolute necessity, that he should keep the law, upon the same terms, every way, as now He hath done; as that He should perform the same individual acts of obedience, or the same number of acts, in case He had been called to suffer any white soever: but that until the very Infinities, in which He should suffer, whether it were soever, or later, He should in all things submit himself unto the good pleasure of God. For it doth hence sufficiently appear, That all his after obedience, in all these particulars, was not necessary to fit Him, as a Sacrifice; & so could not be necessary for Himself. And therefore being He had been a sufficiently holy Sacrifice, had He been offered up before the actual performance of those commanded duties in the law, it is manifest, that these duties were not required unto the end alleged: but

but that, as He was made under the law for us, to all His actual obedience to the law was for us, and not for himself. The Exceptor, in end, perceiving the Invalidity of all his own doings there, cloeth the matter thus, pag. 206. But however suppose that necessiety of the Righteousness of Christ could not be sufficiently cleared: yet since there are many other of undeniable evidence, the position is much contended for: to wit, that the Godhead of Christ sufficiently qualified Him for such a Sacrifice, as He was, makes nothing at all for the Impregnation of his Righteousness. Therefore we shall not trouble either our selves, or our Readers any further with untying an Inextricable knot. What these other evidences of undeniable evidence are, we have not yet seen: and, sure, this one ground is sufficient to demonstrat, that his obedience to the law, in all points, was not for himself, nor to qualify him, as a Sacrifice; but for us: and therefore it may be imputed, & made over to us and become our Righteousness, whereby and whereon, together with his Sufferings, made over to us also, we are to be justified and accepted of God, as Righteous; and not only have pardon of sinnes, but also a Right to the inheritance, and to the reward promised upon obedience.

7. As Christ (faith he, p. 206.) was a Sacrifice, so was He and yet it, as to be for ever, Heb. 7:27. &c. An High-Priest; and that Righteousness of His we speak of, qualified Him, that is, contributed to His qualification for Priesthood, as well as it did for His Sacrifice. Ans. Saying it cannot be proved, that his suffering in the flesh (which it is his Righteousness, we are here speaking of,) was necessary to qualify him to be a Sacrifice here on earth; much less can it be proved, that it was necessary to qualify him for his Priest-hood in heaven. And all these qualifications mentioned, Heb. 7:26. He had, before that actual obedience was either performed, or he in a capacity to perform it: & therefore his actual obedience was not necessary thereunto.

8. That holy pleasure (faith he) and contentment, which Christ himself took in these works of Righteousness, may be looked upon, as one considerable end, Job. 4:34. Ans. So took He pleasure and delight to Suffer: He had a Baptisme to be baptized with, and how was he so great, and why was he accomplished, Luk. 12:50. Shall we say, that therefore his death was not to make Satisfaction for the sins of his own? These are but Sacrament Evasions, that have no force to weaken the truth, in the least. And thus, notwithstanding all his Exceptions, this Argument abideth in its strength. We proceed to another.

Arg. 5. If we be debtors unto the law, and that not only in matter of punishment, but in perfection of obedience also; then did Christ not only suffer death for us, that we might be delivered from the Curse; but also fulfilled the law, that so we may be reputed to have fulfilled the law in him, or by the Imputation of His fulfilling of the law unto us. Otherwise the law should yet remaine to be fulfilled by us. But the former is true, Ergo, &c. The force of the ARGUM. lyeth here, that we were debtors unto the law, not only as to the punishment, which we had deferred by transgression; but also as to perfect conformity thereunto: and therefore coming in our law-place, & taking on our debt, did not only undergo the punishment for us, but did also yeeld perfect obedience: And this
this compleat Surerity-righteousnes of Christ, confuting both in doing and Suffering, must be imputed unto us, and reckoned upon our score, to the end, we may be justified and Accepted of God, as Righteous; & have Right not only to Impunity, but also to the Reward, promised to the obedient.

He excepteth p. 208. &c. Against the Minor., upon these grounds. 1. If the meaning (faith he) be, that we, who are believers, are debtors to the law, in perfect obedience for our justification; it is false. But as for these, that believe not in Christ, it may be true, in this sense: that if they seem to be justified, and to escape the punishment, otherwise than by Christ, they must keep the whole law. Anf. (1) We say not, that Believers, who are already justified, through the imputed Righteousness of Christ, are debtors unto the law, for this end: but that they could be justified and accepted of God, as Righteous, they were obliged to perfect obedience, as well as to suffer the penalty: and feigning this was impossible unto them, their Surerity was to do it, and he did it, and what he did was imputed unto them, and reckoned upon their score. (2) As for Unbelievers (and such are all by Nature) feigning it is confessed, that they are under this obligation, then it is necessary, that before they be justified, either they, or a Surety for them, must satisfy both these demands of the law. And that of course, must be now under a command, to give perfect obedience unto the law, to the end, they may be justified; but such as hear the Gospel are commanded to believe in Christ, and to accept of him by faith, that they may have an Interest in his Righteousness, & so be justified: yet that taketh not away this Imputation, but establisheth it rather, because Christ, having satisfied all the demands of the law, both in doing and suffering, and that as a Surety, Head, Redeemer, and publick Person, by believing in him, they receive this, and have it made over unto them.

2. If the proposition (faith he) meaneth, that Believers are debtors of perfect obedience to the law, in a way of Satisfaction & thankfulness: This is true, but it is conceived not the question. Anf. Nor do we speak of this, knowing that it is nothing to the present question: But this we say, That all men by nature, and to Believers, before they be justified by faith in Christ, are not only under the Curfe, because of sin, but are under the demand of the law, or the commanding power of the law, requiring perfect obedience, in order to the reward: And that therefore both these demands of the law must be satisfied by their Surety, and the same must be imputed to them and reckoned upon their score, before they can be looked on, as free of the Curfe, and as heirs of the Reward, promised to full & perfect obedience.

3. We are not (faith he) therefore exempted from keeping the law, we not in respect of justification itself, because we have transferred it, but because, having once transferred it, we are utterly incapable of such an observation, whether personally, or by imputation, which may amount to justification, or exemption from punishment. 2. The relaxation or release from an observation of, or dependance upon the law by justification accords unto us by means of our dependance upon Christ.

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Chrift for justification, through his death, Rom. 7: 4. Anf. (1) If our transgression of the law doth not exempt us from the obligation to keep it perfectly, in order to justification, then, ere we be justified, that obligation must be satisfied, as well, as the obligation to punishment, and the law must be perfectly kept, as well as its penalty suffered: And being our selves can do neither, our Surety must do it for us, & that must be accepted for us, & imputed to us. (2) Nor can it be said, that our uncapableness to keep it, so as may amount to justification, doth exempt us from the obligation, or destroy the law's power to require of us; more than our uncapableness to suffer the penalty, so as may amount to a justification, doth or cannot exempt us from the obligation to suffer, or destroy the law's power to require the penalty of us. It is true, that no man now is called of God to endeavour this way of justification: yet all such, as live without the Gospel, have not the better & more sure way, through faith in Christ made known unto them. The obligation to perfect obedience remaining after the transgression, faith, that, see a man, that was both obliged to suffer, and to yeeld perfect obedience, can be justified: the law, as to both these demands, must be satisfied, & the Sureties Satisfaction to both must be reckoned upon his score. (3) Justification & Exemption from punishment are not one & the same, in our case, more than pardon & Righteousness. (4) The Exemption, that accurreth to believers, faith not, that there was no obligation upon mankind both to suffer and to obey, in order to justification, antecedent to Christs doing both.

4. God never required (faith he pag. 110.) of any man, but only of Christ, both excellency of obedience to the law, and justification to punishment, due to the transgression of the law conjunctum, but dominium only, he that shall perfectly keep the law, is not bound to suffer the penalty. Anf. (1) Then our transgression of the law should exempt us from the obligation to obedience, contrary to what was granted in the First Exception. (2) Though he, who perfectly keepeth the law, is obnoxious to no punishment, yet he, who breaketh the law (as we all did in Adam, before our daily transgressions) is obnoxious to punishment; & this obnoxiousness to punishment was the more directly with his obligation to obedience, than his transgression was able to do. And therefore we are all, considered in our Natural state, obliged to both justification; for we are born sinners, and yet born under the obligation of the keeping of the law of God. (3) Gods requiring both of Christ, who was Mediator & Surety, faith, that both were required of us: for what was required of him as Surety, was required of the principal debters.

5. He faith, In case a Man hath transgressed the law, & hath suffered (whether by himself, or by some other for him) the full punishment threatened, he is no further a debtor unto the law, neither in point of punishment, nor of obedience; for the punishment is of equal condemnation to the law, with the most absolute conformity: and as no man can be obliged to fulfill the law twice for his justification; neither is it reasonable to conceive, that he, who hath suffered the full penalty, that being as satisfactory to the law, as the excelsest obedience, should be still bound to the observance of the law. Anf. When the law promiseth life to the fullfillers, as
well as threaten death to the transgressors, the suffering of death for
the transgression, is not such a fulfilling of the law, as hath the promise
of life annexed to it: Devils, though now suffering the vengeance of eternal
death threatened, yet cannot be said to be fulfilling the law, or o-
beying unto life; nor can they be said to be justified, nor be fulfilling
any thing, in order thereunto. In order therefore to our justification & Ac-
ceptance with God, as heirs of the life promised, who were both obnoxious
to punishment, & also obliged to give perfect obedience to the law, the law
as to both, must be satisfied. Nor can we say, that the punishment of Devils
is of equal consideration to the law, with the conformity yeeded thereunto
by the confined Angels. And though the suffering of the penalty in lawes
penal, or such as promise no reward unto the obeyers, may be said to be of
equal consideration with the keeping of the law; yet this cannot be said in
lawes, which promise a Reward to the obedient, as well as threaten a pun-
tishment to transgressors: Nor can the man, that suffereth the punishment,
unto the full, that is threatened in the law, be said to have fulfilled the
law, and to have deserved the reward promised to obeyers. (1) Though
Christ hath both obeyed the law, & suffered the punishment; yet the law
is not twice fulfilled, but once, because, as was granted, such as were fin-
ners and obnoxious to punishment, were also obliged to yield perfect ob-
cedience: for transgression did not destroy this obligation. As when a man
is punished for breach of a law, that not only required obedience under such
a penalty, but also promised a reward to the obedient, when he is put to per-
fonmation, that was commanded, ere he can have the promised reward, he is
not put to fulfill the law twice; for his punishment was but Satisfaction to one
part of the law, or to threatening; but it was not satisfaction of the law, as to
the reward promised.

Arg. 6. If there be no justification, without a perfect Righteousness, &
no such Righteousness to be found, but the Righteousness of Christ perfo-
med to the law, then of Necessity this Righteousness must be imputed to
unto justification. But the former is true. Ergo, &c. The ground of this
Argument is, that justification is the pronouncing of a person righteous, &
judgment being God's act, the person justified must be righteous, ere God
can judge & pronounce him to be such; for the judgment of God is always
according to truth; & no person having a Righteousness of his own, all that are
justified must have a Righteousness imputed to them; and there is no
Righteousness that can be said to be imputed, but the Surety right-
eousness of Christ, and particularly, in satisfying all the demands of the
law.

He Excepteth, pag. 211. against the Mayor 1. That however it be true, that
justification cannot take place, without a perfect Righteousness, being nothing
else than the making of a man perfectly righteous: yet a Righteousness confiding
determinately of such a tale of righteousness alls, as Christ performed unto the Moral
law, is not absolutely necessary: for in reference to the Jews, there must have
been righteous alls performed unto the ceremonial law also. &c. (1) Justifica-
tion is not the making of a man perfectly righteous, but the judicial pro-
nouncing

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nouncing & declaring of a man to be so, through the Righteousnefs of
Christ, imputed to him & received by faith. (2) A perfect Righteousness,
confiding in complete obedience to the law is required; we are not such a
determination of acts, in number & tale to the moral, or to the Ceremoni-

al law: only we affect the necessity of a full obedience to the Rule of
Righteousness, which God prescribed unto men, & this was the Moral law:
Though, as to the Jews there were other prescriptions propounded, than were
to other of the world; yet these same prescriptions, confining in Ceremoni-
als, or in Judicials, were reduced to the Moral law, & were enjoined
thereby, so long as they stood in force, & were not repealed by the Su-
preme Law giver.

Except. 2. Neither is it absolutely true, that there is no perfect Righteousness to
be found, before Christ. There is a Righteousness in the law as a absolute & com-
plete. And it is much more probable, that if God impuses a legal Righteousness unto
Men in justification, he furnishes them this way out of the law. &c. But what
is that Righteousness in the law? doth the law hold forth any Righteousness,
but perfect obedience? & how can God furnish them with this, by Imposing
unto them the perfect obedience of Christ, being He hath nor so ordered
matters, as they shall be in force, while here, perfectly to keep the law
themselves. (2) He remitteth us to what he said formerly in the same Treat-
tise; & in that place, he maketh this compleat Righteousness to consist in
Remission of sins. And yet, it is certain, that Remission is no ob-
dience; nor is it a Righteousness held forth in the law; nor is it any Satis-
faction to the law; yea, it agreeth both with common sense, nor with
Reaon to say, that by Remission of sins men are made formally Right-
eous.

Except. 3. That perfect Righteousness, wherein justification consists, and
where with men are made formally Righteous, when they are justified, is nothing else
but Remission of sins, Rom. 4: 6, 7. &c. Remission of sins is not a perfect Right-
eousness. This hath no countenance, from Scripture, nor the Reaon, or
common sense. Who ever thought, or said, that a pardoned Thieve or
Murderer was a Righteous man? or that his pardon made him formally
Righteous, and an observer of the law? Though thereupon he be freed from
the penalty, or from the punishment threatened in the law against such
transgressors; yet is he not thereupon either made or declared to be
Righteous; but his pardon is a virtual declaration, that he is not Right-
eous, but a Transgressor. How that place, Rom. 4: 6, 7, is perver-
ted, when adduced to give countenance to this fiction is declared al-
ready.

He addeth, pag. 215. two Reasons for this: the first is, That remission of
sins is equivalent unto, and virtually contains & comprehends in it, the
most absolute and entire obedience unto the law. &c. Remission of sins, as such,
is so far from being equivalent to this, or from comprehending this in it,
that it is a plain declaration of the contrary: for where entire obedience
is, there Remission hath no place, and Remission must presuppose a Trans-
gression. The next is, Because (faith he) it hath all these great and high
pr
privileges annexed to it, and depending upon it, which a Righteousness, most strictly so called, could have, as the Love, Favour, acceptance and approbation of God. Anf. If we speak of Remission of sines, in it self, and abstractly considered, this is also false: for though a pardoned man be freed from the punishment, due to Transgressions; yet, as meerly pardoned, he hath no right to Reward, promised to the perfect observers of the law: notwithstanding hereof, we grant that the man pardoned of God hath all these high and great privileges; but not by virtue of his meer pardon; but because there is a Righteousness, imputed to him, upon which these privileges do depend, and Exemption from punishment dependeth upon his pardon.

We have two other Reasons elsewhere, pag. 5, 6, to this purpose; as 1. That Remission included the acknowledgments of the obligation of the whole law, even as the Imputation of sin fullfills, necessarily includeth the non-imputation of sin. Anf. Though in our justification, this might be granted to be true, upon the matter, because there is an Imputation of the whole Soverety-righteousness of Christ together; and the one part is not separated from the other; so that the one consequentially inferrath the other. But when it is thus reason, against the Imputation of the one, the Imputation here must be underfoot of a formal inference, and do it is false, that Remission includeth the acknowledgment of the obligation of the whole law; for it only includeth the non-imputation of guilt, notwithstanding that the law was broken: yea, as is said, it manifestly supposeth the contrary, viz. That the law was not perfectly observed, for had the law been perfectly observed, there had been no place for pardon. Moreover, Remission as such, giveth no Right to the reward, promised unto perfect obedience; but only immunity from the punishment, threatened for disobedience. 2. Faith he. He cannot be said to have all his sines fully forgiven, who yet looked upon, as one that hath transgressed, either by Omission, or Commission, or intended to be dealt with as such. Anf. Though he, whose sines are fully forgiven, cannot be dealt with, as one guilty offin, that is, as one liable to the punishment; yet he may be looked on, as one, that was guilty, and so did not give full and perfect obedience; and therefore, though he cannot be dealt with as a Transgressor; yet neither can he be dealt with, upon the account of his Remission, as one that hath yielded perfect obedience, & did never transgress. Wherefore, seeing he cannot be looked upon, as one that never transgressed, he cannot be looked upon, as one that hath a perfect Righteousness, and so, a Right to the Reward. The similarities taken from a physician, restoring his patient to health, by recovering him from his sickness; and from the Sun, in one act expelling darkness & bringing in light, which are here adjoined for illustration, have no force to prove any thing here; in regard, there is no correspondence in all points, between Matters Natural, & Matters meerly Moral, or Political. There is no Medium betwixt light and darkness, or the habite and its privation; but there is a Medium here betwixt Transgression of the law, & perfect obedience to the law unto the end. Adam, so long as he stood, was no Transgressor; yet he had not then gi

ven perfect obedience to the end, according to the Covenant. So there is a Medium betwixt Freedom from the Penalty, & the Right to the Reward, as was shewn above.

Arg. 7. If doth this & live, be an everlasting Rule of God, & which shall never be dissolved, then must the Active obedience of Christ be imputed unto Men, in justification, that so they may be said to have done this, and so live. But the former is true, Ergo, &c. That these words, do this and live, contain a determination & constitution of the Lord, as unalterable, as these words, That day thou eat, thou shalt die, cannot well be denied: and therefore, if because of this latter, no man can be saved, unless their Soverity die for them, so because of that former, no man can have right to the reward, unless his Soverity performe perfect obedience. And as the one is imputed to the Beleever, so must the other be Imputed also, in order to his compleat Salvation.

Against this he excepteth, pag. 216, &c. Thus, In this sense, I grant that doth this and live, is an everlasting Rule, that it is, that hath been, and shall be everlastingly true, that who ever shall fulfill the law perfectly, shall live. But not in this sense, that it is the only perpetual and standing Rule, whereby and according to which, men must be justified, and so saved: for in this sense, it neither is, nor ever was, nor ever shall be a Rule of God; for God hath alwayes had, and for ever will have another Rule for the justification of men. Anf. (1.) Was it not a Rule of life & justification to Adam, in the state of Innocency? was he not, according to that Covenant, where in he stood, to purchase the good promised by his doing? It may be, the Excepter thinketh, with the Sennan, that no more was promised in Adam, than what he had in possession (2.) We do not affirme it, as a standing rule, whereby we should expect to be justified; but we say, that it being a condition of God's, as well as the other, viz. That day thou eat, thou shalt die. It must be satisfied, as well as the other. And as the rule of faith taketh not away Christ's suffering of death, according to what was threatened in the law; so doth the law of faith take away His obedience, according to the command of the law: and as Christ's paying down of the Penalty was necessary for our freedom from death; so His giving full obedience to the law is necessary to our life; though, as was said, we need not nicely distinguish, save to shew the necessity of the Imposition of both.

Arg. 8. That Righteousness, which God accepteth on our behalf, is the Righteousness imputed to us in justification. But the Righteousness of Christ is that Righteousness, which God accepteth on our behalf, Ergo, &c.

He excepteth, pag. 217. 1. Denying the Major, because God may and doth accept that for us, or on our behalf, which yet Henec is not imputet unto us; as He accepted of Abrahams prayer, in the behalf of Isamael; & of the prayer of Elisha for the Shumeniste Son, and yet neither was imputed to the other. Anf. But all this is a thousand instances of the like nature, can evince nothing; for the Argument speaks of what is accepted of God, in order to justification, as the ground and meritorious cause thereof; which the Influences added come no
not nigh unto. He addeth, In like manner, these, in whose behalf, Christ's sufferings were accepted, receive an unspikeable benefit & blessing by them; but this operates nothing to the inference of the imputation pleaded for; that is, that God must look upon these sufferings of Christ, as if they had personally endured them, on whose behalf they are accepted. Ans. Then it is not only, not only the imputation of Christ's active obedience denied, but also the imputation of His death and sufferings, as not more is granted, then what sacrifices will yield unto.

2. The imputation, we plead for, is not such as makest God to look upon these sufferings of Christ, as if Believers had personally endured them: but such, as makest God to look upon them, as the sufferings of Christ, as surety, head & publick person, in the room & stead of His chosen ones; which sufferings & payment of the penalty by the surety, being made over unto, & reckoned upon the score of Believers, they are, upon the account thereof, accepted & dealt with, as if they themselves had so suffered and satisfied, in their own persons.

2. He distinguishes thus, If by the righteousness of Christ the proposition meaneth, precisely that obedience, which He exhibited to that general & common law, wherein all men are obliged, considered apart from His obedience to that particular law of Mediator, given to Himself alone, so it is false. If by righteousness be here meant that obedience of Christ, commonly called passive, or both active and passive, so it may be true: but then the former will be found tardy, Ans.

1. Christ's obedience to that general law, by which all men were obliged, did as well belong to His law of mediation, and was comprehended under it, as His giving up Himself to suffering & to death: for as Mediator He was made under the law, as well as suffered the curse. 2. The minor proposition is to be understood of the whole surety-righteousness, consisting not only in suffering; but also in actual obedience to the law: & when this is granted, the whole we seek is granted. Neither is the former proposition found tardi, as appeareth from what is said; & the syllagism is good, and no paradox, whatever he foppeth.

Arg. 9. If Christ were a publick person, standing in the place or stead of all those that should believe in Him; then all that He did and suffered, is to be looked upon & reputed by God, as done & suffered by thee. & consequently are imputed to them. But the former is true, Ergo, &c. Sure, if Christ was a publick person, standing in the place and room of the chosen ones, all that He did, as a such a person, or as a surety, as to that law and justice required of them, & they were obliged unto, must needs be imputed unto them, & reckoned upon their score; & they must be dealt with upon the account thereof, as if all had been done & suffered by themselves. We do not say, that all He did & suffered, is or must be imputed: but that all, which He did and suffered, in satisfaction of the law, and in payment of that, which we were liable unto, & flood under the obligation of; and much of necessity be imputed, to the end we may be delivered from under the former obligation.

He excepteth, pag. 220. &c. 1. The publickness of Christ's person, or His standing in the place of these, that should believe, is no sufficient ground to build
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Christ, and in His Sufferings, by the Imputation thereof to us, & our leaning to them by faith, we can have no Remission, according to the Gospel-way.

Except. 3. The publickness of a person, who negotiates the affairs of others, doth not further, nor any other ways, interpose them, whose affairs be managed, in what he doth in, or about such a transact: but only with reference to the sake, & success of what he doth for them, in the behalf so that his dishonesty, or unconscionable way, in the mislaying, or his wisdom & faithfulness, in the right managing, are no ways imputable to the person, whose business is negotiated.

Anf. It is not necessary, that such special manner of management should be so imputed unto the persons, whose affairs is negotiated, it being sufficient, that the persons represented be interested in the transact it itself, in reference to an interest in the issue in the same affair managed: and the transact itself is so imputed to the persons represented, in reference to the effects, as if it had been done by themselves. So in our case, though the Wisdom, Faithfulnes & patience of Christ, used in the management of that publick affair entrusted to Him, as a publick person, undertaking for and representing all His Children, be not imputed unto them: yet the benefits it self, with which He was intrusted, viz. Giving satisfaction to the law in all points, by Suffering & Obedience, which the law required of us, is imputed to us, & must be so, in order to our partaking of the benefits & advantage thereof.

Except. 4. It is not altogether so solid or sound, as is supposed, that Christ flood in the place & stead of those, that should believe in Him, especially in all things, performed by Him, and which tended to the qualification of his person. To stand in the place and stead of another, import a necessity of his being in the same place, & doing the same things himself, wherein be found, & which he doth, who is supposed to stand in his stead, whilst they had been done by other for him. Anf. This last Exception is the same with the first, & needeth little more consideration. We do not assert, that He did stend in the place & stead of believers, as to all things He did & suffered, yea, only that He stood in the stead of us, in the whole of his life & death, & passive obedience, or making satisfaction to the demands of the law, in His state of humiliation, this being it, for & in reference to which, He was appointed to be a publick person: all other things He did as His Miracles, assuming a body, and the like, need not be imputed to us, though, in that they concerned His person, & were requisite thereunto, & to the work He was employed in, they carry a special advantage in them for believers; & were in a particular manner designed for their good, & were subseuent to that maine designe.

Arg. 10. If we cannot be justified by the Righteousnes of Christ otherwise than by the Imputation of it, then must it needs be imputed to us, in our justification. But the former is true. Ergo. &c.

He excepteth p. 235. The Righteousnes of Christ concurreth toward justification, by qualifying his person for that Sacrifice of himself, by which justification hath been purchased for all those that believe. Anf. The Argument, is to be understood of His whole Surety-righteousnes, & not of His active obedience.

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dience only. (2) Even as to this, it was answered above, that it was not requisite unto this end, His humane nature being sufficiently hereunto qualified, by the personal union, by which His blood became the blood of God, and all He did and suffered was the deed & Suffering of Him, who was God. Arg. 11. If we may truly be said to be dead & crucified with Christ, to be quenched & have risen againe with Him, &c. then may we truly be said to have fulfilled the law with Christ; & consequentially that should be imputed to us. But the former is true, Ergo, &c. These expressions point forth the clearest differenc betwixt Christ and His Children, but this property is not in that Interest in what He did and suffered, as Mediator, Surety & publick person, to the end they may have right, and possession of the great benefits, purchased and procured by Him. So they hold forth Christ's suffering, dying, rising, &c. as a publick person in their room & in their stead, & as their Representative: so that it is reckoned for them, and upon their score, and they are so interested therein, as that they are to be dealt with, as if all these things had been done & suffered by themselves. And though, in these expressions mentioned, there be no express mention made of Christ's fulfilling the law; yet they sufficiently hold forth that, which by parity of reason will enforce this, as well as the other: for they point forth Believers their union & communion with Christ, as to His Mediator work, to which His fulfilling of the law did belong.

Against the consequence he faith, These expressions have no such inference: for if we could be said to have fulfilled the law with Christ, our own fulfilling in His should be imputed to us, than what we did for us. Anf. (1) This will say as much against the Imputation of Christ's intercession, if we are said to be dead with Christ, & therefore not Christ's death, but our own death in Him should be said to be imputed to us: But the Scripture knoweth no such thing. (2) The meaning of the expression is, we say, but to denote emphatically the imputation of what Christ did & suffered, unto us: for our own fulfilling of the law in Him, is but His fulfilling of it for us, & the fame imputed to us, so as we are dealt with no other ways, than if we had done it ourselves; as our being dead & buried with Christ, is but Christ's dying in our place & stead, or our having such an Interest in His death & burial; as that we are dealt with, as if, in a manner, we had died our selves. But he supposeth, there is a difference, as to this, betwixt Christ dying & His fulfilling the law, laying, When the Scripture saith, we are dead with Christ, the meaning is not, that God looked upon us, as we had laid down our Natural lives by death, wherein he laid down His; & as if this laying down our lives were a satisfaction to his justice; for then we might be said, to have satisfied for & redeemed our selves: But these expressions import either a profession of such a death in us, which holds proportion with, or hath a likeness to the death of Christ, or else this death is felt really wrought in us, by that death of Christ. Anf. We do not affirme the meaning of these expressions to be, That God looketh upon us, as if we had laid down our Natural lives, &c. But that believers have such an Interest in Christ's death, as being the death of their Surety, Redeemer, Head, Husband and publick person, that they receive the benefits.
advantages thereof, no less really & effectually, than if they themselves, in their own persons, had dyed & sullied, the fame being now imputed unto them, & laid hold on by faith. (2) Though these expiatiations, at least some of them, & in some places of Scripture, as Rom. 6. may & do import, yet the fulfe import of these Expiations is not hereby what is here expressed; yea, the scope & circumstances of the places may clear, as particularly that expression, Gal. 2:20, I am crucified with Christ: & these Ephes. 2:5. 6.

He addeth against this. That Gal. 2:20. The expiatiation is taken in the latter sense, importing that the natural death of Christ for Paul & others, that wrought upon him, in a way of substitution to his Sins, & had made him a dead man to the world. Ans. Paul is rather clearing & confirming, how that he was become dead to the law, & alive unto God, ver 19. & through the virtue of his Death & Crucifixion, in which he had such an Interest, as he acknowledged himself, as it were hinging on the Cross, & with Christ: & did tell upon that, that faith, & own that Sacrifice alone, that he & Christ, as it were, were become one person & he owed his being dead unto the law only thereunto, & had it as really flowing thereon & following thereon, as the himself had hung upon the Cross, as a satisfaction Sacrifice.

To that Ephes. 2:5, 6. he faith, The meaning is not, that God looks upon them, as quickened from a natural or a corpse death, as Christ quickened & raised again, &c. Ans. Nor do we say that this is the meaning, nor need we either think, or say so: but this we say, that the expression holdeth this forth, that Christ dyed & rose again, as a publick person & Surety: & that the believers have so near an Interest in his Mediatory work, & so close an union with the Mediator, that they are as one person in law, so that they are really made partakers of some of the fruits of what Christ did & suffered, already, & shall as really partake of what is yet to be communicated, as if they themselves had laid down that purchasing price. Let us hear what he giveth for the meaning.

The meaning (as he) is either to signify the profession, or that is made use of, that Christ was crucified & rose again, or else the new life in the full want of it, Ans. That the Apostle is not here speaking of a meer profession, is manifest: Ans. That he faith, invalidates the meaning, which we give, for that effect, or inquiring, as expressed from Christ's dying & rising, & from their Interest in his dying & rising, & their union with Him in all this, as being one person in law with Him, & so as virtually rising with Him, & now sitting with Him, who is their common Head & Representative, all which doth abundantly confirm the Doctrine of Imputation, which we plead for.

He addeth finally, But on the other hand, & there is no such expression in Scripture, as this, we have fulfilled the law with Christ; so neither, if there were, would it make any thing at all, to solve the truth of the proposition, under question, for what if we should be said, either to profess such a fulfilling of the law, as holds proposition
Objections taken out of Scripture by Mr. Goodwine, against the Imputation of the Righteousness of Christ unto Justification, Answere.

Having in the foregoing Chapters proved, both from Scripture & Reason, That Christ's Righteousness is imputed unto Believers unto Justification; & having vindicated such of them, as were excepted against by Mr. Goodwine; we shall now come & examine the Arguments, by which he oppugneth the Doctrine of Imputation, in the first part of his Treatise of Justification, Where he marshalleth his Arguments under two heads, viz. of Scripture & Reason. He beginneth with his supposed Scripture proofs, Chap. 2. &c. As to the first of which, largely prosecuted Chap. 2. we shall speak to it afterward, when we come to speak of the Interest of faith in justification; for thereunto doth more properly belong, being rather a proof of the Imposition of faith, in a proper sense, as our Righteousness unto justification, than of the Non-Imposition of the Righteousness of Christ.

Leaving therefore the examination of this to its proper place, we come to see what other Scriptures, adduced by him against the Truth hitherto affected, do say, in this question under debate; & that more willingly, because Mr. Baxter in his late book against D. Tully, referreth us to this man for Arguments.

First, he adduceth such passages, as absolutely exclude the works of the law from justification, as Rom. 3:28. Gal. 2:16. Rom. 3:20. We spoke something to this matter, while we were mentioning the Mysteries, remarkable in justification: yet we shall here consider what he saith.

He thus reasoneth, pag. 55. If a man be justified by the Righteousness of Christ, imputed unto him, he shall be justified by the works of the law; because that Righteousness of Christ, now speak of, consists of these works. Ani. The vanity & falsity of the Consequence is obvious: nor doth the reason added, make any supply. It is true the Righteousness of Christ did consist in works of obedience, required by the law: yet though this be imputed to us, it doth not follow, that we are justified by the works of the law, according to the Scripture sense of that expression: for the Scripture meaneth works of the law, which we do in our own persons, Tit. 3:5. And the whole Scope, Drift & purpose of the Spirit of the Lord, in all these places cited, & in all others, evinceth this; and all the Arguments mentioned in Scripture against justification by the works of the law, demonstrate this to be the true and only import of that expression, as cannot but be plain to any considering person. Yet he hath 4 answers, and he addeth several other things, which we must examine.

He feareth 1. Where the Holy Ghost delivereth a truth simply & indifferently & in a way of a General & Universal conclusion, without imposing any necessity, in

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or else where, solemnly or distinctly upon it; for men to interpret by definitions & limitations, to overrule the express meaning of the words, is to infringe authority over the Scripture. Anf. I grant, to adhibit definitions or limitations, which the Scripture giveth no warrant for, to overrule the express meaning of the words of the Holy Ghost, is to exercise an unlawful authority over the Scriptures & favoureth of audacious profaneness. And I judge, that there are not above of such definitions & limitations to be found, in his Book, making him fall under the lash of this censure. But to affect such a general and universal sense of a Scripture expression, as neither will agree with other Scriptures, nor with common Sense & Reason; yea which doth croseth the whole Gospel, and destroyeth the Scripture, & obvious Sense of the whole purpose, and of every sentence, used by the Spirit of the Lord in that matter, is to infringe a Supra-papal power and Authority over the Scriptures of truth, and a most ready way to render them wholly useless. (2) As for our sense of this Expression, who, that will willingly be ruled by the Scriptures, cannot submit unto it? Let us but look to the very first place cited by himself, Rom. 3. & consider the whole preceding discourse of the Apostle from Chap. 1. & forward, & particularly Chap. 3:19. Where the Apostle closeth his discourse, tending to evince both Jews & Gentiles to be under the Curse, by saying, Now we know, that what things soever are written in the law, it is faith to them who are under the law, that every mouth may be opened against all the world may become guilty before God. Is not this to be understood, in respect of their own personal deeds & works? See then his conclusion, vers 20. Therefore by the deeds of the law, there shall no flesh be justified in his sight. Can any man, that hath not renounced common sense, understand this otherwise, than that no man shall be justified in the sight of God by his own personal works; feign this is the only native conclusion, that floweth from the promises; feign by their own personal works they can be justified before men; & feign the following words, for by the law is the knowledge annexed, that is, the law procee & evinceth all that we do, to be short & sinful, enforce this like wise? Is not this also enforced by these words, vers 23. For all have sinned, and come short of the glory of God? Is it imaginable, that justification, through the Imputed obedience of Christ to the law can evince, that we are not justified freely by His grace through the Redemption, that is in Jesus Christ, vers 24? If this general sense was the true meaning, what ground was there for that vers 27. Where is boasting then? It is excluded. By what law? No, but by the law of faith. Would justification by Christ's obedience give ground of boasting? And what ground were there for that objection vers 31? Do we then make void the law, &c. & in the following Chapter, when speaking of Abraham, doth he or can any man imagine, that the Apostle doth mean any other works, when he denieth that Abraham was justified by works, than Abraham's own personal works? And meaneth he, or can he mean any other works, when he faileth vers 4. Nay to him, that worketh is the reward not of grace, but of debt? But it were tedious to prosecute this matter further, that is so clear in itself to every ordinary Rea-
Reader, that it must needs argue a desperat designe, together with unparallel’d boldness, thus, with confidence & peremptorines, to affeer the contrary.

He faith 2. If the Apostles charge had been, in delivering of this doctrine, either to have made, or to have given allowance for any such distinction, certainly he should have been unfaithful in his truth, in giving the honour, due to the works of Christ, unto a being of so far inferior nature, viz. to faith, as he doth Gal. 2:9. Where be faith not, but by the works of Jesus Christ, but by faith only.

This answer is, in a great measure, tick of the same dilemmer of presumption, with the former. We must not think, that the Apostle is still to be blamed for unfaithfulness, when he speaketh not, as we would have him speak: Christian sobriety should teach us, to search for Gods mind, in the expreession He hath thought good to use, for signifying of His mind. Therefore, against whom the Apostle here wrote, & whose error, in the matter of justification, he was confuting, never had a thought of such a general groundless sense, as we have here obtruded upon us; nor can it come into the thought of any rational man; & when then should we suppose, that the Apostle should have spoken to such a thing? (2) Paul giveth no such a thing, due to the works of Christ, unto any thing of an inferior nature, nor to faith, whatever this Author, misunderstanding the Apostle’s mind, & perverting his words, would make his Reader beleive, as we shall have occasion to shew hereafter. This Author setteth Christ and faith at variance, whereas the Apostle everywhere sheweth their agreement & in-difficulties of union. (3) Taking faith, in this Author’s sense, we see, That by his own Confession, the ascribing of that unto faith, which doth deserve it, is the matter of justification, is a giving of that honour unto it, which, we say, is due to Chris’s obedience. So that the question between him and us, is, whether Christ and His obedience, or faith of a far inferior nature, must have that honour? We see no ground to imagine, that Paul would give the honour, that Universal obedience might call for, unto one act of obedience, or think that he would cry up one act of obedience, that is, faith, & cry down all other acts of obedience: far less that he would cry up faith, in prejudice of the full & perfect obedience of Jesus Christ, the Redeemer & Saviour.

He faith 3. If Paul’s intent had been, to have reserved a place in justification, for the works of the law, as performed by Christ, his indefinite expression would have been, as a note upon men, to cause them pass over the great things of their justification. Ans. Paul’s indefinite expression neither was, nor could have been a note unto any; nor came such an imagination ever in the head of any man, but such an one, as can tumble in the most even path, being blinded with prejudice at the truth, & drunk with love to his own inventions, which he cannot otherwise maintain, but by new and unheard-of fictions. What great things of justification could, I pray, Paul’s expressions cause any paffe over? Why are not some of these great things mentioned?

He faith 4. If this had been Paul’s meaning, it cannot be once imagined, but that he would have made use of such a distinction, or reservation, & would have gazed, if wise. The reason is, because he could have come over so near unto the Jews, whom chiefly were against Paul, for passing over the law in justification. Now had he said, that he did not exclude the righteousness of the law by faith, but advance it rather; only he preached that they could not be justified by their own observation of it, who should not have taken so great part of their opposition, Ans. It is a wonder to see, how some men can shut their eyes, that they should not see what is most obvious, and what is in plain terms attested in the Scriptures. Did not Paul say, expressly enough, Rom. 3:31. That he did not make void the law through faith, but did establish it? Doth he not also plainly tell us, where the difference lay between him & the Jews; & what it was especially, at which they stumbled, when he said, Rom. 9:31, 32. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness, wherefore? Because they sought not it by faith, but as it were by the works of the law, for they stumbled at that stumbling stone. And again Rom. 10:3, 4. But they being ignorant of God’s righteousness, & going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, for Christ is the end of the law for righteousness, etc. Is it not hence clear, that they rejected Christ, and would not have him, as the end of the law for righteousness: & that they stumbled at Him, seeking after justification & life, by their own personal following after the law of righteousness, & by seeking to establish their own righteousness? How then can this man say, pag. 61. That Paul was as far from holding justification by the works of the law, as performed by Christ, as he was from those who would have nothing to do with Christ, but stumbled at Him, while as Paul taught only to be found in Him, not having his own righteousness, which is of the law, but that which is through the faith of Christ the Righteousness which is of God by faith, Phil. 3:9. And proclaimed Christ to be the end of the law, for Righteousness, to every one that believeth, Rom. 10:4.

Against Tim. 3:5, where mention is made of the works of righteousness, which we have done; & a sufficient ground laid for the distinction mentioned, & to prevent the stumbling of such, as love to walk in the light, he advanced several answers, pag. 62, &c. As 1. He never said, that the active righteousness of Christ should be made a hinderer; but that it hath a blessed influence into justification, as it effecteth into His passive obedience, which together may be called a Righteousness for which, but not with which we are justified, except we can be proved to be either the Material, or formal, or inferior part of justification, & whoever attempteth this, will wholly disprove the writing of it. Ans. (1) All this maketh nothing to the purpose now in hand, which is to show, that Paul by this expression cleareth sufficiently, what he meaneth by the works of the law, which he excluded from having any interest in justification, etc. The works of the law, performed by us in our own persons. (2) What influence the active obedience of Christ hath in justification, when he will not admit it to be any part of that Sundry-righteousness, which is imputed unto us, he showeth not; nor what way it influenceth in His passive obedience.
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If all this influence be to make Him fit to be a Sacrifice, we have shown above, that the personal Union did that; and consequently His active obedience, if it had no other influence, is made a mere adder by. (3.) A Righteousness for which we are Righteousness where is a distinction in our case, without a difference; for the one doth no way oppose, or exclude the other, because the meritorious cause in question, made over to and reckoned upon the score of believers, can be also that Righteousness with which they are justified. (4.) Whether it may be called the Material, or Formal cause of justification (that any ever called it the influential cause, is more than I know) is no great matter. feigning it may be, but, in the terms shall be explained, which men are at freedom to do, according to their own minds, when they apply them to this matter, which hath so little affinity with Eftects merly Natural, unto the causes of which these terms are properly applied: though I should choose rather to call it the formal object cause, if necessitated to use here philosophic terms. (3.) That, the call of Christ's whole Righteousness either the Material or Formal cause of justification, is to overthrow the merit of it, is said, but not proved: It is not these philosophical terms themselves, but the explication of them by such, as use them in this matter, that is to be regarded: and none shall ever show, that either of these terms, as explained by the orthodox, doth overthrow the merit of Christ's Righteousness, but doth rather establish it.

He faith 2. The H. Ghost may reject the works of men from being the cause of such or such a thing, & yet no way misnomer, that the works of any other should be the cause thereof. If the word had gone in, not by the works of Righteousness, which we ourselves have done, but by the works of the Spirit, or of Christ. Anf. This exception is as little to the purpose as the former, for these words were here brought only to show, what the Apostle meant by the works of the law, which he excluded from justification, viz. the works which we do; and not to prove immediately, that the works of any other are to be understood hereby. (1.) It is a foolish thing to imagine a distinction between works, which we do & works, which we do, do, the same word in the original, which ver. 5, is rendered we, is rendered we well, ver. 3. What poor shifts are these, which men take to support a deep seated cause?

He faith 3. To put the matter out of all question, that excluding the works of the law, which we have done, he had no merit to imply the works, which another works do, be expressely opposed thus, according to His mercy. Anf. The mistake is still continued in: By these words we only clear what the works are, which are excluded; viz. our personal works, or works, which we do, or have done; whole works else are accepted, other places prove expressly, & this by consequence, unless the work of the third could be alligated. (2.) The opposition here made, doth prove not the opposition, which we make: for when we are justified & saved by the Imputation of the Righteousness of Christ, we are justified & saved according to His mercy; as well as we are justified freely by His grace, when justified through the Redemption, that is in Jesus Christ, Rom. 3:24.

He faith 4. & thereby reasoneth to reply to what is last said. The Apostle delivers himself of it, & gives it in his own words, viz. regenerating us, &c. Anf. But I hope, the Apostle's mention of Regeneration, doth not exclude the Imputation of Christ's Righteousness, the ground thereof; nor can it be supposed this, unless he plead with Esaias for justification by our good works, done after Regeneration, & the new birth.

He faith 5. Such an inference is neither probable, nor pertinent to the purpose; because the Apostle rejects the works of Righteousness, which he names, being any cause, antecedently moving God to fame us & not from being the formal cause of justification: and weJeelues (faith he) will not say, that the works of the law, which Christ hath done, moved God to favour. Anf. (1) The Inference, which he here speaks of, is his own, and not ours, as we have said, (2) The Salvation here mentioned is comprehensive, and includeth justification & Adoption, as of all, cleareth; & the Mercy, mentioned, v. 5, comprehendeth all other subordinat causes & means, which the Lord hath appointed: & though the obedience of Christ be no cause, moving God to declare; yet it may be a cause of justification. But then (faith he pag. 65.) This will only establish the merit of Christ's Righteousness in justification, but overthrow the formality of it. And why so? Because (faith he) it is impossible, that in and the form of one and the same thing, is repel, of one and the same form; and should not the different Haliday both of the Formal & Efficient cause. Anf. All this is just vain talk, & a reason from terms of art, or philosophical notions taken improperly, to the fame taken most properly & strikingly; as if a Moral, political or legal effect were every way the same, with Natural physiological effect: and yet in physical Eftects, as such, meritorious causes have no proper Eftect: But, as to our case, we plainly say, that Christ's Righteousness is the meritorious cause of our justification, & yet may be called the formal cause thereof, as that term may be adapted & firmly explained, according as the matter will bear; or the formal objective cause, which we rather incline to.

He speaks against Gal. 4:4, pag. 65. saying, that it is adduced to prove, that Paul mentioneth the works of the law, as done by Christ, in the discourse of justification; & consequently, that he had no intent to exclude the works of the law, as done by Christ from having their part in justification, But, as was shown above, there are many other places of Scripture evincing this. Yet let us see what he faith. 1. The law under which Christ was made, is the ceremonial law, as it is clear ver. 5, we are not redeemed from the Moral law, which is of eternal obligation: But from the Ceremonial law. Anf. (1) That Christ was made under the Ceremonial law only, no reason can evince; for He was made under that law, under the curse whereof we were, who were to be delivered there from Him, Gal. 3:10, 12. But this was not the Ceremonial law only; otherwise he should have died only for the Jews. Again, The law, which he speaks of, was ordained by Angels, in the hand of a Me-
Objections from Scripture answered.  

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Mediator, Gal. 3:17, 19. but this was the Moral law, contained in the dialogue. Is the ceremonial law only that law, that cannot give life vers 23; was nothing a Schoolmaster to Christ, but the ceremonial part of the law, vers 24. (2) To be under the law, is not to be under the lawes obligation, but chiefly to be under the lawes Curse, which is the name being committed under Sin, Gal. 3:21. (3) If being under the law be thus limited, or restricte, to being under the obligation of the ceremonial law, no more can be meant, by receiving the Adoptio of Sons, there mentioned, as the opposiace mercy, than a freedom from the yoke of the ceremonial law: but this, I suppose, will be too narrow an Interpretaion. (4) Though none be redeemed from obedience to the Moral law; yet they may be delivered therefrom in the sole condition of the Covenant, & as the sole way of obtaining life. 2. He faith, hereby may be meant, his justification to the curse of the law. Ans. That this may be part of the meaning, may very easily be granted: & what then can hence follow? The expression of being under the law, hath not always this single and sole import, as we see in that same Chapter, vers 21.

Secondly, Chap. 4, pag. 69. He argueth from Rom. 3:21, 22. thus, If the Righteousness, of faith, which here called the Righteousness of God, confis at the Imputation of Christ (Righteousness), then is it not, nor can it be, made manifest without the law; that is, without the works of the law, but the Righteousness of faith is sufficiently manifested without the law, that is, without the works of Righteousness of the law. Ergo. The connexion of the Major he thus confirmeth. Because, to such a Righteousness of the law, and the works thereof, are every where as necessary as the yoke is to the Jew for faith, is made only a Measure of the derivation of its properties: but the soul & substance of the Righteousness of faith is nothing else, but the pure law, & the works of faith. Ans. The connexion of the Major is undefined, and its probation is founded upon a manifest writling, or misinterpretation of the place: for the meaning therof, The Righteousness of God, without the law, is this, The Righteousness of God, which is not had by our performance of the commandes of the law, or, doth not consist therein; nor, the Righteousness of God, which is without all obedience to the law: for there be nosuch Righteousness; all Righteousness being a conformity to the law of God; & it Righteousness consist not in obeying the law of God, wherein it consisteth. The Righteousness then of God, is a Righteousness confiding indeed in the commandes of the law; but yet a Righteousness confession in obedience to the law, performed by one, who was God (therefore also called the Righteousness of God): & not mearely because invented by God, or because begot by Him upon men; or because such, as will only be accepted of Him, as he faith, though these be also true, & may in part ground the denominations, & not by our selves, who were properly and originally under the obligation of the law.

This will not satisfie him, & therefore he faith. 1. This sanctuary hath been polluted, & the honor of his altar broken down, in the demonstration of the former proof. Ans. The contrary is manifest from our foregoing examination of that supposed demonstration.

Objections from Scripture answered.  

**Chap. III.**

He faith 2. There is not the least imputation given, & therefore the Apollos should have any such by, or back meaning, as this. Ans. Nor was there any necessity, for every express mention hereof: not only because the party, the Apollos had here mainly to deal with, understood nothing else by the law, but our obedience performed therewith knowing the meaning of the law to be this, that doth those things shall live by them, but also because the whole scope and manner of arguine of the Apollos, & his whole procedure in this debate, manifest this to be the meaning; for having convinced both Jews and Gentiles to be under the law, as guilty before God, he inferreth, that therefore by the deeds of the law, there shall no soul be justified, Rom. 3:20. That is, by their own deeds or actions; for the law to them can do nothing, but convince of sin, & bind guilt more upon them. But it did not so to Christ, who yeelded perfect obedience. We might also demonstrate this from the Apollos following discourse, if we were necessary; but we said enough of this, in answer to the foregoing objection.

He faith 3. The works of the law are never the left the works of the law, because performed by Christ. Ans. Yet when performed by Christ, they are not the works of the law done by us, who did ye under the obligation; and by the imputation of such an obedience, as was performed by Christ, we have no ground of boasting or of glorying, either before God, or Man: and it is against such an obedience in the law, as towards the justification, as doth not exclude glorying or boasting; such as confesseth in works of Righteousness, which we have done, & is exclusive of grace, that the Apollos disputeth.

He faith 4. This Righteousness is said to receive testimony from the law, that is, from that part of Scripture, which is often called the law; and from the Prophets. Now, neither of these giveth any testimony to such a Righteousness, but to a Righteousness procured or derived upon a man by faith, Gen. 15:6. Hab. 2:4. Ans. It is true, this Righteousness received testimony from the law, and from the writings of the Prophets; & we plead for no other Righteousness, but such, as is testified of, & hath the concurrent consent both of the O. and of the N. Testament. Both law & Prophets, that spoke of the birth of the Woman, & of the Messiah, & of His being the Lord our Righteousness, or spoke of the peoples duty in reference to Him, as such, did bear witness to this Truth. (2) What is that Righteousness, which is here said to be procured, or derivet upon a Man by faith? Is it the Righteousness of Christ? Then the cause is yeelded. Is it the Righteousness of men themselves? Then justification by works is established, & the whole Gospel is overthrown. And how, I pray, can this befaid to be procured or derived upon a man by faith? The places cited speak of no such thing, but have a far contrary import, as may hereafter appear.

He faith 5. This Righteousness of God is said to be unattainable, & upon all and with, by or through faith, by way of opposition to the works of the law. Now between Faith & the works of the law, there is a constant opposition; but between the law and the works of Righteousness of Christ, there is no opposition. Ans. (1.) If this Righteousness be unto and upon all, by or through faith, it must of necessity be...
Objections from Scripture answered.

Chap. II.

be the Righteousness of another, in bringing home and applying of which, faith is an instrument: & this way of bringing in the Righteousness of God by faith from without, is the seeking of Righteousness by our own works, or by our own acts of obedience to the law, manifestly opposite & irreconcilable: 
& this is the opposition, which the Scripture always maketh, betwixt justification by the law, & by faith, as the very Scriptures, cited by himself, make manifest, to wit, Rom. 3:27, 28. & 4:13, 14. & p: 32, & 6:5, 6, Gal. 2:16, & 3:11, 12. &c. (2) This argument all the steps of its prosecution, make against himself, who will have our act of faith to be the Righteousness of God, though it be no where so called; & cannot be that, which is by, or through faith; for faith is not by or through faith; nor doth faith become a Righteousness by, or through faith: nor is faith, as our act, against the law, otherwise it should be no act of obedience, but a piece of will worship & consequently no righteousness at all but an unrighteousness, & a plain disobedience, or a work of Supererogation: nor do the law or Prophets, any where, tell us to this, as our Righteousness.

Thirdly Chap. 5. pag. 73. He reasoneth from Rom. 5:16, 17: Thus. The gift of righteousness (as it is called vers 17.) which is by Christ, in the Gospel, is said vers 16. to be a free gift of many offences unto justification; therefore the righteousness of many offences cannot be a perfect legal righteousness imputed unto us, or made over by imputation; but the righteousness which is by Christ in the Gospel, is the gift of many offences. Ergo, &c. The Major he thus confirmeth. That righteousness, which is given unto a man by justification, by the gift of sins, can be no perfect legal righteousness imputed. But the righteousness of Christ, in the Gospel, by which we are justified, extended unto a man by justification, by the righteousness of sins. Ergo, &c. The Minor, in this, he thus proveth. Because a legal or perfect righteousness doth not proceed to justify a man, though by way of righteousness of sins; but is of itself irreconcilable, & essentially a man's justification is yet such a justification, with righteousness of sins, is not compatible: for what needeth be, that it is legally righteous, or hath a legal righteousness imputed to him, of righteousness of sins, when as such a righteousness excluded all sin, & all guilt of sin from his person.

To all which ans. (1) The Major propof, of the two Syllogismes, is true only of a perfect righteousness, wrought by our selves, in conformity to the law; and not of the Righteousness of another impot to us; though it may be called legal, as to Christ, as confining in perfect obedience & conformity to the law; yet is rather to be called Evangelical, and such, upon the account of its discovery and revelation, & manner of communication unto us. (2) The confirmation of the Major is likewise true of a righteousness performed by our selves: for that indeed excludes all Remission: and therefore if our faith be accounted our righteousness (as he faith) it must be our justification, & consequently with free forgiveness. (3) As to the Scripture, whereupon all this founded. I say, The text faith not, that our righteousness is only free forgiveness: but that in reference to pardon & free forgiveness, there is a gift bestowed; & that this gift by grace, which aboundeth unto many, is attended with free forgiveness, as a necessary consequent. It is the free gift, that cometh upon all men unto justification vers 18. & that, by which many are made righteous vers 19. & therefore is called the gift of righteousness vers 17.

He objecteth against himself thus. A man's sins are first forgiven him; and therefore, perfect righteousness of Christ is imputed unto him, & he is justified. But this is not the thing we would say, but on the contrary, that first the perfect Righteousness of Christ is imputed, whereupon the believer is justified & pardoned. Let us hear his answer.

1. He faith, If we will not distinguish the effect of the active & passive obedience of Christ, so from the active part to fetch the perfect righteousness for Imputation, & from the passive remission of sins, yet whether it be any other reasonable to mention the order, I leave to sober consideration. Christ did not die, & after death keep the law; therefore reason required, that what is first purchased, should be first received & applied. Ans. I see no necessity of distinguishing, after this manner, the effects of Christ's active & passive obedience; but I judge it best, to keep as conjoined what divine wisdom hath hither & insepably joined together: But though we should thus needlessly distinguish these effects; yet there is no necessity of saying, That Christ's obedience, because first existing, should be first imputed unto justification; and then His death to Remission. For neither do we allign justification to His active obedience only; nor is the former order to be observed, in the application of the effects, that was observed in Christ's performances of what was laid upon Him, and required of Him, as our Saviour: for the nature of the thing required, that Christ should first have obeyed, before He died; & on the other hand, the condition of sinners requires, that they be first justified and pardoned, before they have a right to all the effects of Christ's active obedience imputed.

2. He faith, If a man hath once sinned, it is not any legal righteousness, what is never imputed, that can justify him. Ans. This is granted: But in order to justification we say, That Christ's whole Surety-righteousness is imputed, & this comprehended both His active & His passive obedience, so usually distinguished.

3. He faith, If a man's sins be once forgiven him, he hath none of any further righteousness for his justification; because forgiveness of sins reaches home, & annueth unto a full justification with God. Ans. If justification were nothing else, but forgiveness of sins, there would be some colour for this; but in justification there is also an accepting of the man as righteous, & to this a meer pardon of sins will not serve: for a Righteousness is hereunto requisite; & pardon of sins and Righteousness are not one thing. It is false then to say, as he addeth, That this is the justification, the Scripture knowes, or speaketh of, the forgiveness of sins, or acquitting from condemnation. For both according to Scripture, and the native import, & universal usage of the word, justification denoteth a confining legally and declaring solemnly a person to be righteous, or free of the accusation, given in against him; or a pronouncing of an accused man to be righteous; & therefore supposeth, when
when the sentence is just, that the person is a righteous person: & in our case, the sentence of God being according to truth, the person justified, having no righteousness of his own, must be clothed with the Surety-righteousness of Christ, as Surety, Head & Husband, impuited to him & received by faith.

He addeth, That righteousness, which we have by Christ, and where with we are said to be justified, is only a negative righteousness, not a positive: It is nothing else, but a non-Imputation of sin, which I therefore call a Righteousness by Imputation, as having the privilege, but not the nature & subsistence of a perfect legal righteousness. Anf. A Righteousness not positive, but merely negative, is no righteousness at all; for a true Righteousness is a positive conformity unto the law, the Rule of Righteousness: and as the Righteousness is but negative and Interpretively such; so much the justification be, that is founded thereupon. He thinketh to prove this from Rom. 4: 6, 7, 8, & addeth, a Righteousness without works must needs be a negative or privative Righteousness. The Imputation of righteousness was 6. It is interpreted 7, 8, to be a non-imputing of sin. Anf. The place cited, as we declared above, giveth no countenance unto this sense of the word justification; but winceth rather the contrary. A righteousness without its works (which is the Apostle's meaning) may be, & is no negative, nor privative Righteousness; but a positive, full and complete Righteousness, being the Surety-righteousness of Christ, the Sponsor: and the Text faith, not, That this Righteousness is nothing else than a non-Imputation of sin, but increth rather the Imputation of Righteousness, as the cause, from the Non-Imputation of sin, as the Effect; and all this to prove, that justification is not by the works of the law.

He tells us, that we have the like description of this Righteousness, 2 Cor. 5: 21, 22, that whereof Christ is the end, the Inheritance of the Saints, the not imputing of sin unto us, he calleth us in vs. 21. a being made the righteousness of God in Him. Anf. This is a plain perversion of the scope of the meaning of the words: for vs. 21. the Apostle is giving the ground & reason of what was said vs. 19. & showing how this Reconciliation & Non-Imputation of sin is founded, & what is the special ground thereof: as appeareth by the particle for vs. 21. for He hath made Him sin, &c. He faith, This is most plain, v. 13: 38, 39. where forgiveness of sins is immediately thereby called justification. Anf. All that can be hence inferred, is, that in justification sins are pardoned; & that such as have forgive sins are justified: & that these do indifferently go together: but no appearance of proof here, that they are both one thing; or that in justification there is no more, but pardon of sins.

He prosecueth this purpose yet further, saying, This is the most usual & proper significance of the word justification, not to signify the giving or bestowing of a complete positive righteousness; but only an acquitting or discharging & setting a man free from guilt & penalty, due unto such things, as were laid to his charge. Anf. (1) Nor do we say, that justification signifieth such a giving & bestowing of a complete, positive Righteousness; but that it signifieth a declaring & pronouncing of a person to be righteous: & therefore presupposeth this giving or bestowing of a complete Righteousness: for the man, whom God declareth
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The Apostle is here shewing, upon what ground he is led to stand, in his appearing before God, & expressly renouncing all his former privileges, & what once he had an high esteem for; and particularly all his own Righteousness, of whatsoever kind, that confused in his obedience to the law; & he faileth not, which confesseth in my full obedience to the law, but, in none own righteousness, which is of the law. And in opposition to all this, he brings to bear, that he found in Christ, it was & hid in Him, which includeth Christ's Righteousness for Christ, & His Righteousness are not separated; & the Righteousness he also expressly mentioneth, calling it, that which is through the faith of Christ, & again, the Righteousness which is of God by faith. By which he cannot mean the act of faith, for that is his own righteousness, all which he renounced; for it was conform to the law & commandment, being enjoined by the law of God, otherwise it had been no act of obedience. Moreover, Faith is not through faith, nor by faith; but this Righteousness, which Paul sought after, is a righteousness, that is through faith & by faith, as an instrument having hold upon it, & applying it; Faith cannot be the Righteousness, which is through faith, or by the faith of Christ, for if so, Christ should have been made unto us righteousness, & the nature of faith in Christ should have been changed, being true faith in Christ carrieth the soul out of it self to Christ, to the end a Righteousness may be had. Faith, true, is not the Righteousness, which is of God, wrought by God, & imputed by Him. So that when Paul sought after, he found in Christ, having the Righteousness, which is through faith in Christ, even the Righteousness, which is of God by faith, what can be more plain, than that he is to be found in the Righteousness of Christ, which is imputed by God & received.

As to this place, our Adversary frameth no formal argument thereon, but hath some obversions, tending rather to make it unfit to our point, than directly to confirme his own Chap. c. pag. 84. I shall only take notice of such things, as he doth to darken the glorious light of the grace of God, shining in a meridian brightness in this passage.

He (i.e. Paul) doth not say (faith he) that he may be found in His Righteousness, much less in His righteousness imputed to him; but simply in Himself; which is an unfaithful expression in Scripture of the Spiritual state & condition of a Believer. Anf. (1) To be found in Christ, who is the publick person & Surety, is to be found in His Surety-righteousness; for Christ & His Righteousness are no more separated, than a Surety, as such, and his Surety payment & satisfaction; And therefore, when Paul spoke of being found in Him, he emphatically enough expressed what we say. (2) It is true, the expression, in Christ, doth else-where denote a spiritual state, but here Paul speaketh not simpliciter being in Christ, but of being in Him, in order to the having of a Righteousness, wherewith to appear before God; in order to which, he had renounced all his former privileges and attainments.

What is it (faith he) to be found in Christ, he expressly, negatively thus, not having mine own righteousness, yet nor simply & altogether, no righteousness, that...
Objections from Scripture answrered.

CHAP. II.

Of the Instrumentality of Faith, he maketh it the very formal righteousness it self, upon the account of, and because of which we are justified. Let us hear what he faileth.

When men say ( faith he) that faith justifieth, I demand, what is it, they mean by faith? do they mean their believing of all or some? 

Anf. When the Scripture saith, That we are justified by faith, faith is taken for our act of faith, laying hold on Christ, & on His Righteousness, it being the main appointed of God for this end, by uniting us & uniting us, & applying that Suresy righteounness of His. But this can no way prove, that therefore faith it self is that Righteousness, upon the account whereof we are declared Righteous in the sight of God, in order to justification; or is the formal objective Reafon of our justification. Though faith be to justifie, as an Instrumental cause (as this Author himself afterward confesseth) it will not follow, that therefore it justifieth as a principal cause, or as the formal objective cause. The hand receiving riches doth instrumentally enrich; but is not the principal cause of the man's riches. The producing, in face of court, of the Surety's payment, by the principal debtor, now purfued by the creditor, is not the formal ground of the debtor's abolution from the charge, but the payment itself; which is infracted, is the only formal ground, though the instruction of that payment by the debtor, in fact, not court be requisite in its place, and a mean to the debtor's abolution.

He faith, be conceiveth not of faith as divided, or severed from its object, either Christ in person, or Christ in promise. Anf. It is true, the act cannot be conceived without its object; & all the consideration of the object here had by him, is by virtue of the act reaching the object, & so the act is only considered by him no further, than as a commanded duty, or as any other act of the Soul, which is commanded: and besides, this faith, thus acting on Christ, is but an historical faith: for if he consider faith, as acting on Christ, according to the Gospel, & as it is called justifying or Saving faith, in distinction from the faith of Miracles, & from Historical faith he must look upon it, as the soul's laying out of itself to Christ for refuge; & as laying hold on His Righteousness as only sufficient: and as receiving, embracing, laying to, & resting upon Christ and His Righteousness: whence it is manifold, that it cannot be conceived, nor looked to, nor relied upon, as our Righteousness, its use & work being to bring in and receive another giveth Righteousness, & to rest upon that for life, justification and salvation.

He Art us not, that he also confeseth, that faith justifieth instrumentally, & not otherwise; & that be faith neither faint, nor intend to say any other thing. Anf. But how this can agree with what he hath said, & with what hereafter we shall hear him saying, let men of understanding judge. Did ever man before acknowledge faith, to justify instrumentally, & yet deny the Imputation of the Righteousness of Christ, as he doth, & yet affirm that this Instrumental faith is imputed for us Righteousness, for our only Righteousness, and as the only formal ground of our justification, as he doth? Did ever man assert this,

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this Instrumentality of faith, to shoulder out the chief and principal Inte-

reath, that the Surety righteounness of Christ hath, in the business? This therefor must be looked upon, as inconsistent with his own design, in this whole book; and as an unwary expression overturning all; or else that he must have said all this in a byplenty, not yet understood.

To that, That faith justifieth, as it taketh hol of Christ's Righteousness, he answereth, That yet it is the all of faith that justifieth. Anf. Did ever any man other wise, when they spoke of faith as an Instrument, or mean? But that is not their present question: we are now enquiring after that Righteousness, for which, & upon the account of which we are justified; and not after the Instrument, or mean, by which we are posseffed of that Righteousness, upon the account of which we are justified, & by which we are put into a State of justification. So that all this waste of words is to no purpose.

He moveth another objection against himself, thus, If it be said, that when we are justified by faith, the meaning is, we are justified by that, which faith apprehended; & this is far from saying, that faith is imputed for Righteousness.

Here I can observe nothing but confusion, & a jumbling together, as one, the two far different Questions, viz. What is that Righteousness, for, because and upon the account of which we are justified: & what is that way, Mean, or Instrument, by which we partake of Righteousness, into justification, & are justified. Here is a manifold confounding of the principal Mental cause, & the Instrumental cause: of the formal objective cause (which some call the Formal, others the Material cause) and the Inferior cause, or Instrumental mean. Here also these two are confounded & made one, viz. We are justified by faith; & faith is imputed unto Righteousness. That these are far different, shall be cleared hereafter. But what answereth he? He faith 1. If their meaning be simply, that we are justified by that, which faith apprehended, they speak more truth, than they are aware of. But that whatsoever faith apprehended should justify, is not true. Anf. Who speaketh thus, I know not; yet I see danger in it, their meaning being only this, in that expression, we are justified by that, which faith apprehended, that Christ & His Righteousness, which justifying faith, in the act of justifying, faith hold upon, is the formal objective cause, or that upon the account of which we are justified: & this no way faith, that our faith is that Righteousness, for which we are justified.

Next he faith, If men ascribe justification, in every respect, to that, which faith apprehended, they destroy the Instrumental justification of faith. Anf. No man, that I know, doth or will ascribe justification, in every respect, unto that which faith apprehended, for they need not destroy the Instrumental use of faith in justification; for as to the Instrumental justification of faith, I understand it nor; it seemeth to be a very catastrophick expression.

In end, he addeth. If faith justifieth any way, it must of necessity be by Imputation, or account from God, for Righteousness; because it is all that God requires.
Objections from Scripture answered.

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Chap. II. Objections from Scripture answered.

for righteousness, it shall stand them in no stead to justification. For it is required, as the means, whereby the Sinner is married unto Christ, & partake of His Righteousness, in order to justification; and as the legal production of the Righteousness of the Saviour, in face of the court, as the ground of abolution or be pleading & blood. The reason here adduced is of no force, because faith is ascribed to God, and purpose, as the God to faith, & only to the year, that in the Mediator alone may be the Crown, & the weight of the fineness, & nothing in us, from whom may share with him, in that glory. It is false (3) to say, or approve as his following words intimate) That faith in the New Covenant hath the same place, force & efficacy, which the righteousness of the law hath, in the old Covenant: For this faith should be Meritorious faith, & should give ground of glorying before men. It is (false to say, That faith hath not this place, force & efficacy in the New Covenant, the command for believing, & believing is itself shall become. Seeing it hath another use designed to it of God; and it is required for another end, as is said, according to the gracious pleasure & purpose of God.

Lastly, Chap. 8. p. 93. Ec. he argues from Gal. 3:12, thus, If the Scriptures do not only what establish, but in any place absolutely deny or prejudicially, the translation or meaning of the Righteousness of Christ from another, then therein is no Imputation of Christ's Righteousness. But the former is physically true from the place. Ergo, &c. As: This, upon the matter, is that the Saviour laid 6:1. cap. 3. v. 3. That one man's deed cannot more be the deed of another, than one man's death or pain can be the pain of another: & that is the nature of the law, the deed itself is not simply called for, but the proper deed of every one, who is under the law. & that nothing can be more ridiculous, than to say, that one man's righteousness can be the righteousness of another, who is righteous in himself. & that it is against common sense, to say, that one may be the object of judgment, where he is not in the law, nor can be any physical translation or moving of Righteousness from one to another, yet to deny all legal translation, is to deny all Suretyship & caution; yes, and all Satisfaction: & therefore the Saviour, who see the force of this consequence, do purposely deny, that Christ made any satisfaction, or paid the debt of the Sinner, as their Saviour: & such, as deny this legal translation of Christ's Righteousness, would do well to consider, if they do not hereby weaken the truth, concerning Christ's Satisfaction, & his dying in the Room, place & stead of the Sinner. As for the thing itself, every one, that knoweth what a Surety is, knoweth that his payment of the debt is by law reckoned on the score of the principal debtor, &c. So transferred upon him, as he is no more liable to the charge of the Creditor, or to the execution of the law against him for non-payment, than if he himself had laid down the full Surety.

Would prove, what he allegeth, thus, This Scripture doth not only consist and imply deny a prejudicial translation of the Righteousness of the law from one person to another, but denieth emphatically. As: Howbeit it be a truth, that no
Objections from Scripture answered.

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Meer-mans righteousnes is derivable from him to another: yet this Text prooveth no such thing; but only telleth us the nature & purpose of the Covenant of works, viz. that it required personal and perfect obedience of him, that would have right to the promised reward. Which speaketh nothing against the new contrivance of the Gospel, wherein the Supreme God and Law-giver, & the great Redactor of the world did, in Mercy & Love, appoint Jesus Christ to be the Mediator & Surety for the chosen ones, to pay their debt, & suffer for them; & did ordain a way, how they should, in due time, come to have an Interest in, & to partake of that Surety-righteousnes of Christ Jesus, that so they might be justified, & dealt with as Righteous persons, having Christ’s Surety-righteousnes imputed to them, & reckoned upon their score, when by faith they cleave with Him, and lay hold on it.

He addeth for proof, for it denies a possibility of it to be done even by faith, which was the likeliest hand to have done it, if the nature of the thing had not reft the doing of it. Anf. The meaning of these words, the law is not of faith, is, only to shew, That the way of justification by faith & by the law, are far different, that they cannot agree together, but to show, that by faith Believers are not made partakers of the Righteousnes of Christ, & have it not imputed unto them & reckoned upon their score; as the whole scope & fundament of the place shew. That therefore not true, which he addeth. By which it appeareth also, that he (i.e. the Apostle) had an Intent particularly, to make the righteousness of the law as performed by Christ himself, incapable of this translation, or Imputation. For though the law should be against the Imputation of the Righteousnes of one man, who is Naturally and every way under the law, & obliged by his being, to obey the law, unto another; yet it is not against the Imputation of the Righteousnes of one, who is God, & so under the law only by voluntary Submission, & is appointed the end unto the Supreme Law-giver & Redactor, unto all such, as were committed & given to Him to have that way, in a way condemned upon by Jehovah, and the Mediator.

He proceedeth, The meaning of these words, the law is not of faith, must be this, that the righteousness of the law doth not arise, or come upon any man, out of his own, or by believing; & this is proved because the only one shall live in or by them. Anf. It is true, the law-way of justification, or the way of justification, revealed in and by the law, and hold forth in the old Covenant, faith only, that the man that doth these things shall live in them: and doth not prescribe the way of justification through faith. But the Gospel revealeth, how the Righteousnes of the law, which was part of our debt, being performed and paid by the Lord Jesus, the Surety, appointed of God, is transferred and imputed unto those. He did represent.

He addeth further, The word law here is put for the Righteousnes or fulfilling of the law. Anf. And why also shall not the word be taken in that sense in the following verse, where it is said, Christ hath redeemed us from the curse of the law; & so the meaning will be, from the curse of the Righteousnes or fulfilling of

Chap. XII.

Some other objections, proposed by John Goodwine, examined.

Mr. John Goodwine proceedeth, in his forementioned book Chap. 9, and forward, to propose some Arguments, against the Imputation of Christ’s righteousness, which in order fall under consideration.

Obj. 1. That Righteousnes, which will not furnish all Believers with all points or parts of that righteousness, which the law requireth of them, cannot be imputed

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Chap. 12. Mr. Goodwin's Arg. against Imput. answered.

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To them unto justification. But such is the Obedience, that Christ performed unto the Moral Law. Therefore etc. Anf. (1.) We plead not only for the Imputation of Christ’s Obedience to the Moral Law; but for the Imputation of His whole Sincerity Righteousness, that is, of all He both did & suffered, as the defined & appointed Sincerity. (2.) This Argument, though it be levell’d only against the Imputation of Christ’s Obedience, yet it equally wagg’d ware against the Imputation of His Sufferings: for as to the Satisfaction & payment of the old Covenant, or His Suffering of death, he may be said. The payment of the penalty must be such, as they, for whom it was laid down, were otherwise laying under, & under a necessity to pay it themselves. But Christ’s death & payment was not such; for He did not suffer the same, as to duration, nor as to congenial penalty, & other evils, that would necessarily attend the same in Man, & doth attend it in the damned. Which consideration is enough to render this Argument suspected of falsehood, un- to all such, as are not bred in the School of Socinian.

Let us see, how he confineth this Argument, & particularly the first proposition hereafter. Because (faith he) a compleat legal righteousness is required, a particular through-obeisance unto all things in the Law, in reference to each mass place & Listing. Anf. But we may distinguish the proposition thus. That righteousness, which will not furnish all believers with every specchin & individual act of obedience, which is required of them, in their places & stations, i.e. is not made so, nor expressly & explicitly comprehended in it all these particular acts, specifically & numerically conceived, cannot be imputed unto them in justification; it is false in this sense. But if it be thus taken. That righteousness, which neither did comprehend in it, nor was made up of every specchin & numerical act, required of them, nor yet was infinitely transcending & exceeding the obedience of all men whatsoever, in all their distinct & particular occasions, relations, places, & Calling, & brought more glory unto God, the Law-giver, and was a compleat proclamation of the holiness of the Law and the Law-maker, and acknowledgment of His Authority; and with which the great Rector of the world and Law-giver was fully satisfied in all points, cannot be imputed in this sense; it may be granted. But then the Minor is palpably false; and so the Composition is null. And as to the first sense, or branch of the distinction, it is no way touched, let be weakened by the confirmation mentioned, as every one may see. And to the Argument is null. And as for the ground & relevancy of the distinction, it is clear from what is said, touching the Sufferings of Christ; so that it can be denied by none, who are not professed Socinians.

To confine the Minor, he relies on duties of Servants, Masters, husbands wives, judges etc. Anf. The distinction given maketh all this plauses, and to no purpose. Christ obeyed perfectly the same Law, we were lying under, & that as made under the Law, and as willingly subjecting himself thereunto, in our room and stead, as Servant and Sponsor; and this obedience of His was full, perfect and Compleat, for He fulfilled all righteousness. Mat. 3: 15. He was, during His life, holy, harmless, undefiled, 

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149 No man could convince him of sin. Job 8: 46. Yea, the father was well pleased in Him Mat. 3: 17 & 17: 5. And this perfect and full obedience, which Christ gave unto the Law, which He came to fulfill Mat. 5: 17, being the obedience of one, who was God, equal with the Father, had in it a Supereminent excellency, worth and dignity, to the full Satisfaction of the Law and of the Law-giver, and to the repaying of that love, and to the recovering of that Glory, which was wronged by man’s violation of the Law. Such howbeit He performed not all duties, which were required of every one of the Chosen ones, in their several Sexes, Ages, Relations, occasions and Calling; which was impossible and not needful: Yet He performed that obedience to the Law of the God, which was required of Him, as fulness in the room and stead of the given ones, and in all points, yea and full obedience, wherewith the Supreme Law-giver was fully satisfied. And, Sure, every unprejudiced person may easily see and be convinced, that this perfect and compleat obedience of Christ is more able to furnish believers with all points of Righteousness, which the Law requireth, than the single act of faith, which our Adversaries Substituteth in the place thereof. Shall we think, that God accepteth of, in place of all, and impurteth that unto believers for their Righteousness, rather than the full and perfect obedience of Christ? Shall one imperfect act of obedience be of more value, than the full and perfect obedience of Christ? Weence we see, that whatever shew our Adversary maketh with this Argument against us; yet it is little might with himself; for as He uttered it against the Imputed Obedience of Christ, so we may use it, with much more strength of reason, against the Imputation of our Faith for Righteousness, as is obvious.

We need not take notice of that objection, which He moveth against himself, pag. 101. viii. That love is the fulfilling of the Law; nor of his Replies made thereunto: for we affirm Christ’s fulfilling of the Law in another manner, and upon other grounds: He fulfilled all righteousness, and performed all particular acts of obedience, required of Him as our Saviour, so that the Father was well pleased with Him: and what more is requisite? He moveth another objection pag. 101. viii. That it is not necessary, that men should have all particular acts of Righteousness, qualified with all circumstances, imputed to them, it being sufficient, that such a righteousness be imputed, which is equivalent; yea and more than equivalent, as bringing more glory to God, and as much worth in itself. He answereth, (1.) The Law will not know any thing by way of proportion, but must have its due for its due, salts for salt, and bitter for bitter. Anf. (1.) We are to regard here more what the Law-giver and Supreme Rector will know, than what the letter of the Law will acquiesce in. (2.) This taketh away the Satisfaction of Christ, and all His Sufferings as Mediator, and doth overthrow that ground of our hope and Salvation: for the Law, as to its letter, faith, the Law, is not to be taken as that which hath not one note or title of the Satisfaction and Suffering of a Mediator. (3.) What shall our Adversary do with faith, that it be any note or title of the Law countenance the Imputation of faith; for
a proportionable Righteousness? doth faith answer? every note, title, point, and letter of the Law? he answers. 2. To impute all of Righteousness to a Man, which are proper to another calling, is rather to impute sin, than righteousness. Anf. Christ was a publick person, appointed of the Father to represent all the chosen ones, & did, in their place & capacity, fulfill the law, in all points, according as was required of him, by the supreme lord regard & law-giver. & this perfect & compleat Obedience is made over to all the whole scope were his; & not one part to this particular believer, and another to another, & some acts to this man, & some other acts to that man; & therefore this reply is groundless.

As to that objection. That God inflicted on Christ, not the circumstantial curse threatened, but its equivalence, he answers. 1. That in these words, Thou shalt die the death, there is no necessity to mean precisely & determinately eternal death, according to the letter. Anf. If that was not threatened in the law, no man shall suffer it, for the breach of the law; and so there shall be no eternal death even to such as perish, which yet himself granteth. 2. It was a spiritual death, and such as include many circumstances, which Christ neither could, nor did suffer. He answers. 2. Gods meaning there was not to threaten eternal death in one kind, or other; but to have the word death understood, as is indifferently signified that end of punishment, which was known by that name for the extremity of the offence of the punishment, due unto sin. Anf. The doubt remaineth concerning other circumstances, & ingredients of that death, as threatened to man. And whether eternity be of the essence of the punishment, threatened for sin, or not; this is sure, that all, for whom Christ hath not suffered, shall perish eternally; & all had perished eternally, if Christ had not suffered: And when God threatened death to man, he know, that if that threatening did overtake him, his death would be eternal. He answers. 3. Though God should take liberty to vary from the letter of the curse; yet it is followed not; that is, the creature, who was bound to obey the precept of the law, might take the like liberty to do one thing, in stead of another; and that God should accept any such payment for them. Anf. We affirn no liberty for man: but why should not this liberty be allowed to the Supreme God? All the reason he giveth, I finde to be this. That God accepteth on any man’s behalf, as a perfect legal righteousness, the performance of such things, which are not required of him; hath no correspondence with any of the Covenant. Anf. If God could accept that, as a perfect Satisfaction, which did not every way answer to & correspond with that, which Man himself was to suffer; why might He not accept of that, as a perfect legal righteousness, which did not in all particulars, answer to, & correspond with that, which every believer was obliged unto? What reason is, or can be given for the one, which will not hold for the other? The anwser he hath given, is no answer unto this. Perfect obedience was required of all by the first Covenant, & Christ did perform perfect obedience for all his own; & this being a perfect legal righteousness, is sufficient for all; & is not the performance of such things, as are not required of them.

Objection. 2. Chap. 10. pag. 297. That Righteousness, which is exactly and perfectly

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ge, according to their necessity: and therefore what He did, as a publick Head & Representative, must be imputed unto them, who are of His Body, & were undertaken for & represented by Him.

He faith. 2. Though the benefits of what he doeth, be communicated to the whole body; yet what he doeth, is no ways to be imputed to hand, or to foot. Anf. The land or foot needeth no imputation of what is done by the head, but a community, or political body, and every member thereof, needeth an imputation of what is done for their good, & in their Law-place, by their Head & publick Representative. And in this matter, we look upon Christ, as such an Head.

Against the Marriage-Union betwixt Christ & Believers, mentioned as another ground to clear this Imputatio, he faith. 1. It is true, the wife by marriage, comes to be endowed with all that is her husband's, but this endowing is no ingredient into the marriage is self, but a fruit thereof: so the right, which a believer hath to the Righteousness of Christ, accrues unto him by & upon this Spiritual Marriage; and therefore it cannot be imputed to him. The marriage must be made up, before the right be had unto this Righteousness. Anf. If the right unto Christ's Righteousness accrue unto Believers by & upon their Spiritual marriage with Christ, this Righteousness must be imputed to them, and reckoned upon their score, or made over unto them, as the dowrie is made over to the wife and reckoned hers, upon her marriage. We grant the marriage is frictly made up, and that this is done by faith; and yet at the very act of marriage, this Righteousness is imputed. This marriage Union is fit in order of nature, but no time interveneth betwixt this Union and the imputation of Righteousness. He faith. 2. All that is the husband's is not every way the wife's, nor every use & purpose, but only in a way of expedience and beneficence: as his clothes are not hers to put on: so the believer must take heed of abusing the glorious robe of His Righteousness to himself, otherways than in the benefits and comfort of it. Anf. All that is the husband's becometh the wives by Marriage, for every use and purpose, that her necessity calleteth for, and the nature of the thing admiteth; as his riches become hers to her maintenance, and to the paying of her debt; and his honour becometh hers, to the exalting of her to a suitable rate of honour: even so must Christ's Righteousness becometh the Believers, that his debt may be paid, and he freed out of the hand of justice, & advanced to a state of life, and have right to glory.

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pole before Chap. 5. of his book (to which he here referreth us) hath been examined already. What he addeth here, shall now be considered, viz. saving mens Saviours, where with I purpose not to medle here. He citeth againe to this purpose Rom. 4:6,7. to which we spake above. He supposeth, that the Apostle here did intend a full description of justification; but this he cannot clearly evince, & he forgetteth, that the Apostle maketh mention of Imputed Righteousness: & that not as one and the same thing with free Remission, but as inseparable from it. The Apostile doth say, was not to give here a full description of justification, it being sufficient to the purpose he had in hand, to mention so much thereof, as did clearly & irrefragably confirm the same: That the blessed state of justification is not brought about, or had by the works of the Law: yea, (as is said) that very Imputation of Righteousness is not only included in the word blessedness, by which this State of justification is expressed; for a blessed man is one, who notonly is freed from guilt and punishment, but hath also a right to the Crown, and to the rich recompence of reward, which is not had without a Righteousness; but is plainly also expressed, when he faith, Even as David also describeth the blessedness of the man, unto whom God imputeth Righteousness without works. Here is a Righteousness, even a positive Righteousness, imputed and Righteousness without works, out our works of obedience to the Law. Hence we need not refer any specific thing in Scripture; and might be admitted here, even in this matter, the other is necessarily understood, because of the necessary and inevitable connection, that becometh them.

He faith further, pag. 139. If justification of sins be but a part, and the worser half of our justification, then when the Scripture saith, We are justified by His blood (Rom. 5:9.) the same must be, we are justified by half through his blood, but the better half of our justification must come another way, for by his blood we cannot have our active Righteousness imputed to us. (1.) We use not to make such comparisions, between these things (here called parts) had in justification; as to call the one the better part, and the other the worse part, both being requisite to make up our state of blessedness, and necessary therefore. (2.) When the Scripture faith, we are justified by his blood, the meaning is not, we are justified by the half through His blood: for half justification is no justification. (3.) Nor is the reason added of any force: for by blood here, we may as well understand, by a Synagogue. His active Righteousness, as all His passive, both being part integral parts of His perfect Righteousness, & emphatically expressed by his death, or blood, the most remarkable piece thereof, & expressely, for his love and condescension, and terminating point of Soverainty-oligience; for he faid, it was finished, when He offered up Himself, & gave up the Ghost.

He addeth, So where it is said against Chap. 5. vers 16. that the gift (viz. of Righteousness by Christ) is of many offences unto justification: If the gift of many offences, i.e. the forgiveness of many Sins, will not amount to a justification,
Mr. Goodwin's Arg. against Imput. answered. CHAP. 12; tim, without the Imputation of a legal Righteousness, we must give a check to Paul's pen. Anf. This is but vanity: we need give no check unto the Apostle's pen: for though he said not in this verse expressly, that there was a gift of Righteousness also imputed; yet he said it expressly vers. 17. & 18. & 21. And shall we think, that in such a continued discourse, as this is, wherein the Apostle is explaining the whole mystery by its parts, he should mention all things, in one verse? He proceeds to prove, that Remission of sins is the whole of justification pag. 131. Because the end (faith he) for which this imputed Righteousness of Christ is thus brought into the business of justification, viz. to be the Right to the Inheritance, is supplied in a more way more evangelical, & of more sweetnes & dearness to the children of God, so wise, by the grace of Adoption. Anf. To this we have said enough above, & will have occasion to speak again to it, in the next objection. He addeth further 4 That if we thus separat and divide the benefits of Christ's Active and passive Obedience, in justification, we take a course to lose & defray both. Anf. Not to transcribe his tedious discourse, on this account, I only say, that it is wholly founded upon a mislike, as if our showing the necessity of the Imputation of both, were a separatring or dividing of the benefits of both, whereas the whole Effect floweth from the whole cause, both Christ's Active & His passive obedience making up one compleat Surety-righteousnesses; & so producing one whole bleuedness to believers, consisting in Remission of Sins, & in a Right to Glory: we say with him, that neither of them separatred or abstracted from the other can profit us; and therefore we affest the Imputation of both, as one compleat Surety-righteousnesses, answering our necessity in all points. His own words pag. 132. 133. make dearly for us. I would have (faith he) the active obedience of Christ separat from the passive, nor again the passive from the active, in respect of the common & joint effect of justification, arising from a concourse of them both; yet would I have Christ in his mystery tumbled up together on a heap; for this would be to deface the beauty and excellency of that wisdom, which shineth forth gloriously, in the face thereof. I would have every thing, that Christ was, did, and suffered, to be distinguished, not only in themselves, but also in their proper and immediate Effects, respectively arising and flowing from them severally. Lastly, he tells us, if the Imputation of Christ's Righteousness must be added, at another part of justification, then must the formal cause of one & the same Effect be double; yeas one & the same formal part of the thing shall be compounded of two things, of a diverse and opposite consideration. Anf. We make the Imputation of Christ's Righteousness not a part of justification; but the cause of it; and yet the formal cause of one and the same Effect is not made double; for as the Cause is one compleat Cause, viz. the Surety-righteousnesses of Christ, so the Effect is one compleat Effect, though both Cause and Effect may be considered, as consisting of several integral parts. There is no ground here to say, That one and the same formal part of a thing is compounded of diverse or opposite things.

Chap. 12. Mr. Goodwin's Arg. against Imput. answered. CHAP. 12. necessity & use of that sweet evangelical grace of Adoption, cannot hold a straight course with the breath of the Gospel. But this is done by the Imputation of Christ's Righteousness. Ergo. The Minor, which is only here to be denied, he laboureth to prove, because we say, The Righteousness of Christ must be imputed in order to our obtaining Right and Title to Life; & that by Remission of Sins a man is only delivered from death, but receiveth no Right to the Kingdom of heaven. But what can he hence inferre for confirmation of the Minor? Now (faith he) this being the direct & proper end, viz. Title and Adoption, to possess a believer with a capacity with heaven; it follows, that whatsoever shall attempt to set any thing else upon that throne, seeks to destroy Adoption. Anf. The Converse is null. The Imputation of Christ's Righteousness will no more take away Adoption, than justification; for it is the ground and Caufe of both. He might as well say, That because in and by justification, we have Remission of Sins, to affect the Imputation of Christ's death and Sufferings for this end, is to disolve justification. But the truth is clear, as was explained above Mysl. 14. He thinks both cannot stand together, because either of them is a compleat & entire Title & Right to be of Adoption is a perfect title alone; & is Adoption or Sonship. Anf. (1.) This will say as much against the Imputation of Christ's death and Sufferings, as against justification: for either of these is a compleat Title and Adoption (according to our Adversary) to Immunity from death: perfect Satisfaction is a perfect title alone to this Immunity, as well as perfect Righteousness, and is a perfect title to the Inheritance: & if the same title or title, which one with him, is also a perfect Right to title, as well as Adoption, is a perfect Right to title. (2.) But if Adoption be founded upon the Imputed Righteousnesses of Christ, so is Adoption. As Christ's death and Satisfaction is not a formal pardon, or Right to Immunity, but, when Imputed, the ground and cause of justification, wherein the Believer is folemnly brought into a state of freedom from death: So Christ's Obedience and Fulfilling of the Law is not a formal Right unto the inheritance, but, when Imputed and received by faith, the ground and cause of Adoption, whereby the Believer is, as it were, solemnly invested of the Inheritance. Here then is nothing in vaine; but all things ordered, as may most commend the riches of the wiisdom & Grace of God; & may most ensure life and all to the believer. So that his following discourse is more foxt than vanity: for, as God may appoint one means for the same end, as He pleaseth; as His promises, oath & Sacraments to confirm the faith of believers; so there can be no reason given, why it may not be here: & yet, to speak properly, Adoption is no mean, or Caufe of the Right and Title to Glory, being the solemn Collation of that Right to the believer, or the solemn ratifying of him in that Right; as justification properly is no Mean to or Caufe of pardon and Acceptation of Sinners, but rather the solemn bringing of them into or placing of them in that state of peace, Pardon and Reconciliation, who believe in Jesus and lay hold on His Righteousnesses. What he speaketh of the opposition between the Law and the promisle, in giving of life from Gal. 3: 21, is most Impertinent; for also
Mr. Goodwin's Arg. against Imput. answered. C H A P. 12.

is that, which he faith from Gal. 2: 21, for though it be an abrogating and making void of the ordinances of God, when another thing; that is contrary & expressly excluded by the Lord from that office & work, is set up with it, to bring the same end to pâe; or to serve in the same place and office: yet is there not the least colour of ground to say, That if our Right & Title to heaven be by Imputation of Christ's Righteousness, then doth God give the grace of Adoption in name: for the Righteousness of Christ, is the Meritorious procuring Cause of this Right and Title to heaven; and when this is Imputed & made over to the believer, he receiveth the Effect and fruit of that purchase, an actual Right to glory, and is solemnly invested (as it were) thereof. What ignorance & folly would it discover in a man, to say, That the legal inlaying of a man by publick sealing & Indenture in the legal Right to & poecession of such a Land, or House, is that which giveth the man Right; and therefore the price he hath laid down to purchase that Land or House, hath no Interest or Consideration in that purchase, for these two cannot coniunct, the one must necessarily render the other useless; if he hath made a purchase of the Land & House by his money, he needeth no Charter or Indenture thereof: or if his Charter & Indenture giveth him Right to possess the same, the price laid down is of no use? would not every one smile at such Non-sense? And yet to refound this learned Adversary, who will have the Righteousness of Christ in view, which is the only price and purchasing Merit of our Right to Heaven and the Grace of Adoption, whereby the believer becometh Legally (as it were) invested of the Inheritance. It is vain, if he should think to escape by saying, That he acknowledgeth the price of Christ's Righteousness; but speaketh of the Imputation of that Righteousness, in order to this Right: For the Imputation of this Righteousness is but the Intercutting of the believer in that price, as the price of such a purchase, to the end he may receive the legal indulgence of the Inheritance purchased, in Adoption. 

Obj. 5. Chap. 12. pag. 125. He that hath a perfect & compleat Righteousness of the Law in him, standeth need of no Repentance. Anf. This Consequence utterly false, as was shewn above Chap. 6. Mystery 13. Repentance is not prescribed in the Gospel, for any such use or end, for which the Imputation of Christ's Righteousness is called for. If Adam (faith he) had kept the Law, he had need no Repentance, more than Christ himself needed; & those that kept the Law in him, as exactly & perfectly as he did, what more need of Repentance have they, than he had. Anf. Adam, it is true, had needed no Repentance, if he had kept the Law: But the Imputation of Christ's Righteousness & obedience to us, though thereby we come to enjoy the Effects & purchase thereof, is as really as if we had fulfilled the Law ourselves: yet it maketh us not to have been sinners; nor doth it exculpate us from the Law, in time coming, nor put us out of cafe of finning any more; and consequently prejudgeth not the true & lively exercice of that grace of Repentance.

He addeth, That is as righteous, as Christ is, (which those must needs be, who are righteous with His Righteousness:) needeth no more Repentance, than He needed.

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needeth. Anf. We do not love to say, that believers, through this Imputation, are as Righteous, as Christ was; for that expression might import that thereby they become as Righteous inherently, as He was; which is false: But that thereby they be legally accounted Righteous, to all ends & purposes, as if they themselves, in their own persons, had fulfilled the Law; and therefore, though thereby they become, in Law-fense, Righteous; yet they are inherently ungody & unrighteous, till sanctifying grace make a change here; & therefore stand in need of Repentance.

To that Beleevers need Repentance for their daily & personal failings, & their faith; But they that have an entire & perfect Law-righteousness Imputed to them, have no such need, in any respect; because in the Imputation of a perfect Righteousness, there is an universal non-Imputation of fin altogether excluded. Besides, if God doth impute a perfect Law-righteousness, it must be supposed, that the rght & privileges, belonging to such righteous, do accompany it, in the Imputation. Now, one main privilege hereof is to impute with a full & entire Right unto life, out of its intrinsic & inherent dignity & worth, which is a privilege, wholly inconsistent with the least finness of fin, in the person that stands possessed of it. Anf. Where there is an Imputation of a perfect Righteousness, there there is an universal Non-Imputation of fin, in reference to actual condemnation, or to the prejudging of the fin, partner of this Imputation, of the reward of life: but as this Imputation of Righteousness maketh not a finner to have been a finner: so neither doth it make their future finness to be no finness, or them to be no finners, in time coming; because it is imputed for no such end. (2) It is true, the Rights & privileges, belonging to this Righteousness, do accompany the Imputation thereof; & that thereby believers become invested with a full & entire Right to life, because of its inherent & inherent dignity; but it is utterly false, to say, That this full & entire Right to life is inconsistent with the least finness of fin, in the person possessed of it; & whereby he must lay down one of these two: either that there is no full Right had to life, while persons are in this life; or that there is a full and finless perfection attainable and bad by all believers; so that they finne no more, Both which are most false.

But what will he say of Faith, which he will have imputed for Righteousness, being this must bring alongs with it the same privileges; & to exclude Repentance too! To this he faith. The meaning is not, as if God either Imputed, or accepted, or accounted faith for the self-same thing, which the Righteousness of the Law is intrinsically & formally; or as if God, in this Imputation, either gave or accounted into faith any power or privilege to justify, out of any inherent worth of it. But the meaning only is, that God, upon man's faith, will as fully justify him, as if he had perfectly fulfilled the Law. He that fulfilled the Law & thereby is justified, is justified out of the inherent dignity of that, which fulfilled him; but he that is justified by faith, is justified by the free & gracious acceptation of it by God; for that, which is justifying in its own Nature, & by virtue of its inherent worth & dignity. Anf. What God Imputeth & requir eth to be a Righteousness, in order to justification, must be accounted
such, or a man shall be justified, without all condition of a Righteousness; and to be pronounced & declared Righteous, though he be not Righteous upon any account, or in any manner of way: And if faith be not accounted for the same thing, or for the equivalent with the Righteousness of the Law, how shall it be accounted a Righteousness, in order to the justification of a sinner, who under the Curse of the Law, & who, because of the breach of the Law, hath no right to life? Where faith must have the inherent worth, that the Righteousness of the Law should have had, it else cannot be a Righteousness, whereupon a sinner can be justified before God, who is just and Righteous, and will not pronounce such faith to be Righteous, as are not Righteous. (2) If God, upon a man's faith, wills to fully justify a man, as he had fulfilled the Law, either that faith must be a Righteousness, and so accounted, which he here doth; or the man must be declared Righteous, who hath no Righteousness; and so the judgment of God should not be according to truth; or upon his believing he must be justified, as being Righteous by an Imputed Righteousness, which is the thing the peremptorily doth. (3) When one is justified by faith, by God's free & gracious Acceptation of it, this act of grace must either import that faith is accepted as a Righteousness, and so accounted of God; or still the believer shall be declared and pronounced Righteous, though he hath no Righteousness; or the meaning of this Acceptation must be, that what God hath graciously condescended to appoint this mean & way of sinners having an interest in the Righteousness of Christ, whereby he may be accounted Righteous and justified, as truly, as if he had performed that Righteousness himself, in his own person: & in his own person, it is most true, but utterly destructive of his designs. (4) If faith be accepted for that, which is justifying in its own Nature, & by virtue of its inherent worth & dignity, it must either be that, which is of such inherent worth, or it must be accepted for that, which it is not, & to a man must be judged by God to have that, which he hath not.

He concludes thus. Wherefore, the Imputation of faith for Righteousness may well stand with personal sins, in him, to whom this Imputation is made, in respect of which sin he remains obliged to repent: but the Imputation of a perfect legal Righteousness makes a man perfectly righteous in the letter & formality of the Law. Then it is evident that by the Imputation of faith for Righteousness, a man stands not invested & preferred to a full & entire right unto life: for that he laid before, was a privilege wholly inconsistent with the intent ture of the Law. (2) If a perfect legal Righteousness, he means a Righteousness required of the Law & performed by us personally, we plead not for the Imputation of any such: but if he means a Righteousness consisting in a full conformity to the Law, performed by Christ & graciously imputed to us, & received by faith, that is well sufficient with inherent & personal sins. What he meaneth by making a man perfectly righteous in the letter & formality of the Law, I know not, till some be pleased to explain it.

Ob. 6. Another argument, he professeth pag. 149 
&c. thus. If men be Righteous as Christ himself was, in his life, there was no more necessity of his death; than for him, than for himself; though he should not have died for the unjust, but for the just. As if he had not transgressed the Law, there had been no necessity that either we, or any of us, should have died; but having transgressed the Law, & thereby fallen under the Curse, & wanting all right of life, we must have a Surety-righteousness whereby not only the Curse should be taken away, but the blessing of Abraham may come upon us, & we may have a full right to life: & therefore both the Active & passive Righteousness of Christ is necessary. (2) Christ died for the unjust, because His death, which was the period & terminating act of His obedience, & Surety-righteousness, which He undertook to perform in our room and instead of us, was for sinners, lying under the Curse, & void of all right & title to life. He imagineth, that first Christ's Active Righteousness is imputed, & thereby the person is constituted Righteous; & then he rests on the non-necessity of Christ's death: but we say, that Christ's whole Surety-righteousness, consisting in what He did & suffered, in His state of humiliation, in our room, & as a surety, is at once imputed, and not in parts; for the necessity of sinners may be answered in all points.

He thinks to prove this consequence by these words Gal. 2: 21. If righteousness be by the Law, then Christ died in vain: rejecting the sense of the word Law, viz. as importing the works of the Law, as performed by us, in our own person, & thereby doing violence to the whole Scope of the place, & to the contextual acceptance of the expression; & supposing that the Consequence will be strong, though the works of the Law, as performed by Christ, be here understood; & that merely upon this false ground, because the Righteousness of Christ's life imputed had been a Sufficient, & every way a complete Righteousness for us. Nor need we say, as he doth in our name, that there was a necessity, that Christ should die, that so the righteousness of Christ's life must be imputed to us: For the necessity of his death arose from our transgression of the Law, & being under the Curse.

Ob. 7. Chap. 14, pag. 154. He allegeth, that it is unreasonable, that this Imputation evinced them to Sin, by saying, for sin he was righteous with the same righteousness, with which he was righteous, they have no more need of pardon, than he had. As is spoken to the above. Chap. 6, Makerey 1 1. & therefore need no more here; also that the Consequence is not, & that the proof is insufficient, for which the works of the Law are made Righteous through the Imputation of Christ's Righteousness; it is but a Surety-righteousness, & not our own innately; & the Surety not being our appointing or inviting & furnishing, our pardon is a Consequent & Effect of this Imputation. (2) The Consequence is more true, as the Imputation of the Active Righteousness of Christ, than from His passive and Satisfaction: & to with Satisfaction, he adds also hereby denoting Christ's Satisfaction, that he may establish his free Righteousness, that the Gospel free forgiveness is rather established, than any way weakened by our Assurance of the Imputation of Christ's whole Surety-righteousness.

He addeth, Christ hath taught us to pray for forgiveness of Sin: now to pray for that, and yet to conceive ourselves as righteous, as Christ was, is rather to
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mock, than to worship. Anf. This expression to concite ourselves as righteous as Christ was, is none of ours; & though it may admit of a good sense as being true, quod veritas, though not quod medium: yet because it is too ambiguous, & liable to misconstruction, I choose rather to forbear it, seeing no necessity to use it. And to concite our selves legally & juridically righteous with the Imputed Surety-righteousness of Christ, is very consistent with praying for pardon: for Christ's Surety-righteousness is not, nor yet said to be, imputed for this end immediately, that all our after actions should be finis; but to this end rather, that we may have actual pardon of all past sins, & of future sins too, after the method of the Gospel; and that none of our fins should actually procure our condemnation, or prejudice of eternal Felicity; but that notwithstanding thereof, we should not come into condemnation, but enter into life.

He sais, that what he here objected against the Imputation of Christ's Righteousness, will militate as much against the Imputation of Faith, which must derive a Righteousness upon the person, as perfect and complete, as the Righteousness of the Law; & so can leave as little place for Remission, as what we plead for; & therefore to obviate this, he tells us. That when faith is imputed, another thing is imputed; then the Righteousness of the Law is itself, to wit, faith, by name, in stead of it: Now any other Righteousness, & any other thing imputed for Righteousness, besides the Righteousness of the Law, will bear a similarity in name, & of remission. Anf. If by the righteousness of the Law, he means that which we perform in our own person, it is true, that it cannot differ with fin or pardon: but it is false, if he understand thereby, the Righteousness of the Law, performed by another, Christ our Surety. And sure, if his faith be accounted a Righteousness, it must be a Righteousness, or God's elimination is not just: & if it be a Righteousness; it must be accompanied with all the privileges of a Righteousness (as himself faith) and consequently exclude all Sin & Remission, if these be such comoncs of an Imputed Righteousness.

He adds, when a perfect Sanctification is imputed to a man for his justification, that man can be no more reputed to have fin in him, than to be obnoxious to death, which is opposed to justification. Anf. And no wonder: for perfect Sanctification being a perfect inhering holiness, cannot, without a contradiction, but exclude sin. But who speaks of such an Imputation of Sanctification? We know no such thing: for Sanctification is wrought & inherent in us, & not imputed to us. If he means by this perfect Sanctification, the perfect Obedience and Righteousness of Christ imputed to us, we say, though that perfect Sanctification or Righteousness could be consistent with sin in Christ; yet, when imputed to us, it can consist with sin inherent in us, & with pardon of our fin. Further faith he. But when that, which either is no Sanctification, or at most, but an imperfect Sanctification, is imputed for Righteousness, in a name justification, place is left for inherency of fin, & consequently for the forgiveness of it. Anf. That which is no Sanctification, or at most, but an imperfect Sanctification, mult either be Righteousness, or at most, an imperfect right.

righteousness; and therefore cannot be reputed or accounted a perfect righteousness; & so cannot be imputed to a person, in order to justification. Or if we should suppose, that God did make it, & really require it to be a perfection with pardon, because it shall hereby become a complete inherent Holiness & Righteousness.

Oly. 8. Chap. 16. p. 153. &c. Wherefore it perfectly righteous, or as righteous as Christ is, who God can see in fin. But every believer (faith this opinion, which we suppose) is as perfectly & completely righteous, as Christ himself is. Therefore &c. Anf. How false this conclusion is, was manifest above Chap. 6. Mystery 15. And now, varying that expression of being as righteous, as Christ himself is. I distinguish the major thus, Wheresoever is perfectly righteous with an inherent Righteousness (taking perfection here; but not for kind, but for degrees) in him God can see no fin, true: but in this sense the Minor is false. Whereover is perfectly righteous with an Imputed righteousness, in him God can see no fin, in order to actual condemnation, it's true, but then the Conclusion contains nothing but truth. It is true, God could see no fin in Christ, because there was no inhering in Him; yet He can see no fin in believers, in whom fin excieth, notwithstanding they be clothed with the perfect Righteousness of Christ, which only maketh, that God can see no fin in them, for which He will actually bring them into condemnation; and this is consonant to Scripture Rom. 8: 1. Another Reason he propounds Chap. 16. p. 153. &c. Alling: that by this Imputation of Christ's Righteousness, we confounded the two Covens of Works & of Grace. But as to this, we have cleared the truth above. Chap. 6. Mystery 16. Nor need we be much troubled at his bold alligance; for not we, but he & others with him, by his opinion, in pleading for the sole Imputation of faith, as our Gospel Righteousness, to which some add other works of obedience, do turn the Gospel into a new Covenant of Works: for if faith, properly taken, alone, or conjunct with other works of Righteousness, which we do, be all our Gospel-righteousness, we are justified by our own personal obedience & righteousness; and this was the plain tenor of the Covenant of Works: the variation of the obedience now required from what was of old, though now it be but as a pepper corn, in comparison of the greater rent formerly required, doth make no alteration in the Nature &效能 of the Covenant; for justification & life is still by works of righteousness, which we do, and which are our own. But when the Righteousness of a Surety is imputed, & we are upon that account accepted, though the righteousness, wrought by the Surety, be obedience to the same Law, that was in force under the first Covenant, & which we were obliged unto, & lying under the Curse of (as it must needs have been, being He did subjugate himself in our place, & took our debt upon Him) the Covenant is altered; for the first Covenant knew no Righteousness, but what was our own & personal; & did not admit of a Surety. Thus these two Covens are not confounded by us, but kept manifestly distinct; & we cannot owe their Gospel-way of justification,
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**Ergo & c. Ans.** This is nothing but a pure fallacy, founded upon a palpable mistake of confounding Righteousness and justification as if they were one and the same. To discover this, let us put for Righteousness Christ, and for justification Law. Then for which believers are justified, cannot be imputed to them for Righteousness, but the Righteousness of Christ is that for which believers are justified. Therefore &c. Who, that not now, how false the Major Premisses; & how impertinent & ridiculous the objection thereof is—justification, which is the Effect, or the thing merited, is not the same thing with the Righteousness of Christ, the Meritorious cause thereof.

Obj. 11. p. 160. If the Righteousness of Christ be imputed to a believer for Righteousness, in his justification, then the meritorious cause of his justification is imputed. But that cannot be imputed. Ergo & c. He proves the Minor, which is denied, thus: Because the Meritorious cause, being a kind of Efficiency can be either the matter, or the form of that, whereas it is Efficient—It is an Immutable Law amongst the four kinds of causes, Material, Formal, Final, & Efficient, that the two former do only inhere composition or effect, & are partes rei constitutionis. & that the two latter are always extrinsic, & not inherent. Ans. All which is but vainly arguing, grounded upon this palpable mistake, that justification is a physical effect, like the whitening of a wall; (which is the example, whereby, he illustrats the matter) & therefore he thinketh, that these terms are used, in this matter, as proper forms, as when they are applied to physical causes & Effects; whereas the matter is quite otherwise; & many of these terms are here used, but in a metaphorical sense. But to the matter, whether Imputed Righteousness be called the Material cause, with form, or the formal cause, with others, of justification, is no great matter, being every one hath liberty to explain, in what sense he useth these terms, in this matter; & I should rather chuse & prefer the terms, if form & matter must be used of the formal object cause, or Reason: This is enough to us, That it is that, whereby they become juridically righteous; & that, upon the consideration whereof, now imposed to them, they are pronounced Righteous & justified; & so is the meritorious cause of their justification, & that Righteousness, which covereth them, & upon the account of which, they are declared & pronounced Righteous: as the payment of the Surety, is as the meritorious cause in Law of the abolution of the debtor, & the ground upon which he is abolyed, being accounted his payment, because the debtor & Surety are one person in Law. As in a juridical sentence of Abolution of an accused debtor, there is no proper formal, or material cause; so neither in the matter of justification, which is God's juridical Act & Sentence. Yet I cannot acquiesce to what he addeth, saying, That only remission of sins or abolution from punishment, is as the form applied unto, or put upon the matter, & the matter is justified, if so be, when this form is applied; Not only because, according to his own arguing, one thing cannot be both matter & form of the same thing: but because Remission of sins is hereby made...
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made the whole of justification; whereas to speak properly it is but an Effect or consequent, or at most a part thereof; & the person justified is properly abdolved from the accuation & declared to be Righteous; & so is legally constituted or put into a state of Righteousness, or of Righteous persons, whereunto followeth freedom from guilt, or punishment, & a Right to the reward: & as to this State, whatever we shall conceive of the form thereof, it must be a Righteousness, & consequently the Righteousness of Christ imputed; for whereas there can have no other.

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12. If the meritorius cause of our justification be imputed unto us, then the Effects themselves of this cause may be imputed to us also; & so we may be said to have merited both our own justification, & salvation: for if I may be accounted or reputed to have wrought that Righteousness, which is meritorious, why may I not be accounted as well to have merited? Nay further, if I may be accounted to have wrought that Righteousness in Christ, whereby I am justified myself, I may as well be accounted to have wrought that Righteousness, by which the whole world is justified. Ans. This is but a mere sophisma, founded upon a mistake: The consequence is false, & the proof thereof is based only upon this rotten bottome. That to say, That Christ's Righteousness is imputed to us, is to say, that we are reputed, esteemed, or accounted to have done or wrought that Righteousness of our selves; whereas the true meaning of Imputation is this: That the Righteousness of Christ is made over by grace unto Beleivers, & reckoned upon their score, where by they are dealt with no other way, than if they had performed all Righteousness in their own person. Whence it is clear, that the effects cannot be said to be imputed to us, but only that we partake of the effects thereof, so far as our own necessity requireth: As the ransom paid for the redemption of so many captives, is imputed to each of the captives, in order to his owne redemption, & to none of them as redemption of others: & without this Imputation, or reckoning it upon their score, as the price of their redemption, no man could have right to the effects thereof in reference to himself, or could be redeemed thereby. So that it is manifest, that through the meritorius cause, or the Righteousness of Christ imputed to us, we receive justification & salvation: but do not merite them: our Redeemer & Surety merited them for us, & we enjoy what he merited for our own happiness. It is false then to say, That by Imputation we are accounted to have wrought that Righteousness in Christ, whereby we are justified: & therefore it cannot but be most falsely to think, That we may be accounted to have wrought that Righteousness also, by which others are justified; for it was only our Head, Husband, Surety & Redeemer, who wrought it; & free grace imputed it, or reckoned it upon the score of Beleevers.


13. If the Righteousness of Christ be imputed to me in the letter & formality of it imputed unto me, in my justification, then I am reputed before God, to have wrought that Righteousness in Christ. But this is false &c. Ans. Neither proposition is true: The Major is denied, unless by the word, letter & formality, he understand fuch an Imputation, as we do not acknowledge.
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debt, for the debtor's deed cannot affect him, until he voluntarily submits himself to be submitted, which may be after the debt is already contracted by the debtor. And to say, in this Law, that Beleivers Suffered in Christ, doth not weaken the ground of our justificatio, abdication, Acceptation & Healing, as is manifested above, unless we turn, & thereby, & then upon this same ground, we may deny all the Satisfaction of Christ.

Obj. 15, pag. 168. If the Righteousness of Christ be imputed unto us, then are we justified, as least in part, by the Ceremonial Law; because part of that Righteousness, which Christ wrought, is imputed to us, & this is not so. Ergo &c. &c. &c. We are not justified by the Law, nor by the Ceremonial Law; But by the righteousness of Christ, which is imputed unto us, & which is in yielding perfect obedience to the Law. And in annulling all the demands of the Law, is the righteousness of Christ, in our behalf and for our sins. And to, though the Law doth not justify us, because we are sinners; yet neither can be annulled, because Christ, our Surety, hath perfectly fulfilled it, & given full Satisfaction to the Law given, for our violation thereof. And, in this matter, the Ceremonial Law is not to be separated from the Moral, it being but a branch, or an Appendix thereof, & enjoined thereby: for the Moral Law, faith, that God must be worshipped only that way, which Himself hath prescribed, & that Ceremonial worship being the then Imputed worship of God, whatsoever knowing this did not worship God after that manner, did violate the Second of the Moral Law, which became not Him to do, who came to fulfill all righteousness. And thus the righteousness of obedience, that is Imputed, is moral or righteous, or righteousness consisting in obedience to the Moral Law. And the Person, who is wholly imputed to all believers, whether of Jews, Gentiles, by Christ, in reference to their own Redemption, or deliverance, The objection, which he trimeth against himself, viz. That the Moral Righteousness is Sufficient, & the other needeth not be imputed, is none of ours, as appeareth by what is said; for we do not exclude the Ceremonial, But reduce it to the Moral, obedience to that being enjoined by thy.

Obj. 16. Chap. 13. If the Righteousness of Christ be imputed unto us, then are our sacrifices imputed to Christ, the same manner. But this is not so, Ergo. The Minor he prove thus. If the sinner be imputed to Christ, then God looks upon him, & receiveth him, in that Sufferer, as one that truly & really had provoked Him, & imputed against Him. &c. This consequence is deduced, for no such Reputation, or Entimetion followeth upon the Imputation, which we affect, as hath been already cleared: only this will follow, that Christ being through His own willing concept, in our Law-place, as our Surety, & having undertaken to pay our debt, He was exacted upon, & dealt with by justice, as if He had been the true sinner, though He knew no sin; as Beleivers, having Christ's righteousness imputed to them, are dealt with as if they had kept the Law, & made Satisfaction by themselves. But as God doth not look upon them, nor esteem, nor consider them, nor repute them, as having really fulfilled the Law in their own physical persons; so nor doth He look upon, esteem, consider or repute Christ to have.
Argument is founded upon another School-necity, or notion, viz]; the Simplicity & Indivisibility of Natural forms: & this Philosophical Notion is added to, to dimen the mystery, we are treating of. It were a sufficient antecere were then my say, That the Minor, though it be true in natural forms: Yet still not necessarily hold, in the privileges of Saints, which may be fingle, or compounded, as the Lord thinkeeth meet to make them. And can any reason evince, that the Lord cannot conferre & belowe, in the grand privilege of justification, more particular favours than one. Can He not bestow pardon sins, & accept as, & declare to be Righteous? Can He not make the believer from the condemnation of hell, & adjudge him to the height of glory, without these two be conceived as two things formally distinct, though inseparable? (2.) But I shall not say. That Imputation of Christ's righteousness is a part of justification. But rather that it is the ground thereof, & necessarily presupposed thereto. Nor shall I say, that Remission of sins is the form, or formal cause of justification; a pardoned man, as such, not being a justified man. It is true, pardon of sins doth inseparably follow upon, & is a necessary effect of our justification, & a certaine consequent of God's accepting of us, as righteous in His sight, upon the account of the righteousnes of Christ, imputed to us under faith. But, in so far as we have Remission of sins to be the whole of justification, & nothing more included therein, or conferred thereby, abouing to this end (as we heard above) Rom. 4: 6, 7, 8. Where the Apostle is citing the words of the Psalmist & is not giving us a formal definition of justification, nor saying, that justification is the same with Remission; nor that Remission's the formal cause of justification but only is proving, that justification is not by our works, as the ground thereof, & that by this reason, Because that would utterly delphon free Remission, which is a necessary effect & consequent of Gospel-justification, & cannot be had without it, in order to which justification, he therefore expressly an Imputation of righteousnes: Now, an Imputation of righteousnes is not formally one, & the same thing with Remission of sins; nor can Remission of sins be called a righteousness, or the Righteousnes of God, or of Christ: yet the Man is a blessed man, whose sins are covered, because that man is necessarily covered with the righteousnes of Christ, whose sins are covered; for Imputation of righteousness & free pardon do inseparably attend one another. Nor is it to the purpose to say, that pardon is a passive righteousness, though not an Active righteousness; for all righteousness, rightly so called, is conformity to the Law, & that is not a passive or Negative righteousness, which may be in abey, that transcended no Law, & consequently hath no unrighteousness.

Obj. 20. pag. 176. If such Imputation be necessary; in justification, this necessity must be found either in respect of the justice of God, or in respect of His Mercy, or for the faltering or advancing of some other attribute. But there is no necessity in respect of any of these. Ergo. Ans. (1.) This same man tells us, that there
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there is a necessity for the Imputation of faith, as our Righteousness, nor withstanding all of that Christ hath done; and why he not grant the fame necessity for the Imputation of the Righteousness of Christ? will it satisfy him, that we found the nec\[...\]

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who have no righteousness? Shall we think, that the Righteous judge will pronounce & declare him to be Righteous, who is not to? (2.) He may think to what it is that his punctures? But I pray, what is that other righteousness, that holds any analogy or proportion to the Righteousness, required by the Law of God? Is that the sin of faith? Surely that must hold a very unproportioned proportion & a poor analogy unto Obedience to all commands of God! I need not take notice of that word legal righteousness literally so called; for he hath many such of little other use, than to amuse the Reader, & darken the matter (3.) If by this proportionable righteousness, he mean the righteousness of Christ, which may be said to hold an analogy to the righteousness of the Law, which man was obliged to perform, which possibly he under stood by a legal righteousness literally so called; he speaketh truth, & yeeldeth the cause: for that is it, we contend for.

But afterward he meaneth to tell us, what he meant by by analogy of righteousness, saying So may God, with as much righteousness & truth, pronounce, & call or account a man righteous, that is not strictly, properly or literally such, if he hath any qualification upon him, that any way answereth, or holdeth proportion, in any point, with such a Righteousness, as he should do, in case this man had this legal righteousness upon him, in the absolute perfection of the letter. And who may not see the folly of this Reddition, to interre this from the Lord’s calling John Baptist Elias & the like? Will he make the Lord’s pronouncing sentence, in judgment, as a righteous judge (as He doth in the matter of justification) to be so a figurative speach, as when John Baptist was called Elias, because he had some resemblance to Elias, when he became in his Spirit & power? Will he be accounted a righteous judge, upon earth, who in judgment should pronounce that man righteous, who, in head of the righteousnesses he should have had, hath only one righteousness? & that is to say, that some way or other holdest proportion with it, in any point? But, if it shall be a great question, if any wicked man can be condemned, being it will be rare to finde one, that hath done all his days done some thing, that answereth to the Law, in some poor way or measure, as to fame one point or other. Yes, if we might drive this further, it might be made probable, that hence it would follow, that all the world should be justified even in the sight of God. But enough of this, which is too gross. Yet we heare not what that qualification is.

He further saith, That God can as well as truly pronounce that Man righteous, that makes a literal or legal Righteousness (especially supposing he hath another Righteousness, holding any analogy or proportion thereto) as he may account any Man unchristian sanction circumcision Rom. 2: 26. And that the Lord may deal with one unchristian, that keepeth the Law, no less than if he were circumcised; and so thereby declare, that He valuet not outward circumcision so much, as the jewels were ready to dream, who queftenth? But what is this to the business in hand? shall we therefore think, that the Lord, whose judgment is according to truth, shall account any Righteousness, who...
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But what is this? He addeth, Now, one special privilege or benefits belonging to a perfect legal righteousness, is to free the person, in whom it is found, from death & condemnation, & be that bath be justification, is partake with him in the fruits of this privilege, as free of the condemnation, as he is. But he hath not yet proved, that any man is pardoned, without the imputed righteousness of Christ: & besides, righteousness bringeth with it, as a special privilege or benefits, right to the principal Inheritance of Glory: But a pardoned man, is such, hath not this Right, nor yet can challenge it, as was shewn above. Moreover, if God pronounce a Man righteous, because he is pardoned, then the man must be pardoned, before he be justified, for in justification he is declared & pronounced Righteous, & not made such: & if he be pardoned, before he be justified, pardon is not the same of justification, nor the whole thereof, as he faith, but rather something antecedent thereunto.

What in fine he faith, is but what we have often heard viz. That forgiveness of sins, is a true & complete righteousness, in the kind, a passive righteousness, as absolute & perfect in the kind of it, as any active righteousness: And for him that hath once sinned, there is no other righteousness applicable to him, but only this, which for all other ends, purposes, advantages, privileges what so ever, is as effectual as the active righteousness in itself could be, &c. 1. No Scripture calleth pardon of sins a righteousness (2.) A passive righteousness is no righteousness, as we lately made appear, (3.) That another righteousness, even the passive Surity-righteousness of Christ, is applicable unto a finite, to whom hath been hitherto evinced, (4.) Pardon, as such, can give no Right to the reward, promised to obedience, & therefore cannot be as effectual, as an active righteousness, to all ends, purposes, advantages & privileges.

Ob. 21. Chap. 20. That, which having been done, in our own person, could not have been our justification, nor any part of the righteousness, by which we could have been justified, cannot be made our justification, nor any part of it by Imputation from another, but such is the righteousness of the Law, pretended to be imputed from Christ. Ergo &c. Anf. (1.) We do not call the righteousness of Christ our justification, nor do we say, that it is made our justification or any part of it, by Imputation unto us, nor yet do we make it a part only of the righteousness, by which we are justified, for His righteousness is the whole of that righteousness, Not by His Surity-righteousness is imputed to us, do we understand only His active obedience to the Law. (2.) He here Supposeth that we say, there is nothing imputed to us, in order to our justification, but Christ's Obedience to the Law, without His Satisfaction by Suffering: And thus we see, the main pillar of the Argument are weak, & its whole foundation being sandy, it cannot stand.

He concludes the Major thus, If a personal fulfilling of the Law could have been no justification, nor part of justification to us, certain Imputation fulfilling it could not have been either. The imputation of a thing from another cannot add any strength to, above a personal acting, yet the Nature of imputa-
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A perfect obedience imputed to him to the end, that, without any infringing of the Law, the sinner may be justified, &c. the Law established.

To the Minor only, say. That albeit no Man be now any command of God, now to observe the Moral Law perfectly, that thereby they may be justified, the Lord having now provided another way, in the Gospel which all, to whom it is revealed, are bound to take: Yet all, out of Christ, &c. who have not yielded obedience unto the Gospel, are still under the old covenant, being not as yet brought in into the New: & so, while they abide there, have no other way, whereby to expect justification, but the old way, hold forth in the old covenant, viz. Perfect Obedience, which is now become Impossible: for till they believe in Christ, they are still in Nature, &c. are not translated into the Kingdom of Jesus Christ, though, as to such as hear the Gospel, there is a command to believe in Jesus Christ, to the end they may be justified: But as to such, as either hear not the Gospel, or hearing it not yield obedience therein, they have no other way, whereby they can expect justification, but doing of the Law Rom. 2:13 & that is also a desert & impossible way, when the Law is already broken. The meaning of these words Rom. 2:13. The doors of the Law shall be justified, is not, what he imagined pag. 184. viz. That God will accept, justify, & save only such, who out of a sincere & found good to wards Him by His Christ, address themselves to serve & please Him, in a way of obedience to His Laws: for this sense of the words keepeth no correspondence with the scope of the Apostle there, nor with the Circumstances of the place.

Obj. 24. If God requires only faith of men to their justification, then He imputeth this faith unto them thereunto. But God requires only faith to justification. Ergo &c. Anf. (1.) The conclusion is not directly the thing, that is now in question, but another question, of which hereafter in due time. (2.) The Minor is false to one of his own party, who joineth works with faith. (3.) The Major is denied, for though God require faith of men to their justification, yet that faith is not imputed unto them vis. as their Righteousness. It may be, he meaneth no more by the word Impu te here, but to accept of it, when performed, according as it is preferred: and indeed his proof annexed can evince nothing else: because (faith be) to impu te unto justification, &c. is not justifying any condition or any thing differing at all, in sense & signification: Now if God require faith of Men, only faith is their justification, & not faith itself, he should make a bargain, & not stand to: for hereby it is manifest, that to Impute faith unto justification, is but to accept it, in order to justification, in the place, & for the end, which God hath fixed it to, & required it for; that is, to be a Mean & Instrument, in the business, & to be the way of Intercuiting us in the Righteousness of Christ, the faith Righteousness for which, & ground upon which, we are justified. This then being the meaning of his Major Proposition, for any thing that yet appeareth, his whole Argument & mean to lay hold upon the Righteousness of Christ, in order to our justification.

CHAP. 12. Mr. Goodwin's Arg. against Imput. answered.

25. But this, is so far from proving that therefore there is no necessity for the Righteousness of Christ, that, on the contrary, it is evident that such a firmely: for the faith, that is required unto justification, is not a bare historical fact, but such a faith, as carrieth the believer out of himself, to seek a Righteousness in Christ, & declareth his full Satisfaction thereunto, & his reposing thereupon, in order to his Acceptance with God, & being justified & absolved from the Sentence of the Law, under the conviction of which he was lying. (5) The scope & drift of this Objection is to separate these things, that God hath most firmly & manifestly connected, viz. God's Imputation of the Righteousness of Christ, & our Receiving that gift of Righteousness by faith, & the atonement through faith, but, was as above, the Scripture holdeth forth the necessity of both, & what God hath connected, let no man separate.

To this he faith. If the Righteousness of Christ be that, which is imputed, & not the faith, that is required of them, then may the Righteousness be Imputed to this end, before, ye & without the faith of any man, for this faith adds no virtue, or value to that Righteousness. Anf. This being God's free Con duit, His will should serve us for a Law, & in stead of so curious enquiring, whether this might be, or not be without the other, or before the other, we should rest satis with God's Method; & therein carry more like Christians, than in making such objections against His express determinations. What thought were granted, that God might, if it had to please Him, impute the Righteousness of Christ unto sinners, before, or without their faith, does it therefore follow, that now faith is unnecessary? or, if faith be attendent to be necessity, that therefore the Imputation of Christ's Righteousness must be denied? Why, what ground can be given for such fictions? Nay, will not this be as strong against the objectors, if Christ made full Satisfaction to justify, what necessity is there for the Imputation of faith unto Righteousness? Thus we see, the objector must either turnefully Seeman, or reject this way of arguing.

But he will not rest satisfied with the good pleasure of God, in this matter; for he addeth pag. 186. If the will & pleasure of God be to make an Imputation of the Righteousness of Christ, but upon the Condition of faith interceding, does it not, evidently, that the Righteousness is not imputed unto justification, to any man, because the Condition of faith must necessarily intervene; so that this Righteousness of Christ was imputed unto men, yet it must be onl y towards justification, not unto it; for faith hath the next & most immediate connexion there with. Anf. Not to trouble our selves with that Fonde & foolish distinction between toward & unto, which rather renders the Adversaries Cause deeper, & himself faine to shelter himself under such figleaves, to cover his nakedness, than evidenceth any apparent probability of a real ground of Scrupling here. We say, That the Imputation of Christ's Righteousness, which is God's Act, hath as immediate a connexion with justification, as Faith hath; which is our Act: for there is no priority or posteriority here, as to time; nor whenever a Man believeth, in that same instant, Righteousness is imputed, & in that same instant, the believer is justified: We cannot say, X 3 a Man.
a Man is a beleever, yet hath not the Righteousness of Christ imputed to him, or is not justified; as we cannot say, a Man hath the Righteousness of Christ imputed to him, and yet is not justified. Nay, the very Argument will conclude as well, that the Imputation of Righteousness hath a more neer connexion with justification, than faith hath; for we may like- wise say, though a man beleeveth, yet without imputation, cannot be justified. But the truth is, all such arguements are but the Cavils of men, seeking to darken that, which they cannot destroy: and are meer sophisms, unbecoming Christians, in such a concerning busines.

Then (faith he further) faith doth not take hold of the Righteousness of Christ imputed: but first faith hold of it, & then the Imputation followeth; & then a man may have the Righteousness of Christ upon him by faith, & yet be not justified by it. Ans. Though faith at first doth not take hold of the Righteousness of Christ, already imputed; but of the Righteousness of Christ faith holdeth in the Gospel: yet faith may leaue to that Righteousness imputed, and rest upon it.

(2) We alledge no such Conditions, as this argument would say, are the Conditions understood by our Adversaries, that is, such Conditions, as are like a price, that may be, for some time, in the buyers hand, before the bargain be made; and may also be paid down some time before he obtains the purchase. We owne only such confessional conditions here, as are but the means and Methods appoited of God, for such ends, & whereof a connexion with the end hath been intended. And therefore, we neither say, nor imagine, that a man may have the Righteousness of Christ, or Faith, & yet be not justified; for in the very moment, as was said, a Man aceth true Gospel-and so justifying faith, he hath the Righteousness of Christ imputed to him, and is justified: Every priority in order of Nature doth not conclude also a priority, as to time; far less can a man be supposed to have the Righteousness of Christ, without God's Act of Imputation. But Finally all these Arguement returne upon his own head; for when he faith, that faith is Imputed for Righteousness, meaning by faith our Act of believing, he must also say, that a man may believe, and yet be not justified, until his faith be Imputed unto Righteousness, by God, whose work alone this is: and his reply to this will relieve us.

Obj. 24. That which was Imputed to Abraham, for Righteousness, in his justification, is not another beleevere alfo. But the faith of Abraham was imputed to him for Righteousness. Ergo &c. And for proof of all, he referreth us to what he hath said Chap. 2. upon Rom. 4. Ans. We shall not here anticipate the consideration of that place, and of this Argument founded there upon; being afterward we will have a litter occasion to speake hereunto.

Obj. 25. Here is his last argument, which he largely proftecteth Chap. 21. pag. 188. &c. and it would seem, that it is here adduced again (for we had it once, if not otherwise before) that he may take occasion to vent his mind against the Imputation of Adam's sin to his povertie. Thus he Argueth. If the Righteousness of the Law be not imputable, or derivable, in the letter and formality of it, from one mans person to another, then cannot the Righteousness of Christ be imputable to any man, in justification. But the former is true, therefore, &c. Ans. What may be answered unto this Argument, the Reader may fee in the foregoing paper. Obj. 11 & 12 shall not here repeat, but go on to take notice of what the faith to that objection, which he moveth against himself, & proposeth this. If the transgression of the Law be imputable from one Mans person to another, then may the Righteousness of the Law be imputable also. But the former is hence evident, because the fin of Adam is imputed to his povertie.

He first excepteth against the Major, and denieth the Consequence thereof, and giveth reasons of his denial. 1. There is (faith he) no such Empathical frame or condition of the guilt and punishment to the transgressor, as there is of the reward to the performer of obedience: for Gal. 3: 12. the very man that hath done them shall live by them; which is nowhere said of the Transgressor, Ans. But all this is loose reasoning: for as the Law faith, God will give the impiquity of the fathers upon the Children, unto the third and fourth generation; so it faith, that He will show mercy to thousands of them that love Him, and keep His Commandments: and here the one is as Empathetical, as the other. (2) As he readeth Gal. 3: 14. that the man that doth them, shall live by them; so we read Exod. 15: 11. the soul that sinneth, it shall die. and Gal. 3: 10. Deut. 27: 26. Cursed is every one, that abideth not in all things, which are written in the Law to do them: which words do Import no Empathetical frame, as the other. But of that Gal. 3: 12. we have said enough above. We might also mention that, which was said to Adam, in the day thou eatest, thou shalt die, which seemeth to have no less an Empathetical Import.

But 2. he mentioneth this difference. Sin (faith he) is ever greater, in ratione dometie, than obedience is, in ratione meritii: Adam sinneth by the transgression, merite condemnation to himself and povertie, & yet not have merited by obedience Salvation to others because, if he had kept the Law, he had only done his duty, Luke 17: 10. & so had been but an incapable creature. Ans. All this faith nothing, where a Covenant is made, promising life to the obeyer, as well, as threatening death to the transgressor. Albeit Adam could not be said to have merited life, by his obedience, in way of proper and strict merit; yet in way of merite expandit, he could have been said to have merited; for the reward would have been reckoned to him, as of grace, but of debt; and there would have been ground of boasting and glorying. Rom. 3: 27. & 4: 2, 4. Howbeit he had done his duty, when he had obeyed to the end; yet the condescending love of God, promising the reward to perseverance in obedience to the end, was sufficient to found this. Whether Adam had merited Salvation to all his povertie, if he had kept the Covenant to the end, or not is not our present question to enquire. This we know, that by one mans fin entered into the world, & death by fin, & so death passed upon all men, for that all have sinned Rom. 5: 12. And upon the other hand, this we know, that Christ was made fin for His, as a publick person, and all His promised Seed and Children are made the Righteousness of God in Him. 1. Cor. 1: 30. 2. Cor. 5: 21. and those are sufficient for our purpose.

3. He
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Chap. 12.

3. He faith. The Imputabilitie of the Transgression of the Law rather over-thoweth the Imputation of the obedience of it, than any manner of establishment is: for the more Imputable, that is, punishable, the Transgression is, the less Imputable, that is, remediable, is the obedience of it. **Ans.** This is very true, when we speak of the same man, as of **Adam**, in both: for he could not both be a Transgressour, and a Final Observer of the Law, and both obedience and Transgression could not be imputed to him selfe. Let be to any other; & the Imputation of the one did quite evacuate the other. But what maketh this more shift to his present purpose, which is to show (if he could) that the Righteousness and obedience of the second **Adam**, from the Holy spirit, is not as imputable to His Spiritual Seed **&c.**, as the Sin and Transgression of the first **Adam**, who was of the earth earthly. 1 Cor. 15: 47. was imputable to his Natural Seed.

Next, he cometh to the Minors, and denieth the Imputation of **Adam's** sin; and this feemes to be his maine buline, wherein he completeth with the SUCINIM, and others. Let us hear him, first (faith he) the Scripture no where affirmes either the Imputation of **Adam's** sin, or of the Righteousness of Chris. **Ans.** The contrary is sufficiently proven above; & all his reasons cannot evince what he faith. He tells us, that neither is the place, nor manner of such speaking any where agreeable to the language of the Holy Ghost: for still in the Scripture, whereunto the word, imputing is used, it is only applied unto one, or any one, or the members of the same person, to whom the Imputation is said to be made; & never to one or of any thing of another. **Ans.** Though it be true, that some things are said to be imputed, in Scripture, unto persons, which are, or were theirs, before the Imputation, (though that Inefface of faiths being imputed to Abraham Rom. 4, which he addnent, doth not belong to this head, as shall be evinced in due time) whether it be good, or evil, as 2 Sam. 19: 19, 15: 7: 60. where this Imputation is depreciated. So 2 Chron. 34: 23. Gen. 30: 33. Psal. 106: 31. Yet it is also true, that we read of an Imputation of Something, that did not belong to, or was not possed by the person, before the Imputation was made; as when Paul decried Philemon, to impute to him what Onesimus was oweing; and that Onesimus would reckon both the debt and the injury, whereof Onesimus might beguile, upon his score, and require it of him. Philem. v. 8. Thus do we set, take upon themselves what formerly was not theirs; and so make that imputable to themselves, which formerly was not so, as we see Gen. 43: 9. &c. Psal. 44: 32. and the Sureties payment or Satisfaction, according to what he voluntarily undertook, is according to Law and equity, imputable & to be imputed unto, or reckoned on the Score of the debtor, to the end he may be dealt with, by virtue of that imputed payment & Satisfaction, as if he himself had made the payment, or given the Satisfaction. And this is the very Nature & End of this Imputation; not that the person, to whom the Imputation is made, should be accounted one, who had that before the Imputation was made; but that the thing Imputed may be come his; to whom it is imputed, and he therupon be dealt with, as now an owner & possessor of that thing by Imputation.

Secondly, the faith. When a thing is said simply to be imputed, as sin, folly or righteousness, the meaning is not to be taken concerning the bare affaire thing, as if to impute sin signified to repute the man to have committed a sin, or as to charge the guilt or demerit of sin upon his head, or purpose of sinning with him for it. **Ans.** This is true of such things, as are either really or tally by not imputed to be in the person, before that imputation be made. But notwithstanding herefo, there is, as we have seen, & as all acts of Suretyship do further cleare, an imputation of what was not the persons before, whereby the thing it self, that is imputed, is legally made over unto them, & reckoned upon their score, & thereupon they are dealt with, as being now possed of that, which is imputed; when a penion voluntarily becomes Security for another, as for Paul for Onesimus, Judah for Benjamin: first the debt it self is made their & reckoned upon their score, & then they willingly undergo the conseqents thereof, that is, the payment or punishment.

Thirdly, pag. 198, he cometh home to the point, saying, the expressions (i.e. of Christ's Righteousness & of **Adam's** sin) are unknown to the Holy Ghost in Scripture. **Ans.** This is but the old exception of Bellarmine de just. lib. 2. chap. 7. & of the SUCINIM; See Volkel de vera relig. lib. 5. pag. 564, 565, who, upon this same ground, reject several other fundamental points, as the Trinity & others. But we have already shown Scripture-proof enough of this matter; & himself in the following words granteth, that there are expressions in Scripture, concerning both the Communication of **Adam's** sin, & of Christ's Righteousness, that will fairly enough bear the term of Imputation. So that all the difference betwixt him & us is about the sense of the word.

Now, we come to the matter. He speakes to Rom. 5: 19. giving this for the only meaning thereof, that the demerit or guilt of **Adam's** sin, is charged on his posterity, or that the punishment ran over from his posterity, to any part of that punishment itself, in that original delinquency, wherein they are all conceived & born, & whereby they are made truly and formally sinners, before God. **Ans.** But, if that sin of **Adam be imputed**, in its curse & punishment, the sin itself must be imputed, as to its guilt; else we muft say, that God curseth & puniseth the posterity, that is no ways guiltie, which to do is not in the justice of God, the righteous Governor of the world. We do not say, (as he fupposeth, when he fettereth downe the sense of the words) that that sinful act of eating the forbidden fruit, in the letter & formallity of it (an expression that on all occasions he useth, & whose fense, is not obvious, but needeth explication, & is exegetically meerly to darken the matter) & as it was **Adam's own personal sin**, is imputed to the posterity; but it is enough for us, to say, with the Scripture, that by **Adam's disobeience** his posterity became guilty; & that all finned in him, & therefore death palled on all, & that guilt was by that one fin to condemnation Rom. 5: 12, 15, 16, 18, 19. & so that the posterity finned legally & originally, though not formally, because not exiling in **Adam** actually, but legislatively originally, & became thereby obnoxious to the punishment threatened, Y
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affirmation: which is all we desire, for hence it appeareth, that all finned in that one Adam, as well, as they were all punished in him.

Then he tells, that all these three are jointly intimat Rom. 5:12. Where first there is the demeritio, Imputed, when death is said to enter; & the finnens of Adam's person, when it is said, to have passed upon all men; & the relation of his polety to him, so that all are said to have finned in him. Ans. But the maine thing, which he denieth, is there also imported, when it is said, that all men finned in him, or became guilty of his fin: for thereby it is manifest, that only they had an interest in his person, but that they had such an interest in & relation to his person, as to stand, & as standing in a Covenant-relation to God, that they finned in him, or became guilty of his fin, & therefore suffered with him the demerit there of. Whence it is evident (howbeit he feemeth confident of the contrary pag. 207.) That the Imputation of Adam's fin, or of his sinful Ad as sinful, or as it was a fin, & not of the act as such (for that himself faith once & again, was directly & effectually from God himself, & therefore was good) is the ground, or cause of punishment, that cometh on his polety.

But he faileth pag. 208. If any imputation be in this case, it is of every man's own fin, in Adam, for it is Adam alone that finned, but all finned in him: It is not said, that Adam's fin is imputed to his polety, but rather that his polety themselves finned in Adam. Ans. If he will stand to this, we need not contend with him, about the word, Impute; this expression of Scripture comprehending & plainly holding forth all that we should say. And if he will grant as much, in reference to the Imputation of Christ's Righteousness, as is here said of Adam, who was the type of him that was to come, he must, I judge, retract all that he hath faileth, against the same.

What followeth in that Chapter, being but founded upon what is already examined & considered, needeth not here again be repeated or expressed.

This clause taken notice of all, which this voluminous Adversary hath faileth, upon this may, both against the Truth, & for his own Errour: & no doubt, he hath the power together all that he could finde, giving any seeming advantage unto the Notion, which he hugged; & hath laboured after his usual manner, to set of with a more than ordinary measure of confidence, & with an affected pedantrie of language, supplying, with bombast expostions, the want of reality of truth & solidity of reasoning.

What remaineth in that book, concerning the Imputation of faith, in opposition to the Imputation of the Righteousness of Christ shall be examined, when we come to the second part of our Text, & to speak of the matter of justification. And as for other things, we may take notice of them elsewhere.
M. Baxter's opinion, Concerning Imputation, examined.

Here being so frequent mention made, in Scripture, of Imputation of Righteousness; or of Righteousness Impressed; & of Christ being our Righteousness; or of being Righteousness, or Righteous in Him, & the like, many, that even plead much against the Doctrine of the Imputation of the Righteousness of Christ, maintained by the orthodox, must yet yield to it, in some sense or other; at least in such a sense, as may, in their apprehensions, not cross their other Hypotheses & Dogmæ: Yea & sometimes grant this Imputation in that sense, at least in words, which overthroweth or weakeneth all their Disputations to the contrary. Schlichtingius, in defence of Socinæ against Melanæus pag. 250, will grant, That Christ's Righteousness may be called & accounted ours, in so far, as it is communicable to our good & Righteousness, & is the Cause of our satisfaction. And Bellarminus, will also lay (De Jus. lib. 2, cap. 10.) That Christ is said to be our Righteousness, because He satisfieth the Father for us; & so growth & communicateth that Satisfaction to us, when He satisfieth the Father; that it may be said to be our Satisfaction & Righteousness.

Mr. Baxter, though he feemeth not satisfied with what is commonly hold by the Orthodox, anent the Imputation of the Righteousness of Christ; yet will not profess himself an Enemy to all Imputation; but on the contrary, faith, he owneth it in a right sense: And it is true, men have their own liberty, in expressing their sense & meaning of Truths; & where there feemeth to be some considerable difference, as to words & expressions; yet there may be little, or none upon the matter. And it is not good, I confess, to make real differences of these, that are but verbal; nor is it good to be so tenacious of our own expressions, as to exaggerate the expressions of others, whose meaning may be good, because not complying with our own, in all points.

Let us therefore enquire after Mr. Baxter's sense, & feel wherein he really differeth from us, in this matter. In his late Treatise of justifying Righteousness against D. Tully, the first part (as the Title page sheweth) is of Imputed Righteousness, opening & defending the fame Sense, & confuting the falseness there. Then here belike we shall finde his meaning, as to this question.

In his preface to this book, he giveth us his sense, in these words, That Righteousness is imputed to us, that is, we are accounted Righteousness, because for the meritor of Christ's sake fulfilling the conditions of his Mediatorial Covenant with the Father, by his Habitual Holiness, his Actual perfect Obedience, & his Sacrifice, or of satisfaction for our sins, in our stead & place, freely without any merit, or conditional act of man; God hath made us all of oblation & Death of Gift, pardoning all sin, justifying & Adopting & giving Right to the Spirit & Life.
MR. BAXTER'S OPINION ABOUT IMPUT. EXAMINED.

CHAP. 13.

1. When he faith, That Christ suffered in our stead, I would know, in what sense or sense, whether it was in the stead of some selected persons, or in stead of all? If in the stead of some selected persons only, then these selected persons, must have another interest, in the death of Christ, than all others; & being done in their stead, must needs be accepted in their behalf, as it was undergone for them, & in their stead & place: & if it be accepted in their behalf, they must necessarily be freed from Suffering, after God's Method; & that upon the account of Christ's Suffering in their stead; & if so, must not that Suffering of Christ, in a Law-Law, be accounted theirs, & imputed unto them, & as really & effectually freed from what they were under, & obnoxious to, & made partakers of was purchased thereby, as if they had suffered all that, in their own persons? If truth be in all, then all must, upon the account of it, be delivered from Suffering, which cannot be paid; or not one shall be delivered from Suffering, merely upon the account of it, but upon the account of some other thing

veening, which he calleth, in the following words, the New Covenant, & the performance of the Conditions thereof: And if so, all Christ's Sufferings in our stead, will be but a Suffering for our good, as say the Socinians.

2. When he faith, That we might not suffer, is that meaning eventually it.

That none of us should ever be put to suffer the penalty; or is it only meant potentially, that is, that it might be possible, that we should not suffer? If the former be said, then either all of us shall be saved, or the ur must be retrenched to the Elect. If the latter be said, then this dying in our stead, is really but a dying for our good, which the Socinians grant.

3. When he faith, let us obey our Nature, this, in our Nature, must either be the same with in our stead, which he mentioned before; or some thing different, if the same, then it seems, when he said, Christ suffered in our stead, his meaning only was, that Christ suffered in our Nature. And will not all Socinians grant, that Christ suffered thus in our stead, that is, in our Nature? If different, I would know, why he put it such a difference between Christ's Suffering and His obeying, being both related to that Law (as he speaker in the foregoing words) which was His Covenant Condition; and both were Satisfactory and Meritorious, though the one more primarily Satisfactory, & the other more primarly meritorious?

4. When he faith, That Christ obeyed in our Nature, that perfection of obedience might not be necessary to our justification, I would ask, if this end did, or could flow from, or follow upon Christ's Obedience, merely because it was performed in our Nature? Had we no other Interest, or ground of Interest in it, or in Him, but that it was performed in our Nature? or did all the Benefice & Advantage, that we received, or are to receive thereby, flow from it merely upon this account, that it was performed in our Nature?

5. As to this end of Christ's obeying in that, the perfection of obedience might not be necessary to our justification, I suppose his meaning is, that this perfection of obedience might not be required of us, in order to justification; but he doth not say (as he should) that this was our debt, and that Christ made this perfect obedience as our debt, in order to life: for if he shall say this, then it will follow, that this payment must, in Law-Law, be imputed to those, for whom it was paid. How ever these words do plainly inquit, that howbeit Christ obeyed in our Nature: that perfection of obedience might not be necessary to our justification; yet notwithstanding an Imperfect Obedience might be accounted necessary to our justification; and thus the New Covenant be supposed to be of the same kind and Specie with the old; and Christ be supposed to have obeyed, only that the terms of the Old Covenant might be abated, as to the rigour of perfection of obedience required.

6. That Christ obeyed and suffered in the person of a Mediator & Sponsor, (as he faith) that is, that person God-Man, who was Mediator and Sponsor, did obey and suffer, is very true; but notwithstanding hereof, ye must much rather, he obeyed and suffered, as a Publick Person, that is, for others, and not for Himself personally considered. And therefore tho,
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Righteous, because of that Imputation, & therefore pronounced such in justification: so that now it is the objectum formalis, or the ratio formalis of our justification.

10. When he addeth & that for it God maketh a Covenant of Grace, if those words mean, that in this also Christ's Righteousness is imputed to them, then it is the same as if it were into Adam's polity or, & for with them, & are comprehended within this Covenant. But this was more or as to say, it is imputed to none in particular. Moreover, it may be thought that this is expressive of what went immediately before: & so Christ's Righteousness shall be imputed to the true Meritorious cause of our justification, in that it was the Meritorious cause of the Covenant of Grace: now hereby the immediate ground of justification will be the Gospel-righteousness, he speaks of, that is the performance of the conditions of the New Covenant of Grace, & Christ's Merits, Satisfaction & Righteousness shall be only a remote ground. But we shall show hereafter, how groundless it is to say, That Christ procured the New Covenant by His Merits & Satisfaction.

11. He faith, in which (i.e. Covenant of Grace) He freely giveth Christ, pardon & Life; to all that accept the gifts, as it is. That all these are holdeth forth in the Covenant, & that such as receive Christ, receive pardon & Life, is true. But what is said, that, to accept the gifts, as it is, & what is meant by this gifts?

12. He addeth, that the acceptors are by this Covenant & Gifts as surely justified & saved by Christ's Righteousness, as if they had obeyed & Satisfied themselves. But this is not the virtue of any immediate of that Righteousness unto them, whereby they are looked upon as Righteous in the sight of God; but by virtue of faith, whereby the gift is accepted, that is offered in the Covenant, which faith is indeed immediately imputed to them according to him, & repurposed their Gospel-righteousness, & the acceptors are justified & so justified, as such; for the Righteousness of Christ is only imputed, in that it is repurposed the meritorious cause of the New Covenant.

13. Though Christ hath not merited, that we shall have grace to fulfill the Law of ourselves & yet he will say, that Christ hath merited, that shall be the Condition of the New Covenant, & consequently, that we may stand before God, even as the great Law-giver, & so before His Law also, in that Gospel-righteousness (as he calleth it) of our own, which will justify us.

14. In end, when he faith, the Covenant of grace doth pardon & give right to Life for Christ's Merits; I suppose (because of what is already observed) it is only upon the account that Christ's Merits have purchased this Covenant, & not because they become our Immediat Righteousness, whereupon we are justified & have pardon: & he should rather say, conforme to what went before, that this Covenant doth Pardon & give Right to Life, for faith, our Gospel-righteousness, the condition thereon.

These are my Exceptions against this supposed healing middle way; & the grounds why I cannot acquiesce therein, as the right way. He tells us again pag. 45. Note 3. That it is ordinarily agreed by Protestants, that Christ's
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Righteousný is imputed to us, in the same sense, as our sins are imputed to Him. And to this I also heartily acquiesce: & hence infer; That as Christ was made sin by that Imputation, so we are made righteous by virtue of this Imputation: as our sins were laid on Him (as the sins of the people were laid on the scape goat, the type,) so His Righteousness is put on us; as He came in our Law-place, so we come in His: As our sins were imputed to Him were the immediate procurring cause of His stripes & punishment or suffering; so His Righteousness imputed to us is the immediate procurring cause of our justification &c. As Christ was imputed legally or juridically, though not inherently, a sinner, because of this Imputation of our sins to Him, & therefore dealt with, punished & chastened, as if He had been a real sinner, because He stood in our Law-place to His Righteousness being imputed to us, we are reputed legally & juridically, though not inherently, Righteous, & therupon are dealt with, justified & accepted &c. as if we had been really Righteous, because now standing in His Law-place. So that if Mr. Baxter will stand to this, that ordinarily protestants agree unto, I am fully satisfied: & had he done so from the beginning, many of his difficulties would have been forborne. And whether he, or others who own what protestants agree unto, be to be reckoned among the self-conceived wranglers, as he speaketh in the foregoing page, indifferent men may judge: & I conceive, if he would yet stand to this, he should alter that, which he gave us, in the fore-mentioned words, as the only healing middle way; For that middle way (as he calleth it) giveth us a far other shame, than can be drawn out of this, wherein protestants are commonly agreed as is obvious.

He tells us Chap. 2. (where he cometh to state the question,) pag. 51, that we must distinguish of Imputation, & giveth us six senses thereof: five wherein are such, as I know not, if even Anatomists did own them. They are these. 1. To suppose us personally to have been the Agents of Christ's All, the Subjects of His Habits & Passions, in a physical sense. I know not, who in their wits would affirm this: & come, it is not a fit way to end, or clear controversies, to raise so much dust needlessly, & imagine fumes out of our own heads, as if they were owned & maintained by none, what is the 3. Or to suppose the same formal relation of Righteousness, which was in Christ? Person, to be in ours, as the Subject. But this is only a confluence of the foregoing 1. (faith he,) or to suppose to have been the very Subjects of Christ's Habits & Passions, & the Agents of His All, in a Political or Moral sense (not a physical) as an aman seeth a, debtor by a Servant, or a servant, or delegate. If this be the only meaning of his Political & Moral sense, I suppose no man will own it either: for no man will say, That Christ was our Servant, or Attorney, or Delegate. The 4. is but a confluence of this; & consequently, (faith he,) to suppose a double formal Righteousness to refer us from the said Habits, All, & Passions, one to Christ, as the Natural Subject & Agent; another to us, as the Moral, Political, or reputed Subject & agent; & so this formal Righteousness not to be imputed to us in itself, as ours, but another to refer us from the same matter. This is too philosophical for me to own, or follow. The 5. is, or else that we are reputed

Chap. 13. Mr. Baxter's opinion about Impat. examined. repudiated both the agents & Subjects of the matter of His Righteousness, morally, & also of the formal Righteousness of Christ himself. All these are but the effluvia of a brantle floweing & swelling in ill digested Philosophical Notions & School dogmas, & contribute nothing to the clearing of Gospel-Truth, which hath little or rather no affinity with serye Philosophical Notions, but tende manifestly to the darkening of the same. But now, when all these Philosophical Notions & Relations are at an end, & we can proceed no further, where is that Imputation, which is legal, & plaine to every ordinary Man, whereby the Satisfaction made to a Judge & Gouvernour for a crime committed, by the delinquents friend; or that payment & Satisfaction made to the creditor, for the debtor, by a friend interpreting, is in Law-fense accounted the delinquents & debtors; & as he really & efficiently delivered out of prison therefore, as if he had made Satisfaction in his own proper person, or had paid the summe out of his own Substance? If any Philosopher, after Mr. Baxter's manner here, should, with such Philosophical Whimseyes, (I call them so, for they are no other in this case,) labour to dispurence any such Imputation, & say, it must be in one of those five fentes &c. would not any country man smile at this?

But now let us see, Mr. Baxter's first sense, wherein he leganteth the Imputation of Christ's Righteousness. Or else (faith he,) by Imputation is meant here, that Christ being truly reputed to have taken on the Nature of sinful Man, & become an High Priest for all true Believers, in that undertaketh Nature & office, in the person of a Mediator, to have fulfilled all the Law imposed upon him, by perfect Holiness & obedience, & offering himself upon the cross 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 & Merits of this Holiness, obedience & Penal Satisfaction of Christ, as full demonstration of divine Justice, at least, & more full Demonstration of his Wisdom & Mercy, than if we had suffered ourselves what our Sinner 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 Precepts, but in, innocent or sinful, but in relation to the Restitution, that is, such as be- right to impunity & Life, because Christ's forefand perfect Holiness, Obedience & Satisfaction, merited pardon & Adoption & the Spirit; or merited the New Covenant, by which, as an Instrument, Pardon, justification & Adoption are given to Believers, & the Spirit to be given to Saints therein; & when we believe, we are fully reputed just, as higher right to all those purchased gifts.

As to this I shall only note a few things: 1. Christ's fulfilling of the Law imposed on Him, doth not hinder, but that He paid our debt, & so came in our Law-place, & substitute Himself in our room, to be what we should have done & to suffer what we should have suffered accordingly to the Law, in all the essentials & Substantials of that punishment: for had He not done this, He could not be said to have suffered in our stead: for he only suffered in the room & stead of another, who suffereth what that other should have suffered. If one be condemned to suffer death, another that suffereth only
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Imputation for his deliverance, cannot be said to suffer in this head, but one.  

For his cause and good, as the Sactians say, Christ suffered for us. (1) Never Christ not only suffered in our stead, as if he had been a sufferer and guilty, but under the law, having sins imputed to him, though he was most free of all sin inherently, and knew not: and the reason is manifest, for otherwise the divine justice, should not have suffered forth in his sufferings, it being no demonstration of justice to punish one, who neither inherently, nor imputatively and legally, is or can be accounted and reputed a sufferer. (2) We cannot, with right, be reputed a sufferer, except we be either inherently righteous, or righteous by imputation; and lawfully, by virtue of the imputation of the Surety-righteousness of Christ, our Saviour. (2) Righteousness must properly respect the Commandments and Prohibitions of the Law, and be subsequently the retribution, if not most improperly, as righteous is in reference to the Law, as commanding or forbidding, and very improperly attributed to any reference to the punishment threatened. And therefore, if we be accounted righteous; it must be in relation to the precept, at least, in the first place: Not can we be accounted righteous, in reference to the retribution, that is, have a right to immunity and life, in the sight of God, who judges and reprobates according to equity and right, unless we be fully accounted righteous, in reference to the precept; for this is the only just and legal foundation of the same. (5) Upon this it doth not follow that we are innocent or infallibly, far less, that we never transgressed; but on the contrary, it clearly appears, that we were sinners; but now are legally, or juridically innocent and infallible by the imputation of the surety-righteousness of Christ; and therefore are not obnoxious to the penalty, or to punishment; but have right to immunity and life. (6) When he speaks of what Christ merited, he expresses himself doubly, not being positively clear, whether Christ merited our pardon or the New Covenant: and the disjunctive particle or, faith He did not merit both, in his judgment: but before, we heard him plain and affirming, that Christ merited the New Covenant, and consequently he did not purchase pardon, redemption and the spirit to any immediately, but only mediately, in purchasing the Covenant, which promiseth these to us, as doth the conditions of the Covenant, thus promiseth these to us, as doth the conditions of the Covenant, (7) By this way, Beleivers are said to be accounted righteous, or just, according to their righteousness, as is now imputed to them, and accounted their righteousness, according to his judgment. 

Speaking afterward pag. 55, of Christ, as an Head and Root, he tells us, that He was no Natural Root or Head; which is undeniable; Yet He was a Supernatural and Political Head, but his head, He was not a political Head to the Redeemed, when he obeyed and suffered, but as an Head of Apostles, office, power and Virtue. Asf. It is true, as to such, as were not Beleivers, He was not a Supernatural Head, that is, by communicating, actually Physical and supernatural influences of Spiritual life: Yet He was, as to all given to Him, actually a political Head, or an Head in a Physical sense; that is, by God's appointment, and through voluntary undertakings, He obeyed and suffered for them, in their stead, paying their debts and duties for all that the justice and the law did require of them, and so purchasing all Grace and Glory for them, to be certainly bellowed in due time. In this respect, that must be denied, which he addeth (n. 12). Therefore they were not Christ's members, political, when He obeyed and dyed: for they may as well be said, to have been then His members, political, as from, not yet within the fold, but that were to be brought in, &c. to bear His voice, were by Himself called His sheep John 10. 16. Whence, I pray, come the influences, whereby they are made to believe, if not from Him, as His Political-head, or Surety-head, standing in interest for them? But possibly the ambiguous use of the word Political may occasion his mistake here. 

A Natural Head (faith he n. 14.) being but a part of a person, what is doth the Person doth. But being a contrived Head and all the members of his Body contrived, or Politick, are every one a distinct person, if followeth not, that each person did really, or reputatively what the head did. Nay, it is a good conjunction, that if he did it, and head, they did it (numerically) as head or member. Asf. Failing the impropriety of the expression contrived head, whereby, it is like, he means a Conventional Head. I say, Though a Conventional Head and all the members of that Body, be every one a distinct person physically; Yet considered as such, they are all but one person Politically and in Law: for in Law and Politically (as all men know, and even Men of Common Sense can acknowledge) every distinct Physical person is supposed to have done what their Political Head and Representative hath done, as such. And though it be a good conjunction, that if the head did it, as an Head, they in their Physical persons did it not: Yet it were a ridiculous Conjunction, to say, They therefore, as Political Members of that Political Conventional Body, did it not, viz. politically (not physically, or numerically). 

Christ (faith he n. 15.) suffered and obeyed in the Person of the Mediator, between God and Man, & as a subjeet to the Law of Mediation. Asf. Though He suffered in the Physical Person of the Mediator, yet because suffering and obeying as a Mediator and Surety, He suffered and obeyed, as a Political Head, & a Political person. (2) Though He was Subject to the Law of Mediation; Yet by virtue of that same Law of Mediation, He was subject to the Law, under which we were, both as to its Duty and Penalty, for suffering and obeying, as a Mediator and Surety, He, in suffering and obeying, did pay our debt, for He came into our Law-place. 

Christ may be said (faith he n. 16.) to suffer in the person of a sufferer, as it means, His own person, reputed and urged as a sufferer, by His persecutors? As He was one, who before God, as an Undertaker, to suffer for many sins. Asf. Seeing He was one, who before God, as an Undertaker for sinners; & not only to suffer for many, but did not suffer as a sufferer (not inherently, but) legally and juridically, but...
consideration here: And by God He could not be used, as a finisher, or as finishers are & defere to be, unless our sins had been fully ceeded to meet upon Him, & imputed to Him, to the end, He might properly be said to suffer & become a Sacrifice for sin. We say with him (n. 23.) that God did not judge or repute Christ to have committed all, or any of the sins, which we all commuted; Nor to have bad all the wickedness in His Nature which was in ours; nor to have defraud what we did defraud, nor did in the proper sense impute our sins to Christ. For indeed this had not been in a proper sense, to impute our sins to Him, but plainly to confound His Physical person with ours; & to speak thus, I should account to be horrid blasphemy: Yet it may be & must be said, that Christ, being made fin for us, & made to suffer for us, in the room of finishers, had their sins laid upon Him; & so, was a finisher, not inherently but legally by Imputation; that is, had the guilt of our sins, in order to punishment, imputed to Him, & He put to suffer for that guilt, or because a finisher by Imputation. And when the Scripture faith that God made Christ fin for us, 2 Cor. 5: 21. & Laid on Him the iniquity of us all, Ez. 55: 6. It is as emphatie (to me more) as to say, God did impute our fin to Christ, which he some way excepteth against (n. 23. pag. 57.) He addeth (n. 26. pag. 58.) Though Christ suffered in our stead, & in a large fence, in accordance of, and in some respect, as the Representor, or in the part of Sinners: yet, did not He suffer our person, in His habitation, but in obedience, (no not in the obedience of His suffering,) as He did in the suffering itself. He obeyed not in the person of a finisher, much less of millions of finishers; which more to say, in the person of finniers, he never sinned. He suffered to save us from suffering; but He obeyed not to save us from suffering, 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. And Christ was appointed Mediator & Sponsor to take on man's debt & come in His Law, what reason can be given, why He should not, as well be laid to represent them, in the paying of the one part of that debt, as the paying of the other? We were under the Law & obliged to perform perfect obedience, in order to the obtaining of the reward promised; and because of fin we were under the Curfe. Now when the Surety come to pay our whole debt, He did much, & as well represent us, in paying of and in performing obedience, as in suffering. And why may we not say, that He obeyed not in the juridical & Law-person of a finisher, as well as that He suffered? Though I should not use such improper and untruthful expressions, as Mr. Baxter here doth; yet I must tell him, That Christ's obeying in the person of a finisher, faith no more than that, He being the person representing finishers, His obeying was and is, in Law, or in their obeying. He Suffered, it is true, to save us from suffering of the Curfe of the Law; But Mr. Baxter will not say, that He suffered, to save us from all suffering. He obeyed, it is true, to bring us to obedience; as He died also for that end, that we might have the Sanctifying Spirit bestowed upon us: yet notwithstanding He obeyed to save us from obeying not, in that manner, that we were obliged to obey under the old Covenant,
chap. 13. Mr. Baxter's opinion about imputation examined.

Objection & Suffering, is in a Law-sentence, made over to believers, & put upon their score, & now accounted theirs; & thereby, because thereof, accounted Righteous, legally & juridically; and have therefore the Effects bestowed on them. This being so obvious, I wonder that Mr. Baxter does not see it. When a debtor is in prison for debt, and a friend cometh & satisfieth the creditor for him by paying the summe, in his place & stead; the Law doth not impute that payment to the debtor merely in the effects; but imputeth the payment itself, not in its Physical acceptance, as if it judged that he was the man, and in his own Physical person, told the money with his own hands, & brought it out of his own purse, as the other did; but in its legal force, & in the effects, unto him, & accounted him, in this Legal sense, to be no more a debtor unto the creditor; & therefore one that hath right to his liberty, & must therefore be set free from prison. So, in our case, the Righteousness of Christ, in a legal sense, as to its efficacy & virtue, is made over to the believer; & he thereupon is accounted Righteous, and no more a debtor; & therefore free from the Penalty. Further, although he say, that Christ's Righteousness is imputed to us in the effects; yet he knoweth, that that is (in his judgment) but very remotely; and that these effects are more proximely the effects of Faith, which he calleth our Gospel-righteousness; & that the immediate effect and product of Christ's Righteousness is the New Covenant; and this New Covenant being made with all mankind (as he thinks) Christ's Righteousness is, in this immediate effect, imputed to all flesh, Reprobate, as well as Elect. And this is, in part, cleared from the words immediately following, when he saith, in as much, as we are as really pardoned, justified, adopted by them; as the Meritorious Cause by the Instrumentality of the Covenant; Donation, is the Source of the Sufferings; & as we ourselves, bad done & suffered all that Christ did. For this Instrumentality of the Covenant includeth the Performance of the Condition thereof; i.e. faith; & this Faith is properly imputed for Righteousness, as Faith: And therefore, as the Covenant is the effect of the merities of Christ; so, on down and Salvation must be the Effects of Faith; and the Effects of Christ's Righteousness only, in that he did procure the Covenant, which conveyeth these effects, upon Condition of our performing of this faith, which is therefore called by him, our Gospel-Righteousness.

He gives us next four ways (n. 31, p. 60) wherein the Lord is said to give us Righteousness (an Expression that doth emphatically & more than sufficiently express the meaning of the Imputation of Christ's Righteousness.) 1st, in that (faith he) He is the meritorious cause of the pardon of all our sins, & full justification, Adoption & Right to glory: & by His Satisfaction and Merits only our justification by the Covenant of Grace, against the Curse of the Law works. 2nd, He cannot be said, by him, to be the Meritorious Cause of pardon, &c. But in as far as He is the Meritorious cause of the Covenant, in which these benefits are promised, upon Condition of faith, our Gospel-righteousness, which properly and only is our imputed Righteousness, according to him; and to Christ is our Righteousness, in meaning that faith shall be reputed our Gospel-righteousness in order to...
our obtaining of Pardon and Right to glory. But moreover, where is our Righteousness? For Pardon is no Righteousness; neither is justification, Adoption, or Right to Glory properly a Righteousness. But do we presuppose a Righteousness, after which we are enquiring, and cannot find that Christ is made to be that to us, and consequently, either faith must be in or there is none.

The other senses are 2. In that He is the legistator, Teller & doer of our Pardon & justification by this new Covenant. 3. In that He is the Head of the New Inheritance, King & Intercessor, by whom the Spirit is given to Sanctify us, & cause us sincerely to perform the Conditions of the Justifying Covenant. 4. In that He is the righteous judge & jusifier of Beleevers by sentence of judgment. Anf. All these three will make the Father to be our Righteousness, as well as the Son; for He is legistator; He draweth to the Son & fetheth the Spirit to Sanctifie us, & He judgeth by the Son & justifieth. But none of these, nor all of these, give us the true Import of that glorious Name, according to the true Scope of the place Jer. 23: 6, which we have spoken above.

In like manner (n. 32.) he giveth us four senses of these words, we are made the Righteousness of God in Him. The 1. is, that as he was used like a sinner for us (But not esteemed one by God,) so we are used like innocent persons, so as to be fayed by Him. Anf. As He was used by God like a sinner, so was He legally accounted a sinner, otherwise God would not have used Him as a sinner. Therefore if we be used like innocent persons, we must be in God's esteem, legally & juridically innocent, through Christ's Righteousness imputed; & so must be fayed by Him. The 2. is, in that through his Merit, & upon our union with Him, when we believe & consent to his Covenant, we are pardoned & justified, & made Righteous really, that is, as are not to be condemned, but glorified. Anf. As I said, neither pardon, nor justification maketh us Righteous, but suppose us to be Righteous; and therefore, in justification we are declared & pronounced Righteous, & the repon pardoned. Moreover, all our Righteousness, that we have, is to do to justification & pardon, is, according to Mr. Baxter, our Faith, which is, & is reputed to be, our Gospel Righteousness, & is said to be properly imputed to us: & thus Christ suffered in our stead, that our faith might be accepted as our Righteousness. Though pardon will take away condemnation, yet (as we have cleared above) must be had, in order to Glorification. His 3. & 4. are, In that the divine Nature & Inherent Righteousness are for his Merit. In that God's justice & holiness, truth, wisdom & power are all wonderfully demonstrated, in this way of Pardoning & justifying of sinners, by Christ. Anf. This hath no ground, as the fente of the words: And as for the 3. Before he maketh the fente of the place. 2 Cor. 5: 21. he must say, That Christ was a sinner inherently (which were blameth) for other man's part of the verfe, must be laid a side, contrary to the manfipal Scope of the place.

He tells us (n. 36. pag. 61.) It is an error, contrary to the Scope of the Gospel, to say, that the Law of Works, or of Innocency, doth justify; as preserved.
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the Imputation of Adam's sin, which is a good Medium, the Apocalypse going before us herein Rom. 5. And though he faith somethings (n. 41. p. 65.) wherewith I am not Satisfied, yet I passe, because not much to our present purpose; & come to (n. 42. p. 66.) where he faith, That Adam was an Head by Nature, & therefore convayd guilt by Natural Generation: so Christ is a Head (not by nature, but) by Sacred contrait, & therefore convayd guilt to pardon. {Adoption and Salvation, not by Generation, but by Contrait, or Donation. So that what was to be Naturally in Adam, seminallly and virtuallly, though not personellly in existence, even that it is, in order to our benefit by Him, to be in Christ by contrait, or the New Covenant, virtuallly, though not in personell existence, when the Covenant was made.} As Adam was an Head by Nature, so was he by Covenant; & as Christ is an Head by Covenant, so is Hean Head by supernatural Influences, and conveyeth his blessings by regeneration, as well as by Covenant: & therefore what was to be Naturally in Adam, seminallly and virtuallly, though not personellly in existence, that is, to be in Christ by supernatural Regeneration virtuallly, & as his effects of Adam's fall are conveyed by Natural generation, so that we are made partners thereof actually, by actual partaking of our Natural being; so the effects of Christ's Righteousnesses are conveyed by Spiritual regeneration, & we are actually made partakers thereof, when we partake of this Spiritual being.

He procedeth (n. 43.) They therefore that look upon justification, or Righteousnesses, as coming to us immediately by Imputation of Christ's Righteousness, to us, without the Instrumental Intercession, & conveyance or Captivity by that deed of Gift or Covenant, do confound themselves by confounding the end of the cause of justification, That which Christ did by the means was to procure the New Covenant. As, Though the Instrumental Intercession of a Covenant be acknowledged; Yet Righteousnesses must come to us immediately by Imputation of Christ's Righteousnesses. For His Righteousnesses imputed is our Righteousness, and is only that Righteousness, whereby we become formally Righteous in order to justification. The difference lyeth here betwixt us & Mr. Baxter; thinketh, that Christ's Righteousnesses is imputed, in that it purchased the New Covenant (and consequently is equally imputed to all, for the Covenant, with him, is equally made with all) and in and through the new Covenant, which conveyeth pardon and life to such, as performe the conditions thereof, i.e. believe, & so are inherently Righteous. Then benefices are bestowed; & so Christ's Righteousness is not the Mediate ground of our justification and Right to glory; but our own Personal Righteousness, Faith, called our Gospel-righteousnesses: Christ's Righteousness is only the immediate ground of the Covenant, being the Meritorious cause thereof, & the immediate ground, whereupon our faith is so far advanced. But our judgment is, that though Christ convey the blessing purchased covenantwise, yet the Covenant it self not purchased by His Merits: & the way of conveyance this is, that He first by His Spirit worketh the soul up to faith in Christ: & then communicateth Christ & His Righteousnesses unto the believer; & upon that immediate ground of Christ's imputed Surety-righteousnesses, whereupon they become Righteous, in the sight of God, they are justified, pardoned & receive a right to the Crown. And though the difference here may appear to be but small, yet to me it is such, that it sheweth Mr. Baxter's way, the whole frame of the Gospel is changed; & such, as hold it, do in my judgment, not only confound, but alter the causes of justification. If that, which Christ did by His Merits, was to procure the New Covenant, what was there in Adam, that can be said to anfwere this, or hold correspondence with it? With us, the Parallel runneth smoothly and clearly, thus, by virtue of first Covenant, whereof Adam was the head, engaging for all his Natural Perversity, so soon as they partake of Nature, & thereby become actual members of that Political Body, partake of Adam's guilt, or breach of the Covenant, which is imputed to them; & thereupon share of the confidences thereof, as immediately relating thereunto, to wit, the corruption of the whole Nature, Private & public, wrath & the curse &c. This himself aftereth p. 14. So by virtue of the Second Covenant, whereof Christ, the Second Adam is Head, engaging for all His Spiritual perversity, they, so soon as they come to partake of His Spiritual Nature, & so become members of His mythical body (which is by a Physicall, supernatural operation, conveyed morally and Covenant wise, according to the Good pleasure of His will, & according to His wisdom, who doth all things well & wisely) and are made partakers of Christ's Righteousnesses, which are imputed unto them; & thereupon do share of the Conftuences, which do immediately redound therefrom. viz. of justification, pardon, Adoption & Right to Glory. 

He addeth (n. 44.) Though the person of the Mediator be not really, or reputatively, the very person of each sinner (now so many persons as there are sinners, or believers) yet it doth belong to the person of the Mediator, so far (for instance, to bear the person of a sinner, and to stand in the place of the person of all sinners, as to bear the punishment they deserved, & so suffer for them) viz. As we do not imagine, that the Physical person of the Mediator is, either really or reputatively, the Physical person of each sinner. It is enough for us to say, that the Mediator is a Head, Surety & publick person; and so, that He & Believers are one legally and juridically. And we judge also, that it belongeth to the person of the Mediator, being Surety, to satisfy the whole debt of them, for whom He is Surety; & therefore must not only stand in the place of sinners, as to suffer for their sins, but be the punishment they deserved; but also give that perfect obedience, which they were obliged unto, and were not able to performe, or pay.

He granteth (n. 45. p. 67.) That morally it may be said, that Christ's Righteousnesses was given to us in that thing purchased by it was given to us, as the money, given for the ransom of the Captive, may be morally given to the captive, though Physically it be given to the Conqueror. But neither this similitude, nor yet the other, of a man being said to give another so much money, when he giveth him the land, bought thereby, do not come home to the point in hand: for there is a near & close union betwixt Christ & Believers, which union is not supposed in these cas-
Chap. 13. Mr. Baxter's opinion about imput. examined.

Standing forever shall understand his Expriations, let the matter by them, that is not very well verified both in Aristotle's Logicks or Metaphysicks, and the terms thereof, and in Justinian's Laws and the terms thereof, I am far deceived. He that would understand this plain discovery of the question, must understand what relations are; what proportion & others are; what proportion & order; what proportion & nature of things; what proportion & order, &c. And if all unexercised Readers be able to understand this, I doubt; And such a case, as this underliesth nothing of these terms, gets grace of God to understand the thing, better than all this explication. (how plain soever it be called) shall ever make him do. And if this be the plainest way, that Mr. Baxter can choose to make us understand this so necessary and fundamental a truth, I shall never choose him for my Teacher, as to this. It could therefore tend to no edification at all, according to his unexercised Readers, (who is not edified) I judge, should be bought by us all, in handling of this matter, it shall fall upon any examination of, & debate with him about what he hath here said, & the like, it was not so needfully end in a debate about logical and law terms; which I shall rather leave to others, who have delight therein. And besides, the matter it self, delivered by him is more plain & intelligible terms, (as I judge) both to exercised & more unexercised Readers, is already examined.

Notwithstanding (as we have seen) his opinion is different from what the orthodox do commonly hold, in this question; yet Chap. 4 he flate the question, against which he purposed to dispute, as so as it may be, none of these will oppose him: yea and it may be doubted, if Antinomians themselves will contradict him; for this he proposeth what he denieth. That God did so impute Christ's Righteousness to us, as to procure, 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 to have fulfilled the Law, or to have suffered all that He suffered, & to have made Satisfaction for our sins, & merited our own Salvation & justification in by Christ: or that he was, did, suffered all this strictly in the person of every sinner, that is faced. Or that Christ's very individual Righteousness, material & formal, so made ours in a strict sense, as that we are Proprietors, Subjects, or Agents of the very thing itself simply and absolutely, as it is distinct from the effects; or that Christ's individual 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 confers in perfect Holiness and total conformity to the Law of Innocency; that is, 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 & dye. And the more to secure himself from all opposition from the orthodox, he proposeth this Law (which is but equitable) to all that will answer him (in whatsoever means the Arguments there follow) that he must keep to his words, & not alter the sense by leaving any out. I shall therefore be none
Mr. Baxter’s opinion of Christ’s Surtyshipes examined. CHAP. XIV.

How Christ is our Surtrey, and what Mr. Baxter faith, as to this, is examined.

Our Lord Jesus being called a Surtrey in the Scriptures, may give us much satisfaction and clear light, anent the Doctrine of the Imputation of His Righteousness, if prejudice and Love to our own particular hypothesis do not blind us. The Apostle tells us Heb. 7:21, that Jesus was made a Surtrey of a better Testament (or Covenant, rather) and though the Greek word签约仪式 rendered Surtrey, be only in this place found in the New Testament, yet that can give no colourable ground of Exception against the true & Native import of the word, and the truth, thereby hold forth, being one fenteence of divine Revelation should captivate our faith, & judgment, as well as twenty, other wise all divine Revelation, so we never so oft reiterated, will hereby at length come to be questioned. And besides, the word properly signifies a Surtrey, Cautioner, Præst, Sponsor, fide sùfest, Sigillum, Spondus, promissio, fidejussio; hence this word signified a pledge, as it were, to deliver into hands, to deliver into hands, to give in pledge, Vadianum, ius novissi, fidejussio, u. s. &c., &c.; and whether the word come from ἱεροσ υπό, or from ἱερος ἀπροφυμυ, or from ἱερος in manibus, the same import and figuration is hold forth; and the conjunction and nee nesses both with the Sponsor, or Surtrey, and the person for whom He is Sponsor, with the ends, for which he engaged himself, who is a Sponsor, is manifestly hold forth; for the word importeth one, who of his own accord engages another, taking upon him, the Caution and Condition of that other, & promising to do or pay what the other was obliged unto, that he do it done, and, that engaging and promising, becomes the just & legal debtor for what he hath engaged, and obliged unto the performance. And this feste is both obvious and generally received by all men; which should Satisfie us, as to the acceptance of the word here, until it be demonstrated, that of necessity it must be taken in a peculiar & distinct sense, in this place; which yet the scope and circumstances of the place will not admit; but rather conforme the usuall and generally received figuration & Import of the word.

This is also confirmed by the Hebrew וּכְפָר, which hath many significations, all or most, of which, as some think, may be reduced to two general heads: one is of mixing things together, or agreeing things or persons together, by compacts, Merchandize, pledges, or Caution. Hence it signifies to become Surtrey Gen. 43:9. & 44:22. Prov. 11:15. & 6:1. & 17:18. & 22:16. Epsal. 119:122. as also to appignorat, or give in pledge Heb. 5:3, 2. King.
to prove the other; nor should there be any coherence in the words; Vol.
set, with the Socinians; we should pervert the Nature of Christ's Priestly
office, & make it to be for God, in things pertaining to Men, contrary
to Heb. 5:1, and all the use of Priests from the beginning; as they do, when
they make Christ's Priesthood to conflict, in His making effectual to us the
promises of God; or in his effectual Communicating to us the good things,
promised to us of God; from which Mr. Lamouf doth not much differ, when
he faith (as Mr. Baxter cist his words) That a Priest doth undertake to pro-
duce from God all the confirmation & performance of the promises to the people,
& so that end mediates between both.

The next, That Calvins feemeth to Intimiate that, which he thinketh is
the truth, viz., that Christ is called prophecis of God's Covenant, from the
Sacred apportionment, mentioned ver. 19. But no such thing appeareth in
Calvin's Comment. And that apportionment, mentioned ver. 19, is the
people their privilege now under the New Testament. He tells us further, that
Marlorus & others by Sponsor mean a Mediator. And it is true, that the
Sponsor here is a Mediator: But that the word Sponsor here shall denote no
thing else, than the word Mediator signifieth, I shall not readily believe,
without clearer grounds, than any I have yet adduced for; for I cannot
think, that the Apostle would make use of a word, which no else e he
ulph, & which is no where to be found in the N. Teft, but here, in a feld, 16,
that it is never found to have, neither in Scripture, nor in the common
use of men. And however, Yet it must be granted, that He is such a Mediator,
as is a Priest, & so much offer Sacrifices to God for Men, & there-
fore one person as well be a Mediator and Sponsor on many parts, as on God's, He
faith, that Parsus on the place, calleth Christ a Sponsor of the Covenant,
quia saevus fatus fanguine & morte sua oblignavit. But for answer, he may
read the same author on Chap. 3:1. saying, e£ & Sponsor fideiris & sponsus
Dei populi nunnem fideem & obedientiam, non verbis modo fed & silentium.
And therefore he diftinguifheth a Sponsor from a Mediator.

Mr. Baxter grangeth (pag. 107.) that a Mediator is not of one, but doth
fome what on the behalf of both parties; but addeth, that as Mediator, He
is, Habi, Daub, Suffereb, Meriteb, Satisfi, fo as the Reprefentor or Per-
fon of fuch a Believer, as that every fuch person is fuppofed in Law, to have
been, Done, Suffered, Merited, that is, in anv the Mediator, is neither signified by this,
or any other Text. Anf. Though this cannot be faid of a Mediator, who is only,
a Mediator, ftrictly fo taken, & no more; yet it may be faid of him, who
is only a Sponsor, but not a Mediator, & thus we have feveral times explained it. He addeth 2. They that diftinguifh of a Natural or
Political Person, do but darken the cafe, by an ill expreffed diftribution, which in
deed is not of two parts of persons, but between Reality & Apprehension; taking
perfon properly for a Natural person: It is one thing to be fuch a person, & another
things to have the Act, Passion, Merit, &c. accepted for that other person: And
this latter signifieth either, 1. That it was done by the other person mediating
being a chiefcaufa a tertio, by his instrument. 2. Or that it was done for that other
Perfon by another: the firft is our denied fence, & the fecond our affirmed fence.

Anf. And I think (such is the difcance of Men's apprehensions) that
his explicatio darkeneth what is clear enough by the difinition given. His
Reality & Apprehension, is in our cafe, as darkning a diffinction, as the
others, if not more, & is againft the Common fenfe of the Law, & the
plaine Common fenfe and undcrstanding of men, when speaking of Law
matters. Who doth not understand how the Sureties payment is really, in
the fentence of the Law, the payment of the debtor; & not meerly accepted
for him? If the payment were purely accepted, neither could it be faid,
that the Surety was anteriorly oblied; nor that the Creditor might not
refufe that payment, neither of which can be affirmed. As for the feld
fence of his Acceptation, we owe it not, more thank: & the fecd is true,
but meerly plaine, being only general; nor is it, as thus generally
expressed, any fense of his Acceptation: for when two persons are obli-
ged for a fumme conjunctu & severall, & the Creditor may diftriect either
for the whole; when one payeth the whole, he may be paid for the other;
& yet Common fenfe will not Suffer us to fay, that his payment was
only accepted for the other.

He tells us afterward, that Sponsors & Sureties with us, are of several
Sorts, & that they lay all upon the very name of a Surety, as if the word had but one
signification, & all Sureties properly repreffed the Person of the Principal obli-
ged person, do deal very deafely. Anf. But there is no remedie against fome
Mens cenfures. Some will potibly think, that his dealing is not fairs,
to speak, in the Anfwer, of Sureties repreffing the principal debtors,
when the Objection, as himself fay it down, speaketh only of their being
one in Law fentence, & these two are not every way the fame; every
one that repreffeth another, is not his Surety, or Sponsor; nor doth
the Surety, in every cafe, repreff the Principal debtor; neither is he faid
to do. But, fure, it is plaine dealing to take the word Surety, or
Sponsor, in that fence wherein it is always taken by Men that are, until he demontrates
that of necellity it must have a peculiar fense, in this matter,
& in this place: and it is not fairs, to objected deceitful dealing to us, in this
until he hath firft discovered the deceit. He reckoneth up, three or foure
various things that perfon may become Sureties, as Debt, Punifh-
ment, Duty, & the like; But to what purpofe, I know not. Doth he
think, that we make Christ fhuch a Surety, as areh in all things with e-
ey Surety, among men? We know, there never was, nor never will be
fhuch a Surety, as our Lord Jesus is: A Surety, notwithstanding, we
acknowledge Him to be, because He is fo called: & in what respects He is a
Surety, we know from the Scriptures, where that is abundantly declared,
& not from the fimple name of a Surety. The name tells us, that that must
be faid of Christ, which agreeeth to all Sureties, or is commonly acknow-
ledged to agree unto them; & that is, that they, in fo far as they are obli-
ged, or have obliged themfelves, whether before or after the Principal
Debtor fliould obliged (for this maketh no difference as to the obligation
Jesu, Sefuf, S. &c), are one perfon in Law fentence with the prin-
cipal Debtor; fo that their payment & Satisfaction is acknowledged in Law,
as the payment & Satisfaction of the Principal Debtors. His Novices, that look into Calo. Lex. Jurid. for Fidejussor & Sponor, will finde nothing contrary to this: Yea they will finde, _that fidejussor dicitur, qui pro alio fideum obligat_; & _fidejussor, id est, persona suo esse jubet, quod alius debit_ & that, _fidejussor proprive dicitur debitorem_; & _that even fidejussor & fidejussor_ non dividere debitoris; & _fidejussor proprive esse debitorum fames non dividere_, qui juris non sequatur apellant debitores. The same is to be seen in _Apologia_. As for that, Mr. Baxter addeth, _that fidejussor non est concenfundus, nisi prorsus debitorum convenit_, it neither altereth the case, nor was it universally so, but only in some certain cases, as he might have read in the same place. So that it still holdeth true, that _the Sponor & the Debtor are one person in Law_; & that _if_ the Sponor pay, the Sponor is free, & _if the Sponor pay the Debtor is free_. 

See _Instit. lib. 3. Tit. 30. quibusc modis solitatem obligaret_ & l. 13. §. _A fidejussor De Accipit._ Where it is said, that the Debtor is lighter, if the Sponor give only that, which is called _soluto imaginat._ There must be (faith he) some what more than the bare _fidejussor_, once used by _Christ_, a Mediator of God's Covenant, or the name of a Suritie as now used among men, that must go to prove, _that the Mediator & the several persons are the same legal Person in God's account_. 

Now what he meaneth by God's covenant, he would do well to explain. That the name _fidejussor_ is used by Christ, a Mediator, by this, we do the more easily, he should prove. When he faileth, the Mediator & the several persons are the same legal Person in God's account, and is ambiguously uttered, & no clear Declaration of our minds. But as to the thing, we would faine know a reason, why we may not take this word, in its common acceptance among men, being there is nothing in Scripture to the contrary? yea, though this greek word be but here only found; yea, as we saw, we have an hebrew word of the same Import, several times used in the old _Tef_ & the whole matter, that we seek after, clearly held forth thereby, if the places be but look into.

To put a close to this, we would call to mind that five fold _Law indemnity & summation_, that is between Christ the Surety & Sinners, for whom He satisfied, mentioned by worthy Mr. Baxter's says, in his Treatise of the covenant, page 251. which are these.

1. Though physically the Surety & the Debtor be two different men; yet in law they are one & the same Person, & one & the same legal party, & the same object of justice; so that in law pursueth the Surety, doth also pursue the Debtor.

2. The Debts & Summe is one; not two Debts, not two Sums, nor two Punishments, nor two Lives to lose, but one.

3. It is one & the same Objective, Satisfaction, & Substitution: there cannot be in Law a justice come another Reckoning, Dying, & payment alike, after the Surety hath paid.

4. There is one & the same Acceptation, upon the creditor's Part; if he accept of Satisfaction in the payment made by the Surety, he cannot but legally accept of the Debtor, & cannot refuse him in Law, but must look upon him, as no debtor &c.

5. It is one & the same legal estate. Christ crucified in the Spirit & spirit against _1 Tim. 3: 16_. & we in him, as in the Meritorious Cause, are legally justified.

Mr. Gr. in his late piece _Chap. 21._ hath several things, which will both clear up & confirm what is said; we shall make mention only a few. _Page 373-374_. He tells us, that _Sureship imports not only a voluntary obligation for another person, but also an union of parties, & Assumption of the Condition of that person, in the laws; so that the Surety & Debtor are but one party in Law_; therefore _say the _Fidejussor, fidejussor proprive dicitur Debtor_. 

_Chap._, by his Suretyship did not only take nature upon him, but he took his condition upon him. He put his name in our bond, that the Law might reach him for our debt. 4. _It imports a Communion betwixt the Debtor & the Cauterion, whereby as the debt of the Principal debtor, becometh the debt of the Surety & affecteth him_; so also the Satisfaction & Payment of the Surety & his Discharge & Relieve, becomes the Satisfaction, Discharge & Relieve of the principal Debtor. Christ's Suretyship imports not only an Union of Parties & Conjunction of persons in Condition with his People; but also a Communion with Debit Pelican Man, resulting from his Bond of Suretyship; whereby as upon the one part our Debtor becometh his entirely, as the _justi._ of all his sins, so with upon the other part his Satisfaction & Discharge becometh ours._

_Gal. 3: 13._ It imports a Commutation, Surrogation, or Substitution of one in the room of another; & too Christ was substitted in our stead & room. As _Judah_ was in _Benjamin's._ _1 Pet. 2: 21._ _Rom. 4: 25;_ & _5: Gen. 44: 33._ So page 352. 

His _Affer._ 5. is [Christ the Surety & broken man the Debtor are one in Law, but not intrinsically one _Eph. 1._ They are legally one or in the Laws; one because by a legal Substitution & surrogation, Christ having put his name in the Beleevers Bond, by the Law he is in his place, & the believer is put in Christ's law-place: so that by a legal act, the Surety is the broken man; therefore Christ, being made Surety, faith, I am the broken man, all my friends debts he upon me, my life for their life, my soul for their souls._

_Gal. 4: 4, 5._ So _John 18: 8. Gen. 44: 20._ Affer. 6. Neither the creditor, nor the Law can exact Satisfaction from both the Surety & the Debtor; but the Surety having paid all & satisfied, the broken debt can say, I have paid all, I am free; may plead my friend & Surety hath done all for me, & that is as good in _pet._ in the court of justice, as if I had paid all in mine own person._

_Gal. 3: 13. Rom. 4: 24._ The debt, that Christ paid, is our very debt, & the Debtor can say, when Christ my Surety was judged & crucified for my sins, then was I judged & what would you have more of a man, than his life? _Eph. 5: 2._ So thereupon page 432. He faith [Among men usually, Sureties & Debtors enter into one & the same Bond with the creditor: but here Christ's single bond lieseth for all _Eph. 5: 19._ here. 

_Bb 3_

Christ our Surety hath changed Bonds & obligations with us, & put her into our name, & put her in his own, in the bloody Bond of the Law, that the Debt, Satisfaction & Curie may be upon her alone Gal. 3:13. Esa. 53:5.

2. Among men, the Creditor hath it in his choice, which of the two he will seize upon, the Surety, or the debtor, as he seeth it best for his Satisfaction: but it is not so here, for the Lord, the Creditor hath declared, that he will take him to Christ for all; & hath determined, that all the Satisfaction shall be made by him: and Christ the Surety is content that it shall be so, and that the poor broken Creature shall have his peace, and no execution of the bloody Bond of the Law shall pafs against him, he being a bankrupt creature, which hath obtained a liberation, as where there is effuio bonorum Esa. 89:19. Heb. 10:7. Rom. 3:1. Esa. 53:6. 3. Among men, usually the Principal Debtor is first convened for the debt, before the Surety be purified: But it is not so here, the curst of the Law, and the execution of the bond thereof doth not first stick upon us; and then afterward upon Christ, to seek from him what it cannot be found in us: But the Lord, the Creditor, having ariected Himself to the Cautioneer, the Law strikes first upon him, and can never come to strike against the Beleever, unless it should find complete Satisfaction in our Surety, which is impossible Esa. 53:8. Gal. 3:13. 4. Among men, the debtor is the Principal Bondman, and his obligation and Bond is the Principal obligation; & the Sureties obligation is but an access to it, for strengthening the Security: but here the Surety is the Principal debtor; and by his Bond of Suretieship, he hath charged the Nature of the Beleevers Bond and Obligation, and put his own name in it, so as he is become the Principal Surety. His Suretieship hath swallowed up the Debtor's Obligation to satisfy justice, the Surety being the Head and Husband of the poor broken Debtor Rom. 7:4. and having changed the Bond of Satisfaction, and put our Name, and put in his own, whereby he hath transferred the debt upon himself, as Principal Debtor Heb. 10:7. — 9. Among men, usually the broken Debtor's Name stands full in the Bond, even after the responical Surety hath intervened: But here Jesus, the Surety of the New Covenant, when He put in His own name, He puts not our names, that the Law might reach Him, and might not at all reach us. He wrote Himself the sinner legally, and wrote us Righteous persons. 2 Cor. 5:21. Jer. 36:20.]

Mr. Baxter's Answers to some of our Arguments. For Imputation, examined.

Mr. Baxter, in his book against D. Tully propofeth some Objections, that he may make answer unto them, according to his own Grounds. Though some things here repeated in his answer, have been already confidered by us; yet we shall examine briefly his answers, as here given.

His answer to the first Objection hath been examined, in the foregoing Chap. The 2. is this. Christ is called the Lord our Righteousness, & He is made Righteousness to us, & we are made Righteousness of God in Him. 2 Cor. 5:21, & by the Obedience of one man are made Righteous. He answereth to this saying, And are we not all agreed of all this? But can this Righteousness be our own way, by the foresaid perfoming Representation? And will not every one, who overthrow all the foundations of Christianity, and ought not to be called, or accounted Christians, say the same, as to the Scripture-expressions? or are we therefore agreed with them in judgment? or is there no difference between us? His not agreement in the words, but in the sense of Scripture, that maketh a true agreement (2.) Christ's Righteousness may be, and is our another way, that by that Perfoming and Representing, which He flated, as the butt of his arguments & another way also, than he propoeth as his own judgment, as we law.

Heretofce we see, how Christ is our Righteousness, & how His obedience maketh us Righteous, in his judgment, in 8 or 9 particulars. 1. Because the Law is a Law of innocence, which we dis hononed & broke by sin, was perfectly fulfilled & honoured by Him, as a Mediator, to repair the inbalance by our breaking. And the Law, which the Devils dis hononed & broke by sin, was perfectly honoured & fulfilled by the Angels, who Bood; and therefore their Righteousness is to be called the Devils? But he will say, They obeyed not, as Mediator; True: But then the ground of Christ Righteousness, becoming ours, must be some other thing: than His honouring that Law by filling it, which we dis hononed by breaking. But he faith, Christ repaired the injury, done by our breaking it; True: Yet if there be no more, that will not make His Righteousness ours: because, as is obvious, ere this he, we must have an Interferc therein; & this obedience must be performed by Him, as our Mediator & Surety, undertaking & Satifying the demands of the Law for us, & in our stead.

2. That (faith he) He suffered to satisfy justice for our sin. And neither is suffering, as such, Righteousness: Nor could He suffer justice for our sin, & by suffering, if He had not done it in our stead, & as one Person with us in Law. If Titus steal from Sempronius a 1000. Pound. & Marcus gives Sempronius a 1000. Pound upon some distinct account; Sempronius
Chap. 15. Some Arg. vindicated from Mr. Baxter's exceptions.

frequently shall have merited all for us, by His blood & sufferings, & that in a more principal manner, according to this Reason.

§ 3. And all this (faith he) is God's Righteousness, designed for us, & thus far given us by Him. Anf. But all this is not that Righteousness, which God hath designed for us, & through Christ, in order to our justification; nor that Righteousness, by which we become formally Righteous in Law, & on the ground of which, & thereupon are justified & pronounced Righteous in the sight of God; & this is Christ's Surety-Righteousness, imputed to us, & none else can be.

Lastly, faith he, And the Perfect justice & 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 this by these texts. Anf. It remaineth to be cleared, how the Perfect justice & holiness of God can be said to be glorified in us, through Christ, if Christ's Righteousness & satisfaction be not imputed to us, & accounted ours, & Christ, & we be not accounted, as one Person in Law, for all that is wrought in us, is far from being allowable to the Perfect justice & holiness of God, because of its imperfection. And because Mr. Baxter doth not grant the imputing of Christ's Surety-righteousness (which is only allowable to the Perfect justice & holiness of God) unto us, in all that hath hitherto said, he cannot be said to own all, that is asserted by these texts.

§ 4. Therefore is: If Christ's Righteousness be ours, then we are righteous in it, as ours, & so God repareth us, but as its. But it is ours, by our union with him, by his gift, & consequently by God's Imputation. To this he answers. 1. That he hath told before, in what sense it is ours, & in what sense not. Shortly he gives us his mind again, saying, It is truly imputed to us, or reputed, reckoned, as ours; but not in the sense, that claim a strict priority 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 accident; or if it did by an instrumental second cause. But it is ours, as being done by a Mediator, in stead of what we should have done, & at the Meritorious Cause of all our Righteousness & Benefits, which are freely given us for the sake thereof. Anf. This is but what we heard, when he was clearing the state of the question, & there (Chap. xiii.) we heard, that his sense was not satisfying; for in his judgment, as we found, there is no Righteousness truly ours, in order to justification, but our Faith, which he calleth our Gospel-righteousness, which by Christ's Merits is advanced to this dignity of being the potestative Condition of the New Covenant; whereas pardon & Right to life is promised upon Condition of Faith; & so faith is our Immediate Righteousness, in order to the obtaining of these favours; & Christ's Merits have only procured them remotely, in procuring this Covenant. But we bear no mention made by him of any such Imputation, as whereby Christ's fidejurifical or Surety-righteousness is really made over and Imputed to Beleivers, that they thereby may become formally Righteous, in the sight of God, and be justified as such, & so pardoned and have right to life, immediately upon the account of this
Some Arg. vindicated from Mr. Baxter's exceptions. CHAP. 15.

of this Surety-righteousness made theirs. Nor hear we any clear ground laid down by him, whereupon Christ's Righteousness can be called Ours, & we thereupon be reputed of God legally Righteous, & deal with such as with. We hear of Benefits bestowed because of His Merites, &c. but we hear not that Pardon and Right to Glory are made the immediate result and effect of Christ's Merites & Righteousness, but only mediate, by the Intervention of the New Covenant, whereby our Faith, the condition thereof, called our Gospel, Personal Righteousness, is made the immediate cause of our possessing these benefits; whereby he gave occasion, at least, to judge, that he makest our faith the immediate procuring & Meritorious Cause of Pardon and Right to life. However between his way, & that, which he here rejecteth (which we also reject, neither affording, that Christ was our Instrumental Second cause: nor claiming a brick-propriety in the same Numerical Habites &c., which were in Christ, as if we became Subjects of the same Accidents, speaking of what Christ did & suffered, in a Physical sense) we know, & own a Midway, whereby Christ's Obedience & Sufferings, considered not Physically, but legally & juridically, are transferred & communicated unto us, not as Physical accidents, from one Physical subject to another, but in a Law & juridical sense. And though this Imparting & communicating of Christ's Surety-righteousness cannot be explained by, nor appear consistent with Logical or Metaphysical Notions, applicable only to Physical Entities, no more & as considered as such (to which Mr. Baxter in all his Explanations of this matter, doth so frequently labour to retrench us, even as it is against all Reason, and to Common sense) Yet we must own it for a truth, knowing that these fundamental truths, recorded in Scripture, and held forth to us only by divine Revelation, stand in no need of Aristotle's learning, in order to their being Savingly understood & practised; And that Law-terms are more fit, to help us to some understanding in this matter, which is hold forth in Scripture, as a juridical, than Metaphysical terms: and yet we see no ground to say, that this matter, whereof we treat, must, in all points, keep even a resemblance unto Judaism's modes, knowing that it is a divine Mystery, and unparallelably so.

He faith 2. He that is made Righteous unto us, is also made Righteous, or Sanification, & Redemption to us, but that funda-genre cause Effectivness, none autem constitutiva. We are not 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 effectively. The matter and force of Christ's personal Righteousness is ours, as an efficient cause; but it is neither the nearest matter, nor the form of that Righteousness, which is ours, as the Subiect of it, that is, it is not Constitutive cause, newly material, or formal of it. As (1.) It is true, He, who is made Righteous unto us, is also made Sanification, &c. and that He is made Sanification by being an Efficient cause, but it will not follow, that He must be also the Efficient cause, and no other of our Righteousness, which is of a far other nature, and is no Inherent inwards thing, as Sanification. (2.) It is true, we are not the Subjects of the same Numerical Righteous and Holiness, which is in Christ, neither can we be, if they be considered Physically: but yet we can be Subjects of the same Numerical Righteousness, Legally and juridically considered; & thus we are to consider it here, & not Physically; however Mr. Baxter, ad manus adspl. inculcat this; for we consider it, and must consider it, a Suret-righteousness, & we & know that that same Individual payment and Satisfaction, made by the Surety, is in Law-ence the Debtor's, & imputed to him, as the ground of his liberation from trouble and distress, at the hands of the Greditor. (3.) Hence we see, that Christ's Surety-righteousness, constitutively in His Obedience and Sufferings, is that whereby we are constituted Righteous in the sight of God, in a legal sense: and need not enquire, whether it be the nearest matter, or form or both, of our Righteousness: for the Metaphysical terms have no place here, though Mr. Baxter can never hold of them. We are made Righteous in a Law-ence, & not Physically, by Christ's Imputed Righteousness, and upon this account, it is ours legally: & it is folly, to enquire for Physical matter, and form or Constitutive causes of Moral or juridical Being, or Effects, as Phylophers do, when speaking of Physical, or of Metaphysical beings.

He faith 3. If our Union with Christ were Perfunctory (making us the same person) then don't defects the accidents of his person would be the accidents of ours, or & so not only Christ's Righteousness, but every Christians, would be each of ours. But that is not so, nor is it given us by him. Ans. We acknowledge no Union with Christ, making us the same person with Him Physically (it & is methought Mr. Baxter will understand it no otherways) But we acknowledge an Union legal, Political, & federal, whereby we become one person juridical, in Law-ence; and as to this, Mr. Baxter's accidents have no substantial place or Considerations.

The 4. Object is, you do seem to suppose, that we have none of that kind of Righteousness at all, which confineth in Perfect Obedience & Holiness; but only a Right to Impunity and Life, with an Imperfect Inherent Righteousness in our selves. The Papists are forced to confess, that Righteousness we must have, which confineth in a Conformity to the preceptive part of the Law, & not only the Retributive part; But they say, it is in our selves, and we say, it is Christ's Imputed to us. Thus he propoeth it, but if I were forming the objection, I would say, That Mr. Baxter Supposes, we have no Righteousness at all, in order to justification, before our A of Faith: but for his Right to Impunity and life, it is no Righteousness: & beside, I hope he will not say, that that is given before justification; & of a Righteousness proceeding (in order of Nature, at least) justification, we are speaking, & enquiring after it.

What he antwortheth to this Objection, in the first place, because it only concerneth Papistes, & their Misapprehensions, in the matter; I passe. But 2. he faith, If any of them do, as you say, no wonder, if they & you contend, if one say, we are Innocent, or finelles, in reality, & the other, we are to be imputation, when we are no way at all, but simply really & juridically. Ans. If by Innocent, or finelles, he mean such, as never linnen, never Man, &c.
Protestant or Papist, dreamed of such a thing. If by these terms, he means such, are now not guilty legally, of the charge brought in against them: this we acknowledge, and must acknowledge, or we know not, how any shall ever be justified; for God will not pronounce sinners, as such, really and legally to be righteous. His judgment being according to truth: and therefore because we have no righteouness within us, which before we can be pronounced not guilty, we must have a Righteousness imputed to us, even the Surety-righteousness of Christ. But Mr. Baxter, it feemeth, will not understand, what this legal non-guiltiness is; & yet in matters among men it is very clear and manifest. If Paul had fully satisfied, according as he undertook, Phil. x. 28, for the wrongs and injuries done him by Onesiphorus; if Onesiphorus had been convicted before a judge for these same crimes and injuries, and had produced the satisfaction made by his Surety Paul, & accepted by the creditor Phil. x. 28, would not the judge have had ground in Law & equity, to pronounce Onesiphorus not guilty, & therefore not to be punished, according as was libelled against him? And yet though Onesiphorus had been pronounced Innocent, that is, not guilty, as to Crimes and Injuries alleged against him, in this case, in a legal sense, it would not follow, that he had never committed these wrongs; nor had the evincing of that been necessary to his Abolition and justification. His Innocency or Righteousness, by virtue of the satisfaction made by his Surety, now judicially accounted & reputed his, being sufficient. These things are plain to such, as are without their eyes: but all the world cannot make them plain to such, as will understand nothing, but what is cast into Aristotelian Metaphysical Mould. Were it not left for labour for any to enquire, what is the Matter & Form of this Legal Righteousness of Onesiphorus? Whereof is it constituted? How came Paul's Righteousness to be his, & so one accident to go to subject to subject? whether was Paul's satisfaction the Efficient, or Constitutive cause of Onesiphorus's Innocency, or non-guiltiness, and the like? The 5. Object is, How can God accept him, as just, who is really & reputedly a sinner? This is onerousr Holsine & Justice. To this he faith. Not so: cannot God pardon upon a valuable Merit, & that satisfaction of a Mediator? & though he judge us not perfect now, & accept us not, as such; yet 1. Nor be judged holy. 2. And the members of a perfect Saviour. 3. And will make us perfect & purest, & then to judge us, having washed us from our foul, in the wash of the Lamb. Ans. All this gives no satisfaction to the objection; for the objection speaketh of acceptance in justification, & consequently of that acceptance, that proceeded Sanification. (2.) It is true, God can & doth pardon sins; but mere pardon of sins is not justification, the person must be accepted, as righteous; and yet by Mr. Baxter's way, the man hath no righteouness, to ground such a judgment and acceptance: and God's judgment being always according to truth, the justified man must be righteous, that he may be accounted & accepted as Righteous, in Justification. Therefore either Mr. Baxter must grant, that he is Righteous through the Imputed Righteousness of Christ, or that he is Righteous inherently by his faith, or by his fulfilling the Conditions of the New Covenant; for there is not a third: or that he is pronounced Righteous without a Righteousness.

CHAP. 15. Some Arg. vindicated from Mr. Baxter's exceptions. Righteous inherently by his faith, or by his fulfilling the Conditions of the New Covenant; for there is not a third: or that he is pronounced Righteous without a Righteousness. The 6. Object. Thus you make the Reatus culpa not pardoned at all, but only the Reatus pene. To this he faith. 1. If by Reatus culpa be meant the Reatus pene, as he is severer peccator, & so to be reus is to be revera ipse qui peccavit, then he must consider, what you mean by Pardon: for if you mean to nullify of such a guilt or Reatus, it is impossible: because necessitate existentiae, he that hath once sinned, will not be that person which sinned, while he is a person, & the relation of one that sinned will relate to him. It will eternally be a true proposition, [Peter & Paul did sin.] But if by pardon you mean the pardoning of all the penalty, for that sin is due (damnati vel jussus) shall be pardoned; & this is indeed the Reatus pene; not only the penalty, but the denial of that penalty, or the obligation to it is remitted and nullified. Ans. The nullifying of the Reatus culpa physically or metaphysically is indeed Impossibile; for it will be always true, that such a person did sin: but this Reatus culpa may and must be nullified legally and juridically, otherwise never shall man be justified: for in justification, this Reatus culpa is declared to be taken away, for the man is declared non reus, & accepted as not-guilty, or Righteous, not physically, or Metaphysically, but legally: a man must be legally Righteous, before he be justified, according to equity; & he cannot be legally Righteous, as long as the Reatus culpa doth legally remain; for a man legally guilty, is not legally Righteous. Now, Mr. Baxter yields to this, or he shall destroy his own ground, and take away all pardon, as well as justification: for as it shall be eternally true, that Peter & Paul did sin, & so were reus culpa; so it will be eternally true, that punishment was due unto them, that is, they were reus pene: & therefore, if it be eternally true, that Peter & Paul sinned, therefore the Reatus culpa cannot be annulled; so it will be eternally true, that Peter & Paul were obnoxious & liable to punishment, therefore also the Reatus pene cannot be annulled. But the truth yeath here, that though neither the Reatus culpa nor pene can be nullified physically, or metaphysically, that is, taken away, as it never had been; yet both are taken away legally & juridically, and a pardoned man is legally and juridically non-punendus; & thus the Reatus pene is taken away; and a justified man is legally and juridically, non-guilty of the offence charged against him, & thus the Reatus culpa is taken away. As it is inconsistent with pardon, to say, that the person pardoned doth legally remain obnoxious to punishment, though it will be eternally true, that he is the man, that did contract that damnatis & obnoxiousness; so it is inconsistent with justification, to say, that the person justified is legally chargable with the offence, though it will be eternally true, that he is the man, that did contract that guilt & sin. He faith. 2. Therefore if by Reatus culpa, you mean an obligation to punishment for that fault, this, being in deed the Reatus pene, is done away. So as we are, I think, all agreed, de re; & de nomine; you may say, that the Reatus culpae done away or remitted, or not, in several senses; in the is not
nullified, nor can be, but as duemens of punishment followeth that is pardoned.

Anf. The Reatus culpa is the ground of the obligation to punishment, & not the same with Reatus pena; it is being chargable with such a crime & offences; and this, as we said, much be done away, in a legal fene, as the obligation to punishment: Nay, in our case, the obligation to punishment cannot be taken away, until first this chargablemoses with the fine be removed. The Lord will not declare that man non obligato to punishment, who removeth legally and juridically reus culpa & chargable with the crime.

And so long as we differ herein, we are not agreed of ree, nor de nomin.

The Reatus culpa, in se, is as well nullified, in a legal fene, as the Reatus pena; and neither the one, nor the other can be otherwise nullified. But, I see, Mr. Baxter is for pardon, as to destroy all justification, or he thinketh that Pardon and justification are all one thing; and by nothing is taken away, but the obligation to punishment; and thus the pardoned and justified person is still chargable with the fine; & the obligation to punishment is taken away, where the charge of guilt remaineth: and thus God is supposed to judge a person, that is not justifiable, except by an injurious sentence. Yes, hereby we have the Socinian pardon owned, but not the orthodox pardon; for the Socinian Pardon can well consist with this chargablemoses of guilt, because they acknowledge no Satisfaction, to remove the Reatus culpa; but the orthodox pardon does provide & assure the removal, in a legal manner, of the debt of chargablemoses of fine, and is a Native confonent thereto: for because of Satisfaction made by the Surety, Christ, and the same now imputed to the sinner, and made his, guilt is taken away, & he is no more chargable with that guilt, but looked upon as Righteous; and therefore all obligation to punishment is actually removed, & he is no more obnoxious thereto in Law, being reus in curia.

Obje. 7. You have said, that though we are not personall, but feminally in Adam, when he sinned, yet when we are personall, we are personall guilty of his actual sin.

And so we must be personall, 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 & publick person, we have our part in His Righteousness, as truly, and as much, as in Adam's sin.

His: seemeth: is the is long. He faith. 1. Our Covenant Union & Interest suppose our Natural Union & Interest, & it is an adding to God's word & 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; & so that his innocency or sin should be reputed theirs, as far, as if they had been personall the Subjects & Agents. Anf. If the Covenant Union & Interest suppose the Natural Union & Interest, then there is a Covenant Union and Interest here to be considered: and therefore it can be no adding to God's word or Covenant, to say, That Adam did personate each one of his posterity fede, as well as Naturally: Yea, to deny this, were a corrupting of truth, & a denying of all Covenant-Union & Interest. Whence it is manifest, that in a Federal or legal fene, we must needs say, that Adam's Innocency, or sin is reputed ours, as far as if we had been personall (not physically, but legally) the Subjects & Agents. If Mr. Baxter shall prove, that the Federal Union & Interett, which he faith is superadded to the Natural, will admit of no other Consideration of the povertie Interessed, than what is physical & Natural, & followeth upon the Natural Union, he shall then lay a ground for what he would say here, but till then he shall but beat the air; & when he hath done that, he shall destroy what he hath granted, viz. all Federal Union & Interett: for a Federal Union & Interest will ground a federal & legal Consideration of the persons Interessed, as well as a Natural Union and Interett will ground a Natural and physical Consideration of the same persons. And Mr. Baxter not admitting this, confoundeth all; for hence it is, that he will have all things here considered only physically, and according to Aristotle's notions, with which we have nothing to do, while speaking of a Federal Union and Interest, & of what followeth thereupon. This being permitted, we may quickly dispatch the ree.

The person of Peter (faith he) never was in reality, or God's reputation; the person of Adam (or Adam's person the person of Peter) but Peter being virtually or seminally in Adam, when he sinned, his person is derived from Adam's person; & so Peter's guilt is not numerically the same with Adam's, but the accident of another Subject, & therefore another account, derived with the person from Adam, & from nearer parents. Anf. All this is only true in a physical Natural fene: but notwithstanding, if we consider Adam and his posterity, in a legal & federal fene, as we must, if there be (as is granted) a federal Union & Interest, then all runneth in another channel. The person of Peter is federally and legally, in the person of Adam; yea God, reputeth them both to be one Federal person: and the person of Peter was thus actually in the person of Adam, and not virtually and seminally: for these notions have no place here. And hence Peter's original guilt is numerically the same with Adam's; and in this sense Peter had as near a Relation to Adam, as Abel had; but here Adam is considered, as the Head & Center, and all his posterity, as equal members of this Political & Federal Body, and as Lines coming equally from the same Centre.

He addeth. The fundamentum of that Relation (of guilt) is the Natural Relation of the person to Adam (or so it is relation in relationis fundatum). 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 personallity, to his Sons & Daughters, is the fundamentum next following his personal fault & guilt, charged on him by the law. And here there is a long series of efficient causes, bringing down from Adam's personal & guilt, a distinct numerical personal & guilt of every one of this later posterity.

Ad. 1. The fundamentum of that relation of guilt is more properly & properly the federal relation of the person to Adam, than the Natural relation; and the fundamentum of this federal relation is not Generation, but the free Ordination and Constitution of God. (2) What he meaneth by these words, and Adam's generation being the communication of a guilty nature with personallity to his Sons and Daughters, is the fundamentum, next following his personal fault & guilt, charged on him by the law, I do not know. If his meaning
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meaning be, that the Communication of a guilty Nature; by the pecessum originale originatum, is the fundamentum of the following personal guilt and guilt, by the pecessum originale originatum, is the fundamentum of the Imputation of Adam's transgression; it is not consequent to that, nor to what itself said above pag. 34, against Species. But if it be, that Adam's Generation being the communication of a guilty Nature, is the fundamentum, that next followed his personal guilt, charged on him by Law; I must say, I do not understand what he would be at, though the words seem to express some such thing. But the truth is, that I shall lay down is, that all Adam's polity, being under law, sin in him, and fall with him, in his first transgression; by virtue whereof, when they came physically, by natural Generation, to partake of his Nature, they are guilt, in order of Nature guilty of Adam's transgression, and then have a corrupt Nature communicated, as a punishment and consequent of the other; & this Corrupt Nature being sin, has its own guilt attending it also. (3) Though this long series of Efficient causes be requisite to the production of a distinct numerical person from Adam's person, in a physical and natural sense; yet every one of these physically distinct numerical persons do immediately derive from Adam their legal and federal personalities, that is, these fame persons, conferred federally, are equally and alike near to Adam, their federal Head and Representative: And therefore the guilt of Adam's sin cometh from him immediately to each one of them, federally conferred; and is consequently, the fame numerical guilt: and all this is founded upon their Federal union with, and interest in Adam.

He faitheth. 2. And it is not the same sort of guilt, or so plenary, which is in us, for Adam's sin, as on him; but a guilt Analogical, or of another sort, that is, he was guilty of being the willful sinning person, & so are we, but only of being persons, whose being is derived by Generation from the willful sinning persons (besides the guilt of our own inherent pravity) that is, the Relations such, which our persons have to Adam's person, as makes it just with God to eschew us, and to punish us for that & our pravity together. This is our guilt of original sin. Ans. (1) Herethat original sin, whereof we are (speaking here, viz. Adam's breach of Covenant, seemeth quite to be taken away; for not only is it said, that original sin, as in us, is another sort of thing, than what it was in Adam; and so not only the fame numerically (as he formerly said) but not the fame specifically: but moreover it is said to be only an Analogical guilt: yea in end it is made just nothing; for it is said, that we are guilty of being persons, whose being is derived from the willful sinning persons, and this is no guilt at all; no mans simple being, let it be by generation from the most prodigiously guilty and wicked persons, that can be, can be imputed to him for guilt; for his receiving a being is contrary to no Law. And besides, when he addeth by way of Explanation, that the Relations such, which our persons have to Adam's person, as makes it just with God to eschew us, he must either make the simple Relation to be the guilt, or the ground of guilt, and its Imputation. The Simple Relation, without some

guilt following it, and founded upon it, cannot make it just with God to deprive us &c. For sin only can dothis, & that Relation is not sin. If he says, That guilt is Superadded, & upon this account, it is just with God thus to punish. I would ask, what is this guilt: It is not Adam's sin, but some analogical thing, which Scripture knoweth nothing of, and Reason can give no account, whence it came. It cannot be, that it came from Adam's sin, for if we be federally unincorporated in Adam (as we are, & as he confesseth we were,) and it upon that account we are required guilty, the guilt Individual guilt, which was on Adam, must be upon us; and if our guilt be of another sort, he must give us another Adam from whom that other analogical sort flowed. The Scripture saith, that we are all sinners in Adam Rom. 5:12. which were not truth, if his individual sin were not ours, nor ours were of another sort, and only analogical. But this is the fruit of Mr. Baxter's calling all these things in Aristotle's mould. But moreover (1) It hath a sole aspect towards Pelagianism, to make our guilt another, than Adam's, because that Adam was the willful sinning person, and so are we: for this is to confute the Pelagian, who saith, that that sin was only Adam's, because he was the only willfully sinning person, & we had no will therein. 3. His faitheth. And this guilt commeth to us by Natural propagation, and resulst in us, from our very Nature so propagated. Ans. It is true, we come to be actually charged with this guilt, & to have it imputed to us, when we partake of our beings by Natural Generation or propagation: and this is that because of our federal union with & interest in Adams, and exclusive of this, it cannot be imputed to us, for example from our very Nature so propagated: for the guilt of all Adam's after Transgressions should as well be laid to our charge, after this manner, as the guilt of that one Transgression & Disobedience, of which only the Scripture maketh mention Romans.

He cometh next to consider our interest in Christ, & tells us. 1. Our persons are not the same as Christ's person (nor Christ's as ours) nor ever so judged or accounted of God. Ans. Physically this is true, but it is not true legally: for when he came in the Law-place of the Elect, & became Surety for them, it was he became onese person in Law. He faitheth. 2. Our persons were not Naturally insubstantial & virtually in Christ's person (any further than He is Creator & Cause of all things) as they were in Adam's. Ans. Adam was a natural Head, our Lord is a Spiritual & Supernatural Head: & so this, we willingly grant a difference, but both were Federal Heads & Public Persons, & their agreement in this is plain. He faitheth. 3. Therefore we derive Righteousness from Him by Generation, but by His voluntary donation and contract. Ans. We derive it from Him by Generation; that is, as we partake of Adam's guilt, when we partake of a Natural being, so we partake of Christ's Righteousness, when by Generation we partake of a Spiritual being in Him. And there is no new formal contract made here, but what is consubstantial to the Nature of this privilege, in order to its conveyance. He faitheth. 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.
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their Iniquities, or the punishment thereof; far less to have been made fin for us. But more of this hereafter.

Object 8. As Christ is a sinner, by Imputation of our fin; 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 itself, that is imputed to us. To this he faileth. 1. Christ's sin was not the subject of our personal relative guilt, much less of our balance, or acts. 1. God did not judge Him to have been so. Nay Christ had no guilt of the same kind reckoned to be on Him, the heinous sin (Peter, in all probability), would then be true, viz. That Christ was the greatest murderer, Adulterer &c. and consequently more hated of God, for God must hate a sinner, as such. Anf. (1) Mr. Baxter will understand nothing here, but according to his Philosophical & Metaphysical Notions: & in this sense, we may grant him all that he faileth. And yet aside, That Christ was the legal, judicial, and federal subject of our guilt; for our sins did meet together on Him, and He was made sin (2) and God doing all this, could not but judge Him to have been so. (3) Christ inherently had no guilt of the same kind, nor of any other; but that our very sins were imputed to Him, & reckoned upon His score, must be granted, or we must deny, His dying or satisfying in our stead; & so plainly embrace Sainthinus &c. (4) Those speeches are but not in such, as mistake them, as Mr. Baxter doth here, who supposeth that their meaning is, That He was the greatest sinner inherently and wherein they were indeed blasphemy, but far from their thoughts for he inferred that consequently he must have been more hated of God; while as God's hatred (if we take it not for mere punishing of sin) is only against such, as are inherently sinners. What faith he moreover?

To be guilty of sin, as we are, is to be reputed truly the person, that committed it. But was it not Christ; & therefore not so be reputed, Christ was but the Mediator, that undertook to suffer for our sins, that we might be forgiven, & they in our own skin, really or justly reputed. Anf. No man faileth, that Christ was guilty of sin, as we are, that is, Inherently. But if He undertook to suffer for our sins, unless we turn Sainthinus, in expounding this sentence, we must say, that the guilt of our sins was laid upon Him, otherwise He could not suffer for them, in their place & stead; & we must say, that He so suffered for them, that all they, in whole stead He suffered, should certainly be forgiven; & not have a bare may be of forgiveness, by a New Covenant, offering the same upon new terms. What next?

Expositors (faith he) 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 poena, or debt of punishment, or (left the murderers make a verbal quarrel of it) Reatum culpa, non qua talem, & in fe, sed quatenus est fundamentum poene. Anf. Yet some Expositors will say more, and that in full conformity with the Scriptures, as Eze. 53: 6. And however all we say, is hereby sufficiently confirmed; for if He be made a sacrifice for our sins, our sins must necessarily be imputed to him, as the sins of the people were
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He faith. But if you mean, that God repute us to be perfectly innocent, when we are not, because that Christ was so, it is to Impute error to God. Any. This can't be their meaning: for they know, that God repute no man to be other ways, than he is. But yet it must be said, that God repute Beleivers, who have the Righteousness of Christ imputed to them, innocent, as to the Violation of the Covenant of works: I mean, legally innocent, and do, not guilty of the charge of sin, & death upon that account; brought in against them; for they are so, being justified; & therefore there is now no condemnation to such Rom. 8. 1, & none can lay any thing of that Nature to their Charge vers 33.

He addeth. But He (i.e. God) doth indeed first give, & then Impute a Righteousness evangelical to us, in stead of perfect Innocency, which still is certainly bring us to glory. Any. That God doth indeed Impute, that is, give & put upon our score an Evangelical Righteousness, that is, the Surety-Righteousness of Jesus Christ, revealed in the Gospel, in stead of our perfect & personal Innocency, which we neither had, nor could attain to, & which cannot certainly bring us to glory, being the Meritorious Cause thereof. But Mr. Baxter doth here (as I think) give a manifold Perversion of the Gospel: for thus he feareth. And that is, he giveth to the Renovation of His Spirit (to Evangelical Obedience) & a Right by free gift to Pardon & glory, for the Righteousness of Christ, that merited it, & that this given us is such Righteousness to be an acceptable Righteousness in us. Any. Now that this is a clear perversion of the Gospel is manifest from these particulars (beside several others where touched) (1) Hereby the Covenant of Grace is changed into a Covenant of works, only with a Mitigation of the Conditions. (2) Christ's Surety-Righteousness is not Imputed to us, neither our legal Righteousness, nor yet our Evangelick-Righteousness; for at most it is only granted to be Imputed, as to its Effects. (3) We have no other Righteousness hereby properly imputed to us, but our own Inherent Righteousness. (4) Christ is hereby made God into us Righteousness, by being made of God Sanctification to us. (5) Hereby the immediate ground of our Pardon & Right to Glory, is not Christ's Surety-righteousness, but our own Inherent Righteousness. (6) Christ hereby made us neither Pardon, nor Glory to be granted, as the immediate fruits of his merits; but He only merited the New Covenant, wherein these favours are offered upon new Conditions. (7) Thus Christ is made only a far of Mediating person, procuring new and easier terms, (which yet are as impossible to us, till be renewed by grace, as the old) but no Redeemer, or Surety, sufficient and obeying in the room and stead of any. (8) Thus we are justified by our own works of Evangelical Obedience. (9) God is hereby made to repute a Right to Pardon & Glory, & our Imperfect Evangelical Obedience, to be an acceptable Righteousness, & he all of our Righteousness: all which are against the Gospel of the Grace of God, revealed to us in the Scriptures, as hath partly been discovered.
Mr. Baxter's Further opposition to the Imputation of Christ's Righteousness examined.

What Mr. Baxter's opinion is, about the Imputation of the Righteousness of Christ, in order to our justification, we have hitherto been enquiring; & though, in his book against D. Tully, while he gives a historical relation of the Controversy, he plainly enough declares, that it is of the judgment (as to the main) with John Goodwin; yet he there (as we have heard) subjoins the question, against which he disputes, that the Orthodox will not own it, wherein he deals not in an ingenious manner, as Mr. Goodwin did. He will not deny, that there is a midway between the Socinian, Papist & Arminian, on the one hand, & the Antinomian on the other; though the Middle way, which he hath set down in his Confess. pag. 152. 153. &c. feemeth to me not to be the just & orthodox way, but to incline more unto the Socinian & Arminian, for all the Imputation, which he feemeth to own, is nothing else, than what Papists, Socinians & Arminians, will subscribe to: for (before what we have seen & examined above Chap. XIII. & XIV.) in his book against Mr. Cartwright pag. 179, he hath these words, I have still acknowledged the Imputation of Christ's Righteousness, fano fide. And what found fide is, he tells us in parenthesis, that is (faith he) 1. per Donationem ejus fructus 2. per adiunctionem justitiae suae inde promissae, that is to say, by giving us the fruits thereof & 2. by adjoining us Righteousness, thereby purchased; which two seem to me, to be but one, the last being comprehended in the first; & to all the Imputation by him granted, is only in the fruits thereof, which are given. And will not Papists, Socinians & Arminians yield unto this Imputation? Nay doth not Belshazzar come a further length, in the words formerly cited? Mr. Baxter in his Catechist 1st. Part. 2. of Moral duties, giveth us here & there, while speaking of other things, without any apparent Connexions (choosing this way rather, than to give us his whole fide of that matter, in one place together, which might have been some ease to such, as were dextrous to know the fane: but I know, he is at liberty to follow his own ways & methods) some hints of his mind; & that rather of his disputation with the orthodox, & their manner of expressing their Thoughts & Conceptions, in this matter, than any full & positive declaration of his own Thoughts about the question. We shall, having fome examined his own judgment, shortly here examine what he is pleased to say, in one place or other of that Book, fo far as we can find, & may be done without repetition, against our doctrine.

Only we shall premise some few of his own words, in the Appendix to the Premotion p. 2. whereby we may see, how small the difference would appear to be; & how little cause he had to write so much against the Orthodox, as he doth. He there faith. (14. No man is saved or justified, but by the pure Merit of Christ's perfect obedience; Yea and His habitual holiness & Satisfaction Sufferings, advanced in dignity by His Divine Perfection: 15. This Merit, as related to us, supposeth that Christ, as a Sposor, was the Second Adam, the Root of the justified, the Reconciling Mediator, who obeyed perfectly with that Intent, that by His obedience, we might be justified, & who suffered for our sins, in our room and stead; & fo was, in tenuum our Victus pane, as some phrase it, or Substancet, & was made a curse for us, that we might be healed by his stripes; as He was Obedient, that His Righteousness might be the reason, as a Meritorious Cause, of our justification, which Supposeth the relation of an Underscriving Redeemer in our Nature, doing this, & in our stead, so far forth, as that therefore, perfect obedience should not be necessary to be performed by ourselves. And Righteousness theretofore is Imputed to us, that is, we are truly reputed Righteous, because we, as believing members of Christ, have right to Imputation & life, as merited by His righteousness, & freely given to all penitent believers. And Christ's own Righteousness may be said so far to be Imputed to us, as to be reckoned & reputed the Meritorious cause of our Right & justification, as it were, in a Continuous. One might think the difference now to be little, or none; but all this is but Suitable to what is already examined, and what might here further be animadverted upon, will occur hereafter.

He beginneth Sect. 8. n. 119. to speak against the Doctrine of Imputation, taught by the Orthodox. I shall yield to him, that Christ's personal Righteousness, Divine or Humane, Habitual active, or Passive, is not given to us, or made ours, truly and properly, in a Physical sense: as if the fame were transfused in & upon us. Yet, the fame, being Imputed to us, is made ours, more than in the meer Exeffiz; for according to the Gospel method, believers, being by Faith interested in Him, have an Interest in His Surity-righteousness, as to its virtue, force and efficacy, or as the cause, and that morally and legally; so that Christ and believers are one person in Law. Nor do we hereby lay: That Christ's Merit & Satisfaction are reputed by God, to be inherent in us, or done by us, in our own proper persons: or that in a sense we did not all the thing ourselves, or that God judges us to have done, or that all the Benefit of Christ's Righteousness shall at fully and immediately be ours, as if we had been, & done & Suffered, merited and Satisfied, in and by Christ; But we say, that Christ being a Surity, & putting himself in our Law-place, & putting (as it were) His name in our Obligation, being thereunto Substituted, and accepted of the Father, His Satisfaction & obedience, being performed by Him, in our Law-place, as a Surity voluntarily taking on the obligation, is accounted, in Law and justice, to be ours, who believe in Him, to all ends and uses, that is, in order to justification, pardon, and Right to Glory; and that, as effectually, as if we ourselves, in our own persons, had done and suffered all. When Mr. Baxter
Mr. Baxter's further opposition to Impart, examined. Ch. 16.

218 confoundeth and jumblest these together, as if they were the same, he neither befriended Truth, nor us.

Nor will it follow from our assertion (as he supposeth n. 123.) that we could not be Pardoned, for though he, who is reputed to be innocent, by fulfilling all the Law, in his own personal person, be reputed never to have sinned by Omition, or Commussion; & consequently to need no Pardon for he, who is a transgressor, & consequently hath forfeitied all right to the Reward, & is obnoxious to the Penalty, hath need of a Remission, through his Suretice's making Satisfaction; & of a new Title to Glory, through his Suretice's Obedience. So that the Non-necessity of Pardon will no more follow from our doctrine of Imputation, than from our doctrine of the Satisfaction of Christ, whatever Sacrament think, who plead as vehemently from free Remission against this, as Mr. Baxter doth, upon the same ground, against Imputation.

But when any say, that Christ's Sacrifice satisfied for all our sins, that they may be forgiven; & His Righteousness is imputed, that we may also be accounted just, he thinketh, (n. 122.) that this is but either ambiguity, or the fore-mentioned gross contradiction. And why in: for (faith he) if by justice, they mean repented finetines, or penitence, then these two cannot stand together, for he that is supposed to be just, is not supposed to be sinner, or perfect; & he that is supposed finetines, cannot be supposed pardoned. Anf. By justice, or being accounted just we mean Righteous, or rectus imponitur, in order to the Reward promised: and when full obedience is imputed to this end, we do not say, that God repareth such finetines, that is, such as, in their own physical persons, gave perfect obedience; for such indeed need no pardon: but that now God repareth them such as are Righteous, and have Right to the Reward, through the perfect Righteousness of Christ imputed: and this carrieth no shew of Repugnancy to pardon of sins, through the Satisfaction of Christ.

But (n. 123.) he tell us, that some think to avoid the Contradiction by distinguishing only of the moments of Nature, & double reflex of the same nature, saying, that we are first order of Nature supposed to be sinners, & pardoned, in the second order of Nature supposed to be Innocent, or Righteous, which is added to pardon. What necessity there is for this curious distinguishing of Order & Priority, whether in respect of Nature or of Time, I do not yet see. And whether we say, we are first pardoned, & then reputed Righteous; or first reputed Righteous, & then pardoned (which would seem more rational of the two) it is all one to Mr. Baxter, who equally argueth against both. But though I see no necessity of afflicting any of these orders (Save that though the first thing, that a wakened finetness pardon & freedom from the Curse; Yet it is more rational to say, the Reutus culpae is first taken away, and not the Reutus sanci) yet I see a necessity of afflicting both the Imputation of Christ's Satisfaction, in order to our pardon; & of His Obedience, in order to our obtaining Right to the Inheritance (and both these Mr. Baxter comprehendeth in justification, as we shall hear) or of both His Satisfaction and obedience, or of his com-plain Surety-righteousness, in order to our obtaining complete justification, & its effects, or consequents, Remission of sins & Right to the Crown. But faith Mr. Baxter: He that is pardoned of all sins of Omission & Commussion, is accounted Innocent & Righteous, as to any guilt of punishment, either of finetines or of finetines. Anf. True he is accounted Innocent, or Righteous, as to guilt of punishment, as to the same all in all, but not so far as it is a punishment, or belongeth to the punishment threatened. But he is not accounted Innocent, that is, one that hath never sinned; or one that hath need of the right to the reward: & therefore because this pardon, he must have a Righteousness, in order to the Reward promised. Yet faith. It that is after account Innocent & just from his first being to that hour, is judged never to have needed Pardon. Anf. But by the Imputation of Christ's Righteousness, there is no such account made, as if the man were reputed, or accounted one, that never sinned, from his first being to that hour; but that now hath as good right to the Reward, as he could have had, if he be, he never sinned, not only from his first being to that hour, but from the first to the last moment of being. We need not then notice what followeth, when he faith. And they make God come with an after all, and condemn all other foregoing all of error & injustice, or at least to contradict it, and in the first instance to say [1 pardon this hour] & in the second to say, [I now repute him one, that never sinned, nor needed pardon]; for, as we have seen, the Imputation of Christ's Righteousness hath no such import.

He tells us (n. 125.) that say, that the Law, since the fall, obligeth us both to obey & to suffer, & not to one only; else a sinner, bound to suffer, should not be bound to obey. Therefore Christ must do both for us. And this would seem to be a very Innocent affrontion, & consequent to truth: yet he faith, This is too gross for any man to utter, that ever knew what Law or Government is. Anf. And I thought, that it had been too gross for any Christian to have denied this, who would not outstrip all the Antinomians, that ever were: for if it be thus, one of two must follow: either that now after the fall, Adam & all his posterity are loosed from all obligation to obedience to the Law of God; or that they are not under the curse. Neither of which I suppose Mr. Baxter darst say. But, what faith he doth mean, that all the sins all in all, the Law bindeth us to obey and suffer; or for divers all, and Insants of time? Anf. In regard that, since the fall, nothing can be done, in perfect conformity to the Law, both may be said. Doth mean (faith he further) that the Law boundeth man both to perfection, & to suffering for perfection, or to suffering for a sin? Anf. We are speaking of the Lawes obligation now, for the fall: & it is certain, that because the Law is now broken, we are obliged to suffer; & that, because of that constitution, do & live, no man can have life, until till the Law be perfectly obeyed: but because this is impossible for man, therefore it must be done by his Surety. The querist again, did the Law bind Adam, to obey & suffer, before he understood? Anf. No. Did it bind him (faith he again) both to obey & suffer for his new sin, the next Insant? Anf. What himself addeth is sufficient answer to this: that it did bind him to suffer for his old sin (add, & also
Mr. Baxter's further opposition to Imput. examined. Ch. 16.

Also for his new fin. & yet the obligation to obey for time to come remained. But all this is but the prejudice; for the main thing is not yet noticed by Mr. Baxter. That Adam by his fin. was obliged to suffer. & that yet there was no way to come to the promis'd Crown, but by perfect obedience to that Law: & that therefore neither he, or any of his posterity, can enjoy life, until their Suffering fulfilleth that Law for them, or endure them to do it: as they cannot be freed from Suffering, until their Suffering fulfilleth the penalty for them, or endure them to do it. We need not speak to unrighteously, as he supposed we do, that is, say, that the Law commandeth that man, not to have fin., or imperfect fin., to have been perfect: for we know, that were to be made to an Impossibility in Nature; for fin. cannot exist but be excitable. But this we say, That in respect of that Law & Constitution, there was no way for the fin., to enjoy the Reward-promis'd, but by yeelding perfect obedience unto that Law: & as this was Impossibile in Nature; so it was impossible for the fin. to enjoy the Reward, & therefore the Lord provided a Sufferer, who should yield perfect obedience unto that Law: & this perfect obedience is made over unto the Beleever, & put upon his soul, as well as the Sufferers Sufferings are. But that he, if Christ's perfect obedience and sufferings be imputed unto them, from that state being, then they are imputed not fin., nor finnishe from the begining, & so not pardonable. Anf. There is no necessity for such a Reputatian; for this is not the end of that Imputation: It is Imputed, in order to their obtaining a Right to the Reward, which was lost; & by vertue hereof, they do obtain the Reward, as certainly, as if they had never finned.

Others (heathen, n. 125) would come nearer the matter, & say, that we are reputed Righteous, as justifiers of the Law, & yet reputed finnishe as breakers of the Law: & that though there be no medium in Naturals between light & darkness, life & death; yet there is between a breaker of the Law & a justifier of it, viz. a Non-justifier: & between just & unjust, that is, not just. Anf. I find no Satisfac. in his Comment. Theol. Lit. 1. Cap. 30. 6. 15. full & plain: so this, in order to prove, that in justification, there is Reformation, or Abjuration of fins, & Impartation or Adjudication of a perfect Righteousness: & that though these two beneft's be the fame, as to Time & Subjects; yet they are really diftinguished, both as to their proper definitions, their proximate Causes, & proper Effects: & in clearing of the difference, as to their definitions, he tells us, that there is a difference between not just & just; not just & unjust; not unjust & unjust: & that not just & just are contradictory, that unjust & just are partly private, & partly contrary, & that not just & unjust, & unjust & just are diverse: as also, that unjust & just are not immediately contrary; for there is Medium between them. Hence, Innocent, who is such an one, as is neither unjust, nor yet just: & that though now these two do not differ, as to Subjects; yet of old they did; for Adam in Paradise, before he fell, was innocent, but was not just; for he was to obtain this by perfect obedience. Now what faith Mr. Baxter to this?

He faith, this is mere darkness. As it seemeth all things are, that agree not with his Notions. But why? There is (faith he) a Medium negative in a person, as not obliged, but one between positive & privatised; or one obliged at first, & then such a person, that he was never commanded or for bidden him. But what is this to the matter? God's Law is presupposed: we talk of nothing, but Moral Acts. The Law forbiddeth omis-son & Committion; both are fin. Anf. Though there be so medium between positive & privatised; in a person obliged, as to particular acts commanded, or forbidden; yet there is a Medium, in such a person, in reference to the Revers of world, & meritorious promis. In reference to every moral act, Adam was either just, or unjust, i.e. either one, that obeyed, or one that transgressed; but to reference to the punishment threatened & to the Reward promis'd, before he fell, he was neither unjust, that is, one that was a Transgressor, & reus, culpa & fames; nor was he just, that is, one that had purchased the Reward; but was in his way thereunto: & himself faileth little less (as I judge) in his premiss. p. 19. saying [3]. But that Law giving eternal one only to obedience to the end of his time, he merited not that life by Initial obedience. This was Initial Imperfect Righteousness, wanting perfec. but not a Medium between just & unjust, except as faith signifies the merite of life by perceiving Righteousness to the left. And to, I never denied, but in a disoblige Subject, there is a Medium, that Adam was not bound, to do years work the first hour; & fo was neither just, nor privatised, as to the future years work; but as to what he was presently obliged unto, he was either Righteous, or unjust. Here upon the matter, is all that I desire; or essay. When a command is given to a person, to run so many miles in an hour: & a Reward is promis'd in case he do it, & a punishment threatened; in case he do not; while he is running, as to his present acting, he is not disobedient, but obedient; & as to the future, is just, & not unjust; yet in reference to the Reward, he cannot be called just, until he hath finish'd the course, in the time appointed. So as to what is said, while he is running, though he finned not, yet he had not merited the Reward. Mr. Baxter refleth 1. He merited what Reward he had, viz. the Continuance of his blessings justly given. Anf. That was not all the Reward, which was promis'd, whereof we are speaking; for Adam was not yet in Patria, & howbeit himself was not clear, as to this, when he wrote his Aphorismes; yet afterward, he wrote against Mr. Carterwright, pag 19. he tells us, he became convinced hereof. 2. He raiseth that to darken the aye by saying: That it is unjustified, what that was, by which Adam was justified, moritie Immutability & Glory: whether 1. Once obeying or Continu in his full Covenant, 2. Or since loving God. 3. Or conquering once. 4. Or sitting of the tree of life. 5. Or performing in perfect obedience to the end, that is, till God should translat him. But this might fail by the ground, when he addeth. That this left is not likely. And indeed it was much of his commendation, to prove, if he could, that all that was required of Adam, by virtue of that Covenant, was only one single act of obedience: for then his Notions about just & unjust, as to Adam, would have some ground; but till this be done, all he hath said is to no pur-pose.
Mr. Baxter's further opposition to Imputation, examined.

3. His faith. That he maintaineth, as well as we, that Christ hath not only satisfied for sin, but merited pardon; but also merited immutability Glory. Anf. But we say further, that He merited pardon & Immutable glory, not by His death & suffering, but by His whole Sincerity-righteousness, consisting in Active & Passive Obedience, whereby He paid our whole debt. But He willeth us to consider, that Adam's not being that which was made in glory, was sin of Omision, and to pardon that Omision is to take him as a Merit of Glory. Therefore it shall be somewhat more, than be forfitted by that Omision and his Commission, which cometh in by Christ's merit alone forrself. That Christ merited all this by his active, Passive & habitual Righteousness, by which he merited pardon. 4. That it was not we, that merited in Adam, but He to give us only, in the terms of a Law of Grace. Anf. (1) To pardon a Sin of Omision in Adam, was not to take him, as a Merit of Glory; but only to take him, as one that was free of the obligation to punishment for that Omision. It is false then, to suppose or say, that one pardoned, as such, is taken to be one that never sinned; for the contrary is manifest; & to take Adam, as a Merit of Glory, is to take him for one, that never sinned; yea, & for one, that fulfilled his course of obedience; which can never be supposed of a pardoned man, as such. (2) That by Christ's Merit the Elect obtain more, than what Adam forfitted (to speak so) shall easily grant; but notwithstanding thereof we find in no more of our own forgiveness, even of a Right to what Adam lost the expectation of; and in order to this, the Law was to be fulfilled, (3) ye should not. (4) Though we need not say, that we Merited in Him; yet we say, That Christ merited, as a Publick Person, representing His own, & as a Sponsor & Surety, coming in their Law-place, and taking on their whole debt, both as to punishment deferred, & duty required. And I see no warrand to say, that Christ only merited to give it to us, only on the terms of a Law of Grace, for this would make Him no Sponsor, or Surety, nor to stand in the room of any (which yet he granteth n. 130) but only hold Him forth, as a third unconnected person, of no relation to them; & like a man, buying a Bond or Obligation from a Creditor, whereby he may be in case to discharge the debtor, & call for payment in his own name & time. Whereby the whole tenor of the Covenant of Redemption, between Jehovah & the Mediator, is altered; the Mediator's Place & Relation to these, whom he died, is changed; His Righteousness of Active and Passive Obedience is made to have no necessity respect unto the old Covenant & Man's Obligation. He is supposed to have merited & bought all for Himself immediately: He is supposed to have died for all: & that the New Covenant, or Law of Grace is wholly on Him. To none of all which, I can affirm.

As faith next (n. 127) that some come nearer & say, that to punish and reward are alone, & so the respect, that sin hath to the deferred punishment may be for men's Satisfaction; but our deferring the Reward needeth Christ's perfect obedience to be Imputed. What faith hath to this? He granteth that there is some what of truth here; but (faith he) there are errors at least, that lie in the way; & so he willeth us to remember, (without a. v. 3.) that

That man can have nothing from God, but what is a mere gift, as to the matter thought to be a Reward, as to the Order & Ends of Contemplation. Anf. True; what then? And in this case (faith he) punishment is in it, as well as felicitate; & so the lust of the Reward is the principal part of hell or punishment. Anf. That there is pena damnori, as well as pena fortis, I grant; but I am sure the punishment, threatened to Adam was more than the mere want of what was promised; otherwise we must say, that Adam was punished before he fell, because even while he lived, he had received the Reward promised; so that pena damnori is some other thing, than the mere want of the Reward; even the want of the, which man had already in his possession, together with the hopes of what was promised. The faithful, yet living, are not promised of the Reward of Glory; yet it may not be said, that they have the principal part of hell, being delivered from there. So that all this is but the Sophistry from the word only. What more? So that (faith he) if Christ death hath pardoned our sins of Omision, we are reputed to have done all our duty. Anf. Pating the Impropriety of speaking here, we say, that it is manifestly false, as appeareth from what is said. And if so (faith he again) we are reputed to have merited the Reward. And this is also false, as is shown. And if he pardoned our sins (faith he more-over) as to all punishment, Sine & lofs, be pardoned them, as to their forsooth of heaven, as a gift, if as a Reward. Anf. Neither can this be granted; for there is more required to the taking away of the forsooth of heaven, if by this nothing else be meant, than a giving of a Right to heaven, whether as a Gift, or as a Reward, than to the taking away of all punishment, whether of Sine, or of Loss, as such: as for example, when a King covenanteth with his own Servants to whom he hath already advanced to great honour & dignity; and he meritteth him a greater honour, if he will work one day to end, in such an Employment, & if not, threateth to deprive him of all he hath, & to call him in prison, untill he dies. This servint faith & performeth not the condition, and thereby hath both forfitted what he had, as in hope of, & what he had, and is now obnoxious to perpetual Imprimoments, in the King's own Son goeth to prison for some time, to make Satisfactory, and thereby deliver the Servant from perpetual Imprisonment, he doth not thereby deliver him from his loss, so as to give him a right to the far greater honour promised: though he deliver him from the punishment of contumax Imprisonment: Yea it may be a double, if he thereby procure his reparation to his former state: but in order to this, and to the end, the servant may get the Reward promised, before his going so long to prison in the Servants room & read, that he may be delivered from the punishment, and not only, in his room & read, performeth that days work.

We say that Reimission of sin is a conformed, or at most, but a part of justication; because a man may be forgiven, & yet not reputed never to have broken the Law. To put away guilt, and to make one Righteous, are nothing. This is most clear: yet Mr. Baxter failth (n. 128) Still contr. Which is wonderful fill; where, I pray, null the confusion lies it is this, that we say, Reimission of sin, is, at most, but part of justification.
tion? Doth not himself say as much hereafter (n. 208) when he faith, that our first constitutive justification, is, in its own nature, a right to Impunity, &c. life, or glory? Now this Right to Impunity, is the same with Remission; but a Right to life, or glory, is something more. Is it in this, that we say, a man may be forgiven, and yet not reputed one, who never broke the Law? That, I am sure, can be no confusion and contradiction: for it is a contradiction to say, that a man is pardoned and yet not reputed one, that never broke the Law; for pardon is of a breach of the Law. What faith he, to make out this alleged Confusion? Guilt (faith he) is either of default, such, of the punishment, & of the fault only as the cause of punishment: If all guilt, both culpa & penae, were done away, that person were reputed positively righteous, that is, never to have omitted a duty, or committed a sin. As but do we say, That pardon taken away the Reatus culpa, it self? His own following words, may partly be our answer. But indeed (faith he) when only the Reatus poenae (culpa quoad poenam) is done away, the Reatus culpa fe remaneth. And this Christ himself never taketh away, ve, non in caelo, where for ever we shall be judged, once to have sinned, & not to do such, as never sinned. Where is now the Confusion Mr. Baxter speketh of? But yet, I suppose, he is in a mistake, when he faith, that the Reatus culpa cannot be taken away; for it must be taken away, legally, or there shall be no justification, though it can never be taken away, as a principle, or the fame may be said of the Reatus culpa it self, feing it will always be true, that they did once deserve punishment, & are not such, as never deserved punishment.

He addeth (n. 129) that, which to him, is the Core of our error. [That we think, we must be justified in Christ, by the Law of Innocency, which justified Christ Himself; & that we are quite, or washed, or washed, simply from all guilt of fault as well as Obligation to Punishment.] But neither of these do we say, as hath been frequently shown. We are justified by the Law of Grace, & by faith; yet we say with Paul, that the Law is not made void by faith, but established: the Law of Innocency must be fulfilled, but it is not fulfilled by us, but by Christ; & His Righteousnes is Impressed to us, and received by us, & we are therewith justified, & received Remission, & Right to Glory, We do not say. That Adam's Law meant, do this thyself, or by Christ, & thou shalt live; yet we say, that the Constitution of God, do this, & live, must be as well established, as this: Curseth everyone, that commeth not in all things written in the Law &c; and that, as by virtue of this Christ our Surety, was to die the cursed death; so by virtue of that, He was to fulfill all Righteousnes.

He tells us next (n. 130) that the truth, which we grope after, and must reconcile us all, is as followeth. As all the Reformed divines almoast had been hither to bring up the truth, like blind men groping for the wall; and he and possibly two or three more, had eyes opened to the truth. His discourse here is too long to be rehearsed, that it may be examined; a few observs upon it may suffice. (1) He faith, Christ, in his sufferings did stand in the room of sinners, as their Surety. As. Then His Sufferings in the room of sinners, as their Surety.
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Christ is the way to the Father. Is. 14: 6. God was in Christ reconciling the world to Himself. 2 Cor. 5: 19. Yet it is true, that Christ is now exalted as King and Prince, and given the Crown of Life, Rev. 2: 10. as the great Administrator and Executor of His own Testament: yet not as if He had purchased all these things himself, or primarily to Himself, but were now become the Sovereign or Principal Donor: for this doth overturn the tenor & form of the Covenant of Redemption.

He tells us (n. 144.) That Christ's Righteousness is made ours, as our Sinner were made His. Which is all that we desire. We grant that Christ never had the Reatus culpa in itself, & He might be Imputed to Him as to the punishment deferred, that is, He assumed the Reatus panes. But the Reatus pane, being a duterious punishment, because of Him, He could not come under this Obligation, unless the Reatus culpa had been Imputed to Him, not in itself physically, but juridically, in the relation of an imputatio. And according as we may have the Righteousness of Christ, in order to its effects, and this is more, than to have the mere effects themselves, as He faith: & we shall grant to him, that we have it not, in the relation of a Meritorious causa

Not unfrequently, whether Christ's Suffering were first Satisfactory, & then Meritorious; & His Obedience first Meritorious, and then Satisfactory, as he speaks it, being sufficient to us, that both made up complete Righteousness performed for us, by Him, as our Surety, coming in our Law-place, whereby justice was satisfied, and life merited. Nor need I say (as he suppofeth n. 135, too many hold) That heaven is our Reward, for our perfection of Holiness and Obedience in and with Christ; more than that pardon is our Reward for our Satisfaction in and with Christ. Yet as Christ is satisfied as a Sponsor, in the stead and room of sinners, as he confesseth, so it may be said, that Christ obeyed, as a Sponsor, in their stead: & that as the one was requisite for purchase of pardon, so the other was requisite for purchase of Glory: and that as we must be Interceded for in the one, imputed to us & received by faith, to the end we may be pardoned; so we must be Interceded in the other imputed to us, and received by faith (both being integral parts of one complete Surety-righteousness) to the end, we may have a Right to Glory. Nor can I say with him (ibid.) That eternal life is ours, by Christ's free Gift at a Renunciation of Christ, for his own Merits: for then, we could not say, that Christ suffered properly in the room of any, as their Sponsor; and this would take away that fundamental relation between Christ & the Chosen ones, that were given to Him of the Father; and for whose sake He sanctified Himself & was made a Surety, & made under the Law, and became the Father's Servant, and was made a Surety. Blessings came through Christ, as the appointed Mediator, not from Him, as the principal Donor (speaking of Him, as Mediator) The blessing of Abraham cometh on the Gentiles, through Jesus Christ Gal. 3: 14. The God & Father of our Lord Jesus Christ, blesteth us with spiritual blessings, in Christ, according as He hath chosen us in Him; & hath predestinated us unto the Adoption of Children, by Jesus Christ; & hath made us accepted in the Beloved Eph. 1: 3, 4, 5, 6. It is God, who saith unto us, according to His mercy, by the washing of regeneration, & the renewing of the Holy Ghost, whom He shed on us abundantly, through Jesus Christ, our Saviour, that being justified by His grace, we should be made heirs, according to the hope of eternal life Tit. 3: 5, 6, 7.

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from what hath been said formerly, it is manifest, that both are requisite; & Mr. Baxter granted as much before, as we see in the foregoing paragraph.

Note 6. Nor faith Mr. Baxter any thing here, to invalidate what we have said. Sure, not to have this Gift was no punishment to Adam, before he sinned, whatever it might be said to be after his sin. Nor is forfeiture of that property, which a Man never had, neither in right, nor in possession, and therefore Adam could not be said properly (nor we in him) to have forfeited glory; but only that blessedness and felicity, wherein he was created, and that Righteousness, that was concreted: So that beside the taking away of that property, there will be a Righteousness of Obedience requisite, according to that Constitution, do this & live, in order to the obtaining of a Right for us into the life of Glory. And to this he is added in end, when he saith, That the same Merits of Christ's Active & Passive & Habitual Righteousness, becaus we our Glory. For we do not separate them: Nor need we curiously enquire, whether Christ's Suffering were first Satisfactory, & then Meritorious; & His Obedience first Meritorious, and then Satisfactory, as he speaks it, being sufficient to us, that both made up complete Righteousness performed for us, by Him, as our Surety, coming in our Law-place, whereby justice was satisfied, and life merited. Nor need I say (as he supposeth n. 135, too many hold) That heaven is our Reward, for our perfection of Holiness and Obedience in and with Christ; more than that pardon is our Reward for our Satisfaction in and with Christ. Yet as Christ is satisfied as a Sponsor, in the stead and room of sinners, as he confesseth, so it may be said, that Christ obeyed, as a Sponsor, in their stead: & that as the one was requisite for purchase of pardon, so the other was requisite for purchase of Glory: and that as we must be Interceded in the one, imputed to us & received by faith, to the end we may be pardoned; so we must be Interceded in the other imputed to us, and received by faith (both being integral parts of one complete Surety-righteousness) to the end, we may have a Right to Glory. Nor can I say with him (ibid.) That eternal life is ours, by Christ's free Gift at a Renunciation of Christ, for his own Merits: for then, we could not say, that Christ suffered properly in the room of any, as their Sponsor; and this would take away that fundamental relation between Christ & the Chosen ones, that were given to Him of the Father; and for whose sake He sanctified Himself & was made a Surety, & made under the Law, and became the Father's Servant, and was made a Surety. Blessings came through Christ, as the appointed Mediator, not from Him, as the principal Donor (speaking of Him, as Mediator) The blessing of Abraham cometh on the Gentiles, through Jesus Christ Gal. 3: 14. The God & Father of our Lord Jesus Christ, blesteth us with all spiritual blessings, in Christ, according as He hath chosen us in Him; & hath predestinated us unto the Adoption of Children, by Jesus Christ; & hath made us accepted in the Beloved Eph. 1: 3, 4, 5, 6. It is God, who saith unto us, according to His mercy, by the washing of regeneration, & the renewing of the Holy Ghost, whom He shed on us abundantly, through Jesus Christ, our Saviour, that being justified by His grace, we should be made heirs, according to the hope of eternal life Tit. 3: 5, 6, 7.
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This is denied; neither followeth it from what we say. Because we cannot fulfill the Law once, so that we were obliged; therefor must Christ fulfill it for us, to the end we may enjoy the more perfect Reward. And His fulfilling of it for this end, doth not make us Law-in-leaf; he lets us enjoy it from Obedience for other Gospel-ends, to which Adam in Immanency was not oblige. Or (faith he) as if the Law required any more than absolute perfection. Ans. We do not say, that it doth: But all our Obedience, with the superaddition of new ends, is most imperfect. 4. Or (faith he) that absolute perfection had not been in Christ's holy Obedience. Ans. Neither doth this follow from what we say, more than from what himself saith. Yea nor so much: For he maketh our Gospel-Obedience, a perfect Righteousness, which we may lean to; and plead for our justification & Salvation upon.

Or 5. (faith he) as if there were any Obedience, whose end is not Righteousness, & justification, against the charge of the contrary Immanency. Ans. This is vanity, for neither is it denied, nor is it any thing to the point; because the Righteousness spoken of is a perfect Righteousness, answerable to the Covenant of works, as the condition of life: And who ever performeth Obedience, with such an eye & desire, & for such an end, shall in end meet with a sad disappointment, be their diligence & attainments what they will.

6. (faith he) And so gratitude attend it & a thing commanded by the Law? If he obeyed perfectly in Christ, we were perfectly thankful in Christ. Ans. It will only follow, that we were perfectly thankful in Christ, in order to the obtaining of the reward; but nor so, as if in our own persons, we were no more obliged to undertake thankfulness.

7. (faith he) But if they say, That Christ fulfilled the Law only made to Adam for us, & not for his own Law of Grace, & therefore, that he obeyed for us unto the end of that Law. Ans. This is the thing that himself will say, or he must say, that Christ fulfilled no Law for us, in our stead. But what answerer he? If the 2 ends (faith he) & matter of that Law be fulfilled by us in him; our Obedience to any other must be needless for he that is justified never to have sinned, neither use any means for pardon or remission. Ans. We stay not, that the Law was fulfilled by us, in him; but that He fulfilled the Law, as a Surety, willingly putting His Name in our obligation, & undertaking our debt: And from the Imputation of this to us, it will never follow, that we are thereby, or can be, unfrocked never to have sinned: What next? (faith he) Christ only fulfilled the Law for Adam & Eve; & for us only as we were under it, which is only virtuous, & not actually at all, but not at all for us, according to any obligation, that ever fell upon our person. How prove this: He was this. (faith he) we were never personally bound to the personal, perpetual Obedience, as the Condition of life for that Covenant, as to the promise of & condition, ceased before any man was born. Ans. That Covenant, grant, ceased to be the way to life, as it was to Adam at first; because it became a thing impossible; yet, as Adam fell under the Curse of that broken Covenant, so did all his posterity fall with him & in him; when his posterity came to be evil persons, they are Children of wrath.

Mr. Baxter's further opposition to Imputation, examined.  Chap. 16.

2. Or (faith he) as if the Law oblige one to fulfill it once over, for the same lesst time; once simply, & in all its obligations, & another time for other ends.
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All are under the Curse of that Covenant; and all their actions, after the death of Adam, were not so as to violate that Covenant, any more. And though before any man was born, the new Covenant or Gospel was promulgated; yet, notwithstanding thereof, all men were born under the Curse of the first Covenant, and were never delivered from under that, until they closed with the terms of the second Covenant, or Covenant of Grace. But he faith 2. All the duty in the world, which we are bound unto, is to be done for Evangelical ends, for recovery, grace, and unto gratitude. And was not Adam before the fall also bound unto gratitude? But he possibly meant gratitude for Redemption, yet he hath proved, that all the world, Heathens, I mean, and such as never heard of the Gospel, are obliged to Gratitude, upon the account of Redemption: on that, that is required of them, is to be done for Gospel's ends. But in all this, I am little concerned, who see no necessity of restricting Christ's obedience for.

8. He faith. That we see not, that our own words are affected with the truth of what he and others assert; and is the same which they give us, but our cause is incapable of. What then faith he & his? We say (faith he) that Christ did indeed most perfectly obey the Law of Innocency, so far for us, & in our stead, though not in our persons, as doing that, which we should have done & done in the stead of our persons, which obliges us not at all to obey for the ends of the first Covenant viz., that our perfection might be our righteousness, or the Constitution of Life; but only to obey for the ends of the second Covenant, for the obtaining & improving of recovering grace & Salvation by Christ. And therefore, we have never said, or ever faith he.

(1) If the idea of obedience is, as above, do the same. I think, he is as much concerned, as we are, to loosen his own difficulties; as formerly proposed: for. i. How can he be said, to have fulfilled all the Law for us, that did not fulfill it all? ii. Can the Law require more than absolute perfection? Was not absolute perfection in Christ's holy Obedience? No, not even in the Law of Innocency. If Christ fulfilled only the Law of Innocency, he did not fulfill the Law for Adam & Eve only, for us, as in them & us. Let him answer the question himself, and he shall help us.

Next (n. 190.) he brings some of the same. That we may as well say, that man must not die, because Christ died for us; as not obey because Christ obeyed for us. He then tells us, that we strangely use their reason against ourselves, & know it not. But what is his mistake? Let us hear his reason. For we say (faith he) that man must die, because we did not perfectly obey the Law, or suffer all its penalty, by Christ, as our legal person; but he suffered only...
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Mere: arbitrary; nay, nor could it be so called, though it were said to be solely founded upon this federal relation, more than when it is said to be grounded upon the Natural relation. Though in another sense, it might be called so, when said to be founded on the Natural, as when said to be based upon the federal relation, God being the free Author & Cofounder of both.

3. He concludes. So Christ is, though not the Natural, yet the federal Adam & Ruler of his Church; when he hasteneth to save us, we are not in him, as in Adam feminally, as in a Natural Generator, nor as exsistent person; nor did God justify us to be, but he was the Cause (naturally) or made that virus effectiva, which would justify & save us in like manner.

Anf. Christ, it is true, is not Natural, but a federal Root, & so keepeth correspondence with the first Adam, a federal Root. (2) It is true also, we are not in Christ, when he was justified, as in Adam, feemally, as in a Natural Generator; but yet the Elect were in him, in a more noble & supernatural manner, as given of God to him, & as undertaken for by him, then he did substitute himself in their Law place, & became their Surety.

(1) If Christ had only been the material cause, as having that virus effectiva, how could he be called their federal Head? or how could they be said to be chosen in him, before the foundation of the world? It was the nature of finnert, (faith he) though not a finnert Nature, which he assumed. But that Nature, which the understock was in the Pre-existent person, & no other individual, was effectiva in his finnert person, in his finnerness of Nature. What then? So that he, in that sense, may be called the common Nature of Man, we mean only, that it is the same species with all other men, but not that which is in individuals, in any, but himself. Anf. Notwithstanding all this, Christ was a federal Head, & a publick Perfon, undertaking for, and therein representing all those, that were given to him to save; and in this following words confirm, when he saith, But it was individual person, in whose Head, or place Christ suffered, & whom he undertook to justify, & save, & gather into an holy Society to that end; & to that end, he undertook & performed his office, & endured all this by his perfect righteousness; so that freely he made himself a federal Head & Ruler of an holy Society (his Church) & when ever any person hath believe, & is united federal to him, he thereby receiveth the effects of that, which was before in Christ, as a virus effectiva.

Anf. But Christ, being a federal Head to himself, whom he was bring in to an holy Society, believers receive the effects of that, which was in Christ, as such a federal Head, which is more, than as a virus effectiva, & importeth His Obligation, as a Surety, to work those effects, & speaketh out His representing them, as a publick Perfon, and paying their debt, according to His undertaking, in the Covenant of Redemption.

Thereafter (pag. 78.) from this, That the Law made to Adam did not affigne Christ to this office, nor oblige him to suffer for sinners, according to it, & that therefore he suffered not by that obligation, which bound us to suffer, but by the obligation of His own content, he infereth, that the Law
Chap. 16. Mr. Baxter's further opposition to Imput. examined.

Adam's sin, when he was a preemi any sinner, than he was also guilty of his own inherent pravity, & none that had the life of reason was guilty of either; or both these only, without the guilt of his own actual sin. Some will be a believer is related, as a member of a perfectly Righteous Saviour, & that he did, as a sinner, (in time) then be a, the inherent right of his personal faith & general content, & that obliged him to the further advice Righteousness of a holy life. An. The Protocols & Apologies seem not to agree, for as upon our personal existence, we become persons guilty of Adam's sin, & that before (as to nature, though not as time) we have inherent pravity; because this is an Effect, Consequence & Punishment of the former: to be upon our faith, which is our true and everlasting grace, corresponding to our personal existing in Nature, by our Nominal being, should follow, as answering to this Imputation of Adam's guilt, the Imputation of Christ's Righteousnesses: but in head of this, he mentioneth nothing, but a Relation as a member of a righteous Saviour; which (according to the comparison) should correspond to our relation to Adam, which is, in nature, before our partaking of his sin.

As answering to our inherent pravity, he should have named our justification, Adoption &c. as the effects of the Imputation of Christ's Righteousnesses: in head of this, he nameth the inherent right of our personal faith & general content; thereby Imputing that this general content is posterity, our Relation; while as I suppose, he will say, that our Relation is upon the condition, that our general content: Not to mention here his error (hereafter discovered) of making faith to be considered here, as our personal inherent Righteousnesses. Then he tells us. That all these three conjunct (though not connected) make up the total Righteousness of a Saint, viz. 1. our Relation to Christ, in Union, as a perfectly Righteous Head, who fulfilled all Righteousnesses for us, to the extent of our justification (which is called Christ's Righteousness imputed to us, as being thus far reputed ours.) 2. our present believing conjunct to his Covenant, which is the condition of the foremind relation to Christ. 3. And our Sanction. An. (Here we see, that Righteousnesses made the second Righteousnesses, which yet is the condition of the first; as if our inherent pravity were the condition of the Imputation of Adam's sin to us, (2) our Relation to Christ is not one & the same with the Imputation of Righteousnesses to us; no more than our relation to Adam is the same thing with the Imputation of his sin to us. (3) Thus we see, by affecting the connection, viz. our relation to Christ, he taketh away the effect viz. the Imputation of Righteousnesses, as being so nothing; thus it should say, we are related to Adam, a sinful Head, who broke the Law for us; & this is called Adam's sin imputed to us, as being thus far reputed ours. But yet Christ's fulfilling all Righteousnesses for us (if that for us, were understood in the Scripture sense, & not according to the Sacrament, or Arminian gloss) would abundantly ground the Imputation, we plead for, and that as a fruit of our Relation to Christ. Pacing what he faith, as not worth the noticing.

We come to see, what he faith 9. & lately. Proposing this objection to himself, if Christ's pardon be given us, then his personal Righteousnesses is given us with it. He replieas thus. Yes, at his pardon; He is not given us.
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reasons enforcing the practice of the Truth, hitherto vindicated.

We have now, at some length, as the Lord was pleased to help, essayed to vindicate this noble and fundamental Truth, of the Imputation of Christ's Righteousness, in order to the obtaining of his life of justification; and even we proceed, I judge, it will not be amiss to press the practice of this Truth, & the hearty & practical embracing thereof, by several Arguments & Considerations: for it will not be enough for us, to know the Theory, & to be orthodox in our judgments, as to their necessity & soul-concerning truths; but we must also practice them, that it may appear, we do believe them in very deed, & that we believe them with the heart; & this will be the best way to be orthodox, and steadfast in the truth.

I shall therefore propose a few Considerations, moving to the practice of this so necessary & concerning a Truth. As

1. This way of justification through the Imputed Righteousness of Christ, the Mediator & Saviour, is a way; that hath the testimony of both Law & Prophecy, confirming it; & is by more clearly revealed & manifest under the Gospel dispensation, than it was formerly. Rom. 3: 21, 22. But no Righteousness is God without the Law is manifested, being witnessed by the Law & the Prophecy, even the Righteousness of God, which is by faith of Christ, unto all, & upon all them that believe. And the same Apostle tells us Rom. 1: 16, 17. That he was not ashamed of the Gospel, for it is the Power of God unto Salvation to every one that believeth. & What is the ground & reason of this; for therein (faith he) is the Righteousness of God revealed from faith unto faith, as it is written, the just shall live by faith. This shall be a very sure & fail safe way, being thus attested & witnessed by all, that are worthy of credence, in this matter & a way, that is one & the same, as to its subsistence, both before the Law, under the Law, & now under the Gospel, though it be now more clearly unfolded & explained, since the coming & exaltation of the blessed Mediator, than it was before his coming: when it was but faintly, & shadowed under the Mosaic Ceremonies & Observances. None need to fear a Misapplying, or a disappointment, in following of this way, which even the Law itself, or the Mosaic observances did point forth, in the daily & yearly Sacrifices, pointing forth the Lamb of God, that taketh away the sins of the world, & on which the offerers were to lay their hands, before they were to be offered up, in token of their devolving laying their fin & guilt upon the same, as the the type of that one & only acceptable Sacrifice, that was to come in the fulness of time, & was to fixate justice for their sinner; & to shew forth, & declare their faith, relying.
lying thereon, & expecting acceptance there through, as we see Lev. 1: 4. & 3: 26, & 16: 21. And a way, which also the Prophets, or the Spirit of Christ, which was in them, did testifie, and bear witness, when they testified before hand the sufferings of Christ, and the glory that should follow. 1 Pet. 1: 10 &c. So Peter, in his Sermon to Cornelius, told him Acts 10: 43. that to Him, (i.e. to Christ) gave all Prophets witness, that through His Name, whosoever believeth in Him, shall receive Remission of sins.

2. In the same way, which all the Ancients took, & found to be a faire & farce way, & therefore it should be us a way, worthy of all acceptation. Abraham believed God, preaching to him the Gospel & the object of his faith, or the summe & substance of the Gospel, that is, the Righteousnes of Christ, was imputed to him, & thereby he was justified: to both Paul clear the matter to us Rom. 4: 1 7, 8. What shall we say then, that Abraham our father, as pertaining to the flesh, hath found &c. for if Abraham were justified by works, he hath to glory, but not before God: for what saith the Scripture? Abraham believed God, & it was imputed to him for righteousness. And if we enquire, what this was, which Abraham did believe? or where in was it, that he believed God? Paul tells us Gal. 3: 3. That it was the Gospel. And the Scripture fore seeng, that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in this shall all Nations be blest. Now, through these words, in these shall all Nations be blest, he expressly reproved Gal. 3: 15, where it is laid, that Abraham believed God, & it was imputed to him for righteousness. Yet this was the chiefe & principal part of that promise of multiplyling of his seed, & was therefore both before this time promisde together with that promise Gen. 12: 2, 3 & twice thereafto wit. Gen. 15: 18 & 22: 17, 18. And farther, this is called the Covenant, which God made with the fathers Gen. 25: 4, and therefore it must have been the chiefe thing, which Abraham’s faith did fix upon, who is therefore called the Father of the faithful, as being the Father of many nations, Rom. 4: 16, 17. And this is the pure promise, that is made sure to all the seed, & must be laid hold on by faith. Rom. 4: 16. And upon this account, Abraham is said to have feen the day of Christ, & to have been glad Job 8: 46. And as Abraham took this way; so did others take it, before him: such as Abel, who by faith offered unto God a more excellent Sacrifice, than Cain offered, which he obtained witness, that he was righteous. Heb. 11: 4. And Enoch, who pleased God by Faith; and Noah, who became heir of the Righteousnes which is by faith. Heb. 11: 5, 6, 7. So David under the Law, describ’d the blessednes of the man, unto whom God imputeth Righteousnes, without works &c. Rom. 4: 6, 7, 8, 10: 23 &c. 1. This then being such a paved way, we must close with it, & seek after no other.

3. This way is by getting or putting on a Righteousnes, with which God will be well pleased, and with which alone, he is & will be satisfied: for it is called the Righteousnes of God Rom. 3: 21, 22. And the Righteousnes, which is of God by faith Phil. 3: 9, as being not only a Righteousnes, which God hath found out, who knew best, how to bring about the Salvation of his choisen ones, to his own glory, & which alone will be acceptable to Him but,

but, as being also the Righteousnes of one, who is God, even of Jesus Christ God-man, the Saviour & Cautioner, and this is made over to believres, & imputed to them, and they receive it by faith, that it may become theirs, and they may stand before justice clothed with it, &c. by answering all that Law, & justice can say against them, or lay to their charge. Can finners finde out & tell upon a Righteousnes, more excellent in it self, or more pleasing or satisfying unto God, & whereupon a disdained soul purifed by justice and the terror of the Lord can with more confidence rest and relye, then this, which is the Righteousnes of God; the Righteousnes wrought by him, who was and is the Fathers equal, God over all, blessed for ever, and is Lord, our Righteousnes. Jer. 23: 5, 6, Made of God is our Righteousnes 1 Cor. 1: 30? What can finners invent, that can once be compar’d here with? Can any thing, which they themselves can do, yield more ground of Peace & Confidence? No certainely.

4. This way demonstrateth both the justice & Mercy of God, & to a way wherein the Lord hath given a great demonstratation of his wonderful Grace & Mercy: and a way also, wherewith justice is fully satisfaction. This the Apostle doth fully declare Rom. 3: 24, 25, 26. being justified freely by his grace, through the redemption that is in Christ Jesus. When God hath set faith to be a propitiation, through faith in his blood, to declare his Righteousnes to declare itself, at this time his Righteousnes, that he might be just. & &c. And this should commend it highly more then, that when neither Angels, nor men, could have found out a way, how Mercy & Grace might have shined forth, in the Salvation of poor finners; & with all how Justice should have had satisfaction, the Inifible Wisdom of God, & hath found out this way, whereby Justice and Mercy are no more, as it were, at odds, but concurring to the justification of a poor finner. Whatever way else we take, should we with thefe Micah 6: 7, come before the Lord, & how ourselues before the high God, should we come before him with burnt offerings, with calves of a year old. It were in vain: He would not be pleased with thousands of rams, nor with ten thousands of rivers of oil. Should we give our first born for our transgressions & the fruit of our lands, for the fruit of our soul? What would that avail? It could be no Satisfaction to Justice: the Lord would not be just, in justifying such finners.

5. The sad disappointment, that such, as took another course to the end they might be justified & accepted, have met with, should be as an hand upon the margentious, to beware of trampling in the footsteps of their folly, lest we fall into the same pit of time. We read Rom. 9: 31, 32. that Israel, which followed after the Law of Righteousnes, did not attain unto the Law of Righteousnes: Wherefore? because they sought it not by faith, but as it was by the works of the Law; for they stumbled at that stumbling stone. They were at such pains to follow after the Law of Righteousnes, thinking thereby to attain to more surenes & security, & to be justified; but after all their pains & travail, they did misse their mark, & came short of what they projected: They would not take the way of Faith, they would not by faith lay hold on Christ and on his Righteousnes, but they stumbled at that stumbling stone: they fought
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fought after a Righteousness, by their own works, which they supposed were the works of the Law, but were not to indeed; for they fought after the Law of Righteousness, but as it were by the works of the Law: And therefore the could not reach their intended end, how confident soever they were in their way. So against Rom. 10. 3. 4. it is said of them, for they being ignorant of God's Righteousness, & going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God; for Christ is the end of the Law for Righteousness, to every one that believeth. They would not follow God's way, nor submit to that Righteousness which is twice here called the Righteousness of God, but in the pride of their hearts, would set up & establish their own Righteousness, and make it stand on its feet, and therefore would not be beholden to Christ, & to his Righteousness, nor look to him by faith, who was the end of the Law for righteousness, to every one that believeth: and so they lost all. This sad example should cause all look about them, & beware of entertaining a prejudice at the Gospel-way of justification.

6. From this Influence, we may also take notice of another Consideration, to wit: That to refuse this Gospel-way of justification argueth intolerable pride of heart, & haughtiness of minde: It is observed of the Jews here, that they would not submit themselves unto the Righteousness of God; they would not bow to low, nor humble themselves so far, as to deny their own Righteousness, & condescend to take on Christ; but in their pride & flounefs of hearts, they thought, though the bricks were fallen, they should build all up againe with their own hewn stones, & so they went about to underprop & set up their own Righteousness, that it might stand. And what an intolerable thing is this, for beggars & dyvours to be so proud of nothing, & to refuse to accept of & be satisfied with the payment of a Cautioner? As then we would not have this guilt of contamining in the pride of our hearts, the way that the Wisdom of God hath found out, & the Righteousness of God, lest we refuse our own Salvation, & stand out against this established, sure & approved way of taking on Christ's Righteousness.

7. We may take notice of another Consideration here, to move unto close with this only way, to wit: That the refusing of this way, as it argueth ignorance both of the worth, & of the excellency & of the necessity of this way of justification, through the Imputed Righteousness of Christ, so it argueth a rooted prejudice against Christ, and the way of justification through him, & a judicial stroke of wrath from the Lord upon such, as wilfully & perniciously refuseth this Gospel way: for it is said of the Jews here, Rom. 10. 3. that they were ignorant of God's Righteousness: And Chap. 32. that they stumbled at that stumbling stone, they brake their necks on that which was the only means of saving them, & that in the righteous judgment of God, according to what was foretold Exod. 14. 15, where it is said, that the Lord of hosts, who would be for a Sanctuary to his own, should be for a new stream of stumbling, & for a rock of offence; for a gin & for a snare: many among them shall stumble & fall, & be broken, & be snared & taken. And this is further confirmed by that which Peter saith 1. Pet. 2. 7, 8. But unto them, which

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be disobedient, the stone, which the builders disdained, the same is made the head of the corner. And a stone of stumbling & a rock of offence, to them which stumble at the word, & are disobedient, whereunto also they were appointed. The consideration of this should cause all look about them.

8. It is also considerable, that such as will submit themselves unto this Righteousness of God, have no way to brake themselves unto, no course that they can follow, in order to their justification, but that which is perpetually rejected of the Lord, & condemned in his word, that is the way of their Own Works. These Jews, who would not submit themselves unto the Righteousness of God, could fall upon no other course, but the establishing of their own Righteousness: And there is no other way mentioned in Scripture but these two, either by Works, or by Faith; that is, either by the Righteousness of Christ, or by our own Righteousness; hence the Apostle doth always oppose these two to other, & by disputing against the Law, our Works, or our Righteousness according to the Law, he establisheth and confirmeth the true & only way, through the Righteousness of Christ, & by pleading for this, he destroyeth the other, and as there are two thirds divided from both, so there is no mixture of both, to make up a third, in apart agreeing with both: for grace & Works cannot agree to neither to make one composition. Rom. 11. 6. So that what ever different Ways, and Modes or Methodes, men excogitate in this matter, if they depose from the pure way of grace, the way of justification through the Imputed Righteousness of Christ, they must of necessity close with that way, which is through Works, & against which Paul hath disputed so much, both in his Epistle to the Romans, & to the Galatians.

9. This way of justification through the Imputed Righteousness of Christ is the only way of Peace & Reconciliation with God, as the Apostle confirmeth Rom. 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. Peace with God doth depend on this foundation to wit, justification by Faith; that is, justification through the Righteousness of Christ imputed to us by God, & received by faith. People may dream of obtaining Peace & Reconciliation another way; but they will miserably disappointed, for, as we said above, justice can be no other way satisfied & till justice be satisfied, there is no Reconciliation, no Peace. What a miserable case then are perfons in, who will not submit into this way? They may frame a way to themselves, and be very Zealous in it; as the Jews had a Zeal of God Rom. 10. 2. & be at much expense in duties & toil therein, as the Pharisee, who walked twice a week, & attained to no Peace or Reconciliation with God. All then, who are zealous of this blest Peace, must choose this way, and close with it heartily, and this should be a strong enduement unto them thereunto. We should remember what Paul saith 2 Cor. 5. 19. 21. God hath reconciled us to himself by Jesus Christ, & that God was in Christ reconciling the world unto himself.
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Self, but how was this: See v. 21. for be hath made him to be sin for us, who know no sin, that we might be made the righteousnes of God in him. This, even this only, is the way to Peace & Reconciliation with God, & who ever take a way, different from this, or will not cordially close herewith, must resolve to abide in that estate of enmity, whereinto they are by Nature.

10. This way of J u t i f i c a t i o n, as it is the only way of Peace & Reconciliation with God, so it layeth the ground of solid Joy & Reposeyng in hope of the glory of God & of Glorifying in tribulation also, as Paul informed us, Rom. 5:1,2,3 & c. Being justified by faith, through Jesus Christ, we have through him, access by faith, into this grace wherein we stand, & rejoice in hope of the glory of God. 

11. Moreover this way of J u t i f i c a t i o n will only be the true & infallible foundation of true Holiness & Sainctification, & hence are the most spirituall, convincing & moving Arguments unto the study of holiness, only to be found in the Apostle clearing it in his Epistle to the Romans Chap. 6, & 7, & 8, having laid down, in the preceding Chapters, as a true & fitted thereunto, the only Gospel-way of J u t i f i c a t i o n. Men may think, that the preffing of J u t i f i c a t i o n by our own works should prove the most effectual Meane & Perfwasive unto the real study of holiness, & a most infallible Argument to set men upon following holiness with all their might: But experience sufficiently proveth that all such, who by their doctrine lay more or less of their weight upon their own works, in their J u t i f i c a t i o n, are so far from outstripping others in the spiritual exercise of true holiness, that for the most part the very contrary is too too manifest: & howbeit Adversaries to Gospel-J u t i f i c a t i o n, through the Imputed Righteousnes of Christ, object to the Afflitters thereof, that thereby they are Enemies to the study of holiness, & give way to lamenfs & negligence. in that exercise; yet, not only the said orators groundless, seeing we press holiness upon the same grounds, that the Apostle doth, who oftentimes meeteth with this objection, in his way of declaring & preffing the Gospel-way of J u t i f i c a t i o n: but all experience showeth, that such as have fled to Christ, for Righteousnes, have another way of Communion with God,  in all holy conversation, their walking in all the ways of God, hath a spiritual lustfe & heavenly beauty, being compared with the walk of others, strangers in practice, & in opinion, to the Gospel-way of being J u t i f i d through Faith in Christ.

12. Whosoever rejects this truth, and doth not subside to this way of J u t i f i c a t i o n.
Some of the duties of such, as live the life of Justification, proposed.

In the last place, we shall mention this life of the Truth, formerly declared & confirmed, in reference to such as have attained unto this life of justification, through faith, which every one may readily see. That is the duty of such, as are made partakers of this life, to beware of such things; as may & will provoke the Lord to anger; & will be unfruitful for them, who are thus gracioulsy advanced to such an high State & Privilege of grace; & to mind such duties, as do most suit such, as are so highly advanced, & so greatly obliged to him, that hath thus called them effectually by his grace, & hath wrought upon their hearts unto a full compliance with the Gospel-contrivance of free grace. Many such particular duties might here be mentioned: but I shall only point at a few, to which others may be added.

1. Such, as live this life of Gospel Justification, should beware of entertaining thoughts of pride, or of boasting of any thing, they have freely and graciously received; & particularly, they should guard against boasting in this matter, that they are preferred to others, & brought out of a state of death, when others are left yet to lie thereunto. This whole matter is so contrived, & so wisely framed, that no ground of boasting, either before God, or man, may be left unto Man; but that every one may celebrate the praise of Free Grace. Therefore justification is not by works, or by our obedience to the Law; for then the justified man, being justified upon the account of his own works, or of the works of righteousness which he hath done, should have ground of glorying, though not before God, yet before Men; as a thing by his own sweating, working & doing, obtained that which others by their laziness, negligence & not doing, have come short of, Paul tells us this expressly. Rom. 4: 2. If Abraham were justified by works, he had to glory, but not before God: & this is further confirmed ver. 4. Next to him, that which is the reward not reckoned of grace, but of debt. So that if justification were by works, justification it left, & all the Consequences thereof should be due unto the worker, & his reward: & to, as the hireling may boast of his labour, when he gets his hire & reward; so the justified man, if justification were by the works of the Law, might boast of his own pains & diligence, as having received but his reward, & that which was due to him of debt, & not of grace. But now, that all murders may be hanged, & no flesh might glory, or have ground of boasting, in themselves, & before others, the Lord hath contrived a far other way of justification, to wit, by Faith alone, whereby the Man goeth out of himself, renounceth all his own Righteousness, professeth himself poor, naked & miserable, & a plaine, dyvol, & utterly non-felecente, & layerly hold a compleat & sufficiant Righteousness, in Jesus Christ; & hath no ground of boasting or glorying; even before Men: for it is nothing that is in him; or that he doth, that is that Righteousness, upon the account of which he is justified; but only the Righteousness of Christ without him. It is not his faith, nor his works, nor his Righteousness; but Christ's Righteousness is equally imputed to all believers, to the weakeast believer, as well as to the strongest; & to the strongest believer hath no ground of boasting before the weakest. Where is boasting then? (faith the Apostle Rom. 3: 27.) It is excluded by what Law? of works? ways? but by the Law of faith.

2. Upon the other hand, let all such glory in the Lord, & in his free grace & gracious workings; Let them say, when they reflect on this matter, not unto us Lord, not unto us, but unto thee be glory, being the matter is so contrived, as that all the justified may see, that God may only have the glory of all, & that none ought to share with him; that he alone should wear the crown; & all his glorified ones should most cheerfully cast their crowns down at his feet. But of him (faith the Apostle 1 Cor. 1: 20, 31.) are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, & Sanctification & Redemption: that, according as it is written, he that glorieth, Let him glory in the Lord. Christ is made all things unto & for his people, & they have all of God for the promised, that no flesh should glory in his presence, as it is said ver. 29. Let all such therefore, as are made partaker of this rich & honourable Privilege, comply sweetly & cheerfully with this designe of God, to have God alone exalted, & the mouth of all flesh hoppeth, that he who glorieth, may alone glory in the Lord.

3. Let such as are thus advanced, mind the great duty of holiness, & of growing in grace, & in the knowledge of Jesus Christ: The way of faith not to make void the Law, but it doth establish it Rom. 3: 31. as Christ is made of God unto Righteousness, so is he made Sanctification. As he is fitted to reconcile us to God, & to become Righteousness to us, so he is a King that caueth us to walk in the Lord, & to subdue our spiritual enemies, & to become Sanctification to us. It is the language of the flesh & of corruption, & to argue from this Change & advancement unto a liberty to sin. Shall we continue in sin, that grace may abound? will the flesh object. But the Apostle 6: 1. & 12. God forbid, how shall we, that are dead to sin, live any longer therein? It is repugnant to the nature of that state, whereinto now they are brought, to give way to sin: Therefore the justified should mind what they are called to, & what new grounds, new advantages, new helps, new encouragements they have unto holiness, that they had not before, all plainly & fully set down by Paul Rom. 6. & eite where.

4. How should they commend & cry up the free grace of God, & that he that visited them, when they were lying in their blood, & no eye pitied them. They were ungodly & without strength, yet Christ died for them Rom. 5: 6. & the Lord did justify the ungodly, even them, who had righteounes of their own, nor nothing to commend them into him.
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Rom. 4:5.  'Whereas [as] grace did much more abound [than mere observance of the law], do they now no more acknowledge God, but they are again clothed with the likeness of the first man Adam, so that the likeness of the second man, who is the Lord Jesus Christ, is not in them.

20. Not only had they nothing to do beyond Rom. 5:1, but they were able to please God, and yet not to be worthy of his grace. This is why Paul says: 'For I say, through the grace of Christ, I have been made a servant of God.'

6. It is not the purpose of God to make them perfect in all things, but only to give them grace, and to enable them to do what is required of them.

5. Let us be true to this great grace, which is too often neglected. It is a grace which we should not despise, but rather cherish, as it is the only way to salvation. And let us not forget that it is not only for our own sakes, but also for the sake of others, that we should work to please God. For in this way, we will be true witnesses of Christ, and will bring glory to his name.

2. Therefore, let us strive to be true to this great grace, and to live according to the will of God. And let us not be ashamed to confess our faith, for we can do nothing without the grace of God. And let us remember that it is not for ourselves alone, but for the sake of others, that we should live as God's children.
The duties of such as are justified.

There is, therefore, now no condemnation to them, which are in Christ Jesus.

10. Such are as thus justified, should follow the example of Paul, Phil. 2:7, 8, 9, and so account such things less for Christ, which formerly were gained, ye, and account all things but loss, for the excellency of the knowledge of Christ Jesus, his Lord, ye, and account them but dung, that they may win Christ, and be found in him. Here should their heart and delight be, about this should their whole occupation be, to win and gain Christ more, to know him, & to sanctify the power of his Resurrection and the fellowship of his sufferings, & to be made conformable unto his death, ver. 9, so that hereby Christ may be their gain, their glory, & their all. How jealous should they be of their deceitful hearts, that nothing be admitted, to share of the glory due to Christ, or to possess any of that room in the heart, that is due to him? He should have the throne, for He is well worthy of it: And whatever cometh in competition with him, be within us, or without us, should be rejected, that He alone may be exalted in our souls.

11. Such as have been made partaker of this royal life of justification, through a Crucified Christ, laid hold on by faith, should labour to keep this doctrine pure both by word & deed, so far as they can, that the grace of God, that so eminently shineth forth therein, may not be darkened by men's erroneous apprehensions; & that so much the rather, that Satan without & corruption within many, are so far at enmity with this doctrine of the grace of God, that they labour by all means, either more directly, or more indirectly to pervert it; & to preface for a mixture of works, which are not only one consideration, or other, in this matter, which it will not admit: and because, it is so crook & contrary to the corrupt inclinations of Man, who is so proud of nothing, that he will not be beholden to Christ for less, and for more, and for all. We see Paul was most jealous in this matter, and most zealous for the truth; & therefore on all occasions did affect & vindicate it; and we may see especially in his Epistle to the Galatians, where he did so zealously withstand Peter, chap. 2:14. and immediately did state the question, ver. 16, saying, knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ; even as we have believed in Jesus Christ, that we might be justified by the faith of Christ & not by the works of the Law & c. adding ver. 18, that he for his part, would not build again the things, which he had destroyed, & to make himself a transgressor. Nor would he ver. 21. frustrate the Grace of God.

12. Finally all such, as have by faith laid hold on Christ, & his righteousness, and are by faith justified, and so made partaker of this life through faith in Christ, must resolve to abide in Christ, by faith, that life may be preferred, and by new acts of faith dayly on Christ, get as it were new breath, that the life may be continued, and thus live continually the life of justification by faith, & by faith take their new finnes to Christ, that they may be done away in his blood; for the Righteousness of God is revealed from faith to faith; as it is written, the just shall live by Faith; But of this we are to speak more hereafter.

CHAP. XIX.

Of the Life of Justification, as to its continuance.

When it is said, that the just shall live by faith, there is a State pointed forth, & a Condition intimated, that is not momentary, & of short continuance, but such a condition, or change of State is hold forth, as is of a lasting Nature; not only because Life both connotes some permanency, for a longer, or for a shorter time; but chiefly because this Scriptural axiom shows a particular spirit of the Lord, that the just, or justified man, hath through faith a life, in the world of times, & that he is made partaker of that privilege of life, which shall prove lasting & continuing, to the end, a life, that is kept, fed & nourished by Faith. Having spoken therefore of this life of justification, & of the continuance of it, we must speak of the life of it also, as continued.

But if, we must premise some things to shew, what that justification is, of the continuance of which we have at least, and what we do not hereby understand, when we speak of the continuance of the Life of Justification.

1. We do not speak here of Justification, which Antinomism tells us, is from Eternity, for that can be nothing, but God's eternal purpose to justify: and which cannot more be called justification, than his eternal purpose to Condemn the Reprobate, & so to save the Elect, can be called condemnation & Salvation: and we can no more say, That there was a Justification of any man from Eternity, than that there was a Condemnation, or Salvation of men from eternity; we must distinguish between God's Purposes, & the Effects, which he hath purposed: His purpose's are indeed eternal: but the Effects, which he hath purposed, have their being in time, according to the Seasons, means and Methods, & whereby God hath purposed to effectuate them. And sure we are, that justification, whereby the Scripture speaketh, is a relative change wrought in Man, in time, when and not before, he laith hold on Christ by Faith, according to the tenor of the Gospel.

2. Nor do we mean here, that justification, which the same Antinomism, call only declarative in this life; for the true Gospel justification is a real Relative-Change, whereby the believer is brought out of a State of Wrath and Judgment: where they were lying under the Curse of the Law, & the sentence thereof, reconciled to God, and enemies to him, having their finnes lying upon them, according to the sentence of the Law, & therefore strangers to God's favour & countenance, and so without God & without Christ, & brought into a new State of Peace, Pardon, Reconciliation & Friendships with God, of which we spoke above Chap. V. We can -
cannot then look upon the justification, mentioned & explained in the Scriptures, and of which we have hitherto spoken, as a mere Declaration to the believers conscience of what God did from eternity, as if the admittance into favour, and Pardoning of sines, were nothing but his Declaration to their consciences, that they were accepted from eternity, & had pardon from eternity: a notio, sure, that hath no footing or foundation in the Scriptures.

3. We do not here speak of that, which some call Baptismal justification, & whereby they say, all infants baptized are justified; & which they must yield to be such as can & doth meet with a final & total intercession, yea & amission, to & to many, & to be quite of another nature, from that which adult believers partake of, from which there is no final or total Apotheosis to be granted, according to the Scriptures. But we own no such justification of all baptized infants.

4. Nor yet do we here speak of that, which others, being more wary, mult owne, as consequentially following upon their opinion of Baptismal Regeneration of all baptized eccle infants; to wit, a Baptismal justification of all baptized eccle infants; it being certain, that there can be no Regeneration, without a corresponding justification; for as such a Regeneration is not clearly revealed in the Scriptures, so, were it granted, no Actual justification, but only a Seminal & Potential justification could be hence inferred; because such as the Regeneration is said to be, by such as maintain this opinion, such must the justification be; but this Regeneration, which is thus owned, is only said to be Initial, Seminal, or Potential, & is distinguished from Actual Regeneration (See D. Burgess of Baptismal Regeneration, Pgs. 14, 15.) As concerning the justification of infants, though we cannot say, that there is no such thing, yet, as the knowledge of the way of the Lord s effectuating it, doth not much concur us to the Scriptures are sparing in speaking of that Subject; sure, the Lord hath a way of uniting their hearts to Christ, and of justifying Regenerating & Saving such of them, as die in their Infancy, & belong to the Election of Grace; though we cannot distinctly understand, & determinately explain the manner how. It is more of our concernment to enquire after & know the way, how adult perfomnes come to partake of these Privileges.

5. We do not here speak of that justification, which some call a justification of the cause, and distinguish from that, which they call, a justification of the person: for that is but the justification of a period falsely accused, as to some particular, as David was frequently accused of many things, by his Adversaries, of which he was innocent, laying to his charge crimes, he knew not, about which he was in case (as we find he did several times in his Psalms) to appeal unto God, the righteous Judge, being conscious to himself of no guilt in the particulars alleged, & knowing his own innocence, in the sight of God, who knew all things: Such was the matter of that question, concerning Job's sincerity so much agitated between him, & his friends, in the book of Job, & at length decided in Job's favours, by God himself; for though this was not, concerning one or a few particular acts, but

but concerning his whole deportment, and concerning his State before God, upon the account of his deportment, and the Lord's dispensations with him; yet it was a justification of his Cause, rather than of his Person; for in the justification of our Persons, we have to do immediately with God, and not with man; and the question was properly about a matter of fact, to wit, whether he had been a real believer, or a hypocrite, though such a matter of fact, as merely concerned his whole State.

6. Nor do we here speak of that justification, even as to our state, which is before men, or in the judgment of men, which oft proceedeth upon mistakes and unfure grounds; as the now-mentioned influence of Job's friends evidence & so varieth, according to the various judgments & apprehensions of men, yea, and of the same Man, at several times, according as the grounds whereupon he judgeth, are to him clear, or dark: Neither is this sentence or judgment of men, who are but fallible, and judge by outward appearance, nor being able to see into the heart, and judge how matters are there, always according to truth; even though according to that judgment of Charity, which the Law of God requireth: Nor is it ever constant and equable.

7. Nor do we speak of that justification, whereof the Apostle James speaketh Chap. 2, which is not the justification before God, whereof the Apostle Paul speaketh, in his Epistles; but the evidencing, proving and demonstrating thereof, by effects and works obvious to the eyes of others and demonstrative of the cause; Tho' I grant will oft admit of an intercession, through Temptation, and the prevalency of Corruption, and to the cause or true justification may, as to this manifestation, be eclipsed, though not in itself.

8. Far lest do we here speak, of a groundless, fancied & supposed justification, whether in the apprehension of deluded persons themselves, or of others; for this is no true justification, but a mere delusion, as to themselves, and a conjecture, as roosters: and the sooner this be quite cast away and renounced, the better.

9. Nor do we here speak of that justification, which is in the court of men own conscience, or as it is there, and opposed to that justification, which is in God's court; for it is certain, this justification, which is said to be in the court of conscience, is but a manifestation of the other unto the mans conscience, and is some times had, sometimes miffed; sometimes it is more clear, some times more dark, and therefore can be oft repeated and reiterated, and intended and remitted; yea and some may for a long time if not their whole life time be wholly without it, Walking in darkness without all light, as to this; some may once get a clear sight thereof, and never see more of it, till igitur the landing in eternity, & yet all this while, the justification, which is in the court of God, remains fixed, inviolable, and without any interruption.

10. By justification here, we mean not that, which some call a Particular justification, and do distinguish it from an Universal justification: by this understanding an universal pardon of all sins past and committed, and
Of justification as continued.

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by the other understanding a particular pardon of this or that sin, that is committed, after the man hath been universally pardoned and accepted of God; and now pardoned after a new act of faith in Christ: Though it be needful to debate, whether this Particular Pardon can be called a Justification, or not; yet it is certain, it is not that Justification, whereof Paul speaketh so much, and explaineth, in all his cautions, in his Epistles; nor that Justification, which commeth a change of State before God, and the translation of a person out of the estate of Enmity into an estate of favour and friendship, in reference to which there must be a juridical sentence, passed in the favour of the man, through the imputed Righteousness of Christ, received by faith: While as this posterior act of pardon of a particular transgression, is rather a Fatherly act pardoning the failing of his Son and receiving him again into his Fatherly embraces.

11. Nor finally, do we here speak of that sentence of Abolition, that shall be pronounced at the last day; for, howbeit that may be called a Justification; yet it is not that Justification, whereof we are now speaking, though it do not make such a change in the estate of such, as is thereby abolished, as this doth; and therefore, in respect of this, it is rather a public Declaration and Manifestation, before Angels and Men, of their Justification, or being in a Justified estate, who shall be adjudged unto eternal life; than any Justification connoting a change of estate, being none in that day will be justified but such as have been here partakers of this Justification, whereof we speak, who have been in heaven will need none, & such as have been in hell will expect none; & none of the living, who have not by faith laid hold on Christ, will hear any other sentence, then, depart from me, cursed.

12. The justification then, whereof we here speak, is that change of estate before God, which such are made partakers of, as lay hold on Christ by faith, through the imputation of the Righteousness of Christ, whereby they are brought into an estate of favour and Reconciliation with God, who were before under his Wrath and Curse; and upon which they have all their iniquities, whereof they are guilty, actually pardoned; are accepted of, as Righteous, and pronounced such through the Surety-Righteousness of Christ imputed to them; and freed from the sentence and Curse of the Law, under which they were lying.

This we may clear the nature of this life of Justification, as to its continuance, we shall lay down these few Propositions.

Prop. 1. Justification denoteth a State, wherein the believer is brought, a real change, as to estate: as a man accused of some crime, & kept in prison till he be tried, & examined by an assize, is really changed, as to his Law state, when cleared by an acquittal, and pronounced not guilty, and so absolved as to that, whereas he was accused, and kept in custody, he is now a free man, in Law: much more is there a great change in a mans Law estate, when before he was guilty of death, lying bound in fetters, kept unto the day of execution, and now geth er a free Remission of all, when of a Man of death he is made a free liege, as there is a change in a mans estate.
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brought into a safe state, being quickened together with Christ; as Christ, being raised from the death, died no more, death had no more dominion over him Rom. 6:9. so they, who are planted with him, in the likeness of his Death and Resurrection, may always reckon themselves dead indeed unto sin, but alive unto God, through Jesus Christ, ver. 4, 5, 11. Hence there is no condemnation to them that are in Christ Jesus Rom. 8:1. They are not under the Law, but under grace Rom. 6:14. And this holdeth true, notwithstanding of after-sins; for if after-sins, & remnant sinnes and corruption, could break this relation, and make an alteration in this state, no man should be said to be one day in a justified state: for the best of men falleth seven times a day in sin, and no man can say, that he is free of sin: there being no perfection here, there could be no state of justification, & consequently no state of Adoption, and Reconciliation: if after-sins could break the Relation, or Relative State: a believer could not be said to be partaker of any of the privileges attending this state, for one day to end. New sins indeed call for new Remissions, but the new Remissions are fatherly pardons, and not such a sentence of abolution, as the person had at first, when translated out of the state of Death into Life, for then the person was not reconciled Son: but now he falleth in a state of Reconciliation and Sonship, & his new pardons are the pardons of a Father, granted to a Son as we see Eph. 3:15, 17, 18, 20, 21. If his children be endeared to me, and walk not in my judgments, if they break my statutes; & keep not my commandments; then will I visit their transgression with the rod, & their iniquity with stripes: never the less my loving kindness will I utterly take from him, nor suffer my faithfulness to fail: my Covenant will I not break, nor alter the thing, that is gone of my lips. So 1 Sam. 1:8, 9. If we say, that we have no sins, we deceive ourselves, and the truth is not in us, if we confess our sins, he is faithful and just to forgive our sins, & to cleanse us from all unrighteousness. 1 John 1:9. My little children, these things write unto you, that ye sin not: and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, 1 John 2:2, 3, 4, 5, 6, 7, 8, 9, 10, 11. Who forgiveth all iniquities. The Lord is merciful and gracious, slow to anger & plentiful in mercy: he will not always chide, neither will he keep his anger for ever: as far as the east is from the west, so far hath he removed our transgressions from us; like as a Father pitieth his children, so the Lord pitieth them that fear him. So this state remaineth firm and unbroken, notwithstanding the various changes, which are in their apprehensions concerning it: these may alter many a time in one day, but the Lord's thoughts are not as our thoughts: nor are his ways as our ways, 1 Sam. 5:8, 9. His sentence & judgment remaineth the same, how alterable soever ours be. He is in one mind, though we be in many.

Prop. 4. Hence also it is manifest, that justification is an instantaneous act; that is, it is not a work, that is carried on by degrees; but a sentence pronounced by the Lord, the righteous Judge, once for all: Though here after they fall need renewed pardons, & so may have more sinnes actually pardoned this year, than they had last year; yet justification, as relating to their state, is no progressive work: we hear not of a growth in justification.
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They have peace with God Rom. 5:1. Once they were enemies but now they are reconciled ver. 10. By Christ they have now received the Atonement ver. 11. Once alienated & enemies in their minds by wicked works, but now reconciled Col. 1:21. Once a far off but now made near Ephes 2:13. The enmity being blainé ver. 16. No more strangers or foriegners now, but fellow citizens with the Saints, and of the household of God ver. 19. Then is the Lord pacified toward them, for all that they have done Ezek. 16:63. (1) They are completely translated, into a new Covenant: for, not half the children of Sara, and half the children of God; not half in nature and half in the name of Grace, not half translated & halfway not Ephes 2:13, 19. Col. 1:21. Not half quickened with Christ, and half not Ephes 2:5. They are not now halfway without Christ, or aliens from the commonwealth of Israel, or strangers from the Covenants of promise, &c. Ephes 2:12. There is a perfect change, as to their state I Cor. 6:11. (6) They are secured as to final condemnation. There is no condemnation for them Rom. 8:1. Being believers, they shall not perish, but have eternal life I Cor. 15:15, 16. He that believeth not is condemned I John 3:18. See also I John 3:14 & 5:7. They are passed from death unto life John 5:24. I John 3:14. Being discharged of all guilt of eternal punishment, which formerly they despised by their finnes. And all this holdeth good, notwithstanding of their after finnes; which (as we shall shew) do not annul, or make any such breach upon their state of justification; It is true, these finnes must also be pardoned, & will be pardoned; but yet when they are pardoned, their justification, as to their state, will be thereby more perfect; & to these respects it is held, that notwithstanding of what shall be at the great day, for that will put no man in a new justified state, who was not Reconciled to God before. It is true, there will be many additions, as to the Solemnity, Declaration, Consequences & Effects thereof, in that day, but notwithstanding hereof the state of justification here as to what it receiveth its grounds & the essentiel change it maketh, together with the right, that believers have thereby unto all, that in that day they shall be put in possession of, is perfect, & may be laid to their account.

Chapter 6.

Of justification as continued.

By what is said, it is manifest, how & in what respects this life of justification differeth from the life of Sancification. (1) Sancification maketh a real physical change; justification maketh a relative change. And thereby they come to have a new State or Relation, unto the Law, & unto God the judge. (2) Sancification is continuing work, wherein believers are more & more built up daily. Justification is an act of God, or a judicial sentence, absolving a sinner, & pronouncing him free of the charge, brought against him, and not liable to the penalty. (3) Sancification is a growing and increasing work, & admiteth of many degrees; & is usually weak, and final at the beginning; Justification doth not grow, neither doth it admit of degrees; but is full & compleat & adequate unto all ends here. (4) Sancifications are growing here, and never come to full perfection before death; justification is perfect & adequate unto all ends; as we shew.ed. (5) Sancification is not alike in all; but some are more, some are less Kk
sanctified. But justification is equal in all, none being more justified, than others. (c) Sometimes & degrees of sanctification, which have been attained, may be lost again: But nothing of justification can really be lost, for we are not here speaking of the sense and feeling of justification, which frequently may be lost; but of justification itself. (7) Justification is a progressive work. (8) Justification is instantaneous as was shown. (9) Justification respecteth the Being, Power & Dominion of God, & is the same thing as the sentence of condemnation, the giving of perfection holiness in the fear of God. (10) In justification, there is a right hand unto life, and unto the rich recompense of reward, upon the account of the Righteousness of Christ imputed, whence they are said to have passed from death to life: But in justification, they are made meet to be partakers of the inheritance of the saints in light. (11) Unto justification nothing is required but faith in Christ, whereby the soul may become united to Him, and have a right to his benefits. But unto sanctification, all the graces of the Spirit are requisite, and all the exercises of the same; all diligence is required, and an adding of virtue to faith, or knowledge of virtue, of Temperance to Knowledge, of Patience to Temperance, of Godliness to Patience, of Brotherly kindness to Godliness, & of Charity to Brotherhood, 2 Pet. 1:5, 6, 7.

Papal. II. Hence it followeth also, that there is no ground to affirm a third & a fourth justification, as Papists do, meaning by the second an infusion of an inward Principle or Habit of Grace, which is no justification, nor part thereof, but the beginning of sanctification: and by the second, another justification, which with them is an effect or Consequence of the former, having good works, which flow from the infused principle of grace & love, for its proper & formal cause. This justification, they say, is by works, where as the former is by faith; and yet this second, they make to be an Incrementum, an increase of the first; and for this they say, the church prayeth, when she faith, Lord increase our faith, hope & charity, Const. Triod. Sept. 6. cap. 10. whereas we see, this justification, wherein of they say James speaketh, Chap. 2. is manifestly nothing else, but the very growth of sanctification, and in so they know no justification at all, distinct from sanctification: whereas we, if we needed no more against the same, it being justification, formerly explained, which we treat of, and of not of sanctification, whereas of they seem only to speak, when they mention justification, and indeed this their justification, which is true sanctification, advanceth of various and different degrees; and of this, they may imagine not only a first and a second, but are vying to the various degrees thereof a third and a fourth year a Tenth & twentieth, if they please. The Scripture, it is true, maketh mention of a twofold justification, one by the works of the Law, & another by faith: but it asserteth with all, that there are insufficient, and that no man living can be justified the first way, by the works of the Law, Mr. Baxter, beside the difference he maketh betwixt justification as begun, and as continued, in reference to the different conditions, required to the one, and to the other, imagineth a twofold justification, or two justification, as the case against D. Tillotson, p. 167. rather two parts of one, yet in his last Rhetor. Mr. Cartwright p. 45, he maketh them as distinct, as are the two laws he speaketh of. & the scripture, he is, by God the Creator, the former by Christ the Redeemer, and in order to the vindication & clearing of this, he speaketh much of a twofold Righteousness, in his writings against Mr. Cartwright p. 70, giving us several (to the number of thirteen) differences, betwixt them, making the one to confit in our non-obligation to punishment by the Law of works, because of its dissolution upon satisfaction made by Christ; to be without us, in the merits & satisfaction of Christ; to be in substance the same with Pardon; to be opposite to that guilt, which fin in general procureth; to be the same thing required in the new Law; to justify us from a false Accusation, that we are justified from death &c. And the other to confit in our non-obligation to the greater punishment; to be within us & done by us; to confit in innocence or guiltiness, to be opposite to that guilt, which one particular fin procureth; to be the item required in the new Law; to justify us from a true Accusation, that we have not performed the Conditions of the new Covenant &c. all which to examine is not my present purpose; for I shall say, as to this twofold justification, that it is an explication of the meaning which we have in Scripture, which, I judge, should only regulate both our Conceptions & Expressions, in this affair: and what ever pleasurable men may take, to give way to their Lucretian phansies, yet it will be false for us to follow the threed of the Word, and to speak of this mystery, according to Revelation, and not according to our apprehensions: And all men, I judge, Mr. Baxter should be most averse from creating new Terms, Words & Expressions, in these divine things, which expresseth himself so angrily, (especially in his later writings) in words, which some may seem to favor our little of lubity or of modelity, against such as contend about words, when it be of value, they are but defending the received orthodox doctrine from his new notions & Expressions, as being Confessors, dissidents, Word-sounders, & I know not what. But, as to the matter in hand, & in particular, as to this twofold justification, or rather first (for it is supposed to be first in order of nature, if not in time also) which is founded upon our innocency, or performace of the Conditions of the new Covenant, Faith, Repentance & New Obedience &c is a declaration of this Righteousness, because of our inherent Righteousness, I shall only say these few things. I. That I find not this new justification explained, expressed, nor so much hinted by the Apostle, in all his discourses and disputes about this subject, though he hath spoken very much of justification, and on all occasions did vindicate & correctup the gospel-truth thereon, if it be said, That all this is sufficiently hinted, & more then hinted by the Apostle, when he tells that Faith is imputed into Righteousness. I answer, What the proper meaning
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The meaning of this expression shall be shown hereafter, where it shall also be manifested, that the Faith here said to be imputed, is not our act of Faith, but Christ, & his Righteousness laid hold of by faith, or the object of Faith held forth in the Gospel, & received by faith. And for the same, I judge it sufficient to say, That the Apology is manifestly there speaking of that other justification, which we own, for the only justification, held forth in the Gospel, wherein Remission of sins is had, and Peace with God, through a Righteousness without, & of that justification, which is laid away all glorying, both before God & man, and wherein God is hold forth to be laid hold on by faith as one, that justifieth the ungodly, and of that justification, which is from the Accusation of the Law; by all which &c. many other particulars, observable in the Apologies discoursed there, it is undeniable, that he is speaking of that other justification, which we have. If it be said, That all this is sufficiently importuned, when Faith is made the Condition of Justification, & we are to be justified by faith alone. What way is the Faith the Condition of Justification, & is to be called, shall be seen afterward: only I say, that what the Scripture speaketh of this, can give no ground for a new & distinct Justification, because this new Justification is rather a Justification of Faith, or of the Believer, because of his faith, purely upon the account of his Faith, for it is a condition of judgment, pronouncing the man to be a Believer, & not righteous as he is so; & his faith to be right Faith, because it is so; than any Justification of him by faith. Not to mention this, that together with faith, as the Condition, Repentance, & New Obedience is joined, & there then must be a Justification of works, or of the man by, yea, & because of works, which cannot be importuned by being Justified by faith, because that is always opposed to Justification by works. Befie, that even in mens consciences there are two or three sentences of the judge, required in deciding of a Controversie, depending upon the clearing of a Condition, one anent the truth, of the Condition, & the other anent the thing depending upon that Condition, but the Condition being instructed to be performed, the one sentence is given out; much less is this requisite here, where we have to do with God, also to weigh whether the Condition be performed, or not, needeth not, that we instruct the same against the Accusations of Satan, or of the world in order to his information. Moreover, there is but one Accusation here brought against the man, from the Law, & from the Righteous Judge, to wit, That he is an imputed, & therefore a son of death: & therefore there is but one sentence requisite: for as for that Accusation, that the person hath not performed the Condition of the new Covenant, neither will the Law-giver, or judge, nor can the Law bring it in against a Believer; and what Satan, the accuser of the Brethren, or what a man's own blindness & deceitful heart shall or can herein do, is of no consideration, in reference to a Justification, which is before God, & in his sight. But 2. Against this twofold Justification, I would say, that all that is mentioned, concerning Gospel Justification in Scripture, agreeeth unto one, & the very contrary thereof must be attributed.

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I must be justified to another new-coupled Justification, according to his own explication thereof: the one is by faith, the other is for faith; the one is by faith alone, without works, the other is because of Faith & Works too; the one is an act of God's free Grace, the other is a gift of pure gift; the one is of a sinner, and of an ungodly person, the other is of a Righteous man, as such, & because such; the one taketh away all blessings & all glorification even before men; the other not; the one maketh the reward of free grace, the other of due debt; the one is because of a Righteousness without us, the other because of a personal inherent Righteousness; The publicans language, God be merciful to me a sinner fitteth the one belt; The Pharisees language, or something like it, God, I thank thee, I am a believer, fitteth the other belt. In the one the one the man can plead no innocence, in the other he can & must plead himself not guilty, in the one, the finger must lay with David's Psal. 143:2. enter not into judgment with thy servant, for in thy sight shall no man living be justified; in the other, he may and must lay, enter into judgment with thy servant, for in thy sight, I shall be justified. Other things of this Nature might be mentioned, but there are sufficient. 3. This New Justification must of necessity be a justification of confidence, or in it, or terminated in it, because it is not before God, or in his sight, where the world, or the deceived heart the chief accusations before more, & not compare to accuse, & Satans accusing them before God can cause no trouble to them, until he come, as an Accuser, before confidence, & give in false facts for grounds. And therefore it is not the Justification by Faith, treated of in Scripture, as himself proveth in his Controversie Chap. 8., 189. &c. 4. This will make way for more Justifications, than that; for a faith must be justified to must Repentance, to must also Works, & Perseverance in them to the end: If it be said, that all these make but one complex Condition, & therefore give ground but to one sentence. I answer: Then no man can have this sentence determined upon him, to wit, to be one, that hath performed the Condition, until he hath experienced the whole, & finished his course, & this being the first Justification, it is in order of Nature before the other, a man must be dead before he be justified from the Law, yea or with this Justification: and yet we hear of Justification in this life. Further, this will make way for more Justifications, upon this account, that it is a declaration of the man to be what he is indeed, to have what he hath indeed; & so, as hereby the man who hath true living faith, must be justified upon that account, the man, that hath an historical faith, must be justified in so far, in comparison of him, that is a mere infidel, and may plead his own cause, so far, even before God's tribunal; so may the man, that hath but a legal Repentance, in respect of him, that hath none at all; & the man, that performeth Works material, of course, even not in a right manner, in comparison of him, that doth not so much, & himself tells us p. 2d. 8. 3d. Cartwright of a 3 fold Accusation, 1. that we are not believers. 2. That we are not true believers. 3. That we are not.

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of one & the same Justification; for Justification presupposeth alwayes an Acceptation, & being neither God, nor the Law, will ever accept a Belyer of being no Belyer, only Satan, & the world, & his own misguided Conscience; now, if the Acceptation of these of Satan alone (as he feemeth to intimat p. St. & else where, against Mr. Cartwright) be enough to lay the foundation of such a Justification, then as often, as this Acceptation is renewed, & how oft that may be, that can be tell! But is not the sentence of Justification, & pronounced the man a true Belyer: and it will not be sufficient to say, that will suffice if the Lord manifest to the Mans conscience, that he is a belyer; for why shall he be sufficient now, more than at the first? and if this take away the necessity of retreating the sentence, it will also say, that there was no necessity for pronouncing the sentence of his being a belyer at the first. None need to say, that this same may be alluded against our Justification before God; for the Justification, we only owe, is in reference to the Acceptation of the Law, & of the Righteous Judge, under whose Curse the finnes stand, until he be justified; & when he is once justified through faith in Christ, he is no more troubled with their Acceptations; for neither God, nor the Law, nor the Gospel accept a Belyer of being an Unbelyer & under the Curse; only whatever Satan, & his own misguided conscience, or others may say.

He groundeth his twofold Justification, p. 93. & 94. upon a twofold Covenant with distinct conditions & a twofold Acceptation for non-performance of the one, & of the other. But thus, as he shall make us to be justified by the old Covenant of works, & by that principal justification, an absurdity, that he frequently loadeth our opinion with; for he maketh all the justification which is according to the new Covenant to be upon & because of our own personal Righteousness; which is also repugnant to the whole Gospel. We do neither perform the conditions of the first Covenant, and all the liberation from the Curse of that Covenant, under which we are by Nature, is through the Smary Righteousness of Christ, imputed to us, & received by faith: and the Gospel for new Covenant reveals no other way of justification to us. As for the distinct acceptations, we have said enough already. Neither the Lord, nor his Law do ever accept a Belyer of not being a belyer, & as for Satan's or our acceptations of this kind, a well informed conscience from the light of the word of the Spirit, clearing up the work of faith, in the soul, & the true real works of a living faith, will be sufficient to quiet the belyers; & lo the mouth of all these Accusers; without the fiction of a new & distinct justification, whereof the Scripture is silent.

But Mr. Baxter in his last reply to Mr. Cartwright explaineth, the matter of this objection, telling us pag. 46. & forward. That the first justification is by God, only by the pure Law of works, as Creator; the other by God in Christ, as Redeemer & Reformat of the Redeemed world. The first is conditioned only upon the whole condemned world & that without any condition in man, whether faith or works; & it is both absolute & unconditional. In the first the Father first condemned his Son, as it were (to

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of satisfaction given justified his finnes, as Sponser, & then the world for his sake: thus God forgave those all the debt, who yet perish by taking their fellow servant by the throat. Here is a justification both absolute & conditional. Here is pardon, & no pardon: Here is a justification of all the Reprobate: Here is no justification of persons not in being & prior to & without all faith. This therefore is not the justification, whereof the Scriptures speak, as himself proueth, in his Confession.

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The state of justification remaineth, notwithstanding of after finnes, & punishments.

Or further clearing up of this life of justification, as to its Continuance, we shall remove two objections, that may seem to stand in the way of the truth, hitherto cleared. For it would seem, that Justification is not such a continuing uninterrupted state, as it was it to be, upon this double account. First, That the finnes, which Belyers, who are justified, do commit, especially such a rate of a more harmes & crying Nature, do break of this state of favour & reconciliation, being they defere, even the least of them, God's wrath & curze; & so expell the finner into the full revenge of God; which feemeth not to be consistent with a state of Justification. And then secondly, as their finnes defere God's curze & wrath, to the many sharp & sore afflichions, which they are made to suffer, both are efforts of the wrath of God, & frutes of the Curze, & do well say, that that state is such, as can be broken off, or at least, is not perfect; as it was said to be.

Now for clearing of the truth, formerly asserted, & vindicating of the same, from these two Objections, to which all others may be reduced, we shall propose some few things to consideration.

1. None will lay, that every fin of infirmity & weakness, which believers commit, doth or can cut them off from the state of justification; for in they should never remaine one day to end in that state, for no man that hath not, & the Righteous fall seven times a day, if the Lord should strikely mark iniquity, no man should stand; even the best of their actions are defiled with fin, & they cannot answer for one of them. So that either it must be laid, there is no state of justification, or it is consistent with fin in the justified: Justification, though it take away all the guilt of all fin, & free the belyer from that obnoxiousness to the wrath & curze of God which they were formerly under; yet it will not take away all future finnes, nor doth it put the belyer into a perfect state; may not doth it kill any one fin, as its being, but only taketh away the guilt, off afflictions & the obligation to punishment, or the restituens, whereby the finne is bound over unto the Penalty.

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2. As for such sins, as we may suppose, if committed, would so far fail, as they say, forfeit the transgressors of the state of justification, & destroy all interest in Christ, in the Covenant of grace, & so transfer him into their former state of nature, while they were under the curse; as being sins, inconsistent with a state of Grace & Reconciliation with God; such as the sin against the Holy Ghost, or of full & final apostasy: as for such sins, I say, the transgressions of God, Mediation of Christ, & operation of the Spirit of grace, are, as it were, engrossed, to keep the lawfulness from flowing into them; as all the Arguments, proving the perseverance of the Saints, do abundantly evince.

3. Though every sin, being a transgression of the Law of God, which still remaineth in force to oblige the believer, as all others, unto obedience in all points, death, in its own nature, does God's wrath & curse, according to the threatening & penalty of the Law: yet these sins do not annul the state of justification, nor interrupt it (1) because notwithstanding thereof, all their former sins, of which they were pardoned, remain pardoned, & do not bring them again under the curse, & their Right to the inheritance remaineth firm, through Jesus Christ. (2) Because all these after sins were virtually pardoned, & their obligation to the suffering of the penalty upon the account thereof, virtually removed, in their justification; for therein was the same security laid down & given, that as it was actually brought them under the curse, or into the state of condemnation: & this is much more, than what was before their actual coming with Christ, & being thereby brought into an estate of justification; for though it may be said, there was sufficient security laid in the Covenant of Redemption between Jehovah & the Mediator, concerning the Non-preservation of the Elect; Yet this security was hid & under ground, lying in the unchangeable purposes of God; in the Father's election of them, & giving of them to the Son to be redeemed; in the Son's undertaking for them, & in due time becoming sin & curse for them, & taking on their debts, & making full & complete satisfaction therefore; And this fundamental & remote Right, (as it may be called) could not be pleaded by themselves. But after they have closed with Christ, & are brought into a state of justification, their Right appeareth above ground, & the security is laid open in the Covenant of Grace, whereby they are in safe to plead their virtual pardon, to make actual, & the promises to be made good, according to the Gospel terms, & after the Gospel-method. And thus.

3. Not only do the law's threatenings speak to them, as showing what de jure only they may look upon us due unto them, & not declaring what shall eventually befall them, or that eventually they shall fall under the eternal curse; for in a sense, that is true, even of all the elect not yet justified; it was said; but they have a legal ground & Right in the Covenant of Grace, securing them from condemnation, & they have acces to grace in Law to plead this Right & so to plead for actual pardon in the terms, & according to the method of the Gospel: I do not say, that the justifieth while living in sin, without making application to Jesus Christ, & acts of faith upon him, in order to pardon, have ground to plead for actual pardon; for that is repugnant to the method of the Gospel, requiring new acts of faith, in order to new acts of pardon, I mean the implicit acts if faith (to speak so) in reference to daily infirmities & unseen sins, & the more explicit acts of faith, in reference to graver sins, seen & lamented: But they have ground to plead for grace to discover their sins, to humble them for their sins, & to excite their soul to renewed acts of faith in Christ, and thence to expect, according to the Gospel method, remission; and to plead for it, in the merits of Christ, unto which they have a sure Right. Therefore 4. New sins cannot annul the state of justification; because so many are believers secured that de evena, they shall not come into condemnation for these sins; but even as to any legal ducens of punishment that new sins may bring them under, there is a sure & safe remedy at hand, the blood of Christ that taketh away all sin, to which they are called to go, that they may wash their souls there by faith, & & be delivered forever.

4. For further clearing of this, we could consider, that there is a difference to be put between Sin, in order to its ducens effects, considered in itself, self, and considered, as it is in the justified. Though sin, in itself is always mortifying, & exposteth to the curse of wrath of God, having a malignant demeanor constantly attending it: Yet it is not so, being considered, as it is in the justified; for as poison, it is always deadly in itself, & working towards death; yet it is not so, as in a person, who hath received sufficient aid & support. Though every act of felicity in it self make obnoxious unto death, according to the Law; yet some acts, as committed by one, who can read, will not have that effect: in the believer is antidoted by the Covenant of grace, that howbeit his sin remaineth deadly, in its own nature; yet as to him, it cannot produce these effects.

5. Though after sins, in a justified person, may have before they be pardoned, very sad effects, in reference to Comfort, or comfortable Improvements of their Privilege & Advantages; yet they cannot disinherit them, or put them from their Right: Though leprosy did deprive the leper of the comfortable enjoyment and use of his own house; yet it did not destroy his Right: though the miscarriages of the prodigal son did incapacitate him for any present enjoyment of his inheritance in his Father's affection; yet they did not destroy his Sonship Luke 15:21. So though sins, not yet washed away, in such as have been justified, may and will certainly prejudice them to many comfortable Advantages, which they might otherwise have: yet they do not take away their Sonship, nor their Right to the inheritance of sons.

6. Though after sins, not yet pardoned through faith, do and shall stir up Fatherly Anger & Displeasure against them, who are justified, and become his adopted children; Eph. 5:4, 7. Yet they bring not justified man under pure judicial wrath, and under the curse & Law-anger, so as God is no more their Father, but hath cast them out of his family, & fatherly favour. It is one thing to be under the frowns & gloomens of an angry Father: & another thing to be under the severe aspect of an angry judge.
After-sins & punishments do not null justification.

Chap. 20.

It is considerable also. That through grace, and the Lord's great love and wisdom, after-sins are so far from destroying their State and Right to the inheritance, that upon the contrary, they are ordered to the justified man's good, and further establishment in grace; not that fin it felt hath any such natural tendency; but it is by accident to fin, which is so ordered by the wise disposal of a loving Father, making all things work together for good, and thus counter-working Satan without, & Corruption within, making that, which Satan had designed to their ruin and destruction, contribute to their good & advantage, by giving them fresh occasion, of exercising Humility & Repentance, & of Renewing their grieved of Christ by Faith, & of watching more with Diligence hereafter; as also hereby they are put to search & examine themselves, to try their Rights & Securities, & thus to make their calling & election sure, to their further establishment & comfort in the Holy Ghost.

Thus we see whatever present alteration after sins, not yet taken to Christ, to the end they may be pardoned through his blood, do, or can make, as to the present Condition of the justified; yet their State remains firm, & unshaken; for thereby they fall not again under the old Covenant; nor under the sentence thereof, nor under mere Law wrath, pure Justice & the Curse of a broken Covenant; but being under Grace, & not under the Law, they are secured as to Condemnation Rom. 8: 1, & as to the blessing, the favour & friendship of God Rom. 5: 5, 19; for not only is the guilt of Original sin, & of all their preceding Actual sins taken away, through faith in Christ, when they were justified, but there is a pure way condescended upon between Jehovah & the Mediator, how their after-sins shall be Pardoned, & taken out of the way, & the same method and way is declared in the Gospel, & made plain by the Covenant of Grace; & by their being in the Covenant, they have a right unto the promises thereof, & ground to prefs for the performance, & so for Remission, for all things requisite thereunto, or following thereupon; yea they have a free pledge of Remission already, to wit, the actual Pardon of what is past, & their past justification; that is a comforting & strengthening word Rom. 5: 9, 10. Much more being now justified by his blood, we shall be saved from wrath through him; for when we are enemies, we were reconciled to God, by the death of his Son; much more being reconciled, we shall be saved by his life & his death is that Rom. 5: 10. He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?

We may add. That if sins, afterward committed, could take away justification, then they should also take away Adoption, & Regeneration, & so the justified man, should by after sins, not only become an unjustified man, but also the child of God should become again the child of the devil, & the Relation should be quite broken off, & he, who was born again, should return unto his former state of black Nature: & thus there should be a second, & a third, yea & multiplied Regeneration; whereas the Scripture is silent, nay it clearly deploys the contrary.

And if it be enquired, how it cometh to passe, that after sins may not, at least, gradually impair the State of justification, as fins do impair and weaken Sanctification? I answer: (and this may further help to clear the business under hand.) The reason is manifest, from the difference, that is betwixt these two blessing and beneficence; Sanctification is an act of God, changing the Relative state of a man, & is done and perfected in a moment; Sanctification is a progressive work of God, making a real physical change, in the man; wherein fin may retard this or put it back; but cannot do so, with the other, which is but one single act, once done, and never recalled, the gift and calling of God being without repentance Rom. 11: 29.

In justification we are meerly passive, it being a sentence of God pronounced in our Favourites in Sanctification, as we are in some respect patients, so we are. Agents, and Actors; & thus sin may retard us in our motion, and as it evidenceth our weakness for acting, so it produceth more weakness. Moreover Sin and Holiness are opposite to other, as light and darkness, & therefore, as the one prevaleth, the other muft go under, & as the one increaseth, the other muft decreases. But there is no such Opposition betwixt fin, & pardon, which is granted in justification. And whereas it may be said, that fin expelth grace Meritoriously: yet that prejudgeth not the truth in hand, for it can expel grace meritoriously no further, than the free constitution of God hath limited: & though it can, & oft doth expel many degrees of Sanctification; yet it cannot expel & make null the grace of Regeneration; or the Seed of God, so much less can it expel or annul justification; because the good pleasure of God, hath secured the one & the other & made them both unalterable.

By these particulars, we see how the first doubt is removed out of the way; we shall next speak to the Second, which is concerning afflictions, & Punishments which are the fruits and defects of fin, & seem to be part of the curse or penalty threatened in the first Covenant: To which we need not say much to show, that notwithstanding hereof, the State of justification remains firm, & unaltered. These few things will suffice to clear the truth.

1. Though all affliction, and suffering be the fruits & consequent of the breach of the Covenant by Adam, the head of mankind, for if he had hold, & the Covenant had not been violated, there had been no Miser, affliction, Death or Suffering; & though in all, who are afflicted in this world, there is sin to be found; & though it cannot be inflected, that God ever brought an afflicting or destroying stroke upon a Land or Nation, but for the provocations of the People; yet the Lord may sometimes afflict outwardly or inwardly, or both, a particular Person, in some particular manner, though not as provided thereunto by that person's fin, or without a special reference to their fin, as the procuring Cause thereof; as we see in Job: and as Christ's answer, concerning the blinde man Job 9: 3. Neither hath this man sinned, nor his parents (he that was born blind;) but that the works of God should be made manifest in him, giveth ground to think.

2. Though it doth oftener fall out, that God doth afflict, Punish and
Chasten his people even because of their fineness, as well as other wicked persons; yet the difference between the two is great, though the outward Cuisines may be materially the same: To the godly, they flow from Love, are designed for good, are sanctified, and made to do good; they are concerned for mercy, but nothing to the wicked. They are mercy to the one, but curses to the other: They speak love to the one, but hatred to the other: They bless the one, but blast and curse the other: They work together for good to the one, but evil to the other: and all this notwithstanding, that the outward affections and calamity that is on the godly, may be double or treble to that, which is upon the wicked: Yet there is mercy and love in the affections of God, when the prosperity of the wicked is cursed. Whence we see, that all these affections cannot endanger or daunmage their Justified state.

3. Though the Lord may be wroth & finite in anger his own people, chasten & punish them in displeasure; yet, this wrath & anger, is but the wrath and anger of a Father, and is consistent with fatherly Affection in God, and therefore cannot be repugnant to a state of Sonship in them. Prov. 3: 11, 12. Heb. 12: 5-6. Psal. 89: 30-33. 34. Rev. 3: 19.

4. In all these affections, that seem to swell the Curfe, of the death threatened, and are most inevitable, such as death, &c. there is nothing of pure vindictive justice to be found in them, when justified persons are exercised with them: For Christ did bear all that, being made curse for them, and as to this, the Lord cursed all the iniquities to meet together upon him: He drank the cup of Vindictive anger, and left not one drop of the liquor of the Curse of the Law, for any of his own sins: He alone did bear the weight of revenging justice; and there is nothing of this, in that doth come upon believers: So that the very sifting of death is taken away, & the sting of all these Affections is sucked out, and now they are changed into Mercies & Blessings. 1 Cor. 3: 21, 22. Therefore we must not think that they contribute the least mite unto that Satisfaction, which justice required for sins, & Christ paid down to the full; & justice was fully satisfied with what he paid down: nor must we think, that God will exact a new satisfaction for sins, or any part thereof, of the hands of believers, after he had received a full satisfaction from the Mediator Christ, and did rest satisfied thereupon. The affections and Punishments then, that the godly meet with, being no parts of the Curse, nor of that Satisfaction that justice requireth for sin, nor flowing from vindictive justice, but being rather fatherly chastisements, mercies & mercies of God, can do no hurt unto their state of justification; nor can any thing be hence inferred, to the prejudice of that glorious state.

5. But it is said, Pardon and Justification is one thing, and a man is more justified than he is Pardoned; and Pardon is but the taking off the obligation to punishment, and consequently of punishment itself; and fixing punishment is not wholly taken off, but there remaineth some part of the curfe, or of the evil threatened for sin, and will remain until the full satisfaction of Pardon, and the death it is clear; that Pardon is not fully complex, nor consequently...
CHAP. XXI.

Justification is by Faith: what this Faith is, & how it is wrought.

Having thus spoken unto, & laboured to clear up the Nature of some causes of this life of Justification: we come, in the next place, to speak to the following part of the Text. Where the way, how this life of Justification is brought about and attained, is pointed forth, when it is said, the just shall live by faith. Faith, we see, is here mentioned, as that which interesteth us in this privilege of life. Whence we see

1. That no man is made partaker of the life of Justification, before Faith; or that until faith exerciseth faith, they are without this life of Justification. Some talk of a Justification from Eternity; & thus confound Justification with God's love of Election; or with God's decree & purpose of Faith and生命的。
yet many of them had not a being, and so were not capable of being dealt with, according to the defect of their fin, but it importeth, which is more emphatically expressed therein, yea, that God was laying their fins on Christ and making him sin, to as to its demerit, or guilt, for them; that they might in due time be made the Righteousness of God in him.

Yet notwithstanding all this, actual justification & Reconciliation is not before e., as is clear from many passages of Scripture, affecting our justification & life by faith, Rom. 1:17; 3:26; Ephes. 2:8. Gal. 2:16, 20. Ad it cannot be said, to argue the force of these, as the like Scriptures, that this is to be understood only of justification, as to our feeling, sense & apprehension: for the case, in which the Apostle provereth all to be into before justification, in his Epistle to the Romans Chap. 1:17, 2:3 is such: & cannot consi with a justified state, as to be under fin, Rom. 3:9: to have their souls, & so, & guilt before God. But it is manifest, that many, who are not now under the Law, nor under fin, but delivered from under both yet may & do want the sense & feeling of their justification, & doubt thereof. And besides this croocheth the whole scope of the Apostle, in proving justification by faith, which is to evince, that justification not is by the works of the Law, or the works of Righteousness, which we do; so that justification, whereof the Apostle speaketh, cannot be by works, but by faith alone; but the manifestation of justification to our sense & conscience, can well be by works, as James showeth & proveth Chap. 2. Works can contribute to this, but not unto that justification, whereof the Apostle speaketh in his Epistles to the Romans & Galatians & which is justified in the sight of God.

That justification is not before faith, is manifest from the condition, which the Scripture telleth us, such are into, who have not yet believed; for if that condition be fush, as is inconsistent with a state of justification & Righteousness, there can be no justification before faith: now the Scripture telleth us, that such as believe not are condemned. Job. 31:8. dead in trespasses & sins, children of wrath; Ephes. 2:1, 2, 3. Without Christ; & without God in the world; & strangers from the covenant of promise. Ephes. 2:2, 11. have made God a liar, & in the Lord, Heb. 10:26. cannot please God. Heb. 11:6. By all which, & many like passages, that might be cited, it is manifest, that before faith, there is no real justification; Faith is required in order to adoption, & Remission of sins, and therefore must be before justification. 1:12, 14. 14. 10. 43. Gal. 3:26, 27. 3:29, 39. & 5:18. But enough of this, being M. Baxter hath abundantly confuted it, in his Confess. pag. 259. &c.

Some move this Objection: If we are justified by faith, then faith is indeb before justification; & consequently the all is before the object, whereas on the contrary, the all depends upon the object, & not the object upon the all. Thus Berr. de just. lib. 1. c. 10. diught against the all, or faith, that maketh the special mercy of God to be the object of justifying faith: wherein the ground of the whole debate, lyeth in a mistake of that special mercy of God; whatever mistake may be, at least as to expression, in the all, which

BELLARMINE opposeth; yet Bellarmine Opinion can no way be owned, who doth to defend the object of faith, as that he maketh justifying faith to be nothing but Historical Faith. Learned & grave Mr. Norton, in his Orthodox Enquiry, Ch. 14. p. 344. in answering this objection, distinguishing betwixt the being of justification & our being justified; or betwixt justification in absalut. i.e. without the receiving subject thereof, & in concreto i.e. together with the believer, the first, which signifies Remission of sins and Righteousness to Acceptation prepared, though not yet conferred upon the Elect, he faith, hath a being before Faith and to the object before the all, though the latter be after faith. But I conceive there is no great necessity of this, for answering of the argument, if any should propugnate to evince justification before faith, & Bellarmine adduceth it not, to this end, as we saw; for I see no ground to afford justification to be the object of justifying faith, as in order to justification, we were called to believe, that we are justified, and that our sins are pardoned: (as was said above) And as for this justification, consider'd in the abstract, which is said to have a being not only in the Purpose of God, but also in the Covenant, between the Father, & the Mediator, & in the Purchase of Christ; not only is it not called justification in Scripture, but also, in so far, as it is the object of faith (as all other revealed truths are) it is of the elect in general, and not of this, or that particular person; so that justifying faith may believe that God Purposed & Christ Purchased, & the Covenant of Redemption did expressly contain the justification of the Elect; yet it doth not believe it so, in order to the means, justification, that he in particular is justified, either in the Person of God, or in the Purchase of Christ, or in the Covenant between Jehovah & the Mediator; nor is this Faith in itself, because this object is not a revealed truth: Yet this same justifying Faith is of that Nature, so to produce afterward reflecting acts, whereby the man may see his own justification & be persuaded of it, in truth, & hence also be persuaded, that the Lord Purposed to justify him in particular; that Christ Purchased his justification, in particular, and that it was an article of the Covenant of Redemption, that he in particular should be justified.

2. While it is said, That the just liveth by faith, we see that faith is the way, whereby persons come actually to live the life of justification; and hence it can not it self be the matter of their life: What interest properly faith hath in this article, must be debated afterward; is not whether it be properly looked at as the matter of our Righteousness; or only to be considered as an Instrument: or as a Condition, & how to.

3. We see, That this living by Faith proveth that there is no justification by works, in the sight of God; whence it is manifest, that faith here cannot be considered as a work of the Law, or as a duty enjoined by the Law or under any such consideration. (2) That works have no interest as a cause, or condition, with Faith in justification. (3) That the life of justification, as to its continuance is by faith, and by faith, as opposite to works; for the just, or the man already justified liveth by faith; This being also questioned, we will have occasion to speak more to it afterward.
4. While it is said, the just liveth by faith, it is considerable, That this faith in its kind, and not in such, or such measure, is there said to be the means, whereby persons come to live the life of justification. So that this true Faith, how weak soever it is the only mean of interest in, though it be of this privilege of justification. This will give occasion to speak of the object of this justifying faith, which will help to clear it of difficulty.

Our larger Catechism qu. 72. give such a definition or description of justifying faith, that may satisfy us as to most of these difficulties: The answer is this, if justifying faith is a saving grace (Heb. 10: 39.) wrought in the heart of a sinner, by the Spirit (2 Cor. 4: 13. Eph. 1: 17, 18, 19.) & word of God (Rom. 10: 14, 17.) whereby he is convinced of his sin, & misery, & of the difficulty in himself & all other creatures to recover him out of his lost condition (2 Cor. 2: 5, 4; 16: 30. 1 Th. 1: 6; 2: 2. 2 Cor. 5: 1.) not only to the truth of the promiss of the Gospel (Eph. 1: 13.) but receive & relish on Christ and his Righteousness therein bold forth, for pardon of sin (Jas. 1: 12. 2 Cor. 15: 3, 16, 18, 19. & for the accepting and accounting of his person, right, in the sight of God, for salvation (Phil. 3: 9. 1 Th. 15: 11. & this question is none of these particulars, wherein Mr. Baxter in his Conf. dehurts it from the said Catechism, as the next Question is; as we shall hear.

We may hence take notice of these particulars, concerning this faith, whereby it may be known, & distinguished from what some might mistake it for.

1. As to its nature & kinde, it is saving, for all such, have this grace of justifying faith, are in the sure way of salvation; & whatever faith persons have, if they have not this, they are not in the sure path of life. There was that faith of miracles, both of Active & Passive, as we may say, that is a faith to do miracles, & a faith to receive miracles, which wrought miracles; and is to be understood Mar. 17: 20, 21. Luk. 17: 6. The other is that, which some of then had, who received miraculous cures, as the woman Mal. 9: 21, 22. and that man, who cried out, I believe, help mine unbelieve Mark. 9: 24. and the man of Jona. 11: 4. and others. This is in itself considered is not a saving faith. Judas had as this faith, whereby he called out his devils, and had commanded to work miracles with the rest Mar. 10: 5, 6. Luk. 11: 1. So also the seventy disciples Luk. 10: 19, 17, 19. And how great a privilege so ever this was; yet Christ told them ver 20. that it was a far greater matter, and much greater ground of joy, to have their names written in heaven, whereby he giveth us also to understand, that these are different things, & different from other, and also separable. Many (faith Christ Mark. 7: 22, 23.) will say to me, I have all faith, so that I could remove mountains, and have

2. As to persons, I am not ing. Importing that this faith may be, where there is no faying Christian Love. There is an Historical faith, that is a believing not only of the histories recorded in the word of God; but of the whole Revelation of God's mind there, yet only as things historically recorded, wrought up the man, in whom it is, unto a voluntary profession of that truth; this, though true in its kind, yet is not saving, being many may have this, who are strangers to true faying Faith. Simon Magus believe this Act. 8: 13. who yet was but in the gallery of butterfly or in the bond of iniquity ver. 23. Many believe in the name of Christ, when they saw the miracles, which he did, to whom notwithstanding Christ did not commit his faith. Luc. 22: 23, 24. Christ had many disciples, who professed the truth and went back, & walked no more with him Luc. 6: 66. This faith, when it cometh no further, is just such a Faith, as devils have, who believe there is a God, & tremble Jas. 2: 19. This is the fruitless, workless Faith, that James speaketh of Jas. 2: 14. that cannot fave, & which he calleth and faith ver. 17, 20. a faith that cannot work with works ver. 22. There is a Temporary faith, which (whether we look upon, as differing from the preceding historical faith, or as an higher measure & degree thereof, the matter is not much) is also different from & far short of this saving Faith, whereby a man cometh to live the life of justification, though it hath some effect wrought upon the affections; this is the spirit-ground, that receiveth the second birth Mar. 13: 20, 21. These are they, who hear the word, and anon with joy receive it, yet have no root in themselves, but endure for a while only; or when tribulation or persecution ariseth, because of the word, & by them are offended.

Every act of saving Faith, is not the justifying act of faith, or that act, which is whereby we are justified before God. Saving Faith hath many several acts, as we may see Acts. 11. Though where ever there are any of the real acts of saving faith, that man hath also acted justifying faith: yet we may look on justifying Faith, or the act of faith whereby the soul cometh justified, as some way distinct from other acts of Saving Faith. Though justifying Faith we come to understand that the worlds were framed by the word of God Acts. 11: 3. not in a more manner, but saving; yet, that act of faying Faith, is not the justifying act thereof, to speak of. Though the same Faith by which the Ancients felled kingdoms, toppled empires of Lions, quenched the violence of fire &c. was that by which the were fayed, yet there were not justifying acts of that faith; that is, in order to justification, faith acteth in another peculiar manner: Though the one & the same faying faith, whereby a believer is united unto Christ, in order to answer the Challenges & Accusations of the Law, & to free him from guilt & condemnation, and make his life of Christ's Right, Strength &c. in times of Darkness, Temptations & Difficulties; yet these acts of the same faith are not the same, but may be looked upon as distinct: faith acteth one way on Christ in order to Justification, & another way in order to Sanification: faith acteth one way, when receiving, and another way, when it is given, as it were.
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Spirit must be exerted, ere they be brought unto a believing frame, or their souls be made to look towards Jesus in earnest, fo as to lay hold on him by faith. Therefore is Faith called the gift of God Ephes. 2:8. There is the working of the might of God's power requisite unto believing Ephes. 1:19. Such then, as have not the working of the Spirit of God, inclining, Drawing, Persuading & Causing the heart believe, are real strangers to this grace, whatever great Endowments & Gifts, or ordinary effects of the Spirit they may be possessed of.

The author of a Discourse of the two Covenants (a book recommended to us by Mr. Baxter, in his proem, prefixed thereunto, as a Treatise, which will give us much light into the Nature of the Gospel) p. 24. tells us, that man himself, is wholly passive, in this change, or what goes to the making of it; but is so far active, as to denominate what he doth by God's assistance to be his own act. Whereby he sufficiently discovers an Arminian Design; yet to qualify his expressions, as may abundantly show, he intends not to evade, for he will not say, that is he that is not passive, in this change, but only that he is wholly passive; and yet he does not say this confidently, but must add, or what goes to the making of it: and how much he may comprehend under this, who can tell? But if man be not passive, he must be active. How far then is he active? So far, faith he, as to denominate what he doth by God's assistance, to be his own act. That the act of faith is man's act, is most certain, for it is he that believeth; but the question is, what change is wrought in the soul, by the Spirit of God, before the act of faith be exerted? and what hand man labours and endeavours have in the intution of the new Principle, the Divine Nature? Is not the man purely passive, in the receiving of the effect of that creating act, or in the Kingdom of Regeneration? That the Lord preferrith the use of ordinary means, wherein the man is to aim for the free & gracious working of the Spirit is true; but there is no connexion made by the Lord, by any Law or Constitution, between the use of these means, and the grace that so follows, nor between ordinary Light & Conviction, and the like common effects of these means, and Saving Grace. Yet he tells us afterward, that if men do but what he can do, through the assistance of God's common providence (in whom believe, & move), God is most ready, through his good pleasure, or out of the goodness of his will & pleasure, to work in him, both to will & to do according to the work of grace Begun & Carried on. His adding afterward p. 25, the commands to make ourselves a new heart, & to repent &c. to enforce this, is both the old Pelagian argument brought again upon the stage, to which I have said what I hope will befoul Conformant to the Scripture, in my book.
against the Quakers. But this man discovereth himself more plainly afterwards, where after mentioning some acts of men, which cannot be called acts of super-natural grace, he tells us, if men will but go thus far (as they can) out of their own power, and to make no question, but that the Spirit of God would yield them his assistance to carry them quite through, in the work of conversion. Behooved that connection, whereof he maketh no question, though the orthodox have hitherto denied it, writing against Pelagians, Jansenists & Arminians, we may observe this, here, That nature can carry the work of conversion quite through, having only the assistance of the Spirit of God; and what difference is there then between the State of Grace and Begotten Grace? for beneath Grace needeth the assistance of the Spirit of God, to work Salvation quite thorough; and Nature needeth no more: or where are the Infused Habits? Is Regeneration only brought about by assistance? Need they, who are dead, no more but Assistance? If this Author here had to clear his doctrine, it must be the Gospel, that only Pelagians, Jansenists, Arminians & Quakers own; but not the Gospel of Grace revealed to us, in the Word; which tell us of something more requisite unto the Conversion of a sinner, to the bringing of him to Believe & Repent, than the Cooperation of God's assistance (as he speaketh pag. 25.) & man's endeavours. He tells us pag. 26. that there is a promise of divine assistance to man, using his endeavours in doing what he may, & so doth towards the performance of the covenant. But how shall we show us, nor that promise to be found? and pag. 17. he talks of an implicit promise; and this: very wonderfully inferreth from the Gospel, that was preached to Abraham: for thus he speaketh, for God is just when he giveth the blessing to the Nation through Abraham's seed, yea, promised all that was absolutely necessary for him to accomplish it; to make him blessed, & without which they could not be blessed; and if so, then his promise is implicitly promised to the assistance of men to perform the condition of the promise, without the assistance of whose grace, they cannot savagely believe repent & obey. Whence it would seem (1) that all men, are comprehended within this promise; and (2) That no more is promised in reference to the ELE, than to the Reprobate. (3) That the promise of faith & Repentance, is but a promise of assistance. (4) And this promise of assistance, is not to assist Grace, but to assist Nature. (5) That the promise of Faith & Repentance was but an implicit promise. This is a sufficient evidence of this Author's Pelagian Gospel.

4. We proceed. This work of the Spirit upon the soul, whereby the man is brought to a conforming with, and to a resting upon Christ, is ordinary wrought by the word: for faith cometh by hearing, & hearing by the word of God Rom. 10: 17. The Lord hath established that great Ordinance of Preaching, for this end; and for this end, he blesteth it unto his chosen ones, we mean not this exclusively, as it the word could no other way be blesteth; for he blesteth, as he feeleth good, for this end, the Reading, & Meditation on the word also; though the grand & special means be Preaching; as we see Acts 2: 37; 41. & 8: 26-30. & 26: 18. The Lord, it is true, may lend weakenings by his judgments & by other like Occasions; & may

5. The condition of the soul, into which the Man is brought by the Spirit, accompanying the Aministration of the word, in order to his actual believing, is considerable here; for thereby we will be helped to understand better the Nature & Actions of Faith, whereby only, as a mean, a relation is brought unto the soul, & to know what that relation is, & wherein it lyeth, that the diffused man is pursuing after, & seeking with earnestness. In order to which, we would know,

1. That the Spirit by the Word heareth home Convictions of Sin & Misery, discovereth to the man, how he flounders guilty by the breach of the Law of God, & is chargeth him upon him, both Original & Actual, & thereby his guilt upon the Conscience, shewing how he hath forfeited all Right to blestness & life, & how moreover he is under the Curse, threatened to the breakers of the Law, & hath the wrath & malice of God hanging over him: He is made to see the sins he never saw before, both of Offence & Communion, & the sad Confusions thereof, how he is obnoxious to the penalty, the imputable wrath of the living God. Thus the Spirit convinces of sin, 16: 9, 9. thus he openeth their eyes, & thrusteth them from darkness to light, in so far as, is 16: 13. thus the fears of the heart are made manifest, 1 Cor. 14: 24. & 25. & they become Lord of the sheep, the lof't piece of money, & the lost son, Luke 15: 4, 20. & Luke 15: 13, & Luke 15. 11, 10. These are the sinner mentioned Mal. 9: 12. that is, such as are brought by the work of the Spirit, to see & feel their sinful condition, to know that they are sinners, & that they are in a lost condition.

2. There is a discovery made of their inability to relieve & help themselves out of this woful condition of sin & miserie. They are made to see,
that nothing in them, or in any other creature, can make satisfaction unto the justice of God & thereby redeem them from the curse of the Law, & from the wrath of God, that is lying upon them, the sense & apprehension thereof doth now press & pinch them sore. Which maketh them cry out, with their pricked in their hearts. Acts 2: 37 & 16: 30. What shall we do to be saved? They see, they cannot keep the Law; & though they could, it would not avail, as a Compensation & Satisfaction to the justice of God, for the bygone innumerable Transgressions whereof they stand guilty.

Whereby we see, that the troubled wakened soul, in this case, is brought to a despairing in himself. He is under the sentence, & he feareth nothing under heaven that can command peace to his soul; nothing within him, nor without him. He, before God, that can bring him out of this Prison, & relieve him from this dreadful sentence, under which he is lying, as a condemned Malefactor. And we see, what is properly the relief, that he would be at, and that he only desires: to wit, To be freed & delivered from the sentence of the Law, & from the curse of God; & to be brought into a state of Favour & Reconciliation with God, that his sins may be pardoned, & he may be accepted of God, as Righteous, & so brought into a State of Peace & Salvation. This is the plainer, that his soul is longing for; this is the only remedy that can relieve him; this is the only good that he can be satisfied with: all the Pleasures, Honours, & Riches of the world will bring no relief or ease to his distressed soul. And when he finds that this is not to be found in himself, nor in any other Creature, he must look for it, elsewhere.

And the soul is said, When the Spirit of the Lord is carrying on this work, he, by the preaching of the Gospel, convinces the man of the reality & truth thereof, & discovers the Suitableness, Fullness, Satisfaction, Glory & Excellency of the remedy, that is hold forth in that Gospel, that hath brought life & immortality to Light, even in the Gospel of the grace of God, wherein is revealed, what Christ God-man hath done & suffered, to satisfy the justice of God: therein is the Righteousness of God revealed from faith to faith: There he feareth, that the Father is well pleased with him, & with the Sacrifice, which he offered up for sins. Whence the poor wakened sinner feareth, that his cause is not utterly deprecatory, & there is hope for him, through Jesus; or at least that it is possible he may be saved from the wrath to come, & may be of relief is a great relief: And he feareth, that if that Righteousness & Satisfaction of Christ were made over to him, or he were therein, he were well; for that would sufficiently guard him from the wrath of God, & secure him, as to future blessings. Thus the Spirit, by the word, revealth the Gospel of Salvation to the end the wakened sinner may see his relief there, & take him self to the only relief that is hold forth there.

6. Hence we see, that while the wakened sinner is in this condition, his mains & only work will be, how he may be interested in that sufficient Redemption, & Purchase of Christ, to the end he may be partaker of the Benefits, that flow there from, & so be freed from the state of so
for setting forth the Glory of God, the Riches of Free Grace, and for abasing of Man, as also for securing of Life unto the Believer: so (1) Hereby the Man is convinced of his guilt & declareth himself to be guilty; for he is guilty before God Rom. 3:19. He is made speechless knowing nothing to speak in his own defence, nor any apology to give in his mouth is stopped, and he can say nothing, but cry out, guilty. I am a child of death, the Lord is Righteous, should he damn me for ever. I must justify him, when he speaketh, and cleare him when he judgeth Psal. 51:4. (2) Hereby the Man pronounceth & sweareth himself poor & bare; he forsoaketh all, and renounceth all, that formerly he had any eye upon, or confidence in, counting them lofe & dung, as Paul did Phil. 3. He proclameth himself Empty, Loth, & Naked, and declareth he hath nothing that he can come to, within himself. He accounteth all his former Righteousnesses to nothing but rotten rags, and filthy rags, and Profesteth that he knoweth nothing within himself, wherefore, or whereupon he can expect Reconciliation with the Lord, and to be Accepted of him. (3) Thus all ground, or occasion of boasting, or of glorying before men, is taken away from the believer Rom. 3:27. & 4:1. Thus the glorious beauty of free Grace shineth forth. Therefore it is of faith, that is might be of grace. Rom. 4:5. Grace hath appeared in this glory, when free grace without us, & contrary to our demerit, doth all, providing Sacrifice, accepteth of the fame, in their behalf for whom it was offered up, bringing for to the actual participation of the fruits and effects thereof by working up their hearts to a satisfaction in it & to a rejoicing upon it, & all this freely, out of free love. It is corruptly said by the fore mentioned Author of that discourse of the two Covenants pag. 42. that Grace appeareth in the Lord's making Faith the condition of the promise, in that great things are promised upon such a possible practicable safe condition, as faith is, confederating the means and assurance promised by God to work it: for this pothet Grace of its glory, when Man is looked upon, & laid to be the principal author of faith, as he is, upon the matter, laid to be, when all that God doth is called activity, and at least the man may challenge, as his own, no small share of the Glory of actings Faith, and of going to great a length in the way to Faith, without any more affidvity, than he hath need of, to eat his meat when hungry, and of going on his own feet to the very place, where God stood ready to lend him a hand to help him forward. Not to mention, how this altereth the whole Nature of the Covenant of Grace, making it nothing but a new edition of the old Covenant of works. (5) It is of faith the end the promise might be sure to all the seed Rom. 4:16. When all the business is wrought, as it were, to our hand, and nothing more requisite to interest us, in the noble effects of all, than our consent, & this also is wrought by the Spirit of God conforme to the Covenant of Redemption, can be no more enforcing way be imagined? Alas! what ground of confidence or of certainty, can the Arminian & Socinian way, followed by the forementioned Author, give to a poor soul? When all is made to hang upon the rottering & insacriant will of man, who hath no more from God, but
Chap. 21. Justification is by faith.

Justified by Love, or by Patience, or by Hope, or by any other; but always by Faith. This certainly must instruct us, that Faith here hath a peculiar and singular interest, & must be considered, as looking to Christ, in a different way, from Hope & Love, which also have Christ for their object; or Christ must be the object of Faith, in another manner & under some other consideration, than he is the object of other graces.

12. It is also considerable, that if it is simply said, the just man liveth by faith, or we are justified by faith, and not the just man liveth, or we are justified by a strong faith, or by a faith continuing to the end: Though it be true, that a true & lively Faith is of that Nature, that it will continue to the end, and will grow; yet we may not say, that only a strong Faith, or Faith as continuing to the end, is the condition of the Covenant, or of Justification; for hence it would follow, that as no man of a weak, yet true and sincere Faith, could be said to be Justified, so no man could be said to be Justified until his Faith had endured to the end, which is contrary to Scripture, speaking of believers, while in their infirmities, as justified & adopted, as partakers of, or at least, as having a Right to the consequences of Justification, such as Pardon, Peace, Glorifying in Tribulation, and Comfort &c. The promise grants Justification and Adoption to Faith, that is of the right kind, &c. no mention is made of that Qualification thereof. He that believeth is passed from death to life, & shall never die &c. Heb. 3: 36. Heb. 3: 16, 18. 1 Pet. 1: 12. If the meaning of such, as make Faith, as continuing to the end, the condition of the Covenant and of Justification, were this, That Faith as continuing to the end is the Mean of Continuance in the Covenant, and in the state of Justification, they would speak truth: for the just liveth by faith first & last, as by Faith they are brought into that estate, so by faith they are continued therein; Faith maketh the first Union, Faith continueth it: But of this we shall have occasion to speak more after.

13. This faith is not one single act of the soul, nor fasted in one faculty, The various things, spoken of it in Scripture, are the various objects that they doth appertain unto, and is exercized about, and the various and different necessities, which believers stand into, with the corresponding uses, which faith is endowed for, in these necessities, clear it to be one single act of the Soul: I would rather call it the act of the whole Soul, than the act of any faculty, whatsoever.
Our act of Faith is not imputed to us as a Righteousness.

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O

 proceed now to cleare, at some further length, several particulars, touched in the foregoing Chap., contributing to the explanation and application of our Justification by Faith: The first great Question, namely, Faith is, whether it be imputed unto the Beleever, as his Righteousness, whereupon he is justified? Adversaries to the truth both Socinians & Arminians do plainly assert, that our Faith, or that grace of faith is the very thing, which is imputed unto the Beleever for his Righteousness. They are all convinced, that the inner, must be clothed with a Righteousness, some warer over other; some inner, some outer, ere he can be justified, for the Lord is Righteous, & will justify the wicked, that is such as have no Righteousness: and being unwilling to yield to the imputation of the Righteousness of Christ, they substitute, in place of Christ's Righteousness, Faith, properly taken, or our act of Believing, as it is performed by us, in obedience to the Gospel-command. Socinian de Soro, lib. 4, c. 4. Conspicuis, & c. i.e. being he teacheth, by the example of Abraham, that Righteousness is imputed, who can doubt, that nothing else can hereby be understood, but that we are righteous before God, because faith seemed good to the Lord, to account it for faith, in place of Righteousness. And therefore, that faith is imputed unto Righteousness, is nothing else, than that faith is accounted to us in place of Righteousness, but not that the Righteousness of Christ is imputed to us & c. 11. Therefore, that, that faith justifieth not by its proper worth, but because it apprehendeth Christ: But that apprehension of Christ of yours, is a most humane fiction, & a most base dream. And when we read, that faith was imputed to Abraham for Righteousness, or unto Righteousness, we have no reason to think, that mention is made of the Righteousness of another, when it be manifest, that he is speaking of his own. In his dial. de Just. f. 14, 15. he tells us, that faith is imputed unto us for Righteousness, & he accounteth that in place of Righteousness, faith is in very deed, that whereby the Scripture witnesseth that we are justified that it, accounted Righteous before God, & have our sins pardoned. That faith maketh us acceptable unto God unto eternal life. And in not ad. dial. f. 27. Nothing else was said, than that faith is accounted to us of God, & imputed for Righteousness, & that that faith is truly our, who will deny these words are to exclude the Imputation of Christ's Righteousness? The Arminians do homologate with the Socinians, in this Arminius himself cont. Perkin, faith expressly, that faith is our imputed unto us &c. Pref. ad Hypoth. this (faith he) the opinion about justification, that faith, & that alone imputed unto Righteousness, that by is we are justified before God, absolved from our sins, and accounted righteous, pronounced & declared by God giving sentence from the tribunal, &

Faith is self is not imputed.

Mr. Baxter in his Confess. pag. 18, 19. Excepted against some words in our larger Catechism & Confession of Faith, to wit, that we are justified, or any act or thing is imputed for Justification, unless it be thus understood, that our faith is not imputed to us, as being in stead of a perfet Righteousness of Obedience, so the ends, as it was required by the Law of works; or in our faith the matter, or the meritorious cause of the remission of our sins, or of our right to Salvation. But the meaning of the Assembly is plain enough against that, which is the opinion of Socinians & Arminians, as the words of the Answer to qu. 73. of the larger Catech. make manifest; where it is said, (in answer to that Question, How doth faith justify a sinner in the sight of God?) Faith justifieth a sinner in the sight of God, not because of those other graces, which doth accompany it; or of good works; but it is the fruit of it; or as faith of grace, or any act thereof were imputed to him for his justification; & this is confirmed from Rom. 4, 5. comp. with Rom. 10, 10. But no act is an instrument, by which he receiveth & appeareth Christ, & his Righteousness. And in the Confess. of Faith, ch. 11. 11. our act of imputing faith is left, the act of believing, or any other evangelical obedience, to them, as their Righteousness. Nor is this a determining of a point, precisely against the words of God, as he hyposteth; for it is not the bare words, as Here, as they interpret them, that is the mind of God, but the true sense & meaning of the words; and in Confess. & Catechism, I judge that matters should be made plain, and that it were not plain & ingenuous dealing to set down the truth in the expressions, that heretics can subscribe unto, when it is known, they have an exposition of these words contrary to truth. It seemeth that Mr. Baxter will not say, in the expression of the Sacrament of the Lords Supper, that the bread is not changed into the body of Christ, lest he seem to contradict express Scripture, in which faith, that Christ did the bread, is our body. But now, as to the matter, I affirm, with our Confess. & Catechism, and with all the orthodoxy against Socinians & Arminians. That faith, confounded, as our act of obedience, is not that which is accounted our Righteousness, in order to Justification, nor that, which is properly imputed us in that end; Nor is that the meaning of the Apostle, Rom. 4. And of this I give the just reasons.

1. The Apostle, in his whole Disput about Justification, opposeth Faith & Works as inconsistent with, yea as repugnant to other: as is notour;
Faith it self is not imputed.

But this could not be, if Faith as our act of obedience were imputed to us, as our Righteousness; for faith, as our act of obedience, is a work, and a work commanded by the Law of God, otherwise it should be unlawful, or a work of supererogation. The meaning then of the Apollos Conclusion Rom. 3: 18, should be this, a man is justified by one death of the Law, without all works or deeds of the Law, which were a contradiction. And it is certain, that when the Apollos excludeth the works of the Law, he excludeth them from being looked upon, as our Imputed Righteousness; for Adversaries did plead for their interest in Justification, as a Righteousness to be imputed to the doers, whereupon they might be justified: if then Faith as our work, were imputed as our Righteousness, Pauls disput should be, whether all works should be imputed for Righteousness, or one work of faith only: Nor can it be said, that by the Law here, the Apostle under-standeth only the Law of Moses, as such, for he is speaking this, even of the Gentiles, who never were under the Law of Moses, and influenced Chap. 4, in Abraham, who was justified long before the Law of Moses, as such, had a being. And he is speaking of the Law, by which is the knowledge of sin, Rom. 3: 20, & which worketh wrath Rom. 4: 15, which cannot agree to the Law of Moses only.

6. If Faith, as our work, were imputed to us for our Righteousness, &c. with the reward not of grace, but of debt; as the Apostle expressly affirmeth. Rom. 4: 4, 5. Now to him, that worketh, he worketh not, but God worketh. Now to him, that believeth, he believeeth, he believeth in this, which he worketh not; but God worketh not, he believeth, he believeth in this, which he worketh not; and therefore cannot be considered, as a work of obedience in us, but as carrying us out of our selves, to seek & lay hold on the Righteousness of Christ, without us, on him, that justifieth the ungodly, by Faith is counted for Righteousness; that is, the Righteousness of Christ, which Faith faith hold on, is counted for Righteousness.

7. If Faith, as our act of obedience, were accounted our Righteousness; & we were justified upon the account of it, as our Righteousness; God should not be he, who justifieth the ungodly, as he is expressly said Rom. 4: 4, 5. And the reason is, because he cannot be called an ungodly person, who hath a Righteousness inherent in him, & which is his own, & which the Lord accounteth to him for a Righteousness: he is not unrighteous, whom God accounteth Righteous, & he whom God accounteth Righteous, cannot be accounted ungodly; so that Faith accounteth to us for our Righteousness, putting it upon our account, as our Righteousness, when God justifieth us as Righteous, by virtue of our faith, as an act of faith, as a perfect Righteousness, he cannot be paid to justifie us as are ungodly. But now, the Scripture tells us, that God is one, that justifieth the ungodly, that is, he who hath no Righteousness inherent in him, upon the account of which, he and Righteous God can justify him; but one that hath a Righteousness from without, Imputed to him, upon the account of which he is justified, and accounted Righteous in Christ, though unrighteous & ungodly in himself; our Faith cannot be paid to be imputed to us, as our Righteousness.

8. If Faith, as our act of obedience, were imputed to us, as our Righteousness, Paul could not say, as he saith Rom. 4: 6. Even as David also describeth the blessing of the man, in whom God imputed righteousness without works: for then Righteousness should not be imputed without works; but a prime, special, principal & comprehensive work (for with our Adversaries here, faith is in a manner all works, or comprehended them, as we heard, towards the end of the foregoing Chapter) should be imputed, as our Righteousness, & not a Righteousness without works.
9. Free pardon of sins will never prove the man blessed, unto whom God imputeth Faith, in a proper sense; for his Righteousness, as it doth prove him blessed, unto whom God imputeth Christ's Righteousness, or a Righteousness without works: And the reason is, because faith is no satisfaction to the justice of God, & therefore cannot be our Righteousness, upon which we are pardoned & justified. Now the Apostle argues thus Rom. 4:7, 8. He that is justified by faith, hath his body justified; being justified, let him count himself blessed, and X-stan, who is justified, is blessed the man, to whom the Lord will not impute sin.

10. The Righteousness imputed is something distinct from our Faith, & is not our faith itself, for the Apostle Rom. 4:22, 23, 24. 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 believe on him. &c. If it faith itself were the Righteousness imputed, these words could make no sense. Shall we think, that the meaning of the Apostle's words is nothing but this, Faith shall be imputed if we have faith, or our believing shall be imputed to us, if we believe. This looks not like one of the discourses of the Apostle.

11. The imputation of our Believing, as our Righteousness, cannot ground our Peace with God, nor have we by success in this grace, where we stand, nor can we rejoice in the hope of the glory of God: nor glory in the knowledge of it. For it is obvious, how weak a ground that was for faith in a great building. But the Righteousness of Christ laid hold on by faith, can be a sufficient pledge for all this Rom. 5:1, 2, 3.

12. Faith, as our work of obedience; is not the grace of God, and the gift by grace, which must be imputed to us, as our Righteousness, upon the account of which we are to be justified: as the offence & transgression of Adam was imputed to his posterity, as the ground of death, angels upon them, and of judgment or guilt to condemnation: But is only our receiving of that abundance of grace, and the gift of Righteousness Rom. 5:17. But that which is imputed, as the ground of justification, as Adam's disobedience was imputed, as the ground of their condemnation, is the Righteousness of the Second Adam, of whom the first was a figure ver. 14, 15, 18, 19.

13. When the Apostle the 2 Cor. 5:21, for he made him sin for us, that is to say, he made us the righteousness of God, in him, his meaning cannot be, that our Faith is the Righteousness of God: or that we are made the Righteousness of God upon that account of having faith: for the Apostle is holding forth here a comfortable communication, which God maketh betwixt Christ & us, as the ground of that ministrice of Reconciliation, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, mentioned ver. 18, 19. And therefore as Christ hath some thing, that was properly ours, imputed to him by God, that is Sin or Guilt, which he had not in himself, so we must have something, as the native fruit & effect of that, that is properly Christ's, imputed to us of God, that is, his Righteousness, which we have not in ourselves.

And and beside, this Righteousness of God is that, upon which Reconciliation is founded, as is manifest, comparing ver. 19, with 21. But who will say, that our Reconciliation unto God is founded upon our Faith, as if that were our Peacemaker, & our Atonement, & Satisfaction; & as if that were Christ, in whom God was reconciling the world unto himself. Was Christ made sin, that the imperfect grace of faith might be made a complete Righteousness & become our complete Righteousness?

14. When the Apostle Rom. 9:33, 32. That Israel hath not attained to the Law of righteousness, because of the faith of faith, by which he truly means a Righteousness, that is distinct from Faith, and therefore he cannot mean Faith itself, if he meant faith itself, as our work, the words should make this sense, they sought nor faith by faith, & therefore they did not attain to Faith. Shall we imagine such expressions & insinuate expressions to Paul, or rather to the Spirit of God speaking in & by Paul?

15. The same Apostle tells us Rom. 10:3, 4. That the same being ignorant of God's righteousness, & going about to establish their own righteousness, have not submitted themselves unto the righteousness of God: And by this Righteousness of God, he cannot mean Faith, for their faith had been their own, & for their own Righteousness, if Faith had been Righteousness: but he must mean the Righteousness of Christ, which faith laith hold on, for he addeth, for Christ is the end of the Law for righteousness, to every one that believeth. So it is the Righteousness of him, who is the end of the Law, that is the Righteousness, unto which they should have submitted themselves by Faith; & it is not Faith itself, but a Righteousness which is had from Christ; who is the end of the Law, & a Righteousness, which is had by Faith, and which every one partaketh of that believeth, as the following words show.

16. When the Apostle Rom. 5:19, by the Obedience of one shall many be made righteous, doth he mean by that obedience of one, our Faith; & not rather the Obedience of Christ, which is imputed, and whereby we become Righteous? As the disobedience of Adam was not some particular after deed of his polluteny, which was imputed to them for their disobeience, but it was the particular fact of Adam, eating the forbidden fruit, which was imputed to all his polluteny, and whereby they were constituted sinners. To this obedience of Christ cannot be any act of obedience in us, but faith, or what you will; but the acts of Christ obeying the Law, & imputed to us, whereby we become Righteous, & are constituted Righteous in the sight of God.

17. When Paul, Phil. 3:19, and he found in him (i.e., Christ) not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness, which is of God by faith, can he mean by this Righteousness, which he was defiuous to be found, only Faith? If he had had faith, had he not that been his own Righteousness? Is, it not our Faith called our own? But, why faith James Chap. 2, then mercy, & I will shew thee my faith. And should not this Righteousness, if his believing had been it, been of the Law? Or is faith according to no Law? Oo 2.
Faith itself is not imputed.

CHAP. 22.

If it be according to no Law, it is no act of obedience. Moreover, how could Faith be said to be through Faith? Is Faith a mean to it itself? How can Faith be the Righteousness of God, which is by faith? Was not the Apostles use and desire, to win Christ? And is Faith Christ?

18. If our act of believing be imputed to us as our Righteousness, then we cannot say, In the Lord have we righteousness, contrary to Ezra 4:24. In order to a being, in the Lord we shall be justified, as Jer. 23:29, but rather in ourselves have we Righteousness, in order to this end, for Faith or our act of Believing is in ourselves immediately, and is said to be our Righteousness. Nor can we thus call the Lord our righteousness, contrary to 1 Cor. 1:30. Nor yet can we say, that Christ is made of God to us righteousness. As is 1 Cor. 1:30. unless that because by virtue of his mediacion, our act of being is made of God to us Righteousness sure I am the emphasis of the words pointed out some other thing, as hath been seen.

19. Is our believing that of Righteousness, wherewith the Lord coveteth such, as have ground to rejoice greatly in the Lord, and to be joyful in his God? Esther 6:10. Such might as well rejoice greatly in themselves, & be joyful in themselves, & in their Believing.

20. Faith that everlasting Righteousness, that the Messiah was to bring in Dan. 9:24. Dost our act of believing last for ever? Paul himself some other thing. 1 Cor. 13:2.

21. When Paul faith, Rom. 10:9, that with the heart man believeth unto righteousness, must not this Righteousness be something distinct from believing? If not, we may as well say, that Conception with the mouth is the same with Salvation, for headeth, or with the mouth confession is made unto Salvation, whereas, as Conception is but a mean way unto Salvation, so Believing is but a mean way unto Righteousness.

22. Can we with any colour of reason suppose, that our act of believing is that Righteousness of God, which is revealed from faith to faith Rom. 1.1. Can faith be said to be revealed from itself, & to itself?

23. Our act of Believing cannot be that Righteousness, whereof Noah became heir Heb. 11:7, for he became heir of this Righteousness by Faith: & he could not be said to be come heir of Faith by Faith.

24. Faith is among the works of Righteousness, which we do: and all these works of Righteousness the Apostle excludes from an interest in that Righteousness, whereupon we are justified, as opposite to mercy. Tit. 3:5. Therefore our Believing cannot be our Righteousness unto Justification.

25. If our act of Believing be imputed to us for Righteousness, then it alone must be that fine linen, wherein the Lamb's bride is arrayed; and it must be the fine linen, that is clean and white; for this fine linen is said to be the Righteousness of the saints Rev. 19:8. But that cannot be, because our Faith is not so pure, as that it may be called clean & white linen; the Saints themselves are ashamed of their faith, as being foul of blemishes and imperfections; as also because this favour granted to her to be arrayed in this linen, cometh in after that she hath made her self ready vers. 7, which (as Mr. Durham on the place sheweth) is to be meant of Faith.

26. All this work about the Imputation of Faith taken properly, for our act of Believing, is made of purpose, to show out the Imputation of the Righteousness of Christ; as is clear by John Goodwin's whole dispute, & from his very framing of the question, pars. 1, pag. 7, saying. But the question in person is, whether the Faith of him, who truly believes in Christ, or whether the Righteousness of Christ himself be in the letter & propriety of it, that shall God impute of Believer for Righteousness, or unto Righteousness, in his justification. Now let any judge which of the two hath more countenance in Scripture, when the one, to wit, the Imputation of Faith, is but to be drawn, with any shew of probability, from one place of Scripture (and yet how small countenance that giveth to it shall be seen hereafter) and the other is so emphatically expressed, in so many places, both in the Old & New Testament; And which of the two deserve most the name of Righteousness, in order to our Justification: and the Imputation of which of the two is most consonant unto the genius of the Gospel Covenant, which we must suppose to be far different from the Nature & Constitution of the Covenant of Life, made with Adam; & withall, which of the two ways speaketh our most distinctly the riches of the Love & Grace of God, & giveth most sure ground of Hope & Confidence unto a poor wakened and distressed Soul; & which of the two is that, which the seriously exercised Christian dale with fixedness of Resolution, Leans the weight of his soul upon, & accused Christians fonde, to be that, whenupon they Louing & telling Peace, & Quietness of Soul?

CHAP. XXIII.

Some Arguments against the imputation of Faith, Vindicated from the Exceptions of John Goodwine.

After these Reasons against the Imputation of our act of Believing, drawn from the Scriptures, we come here to Vindicate some Arguments adduced by others to the same end, from the Exceptions of John Goodwine, in his Treatise of Justification, part. 2. Ch. 6.

The first argument is thus framed. That which imposeth the truth, or judgeth of God, can have no agreement with the truth. This is undeniable. But the imputation of our act of Believing for Righteousness doth so; because he should esteem & account that to be a Righteousness, which is not. Therefore &c.

Hereunto against the Assumption & its probation, 1. This was in effect the plea of Sisneyfield, (as recorded by Zachv Epit. lib. 1, p. 315.) & in view of the Council of Trent (as Calvin hath observed Antidote ad Seff. 6, p. 343.) to prove that the said justification in the Scripture, was not to be taken
Some Arg. Vindicated from Chap. 24.

A justification to wit, for abeyance, is by the physical or moral sense, for making a man completely just and righteous. An. What Spenzfelder said, I find not recorded by Zachaeus in the place cited, in my edition, &c. It his words be rightly repeated in the margin, he hath the same judgment, that Papists have, which is sufficiently known, & with whom none in reason will say we confute, upon the account of this argument, which but observes; this, (which abundantly discovereth the impertinency of this Exception) That the matter & its proof speak not of the act of God justifying, but of his simple act of estimating or judging, which must always be according to truth, & therefore we cannot say, or say that God judgeth, or estimateth that to be a complete Righteousness, which is nothing so. And besides, though justification it self were here understood; ye shall might be said, without any ground of imputation either of Popery or of Spenzfelderius, that God, who is the just & Righteous judge, will not abdicate a person as Righteous, who is not Righteous, nor pronounce him Righteous, who hath not a Righteousness, as he hath not, who hath nothing but his act of Believing imputed to him.

Except 2, Any action conformable to a righteous Law may be called Righteousness, as that of Psm. 106: 30. And faith being an obedience of a special commandment (1 Th. 1:7, 2 Pet. 3:10, Rom. 1:5.) it may be with truth, & the propriety of speech, called a Righteousness. An. But a particular Righteousness we are not here speaking of, nor a particular justification of such a kind, but of a Justification, as to State, and of a corresponding Righteousness, which must be universal, answerable to the whole Law; and no particular act of Obedience will be accounted such, as a Righteousness by God, who is Truth & Justice it self; in order to that condemned mans Justification. Befide himself tells us, in end, that this exception is nothing to the purpose; for he doth not concur, that by Faith when it is said to be imputed, is meant an act of conformity to any particular precept of God. And therefore he.

Except 3, That which we mean, is this, that God looks upon a man, whose works are well, with as much grace & favour, & intends to do him good, fully by him, as if he were a man of perfect Righteousness. An. But this Excepter should have said, that Faith, in the letter & formality of it, is imputed for thus he is approved against the Imputation of Christ's Righteousness; and he should have said, that God looketh upon the simple act of Faith, as Pater Obedience to all the Law; for when we plead for the Imputation of Christ's Righteousness, he said, that thereby we make God to look upon us, as performing that Righteousness, in our own persons. Neither will he & others understand any other Imputation: and yet we see, how they can speak, when explaining the imputation of faith, that they think so to evade the force of an argument. But 2nd though it be true, that God dealeth thus, as is said, with believers, Yet that can give no ground to think, that he imputeth Faith for Righteousness: because it is not upon the account of Faith, taken as an act of their obedience, that the Lord dealeth so with them, but upon the account of the Righteousness of Christ imputed to them, and received by faith. (3) A justified person is accounted Righteous not inherently but imputatively, and is accounted as such, and pronounced such; and therefore must be righteous indeed: for the judgment of God is according to truth: And if nothing be imputed to the justified, but his faith, into Righteousness, that Faith must be accounted to be a Perfect Righteousness, which yet is denied to be.

He Excepteth 4. Nothing is more frequent with the lost writers, than that God accounts these just, who, in justification, are not such, but only have their sins forgiven them. An. And their ground is good; because the always suppose, that such, as have their sins pardoned, have a perfect Righteousness imputed to them, and received by faith, without which they could not be pardoned.

And Arg. 2, If faith should be imputed for Righteousness, then should justification be by works, or by some thing in our selves. But the Scripture sheweth, that though works & all things in our selves from having any thing, do in justification.

He excepteth. That by works or some what in our selves may be understood either way of merit, and in this sense the consequence of the proposition is false; or way of simple performance, and then the Assumption is false, for the Scripture expressly requireth both, or a work of us, in order to justification. When faith is required in order to justification, in way of simple performance, it is not required, as in Righteousness, far less as all that Righteousness, which is imputed to faith, to have; but only as a mean, or instrument, laying hold upon, and putting on the Righteousness of Christ, which is offered and granted, and whereby the believer reflecteth upon, and wrappeeth himself in the Righteousness, as the only Righteousness, wherein he can think to appear before God's tribunal, and thus faith is not considered as our act, making up our Righteousness, but as bringing in, with a beggar's hand, a Righteousness from without. But when faith or believing is purely considered, as our work, and as an act of obedience in us, and yet is called our Righteousness, & is said to be all that Righteousness, which is had, & is imputed, in order to justification, it justifieth as a work, and upon the account, as something in our selves; we are said to be justified, & all this in perfect opposition to the Imputation of Christ's Righteousness (2) It is but a spiritual evaulation to say, that by Justification by works, the Scripture only meaneth justification by works, that are meritorious; or as either any work, which somehow, or other way, or other was, did mean a meritoriousness in their works; or as if the Scripture did not infer a merit from every work, that is ours, and that we do making a Righteousness by, upon the account of which we might be justified, this is not against the Apostle Romans 4:4. Now to him that worketh the recompence of grace, but of deeds, inferring debt & meritoriness from all works that we do, whereby to patch up a Righteousness, in order to justification? He doth not distinguish between works, that are by way of merit, & other works, but meaneth even such works, as were performed by abrahs; who was far from imagining any merit in his works (3) And:
The Exception of John Goodwin

Chap. 23.

Suppose the act of believing were from a man's self, yet there were no cause of boasting; because that weight of glory is not given to faith for any work done; but by the want of free grace & good pleasure of God. If a king for taking a pain of a man's soul should raise his house, & make him honourable in the State, were it not a ridiculous thing for such a man to brag of the pain of his limbs? For, (1) We can think, that these, against whom the Apostle dispersed in this matter, did think, that there was not the least excellency in all their works, to merit the exceeding great & eternal weight of glory; but Abraham think so. And yet though we cannot say, that he thought so, Paul notwithstanding, that he was justified by his works. (2) If the act of believing were from a man's self, it made all that Righteousness, which is not conceived of, to have been justified, & upon the account of which he is justified, he should not only have occasion, but even cause of boasting before men, notwithstanding the disproportion between faith & the weight of glory; for it might then be said, that he had made himself to differ, & that
Some Arg. Vindicated from Chap. 23.

he had laid down, of his own purpose, the whole price, that was required, and so had, according to the terms of the Compact, made a purchase of glory to himself; as the man with the pin in his side, if the Law & Covenant had so led, that all that gave the Prince a pin out of his side, shall receive each & such great things; & he only & a few more were so good merchants, as to give the pin, when others did not, might well have boasted & said, he had not gotten those great things for nothing, for he laid down the full price, confederated upon Law & Covenant, and had ground of boasting, at least, before men, though not before the Prince, who graciously confederated to reward so richly such a mean gift. (3) This answer will say, that there was no ground of boasting, even by the old Covenant of works, though man had kept the Law perfectly; for even then, it might have been laid, that the weight of glory was not given, for the real worth & excellency of perfect obedience; perfect obedience & Holiness having its sufficient reward in its own before; for it is a reward to itself.

But the faith, if men had fulfilled the Law, & been justified that way, there would have been some pretense of boasting or glorying in themselves. Ans. And why not, if faith be now accounted the fulfilling of the Law, and be now imputed to us, as all our Righteousness? Let us see, if the reasons, which he brings, for the former, will not also evince this.

His first is this; Because such a Righteousness had bold some proportion at least that should have been given to it Rom. 4. vers. 4. God had given them no more, than what they had (as least in some sort) deferred away. But who can tell us what that proportion, or that fair part of it was? And may not also the Righteousness of Faith (which is here supposed to be of ourselves, and not the meer gift of God) be said to hold some proportion, at least in some sort? Yea, may it not, in this respect, be said to hold a greater proportion, viz. the exerting of the act of Faith now would argue more strength of free will, that which is good, that perfect obedience in Adam; for though we should suppose, that man now had as full a power to believe, if he would, as Adam had to obey, yet it cannot be denied, but there is much more opposition now even within, to that which is good, than there was in Adam; and consequently that the virtue appearing in the acting of Faith, must be conceived as greater, than what could have appeared in Adam's full obedience, which had nothing within to oppose him, or prove a restraint in his way? As it would argue more value for a weak soulful to go a quarter of a mile fighting with his enemies in the way, then for a giant to go two miles, wherein he should meet with no opposition. But though the proportion were granted to be greater between the reward and Adam's obedience; than is betwixt the reward & Faith; yet there must be & will be a proportion granted: for majus & minus non variant speciem, degrees make no variation in kind. (2) Can or will it be said, that God had given the perfect obedience no more, than he had, in some sort at least, deferred, if we should suppose, there had been no promise made of such a reward to obeyers, or antecedently to a Covenant? And if this cannot be said (as it cannot be said, by any I suppose, who seriously consider the matter) then the reward was made such only by God's free Condescension; & God had, in that case, given what they had deferred according to the Covenant made, wherein such a reward was promised to obeyers; and, in justice, bestowing it as a reward unto such, as did fulfill the condition. Now, when Faith is said to have the same place, in the New Covenant, that Perfect Obedience had in the old, and so the fame Efficacy & influence in the reward; & with it, it is supposed, that Faith is now no more the gift of God, than Perfect Obedience was under the old Covenant; is it not as true now, that God giveth no more, than what beleevers have by Faith (at least in some sort) deferred, by virtue of the Compact & New Covenant, wherein this reward is promised, as it would have been under the old Covenant? And is it not hence also manifest, that the New Covenant is made to be of the same Nature with the Old, and that the reward is as well now of duty, as it would have been by the Old Covenant; Is it not also hence undeniable, that thereby there is a proportion acknowledged, in some sort, betwixt Faith & the Reward, & where is then the difference? Let us see, if his next reason will help here.

Secondly, (he faith) because if they had, made out their happiness, that way, they had done it out of themselves, that is, out of the strength of those abilities, which were essential to those Natures, & in the struck & most proper sense, that can be spoken of, or applied to a creature, of their own. Ans. (1) When he supposeth (as we saw in the Exception) the act of believing to be from a mans self, must we not also say, that the believer making out his happiness in this way, doth it out of himself, though not out of the strength of abilities essential to his Nature. (2) I much doubt, if those abilities (by moral abilities, as he must, or speak nothing to the purpose) can be said to have been essential to mans Nature, for then it would follow, that man after he left these abilities (as it must be granted he did, when he fell) was no more a complete man, wanting something that was essential to his nature. These abilities may be said to have been natural or con-natural to him, considering the frame, the Lord thought good to create him, and so not merely supernatural; but how they can be said to have been essential to his Nature, it is not. (2) When God gave Adam these Abilities, and thereby furnished him with a sufficient Body, was he not to acknowledge God for all that he did? or was he afterward to act without dependence upon, or influence from God, the first Cause? If not, as it is contended, when he is said to be only in a sense, that can agree to a creature; and when Faith is here supposed to be from mans self acting in the same dependence on God, and receiving the same influence from him, as the first Cause, may not Faith also be said to be mans own, as striking & proper a sense can be spoken of, or applied to a Creature? And even though we speak of Faith, in the orthodox sense, as being the gift of God, yet being it floweth natively from the new Nature given in Regeneration, & is said to be mans faith, & his act, all this difference will not exclude all occasion of boasting & glorying before men, and more than Abraham's works would have done, if he had been justified by them, and yet the Gospel-way of Justification perfectly excluded...
old terms (as some, who plead for Universal Redemption, say God might have done, had he so pleased; after the Atonement was made) in this case; might it not be said that every person, that should now be justified, upon the performance of these terms, were justified by the performance of the condition, as by his own Righteousness, and that this new Obedience were all the Righteousness he had, & declared to have, when justified? & should not be justified upon the account thereof solely? And was he more obliged unto the Atonement of Christ, than others, who did violate of new these Conditions? And since now Faith is put in the same place, and made to have the same Force & Efficacy; shall we not now be justified by this one act of Obedience, as we would have been, in the other case, by perfect Obedience? And if it be so, is it not manifest, that we are justified by a Righteousness, that is imperfect, & that all the presupposition of a perfect Atonement, doth not avail? (2) When it is said, that it is through the Atonement, made by Christ, that we believe in him, or in God through him, it must be granted, that Christ hath purchased Faith, & that either small, or to some, and if no all, then either absolutely, or upon condition of all, & that absolutely, then all should have faith: if upon condition, we desire to know, what that condition is? If not to all, but to some only, then Christ cannot be said to have died alike for all. (3) As to this faith, or. That it is through the same Atonement, that God imputeth his faith unto us after Righteousness, & justifies us upon our believing, it being the fame that others say, who tell us, that Christ hath procured faith to be the condition & terms of the new Covenant; we shall say no more now, than what we said no ground to assert any such thing, & hereafter we shall give our reasons.

To argum. 6. If faith be imputed unto us for Righteousness, then God should rather receive a Righteousness from us, than from him, in our Justification. But God doth not receive a Righteousness from us, but we from him in Justification. Therefore &c.

He excepted, by denying the consequence upon these reasons, (1) Because God imputing Faith for righteousness doth not thereby imply that faith is a righteousness, properly so called, but only that God be by the means thereof, & upon the performance thereof be made right, & appeareth to have a righteousness, meritoriously by the performance thereof. (2) We are by the performance thereof be made right, & appeareth to have a righteousness, meritoriously by the performance thereof. (3) If we are by the performance thereof be made right, & appeareth to have a righteousness, meritoriously by the performance thereof. (4) We are by the performance thereof be made right, & appeareth to have a righteousness, meritoriously by the performance thereof. (5) We are by the performance thereof be made right, & appeareth to have a righteousness, meritoriously by the performance thereof. (6) We are by the performance thereof be made right, & appeareth to have a righteousness, meritoriously by the performance thereof. (7) We are by the performance thereof be made right, & appeareth to have a righteousness, meritoriously by the performance thereof. (8) We are by the performance thereof be made right, & appeareth to have a righteousness, meritoriously by the performance thereof.
that it must be, at least, a Righteousness improperly called, and that it must be an improper speech, faith is impure for righteousness, and if that be an improper speech, why is there so much noise made about the impropriety of the speech, when it is for Faith for the object of faith, in that prevalence, faith impure for righteousness? All that great clamour must have arisen upon the exception, and his followers. (3) If this, which he hath given, be the meaning of these words, faith impurer than righteousness, let any judge, whether our sense of them, or this be meet genuine, & free of tropes & figures, & which of the two is apparently the most fetched. (4) Faith then, it is seen, is tendered unto God, & faith being but a Righteousness improperly called, we tender unto God, in our justification a Righteousness only, that is improper, & thence are declared Righteous, whether properly, or improperly, I know not. (5) If upon the tender of Faith, God look upon us as Righteous, then we must be righteous; for if we be what he teacheth, & acknowledge us to be: And then I ask, whether doth he look upon us, as properly Righteous, or as improperly Righteous? (6) If God look upon us, as having fulfilled the condition of the Covenant, & as Righteous that account, then he must look upon us, as properly righteous. Faith must be a proper Righteous; or he must say, that Christ hath purchased, that an improper Righteous shall be the condition of the Covenant, for we heard, he said, that Christ had purchased, that the Faith should be. But the performance of the Condition of God’s Covenant must be held for a proper Righteous; as perfect obedience was under the first Covenant. And we heard lately, that Faith was truly & properly called a Righteousness, & that it might be called with truth, & in sufficient propriety of speech, in his account to the first argument. (7) If we be righteous by faith, & be looked upon, as faith by God, having performed the condition of the Covenant, it is not imaginable, how we shall not be, if not meritoriously, yet at least formally Righteous, being as Adam by perfect obedience, would have performed the condition of the Covenant, under which we are, and thereby had been both meritoriously, and properly Righteous, so much as now, in respect of faith, which is made to have the same place, force & efficacy, in the new Covenant, and that through the procuring of Christ, that perfect obedience, had in the old Covenant. (3) He faith, we are made meritoriously Righteous by Christ’s sufferings. But what is the meaning of this? Is this the meaning thereof, that Christ’s sufferings hath merited a Righteousness to us? Then hereby nothing is spoken to the point; for we are not now speaking of Christ’s Righteousness, but of ours. And again I would enquire, what Righteousness hath it merited unto us? Whether a meritorious Righteousness, or a formal Righteousness (as he distinguish’d) or both? Or is the meaning this, that through Christ’s merits & sufferings, we have a Righteousness, which is meritorious? If so, I enquire, what is that Righteousness? Whether is it Christ’s Righteousness imparted to us, or made ours, or is it our Faith that becomes it? If this be said, that it is granted, what if it was denied, & Faith must be accounted our meritorious Righteousness, if the former be said, imputation of Christ’s Righteousness will be granted, & more

more than we dare say. (9) He faith, we are made formally Righteous, with the pardon of sins: But this is never proved, and it hath been often affirmed: And how will he make this a formal Righteousness, & Righteousness properly called? Is this any conformity to the Law, in whole, or in part? Did not himself immaturate in his sentence to the first argument, that nothing can withstand, and in sufficient propriety of speech, be called a Righteousness, but what is a conformity to the Law of God? And first I am to distinguish of sins is not a formal conformity. (10) The sum of this argument is this: This Faith is not improperly, as a Righteousness; but it is to be imputed unto Righteousness, because it is the fulfillment of the Condition of the new Covenant, whereby we are to be made Righteous meritoriously through Christ’s death, & Righteous formally with the pardon of sins. And what a wire-drawn, unsuitable & self-contradictory sense this is, let every one judge. He denieth the consequence. 2. Because suppose that this inference lay in the breadth of what we hold, that faith be a proper rightness; yet neither would this argue, that therefore God should receive a rightness from us, in our justification; for we receive our faith from God for our justification, with God from us. In our justification, though I grant that in a sense afar from, and with much ado, it may be made a truth, that God receiveth our faith from us in our justification. But, but, though Adam’s obedience was originally from God, & efficiently, he being the first cause; yet had Adam been justified, according to that old Covenant, he had been justified by his own works, & not by the Righteousness another, bestowed on him by God; so he had been to have presented his own Righteousness unto God, in order to his justification, and God might have been faid to have received it from him, in his justification, or rather, in order thereunto. Now, justification is here, as to Faith; for faith is our work, & we come with our God, & he taketh it from us, & thereupon judgeth us, according to our Adversaries opinion, not in a sense afar, or made with much ado, & the topmost, but in a sense plain & obvious. And faith faileth. That that imputation of faith for righteousness, which he professed, doth a righteous given unto & received by men, because it cannot be denied, that God doth impute faith for righteousness unto any man; except he be made righteous with his believing. Now, as it is impossible, that a man should be made righteous without a righteousness, we have that righteousness, whereof our righteousness is justified shall be derived upon him from another, even from God alone, for this righteousness can be none other, but forgiveness of sins. For so the imputation of faith, being, if it be imputed, being what is imputed is always a minister of nature, or if not so in order of time? And if matters be thus, there shall be forgiven, and then faith is imputed. (2) If the supposing of a righteousness will follow, our Remission of sins, if there is no answere to the argument, for the argument speaketh of a Righteousness anterior to justification, and in order thereunto. (3) It is again said, but was never proved, that to forgive sins is to give a Righteousness. And I would ask, what
The imputation of Faith it self is not Proved from Rom. IV.

The maine, if not only ground, whereupon our Adversaries build their Affirmation of the Imputation of our act of Believing, is Rom. 4; where they tell us, the Apostle doth frequently & expressly say, that Faith is imputed unto Righteousness. We must therefore, in order the vindication of truth, vindicate this place from their corrupt glosses; & to this end, we shall first show, that that can not be the meaning of the Apostle, in this place, which our Adversaries contend for; & next we shall examine what they say to enforce their Exposition of the place.

That the meaning of the Apostle Rom. 4, where it is said, Abraham believed God, & it was imputed unto him for righteousness; & afterward his faith was accounted to righteousness, & faith was counted to Abraham for righteousness &c. is not that Abraham's act of believing was accounted the Righteousness whereupon he was accepted, & was imputed unto him as a Righteousness in order to his Justification; & consequently, that the act of Believing is now imputed to Believers for their Righteousness, as said Scc. &c. &c. his followers, Armillius & his followers, Papists, &c. &c. that, I say, this is not the true meaning of the place, may appear from these particulars.

1. If the act of Believing be accounted a Righteousness, it must either be accounted a Perfect Righteousness, or an Imperfect Righteousness: If it be accounted for an Imperfect Righteousness, no man can be thereupon Justified.

2. But Paul is speaking of a Righteousness that was accounted to Abraham the father of the faithful, in order to Justification, & that he believed to be a perfect Righteousness; & that he was justified by the faith of Abraham.

3. The reason is, because Faith is not perfect in it self, there being much more admixture, & many degrees wanting in it; far less can it be a Perfect Righteousness, being a Perfect Righteousness must comprehend full obedience to the whole Law of God.

4. The Imputation, whereas the Apostle speaks, of something to be made the Believers, by the Imputation of God, which the Believer had not before: But this cannot be Faith, or the works of Believing, because Faith is ours before this Imputation; for Abraham believed God, & then followed this Imputation; & ver. 14, it is said, that it (to mix, some other thing, than the act of believing) shall be imputed unto us, if we believe: Therefore it is not the act of Believing, properly taken, that is imputed, or accounted here.

5. Faith being antecedent to this Imputation, if the act of Believing be imputed, the word impute, or account here, must not signify to Belong, Grant or Reckon upon their score; but simply to give, Judge or Reckon upon their score, as in the case of a man that is not naturally to the act of Believing, till God repute it to be so; But when God doth reckon, judge, or repute any thing to be in us, he doth not change it, nor make any thing, that it was not before; but judge it to be, what it is indeed, for his judgment is according to truth Rom. 2:27.

6. This sense & gloss is quite opposite unto, and inconsistent with the Apostle's maine scope, in the first part of that Epistle, which is to prove, that Righteousness is not revealed from faith to faith Rom. 3:17. and that we are not Justified by the works of the Law, but freely by grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation through faith in his blood Rom. 3:14, 25. And therefore not through the Imputation of Faith, the act of Believing, the works of Righteousness, which we have done; for that should not exclude boasting, or glorying: but through the Imputation of the Righteousness of Christ, received by Faith.

7. That which was accounted to Abraham for righteousness, did exclude all works, and to the end, that all ground of boasting, even before men, might be taken away, &c. &c. Therefore Faith as a work, or the act of believing can not be it, which is here said to be reckoned or accounted to Abraham for righteousness; for this is a work, and being made the Ground & Formal Objective Cause of Justification, can but give ground of glorying before men.

8. This gloss maketh the Apostles discourse wholly incoherent; for he faith ver. 4, 5. Now to him, that worketh, is the reward not reckoned of grace,
but of debt: be not you, that makest; but believe: on him, that justifieth the ungodly, his faith is counted for Righteousness. Now if Faith, properly taken, be imputed, the reckoning shall be of just debt: for to reckon a man righteous, who is righteous antecedent to that act of accounting, is no act of grace; but Faiths being accounted for Righteousness is an act of grace, and therefore it must be the Object of Faith, or the Righteousness, that Faith faith hold on, that is here said to be counted upon the Beleevers score; and this indeed is no act of just debt, but of grace.

7. Again, as was said above, if Faith properly taken, or the act of Believing be imputed for Righteousness, God should not be the judger of the ungodly; nor could Faith act upon God, as such, with truth. And yet the Apostle tells us here expressly, that Faith faith upon God, as one that justifieth the ungodly. He who hath a Righteousness in himself is no ungodly man; and God justifying a righteous man, could not be said to justify the ungodly. But if we take faith here, for the object of faith, or for the Righteousness of Christ, which faith fleeth unto, and layeth hold on, all is clear & harmonious; for then that man is not a worker, but Believer, & he beloveth God, that justifieth the ungodly, that is one, that heathen Righteousness in himself, but must have it elsewhere; even imputed to him, and bellowed upon him, through Faith; & when he thus believeth, or layeth hold on Christ's Righteousness, this Righteousness, which by faith he beloveth to, is counted on his score for Righteousness, & he is thereupon Justified.

8. Leaving what was formerly adduced against this glossie from vers. 6, 7, 8. of this Chapter Chap. XVIII. we shall see what other passages in this chapter will say against it. The Faith that was reckoned to Abraham for Righteousness, when he was in uncircumcision, vers. 9, 10. is the same with the Righteousness of faith, which he had, being uncircumcised vers. 11. But this Righteousness of faith is not his act of Believing, nor Faith taken properly, as an act of Obedience; but the Righteousness of the promis'd seed of the woman, in whom all Nations of the earth should be blessed, embraced by faith: for it is this, and not the mere act of believing, that was sealed by the signe of Circumcision. vers. 11. for this Sacrament was a seal of the Covenant; & we know, Sacraments seal the whole Covenant, & all the promises thereof, to such as believe; & never fail our Faith, or the like, to be our Righteousness.

9. The same, that was imputed to Abraham for Righteousness will be imputed to all beleevers vers. 11. But that is not the pure act of Believing: for Abraham's act of Believing was a strong act, and is declared and explained to be such, but every beleever, who yet must be justified, hath not such a strong act of faith, as Abraham had: And we cannot say, that some are less, & some are more justified, because the faith of some is weak, and the faith of others is strong: and yet this must be said, if the act of Believing be imputed for a Righteousness, for the Righteousness of one shall be greater than the Righteousness of another; & their Justification must hold correspondence with the ground thereof.

10. That which was imputed to Abraham, & will be imputed to all beleevers, for a Righteousness vers. 11. must be a Righteousness, which hath have imputed unto them, who do believe; for it is added, that he might be the center of all them that believe, thought they be not circumcised, that righteousness might be imputed unto them also: Abraham had Righteousness imputed to him, on account of his score, through faith, while he was uncircumcised, that he might be the Father of Beleevers, among the Gentiles, to whom also, when they believe, a Righteousness will be imputed, as it was to Father Abraham.

11. It is again called vers. 13. the Righteousness of faith, & through it, he faileth, the promis was to Abraham, & to his seed: but the promise is not through faith, as an act of virtue & obedience in us; for then it should be through the Law; but as the promise was made upon the account of the Righteousness of the promis'd seed, (our faith can not be said to procure, or purchase the promise) so its application is by Faith, laying hold on & gripping to that Righteousness.

12. If faith properly taken were imputed, it should be made void, & the promise of none effect, & they that are of the Law should be heites, for faith properly taken, for the act of Believing, belongeth to the Law: & when it is made our Righteousness, it is opposite to the free promise; for what is promised or given upon the account of Righteousness, or anything within us, is not a free gracious promise: And when a free & gracious promise is taken away, all the right use of Faith is taken away; & to Faith is made void; for the very essence of justifying faith lyeth in looking to, laying hold on & leaning to a free & gracious promise.

13. The Apostle vers. 15. proveth, that they, who are of the Law, cannot be heites; & consequently that Faith, or the act of Believing cannot be imputed for Righteousness, as it is our act done to obedience to the Law; by this reason, because the Law worketh wrath. And this also maketh against the Imputation of faith, properly taken, because that is an act of obedience to the Law, & cannot become our Righteousness, being Imperfect, & consequently not conforme to the Law, which requireth Perfection in all duties, or other ways, the wrath. And if any shall deny this of faith vers. 16. that it belongeth to the Law, they must say, that there is no other; where none lasts, whereas, non est utrumque.

14. The ground of the free promise is that which must be Imputed, and laid hold on by Faith: But if that cannot be Faith properly taken, or as our act, then the promise should not be of grace, as it is expressly said to be vers. 16. nor should it be true, if it depended upon our faith, or not upon that, which faith faith hold on.

These things, before what was mentioned before from this same Chapter vers. 6, 7, 8, 13, 14. may satisfie us, in this matter, and sufficiently evince, that it is not the Apostles meaning, that Faith, properly taken, as our act, or our act of Believing, is imputed unto Righteousness; but that the Object of Faith or the Righteousness of Christ laid hold on, and applied...
by Faith is that Righteousness which is reckoned upon the believer's score.

Let us now, in the next place, see what the Adversaries say, to make us believe, that Paul faileth Rom. 4. That our very act of believing is impuned to us for Righteousness: & that thus the Apostle must be understood, & not as meaning the object of faith or the Righteousness of Christ. For the forementioned Author John Godwin of Fulstye, Part. 1, Ch. 2, adduces some grounds for his gloss, which must be examined.

His first ground is the letter of the Scripture, that speaks it once & twice yea, & nay, Rom. 4, 17, 22, 23, 24. Certainly, by faith he, there is no any truth in Religion, nor any article of the Christian faith, that cannot be laid of the letter of the Scripture, more full, express, & pregnant for it. And we find it only twice said, in express terms, that faith is counted for righteousness, ver. 3, & again ver. 22. that faith was reckoned to Abraham for Righteousness.

It is then so widely spoken, when he faith, that there is not any truth in Religion, nor any article of the Christian faith, that cannot be laid of Scripture, more full, express & pregnant letter of Scripture, yea even, though it were off & as express as he allegeth: but we must let many such confidences express us paffe with him. (2) The question is not touching the letter, or the words; but the true meaning: & if a truth be but once delivered, in the Scriptures, it is sufficient to command our faith; but words never so oft repeated, when corruptly glossed, yeeld no foundation to faith. We know what Papiists say, of their words: That is my body, which with them is as full, express & pregnant a proof of their dream; as this passage of Paul's is of the Adversaries fancies. And we know what atheists say of these words My Father is greater than I: And yet their false glosses cannot be embraced for truths, let them boast of express Scriptures, never so much. And what erron I pray, or herefie is it, that doth not pretend to the like? Let us see his next ground.

2. Saith he. The scope of the place is joyned in the Interpretation given. I grant indeed, that this is a good rule or interpreting of Scriptures; for it is sure thred to lead us through many labyrinths: But, which is the miserie, many imagine that to be the scope of the place, which is not in deed: & thus perveting or mistaking the scope, they must needs pervert all. Yet let us see, how he would make the scope contribute to his Notions. The Apostle saith this dict (faith he) was to hedge up with noises that false way of justification, which lay through works & legal performances; & with all to open and discover the true way of justification, that is to make known what they must do & what God requireth of them to justification: & that is (as Joh. 3, 15, 29) faith or to believe in the proper & formal significacion, & not the Righteousness of Christ, this be required of Christ himself, be required our faith in Christ himself, & not in his Righteousness. And Paul's scope is indeed to hedge up all justification by the Law, or by the works thereof, in subordination to this other of shewing, that in the Gospel, the Righteousness of God is revealed from faith to faith Rom. 1, 17. And therefore he cannot speak, for the Imputation of Faith, it's proper & formal significacion; for that is a work, commanded by the Law of God; & the Imputation of faith is expressly alluded by our adversaries, to shoot out the Righteousness of God, which is revealed from faith to faith. (2) Today, that the Apostle here only requireth faith in Christ, & not faith in his Righteousness, in order to justification: is either to divide Christ & his Righteousness, or to give us an Historical Faith, in stead of justifying Faith; that is, such a faith in Christ as is the faith of any other truth revealed in the Scriptures, such as the creation of the world: & this is indeed to make a fundamental Alteration, in the Gospel Covenant & to destroy the true Nature of justifying Faith. (3) It is true, the Apostle is within shewing what we must do, in order to our justification; but the no way impeacheth the interest of Christ's Righteousness, as the formal & ground of the justification of the ungodly; but rather establisheth it: for he sheweth, that we are not now justified by working, but by the Righteousness of Christ imputed to us, & received by Faith. (4) Though God doth not require of us the performance of the Righteousness of Christ, yet he requireth of us, that we lay hold thereupon, and be covered therewith by faith, that order that rob, we may appear before our Judge; for this end, is Christ made of God unto Righteousness, & is become the Lord our Righteousness, 1 Cor. 1, 30. 2 Thes. 3, 1: & he requireth of us, that we renounce all our own Righteousness, in this matter, & a knowledge the Righteousness of Christ the only Righteousness, upon which we are to be justified, & therefore he wills us to say that in the Lord have we Righteousness. Eph. 4, 3, 84. He is pleased to add Therefore for Paul to have said, that the righteousnesse of a man should be imputed unto him, he here quite by hoping. Why? Because it is a thing required of themselves, making nothing against this, but doth rather confirm it; for when faith is prefixed upon, it is clearly happened, that the Righteousness of Christ is Imputed this being the peculiar woe of faith, & to bring in & upon Christ's Righteousness: and for it doth not externally mention it to be understood, as the Mean or Instrument, whereof the frame is applied to us; as also the Redemption & Righteousness of Christ is to be understood, where justification by faith is only expressed: And as sometimes we finde both expressly mentioned; so both are emphatically comprehended and included, in that expression, now under consideration. Such a glorious & fine connection is between all these Cuses, our justification, & such a beautiful harmony of grace, that as they cannot be separated, so the deforming, misplacing or any way altering of any one piece thereof, destroyth the harmony, & darkeneth the beauty of the whole.

In the next place he argueth against faiths being here taken Tropically or Metonymically, & he addeth thereto this consideration. 1. It is not likely that the Apostle, in this great & mighty point, should time after time, in one place after another, without ever explaining himself, throughout the whole discourse, use such a harsh & uncouth expression, or figure of speech, as is not to be found in all his writing beside, nor in all the Scriptures. And Figurative expres-

pretexts are neither harsh in themselves, being rather emphatically expressive, and more forceful upon the understanding, as to the up-taking that the mysteries; nor are they strange & uncouth to the Apostle, even in this matter, as being abundantly evinced, almost as to every expression, used in this matter, or at least, as to such expressions as are about the main points thereof. Let any read Paul's writings on this subject, here, & his Epistle to the Galatians & he shall find this true, almost in every Chapter. But it should satisfy us, that the Holy Ghost hath thought fit, to express the matter thus; & that to prevent mistakes, he hath given both here & elsewhere, abundance of clear, plain, and down right expressions, for supply, as hath been shown above, so as none may mistake, but such as will willingly leap aside to follow their own ways: And it is not fair for such, to object this, who, of all others, make the Scriptures to speak most figuratively & tropically, when they have a mind to evade the dint of our arguments from Scripture; of which so many infinities might be adduced. It cannot but seem strange to any, who hath read the Scriptures with attention, to hear one with such confidence say, that the naming of the act for the object is such an harsh & uncouth expression & figure of speech, as is not to be found in all the Scriptures again: when the same man hereafter cannot but confess that this is often put for the thing hoped for, and is manifest from Rom. 8: 24. Col. 1: 5, 27. & elsewhere & also faith put for Christ & Gal. 3: 23, 25, once. This putting the object for the act is a known and common Hebrewism.

His 2. Consideration is this: It is evident (said he) that faith, or believing, which vers 3, is said to be imputed to Abraham for righteousness, is opposed to work or working vers 5. Now between faith properly taken & working, & between believing & working, there is a constant opposition; but between the obedience of Christ & working, there is no opposition. And it is most true, that in the matter of justification, believing is opposed to working, & that constantly; and therefore he is concerned to look to, who will have us considering Faith here only in such a way, as it cannot be opposed to, but every way agree with works, as one of them. (2) The opposition between our Righteousness, or standing in works which we do, & the Surety of Righteousness of Christ, consisting, not in his Obedience Obedience only, (as he mistake all along) but in both active & passive Obedience, whereby he gave full satisfaction to the Law, in all its demands, is so Pulpable, that it cannot be well diffamed, far less denied.

His 3. Consideration is this, that it is said vers 5. His faith is imputed to him, where it is evinced, that that faith (which we understand by it) which is imputed for Righteousness is His, that is, some that truly & properly may be called his, before such imputation be made unto him. Now it cannot be said of the Righteousness of Christ, that it is anything, before the imputation of it is made unto him: But faith properly taken is the believer, before it is imputed, at least in order of nature, if not of time. And the words vers 4. are, His faith is counted for, or unto Righteousness. And to whatever be understood by faith, or in some respect, at least, in order of nature, be his, before it be counted.
And sooth, he hath it, or his Righteousness is imputed to him as an object, but where ever Faith is, or its object is mentioned, in the matter of justification, Christ's Righteousness is never excluded, more than himself, for as himself was the Cautioner, so his Righteousness was said to be justification, and faith acting upon one must necessarily act on both, these being inseparable; before, that else where this is expressly enough mentioned. Yet he granteth, that it is of nearer concernment to the same, to believe this righteousness of Christ than the believing of many other things before comprehended in the Scriptures, but why, I pray, if this belong not to the object of justifying faith? He not only will have us believe, that Christ's Righteousness is not reckoned amongst the objects of faith, as justifying; but he will also give a reason, why it is not; for, to wit, because, though it ought to be& can but be believed by that faith, which justifieth, yet it may be believed by faith, & faith which is far from justifying, that is denyeth this Christ to be the Son of God. Thus some Jews gave testimony to his innocence, who yet received him not for their Messiah, nor believed him to be God; & this is the frame of the Turkish faith, for the most part, concerning him, at this day. 

And it is one thing to believe a Righteousness, but it is another thing to believe in it, & rest upon it. The innocency of Christ as man, before men is one thing, but his complete Surety Righteousness as one that was both God & man, is another thing. Now justifying faith looketh to, & rests upon his whole Surety Righteousness, & looketh upon him, as God-Man; therefore it cannot be thus believed (which is the only right way of believing it) but only by faith, as leaneth to this Righteousness, as the Righteousness of the promised Messiah & Mediator, God-Man, as Abraham did, and as all his children did; and this is the only Faith, that is justifying & saving, by the manner of this expression, that there is more to be understood in Christ's Righteousness, but the more innocency of a man.

Fiftly he tells us, That faith, which is here said to be imputed, is but that faith, by which he is believed in God, that quickeneth the dead &c. ver. 17. But the Righteousness of Christ can in no tolerable consideration be called that Faith. 

And that the Proposition is false, appeareth sufficiently from what is said: And these words ver. 17, shew, how firmly & fixedly Abraham received, and rested upon the promise; and thing promised, but it is not said, that that was imputed to him for his Righteousness; but that which was imputed was the Righteousness of the Faith, that was to come, whereon he believed and rested.

Sixtly & Sevently he faith, that the faith, that was imputed unto Abraham was that, whereby he was said to be weak, &c. ver. 20. & by which he was fully assured, that he who had promised, was able to doe ver. 21. And this is like ways denied: for the thing that was imputed, was not that act of Faith, but the Righteousness of the Messiah, whom he undoubtedly expected to come out of his loines, as Man, & that even when he had no appearance of an issue: for it is this Righteousness which is the Righteousness of Faith, and is distinct from the act of Believing; for so said, that it shall be imputed to us, if we believe; which expression could be no way satisfying, if nothing were meant to be imputed here, but our Believing; for then the tenor would be this, we shall be reputed believers, if we believe.

Eighthly he faith, That which shall be imputed unto us for Righteousness, it is said to be our believing on him, that raised up the Lord Jesus ver. 24. And this is dim of the same divide with the foregoing: not like that is here said, but rather we may say, that some distinct thing is promised to be imputed to us, if we believe on him, that raised up Christ from the dead, which clearly faith, that the Impartation of something to us for Righteousness is promised, when we believe; & shall any man then think, that Believing itself is the thing, which is to be imputed?

Lastly he tells us, (which is but what we heard before, & is shortly this,) That a tropical & metaphorical expression, concerneth faith, perspicuity into greater obscurity, than any right of the Scripture knoweth well how to reserve. And whatever darkness he conceives herein, Yet others in the highest tropical expression, a greater beauty of illustration, & a greater emphasis of strength & signification, than all his Rhetorick is able to discern. The Apostle, not only here, but almost everywhere, while speaking of this subject, followeth this manner of expression, Especially Gal 3. Nor do we say, that the word Faith is here taken simply for Christ's Righteousness; but for Christ's Righteousness laid hold on & applied by faith; so that what is in one place called the Righteousness of Christ, is in another place called the Righteousness of God, & the Righteousness, which is by Faith & through faith: as Christ is called our hope not simply, but as our hope acteth upon him, as the real & true object thereof.

He cannot deny, but Faith is sometimes taken for its object, even for Christ yet he faith 1. That though the faculty he sometimes put for the object, yet the all seldome, or never. The all or exercise of the grace of hope is never put for the things hoped for, but hope itself is sometimes found in that signification at Col. 1: 5. Tit. 2: 13. Now that which is here said to be imputed unto Abraham, was not the habit or grace of Faith, but the all. 

And neither habit, nor grace, nor act of faith is here said to be imputed, but the object, which the object may also denote, as well as the habit. And if he limite & restrict this to any particular act, he must say, that Abraham was not justified by this time, & that after this act was past, it could not be said, that his Faith was imputed to him for Righteousness.

But 1. he faith. That though it were granted, that as well the all is self, as the faculty or habit may be sometimes put for the object, yet when the all or object have been named together, & the all expressed by an object proper to it, & further something immediately ascribed to this all, under that consideration (all which is plainly seen in this clause, Abraham believed God, & it was imputed to him for Righteousness) most securely to conceive & affirm, that what as ascribed, is neither ascribed unto the all itself, but mentioned, nor unto the object mentioned, but unto a third thing, not once mentioned in the text, is to turn one back upon the text. And do not see Tit. 2: 13, wherein is said, looking for that blessed hope of glorious appearing of the great God & our Saviour Jesus Christ, that Christ, 

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is denominated by the act or habit of hope, and called our hope, and that here both act & object are named together, to wit, looking, looking for our Saviour Jesus Christ? It is true, there is nothing here immediately ascribed to this act; but not withholding thereof, we see Christ the object of hope, denominated by the act or habit of hope. And whereas it is said that this third thing, the Righteousness of Christ, is not once mentioned, it may suffice, that it is sufficiently included, & clearly enough expressed, when it is said, that the Righteousness of Christ is imputed, & of the Righteousness of faith, & of Righteousness imputed. (2) It is also to be considered, that in that clause, Abraham believed God, & it was accounted to him for Righteousness, it is not said, that Faith, or his believing was counted to him for Righteousness, but that it was counted, & that this is not his Faith, but the promise or the Gospel, which God at that time preached unto him, & so there is nothing in this clause, immediately ascribed to this act but a third thing is understood.

Lastly, he faith, The Righteousness of Christ is not the object of faith, as justification; only the Scriptures propound his Righteousness, or impute it to him, that it be believed, & so it may be termed a pastoral object, as is the creation of the world, & that Cain was Adam's son. But the object of faith at justification properly is either Christ himself, or the promise of God concerning the redemption of the world by him. (1) Hereby we see, that in a justifying faith, he gives us a more historical faith: and indeed such as deny the Imputation of Christ's Righteousness, mean only to substitute a new form of faith, but not by faith of that, which we owe for the only justifying faith, but only that faith which contains in it that historical faith, & presupposes it; yet it is independent, & hath other peculiar acts of soul upon it, & towards Christ, & his Righteousness (which here we cannot separate, for the diversity of the Acts of faith in theentence from the Law, & the Curse due to him for the breach thereof, now charged home upon him by the Lord, & so an awakened conscience: (2) By Christ's Righteousness we do not understand his simple innocence, or freedom from the transgression of the Law; but his whole Mediatorial work, in his state of humiliation, as satisfying the offended Law, & answering all the demands of the Law, both as to doing & suffering, which deserve being under. (3) Justifying Faith he wrought him, & so runneth to him & accepteth of him, as he is thus forth by God to be propitiation, & that Faith in his blood Rom. 3:5; & making reconciliation; for faith receiveth the covenant Rom. 5:11, & receive abundance of grace, & the gift of Righteousness Acts 15:17. Justifying faith must receive him, as the Lord our Righteousness Acts 15:17. Righteousness therefore is this Righteousness of Christ, which is by faith of Jesus Christ, unto all, and upon all them that believe. Rom. 3:22. A Righteousness, which is through the Faith of Christ, or the Righteousness, which is of God by Faith. Phil. 3:9. Thus have we examined all, that this Man hath brought by way of Reaon for as for Authorities on the one hand; or other, I purposely wove them in this whole discourse; to prove, that Faith properly taken is imperfect for Righteousness & that the tropical feme, commonly received by the orthodox (which we have also chosen to follow), not withholding that there is another feme (given of the words by others, to evict in part this tropical feme, & by which the orthodox are against whom the deal, can receive no advantage) is to be utterly laid aside & rejected; & in answering him, we have answered others also, who do but use the same things. Yet if any should enquire, if the Apostle do not mean, that faith properly taken is our Righteousness, & is intended thus & accounted for Righteousness, why would he say plainly, that Faith is imputed, or counted for Righteousness, & at once. The expressions, which the Holy Ghost hath hitherto, should satisfy us, though we should know no reason beside his good pleasure, why he did express the matter so: It is our part, to teach in to his meaning, according unto the full rule of finding out the feme of the Scriptures, among which this is to be reckoned as a first one, not to be rejected, viz. to attend the scope, with the connexion & coherence of the words as they lie, & contribute unto a proper scope, together with the common plain & frequently reiterated expressions &affirmations of the Spirit of God, in other places, where the same matter is treated of: for to the end, that we may be exercised, in the study of the Scriptures, & in comparing Scripture with Scripture for finding out the mind of the Lord, hath Christ thought good to express the same matter in diverse places, & in various ways, & in some places more plainly, & in other places more obscure. And it cannot be judged a fair way of interpreting Scripture, to set one expression & give it a sense, or take it in such a sense, as tends manifestly to darken the whole doctrine of the Spirit of the Lord, concerning that truth, & to make the scope, to mar the connection, & to contradict multitudes of other passages of Scripture. It is not usual for the Apostle to use several expressions, in a figurative sense. How oft is the word Law taken for obedience to the Law? What sense could be made of Gal. 3:3; if the word Faith should be there taken properly, & not for another, as also Acts 3, & so of that same Chapter. And what sense shall we put upon these expressions. They which are of faith Gal. 3:7, & as many as are of the work of the Law Rom. 10, & upon many such like, if these words shall not be taken properly? Nay, how little of this whole matter of justification is expressed to us, without tropes & figures? which yet do not darken, but give a more special & divine luster unto the Truth, so expressed. How oft is the word Work put for its object, for the thing hoped for? And therefore this might satisfy us herein; yet further, if I might adventure to give reason of this manner of expression here, or rather to point out what this expression should signify & hold forth to us, I would say, That Paul is not handling this controversy about justification, in a mere speculative manner; & therefore doth not use with Philosophical & Metaphysical notions & expressions there about, as some now think to necessary, but without the same they judge themselves not in case to explain the matter to the capacity of the meanest, which would rather have darkened, then explained the
Faith is not our Gospel-Righteousness.

Our Adversaries, to strengthen their Assertion of the Imputation of Faith, insinuate, to the exclusion of the imputation of the Righteousness of Christ, have other two Positions, which they own & maintain. One is, that our Faith or our act of believing is the whole of our Gospel-Righteousness: and the other is, That Christ hath procured that it should be, by procuring the New Covenant, whereby this faith is made the Condition. To this last we shall speak something, in the next Chapter, & of the other here.

How much Mr. Baxter doth contend, for our Faiths being called & accounted our Gospel-Righteousness, is known. The forenamed Author of the discourse of the two Covenants is very plain pag. 48. &c. where he is explaining, what God's owning Abraham's faith, is to Righteousness in. There he tells us, that he takes it to signify thus much, to wit, That God, in a manner of special grace, or by virtue of a new Law of grace & favour, which was established by God, in Christ (Gal. 3:17) that is, in consequence to what Christ was to do & suffer, in time to come, did reckon his practical faith to him for justification for righteousness, that is, that which in the eye of that new Law, should suffice for justification for righteousness, subordinating to Christ's Righteousness, which procured this grant or Law. And therefore pag. 40. he tells us, That it is an all of God's special favour, & by virtue of his new Law of grace, that such a faith, as both deserved (that is, a faith taking in all Gospel Obedience, as we saw above) could be reckoned as attributed to a man for Righteousness; & through God's imputing it for Righteousness, to stand a man in the same, if not in a better estate, as to his eternal concerns, as a perfect fulfillment of the original Law from first to last would have done. Christ's Righteousness being presupposed, only Meritorious Cause of this grant or Covenant. Thereafter pag. 40. he tells us, that these are proofs, which constitute & make up the Righteousness of the Law of Grace, first, that which consists in the forgiveness of sins & 2. the righteousness of sincere obedience. And in consequence to both, he faith, faith is imputed for Righteousness by virtue of the Law of Grace: for, faith he, faith as practical is imputed to a man for Righteousness, as it is that & all that, which is requisite of him himself by the Law of Grace, to enable him to the righteousness, which consisteth in remission of sins.

And then as to the second he faith pag. 52. That faith is imputed for Righteousness, which is practical or productive of sincere obedience, without which property it is not a fulfilling of the Law of Grace, as a condition of the promised...
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as had been for Adam; if he had continued to the end. The evasion he hath to make all this of grace, saying p. 49, 50. And by every believer justification will be all of grace, because the Law by which they are justified is wholly of grace, & was enabled in meek grace & love, that God did so far confedend to Adam, & to all mankind in him, as to strike a Covenant with him, & promise of such an ample reward upon his performance of the condition of perfect obedience to the end; & yet, notwithstanding this Law was wholly of grace & was enabled in meek grace & favour: for neither was the Lord necessitated therein, nor could Adam essay, he had deferred any such thing as God's hand, the reward had been reckoned to Adam, if he had stood, of debt, nor simple & absolutely, but ex parte; by reason of the compa: so that we see, the cafes run parallel & the Covenant is of the same nature & kind. The difference between the power granted to Adam, and now to man, to perform the conditions required, is with him, the same upon the matter; for if man would go the length he can & may, he may be sure of God's help to convey him all the length he should; And what had Adam more? And as for the diversity of the conditions, which were Perfect & obedience, & not only Sincere, that can make no alteration in the Nature of the Covenant: and besides, I see not, why this Man cannot as well say that if man now will go as far, as he may & can, by his own power, unto the performance of Perfect & obedience, God will certainly give him his help to carry him forward; as he faith, that it may now go all the length he can unto the performance of Fidelity, & new sincere obedience, God is ready & willing to contribute his help to carry him forward thereunto.

5. He confounds the right to, with the possession of eternal life, &c. to their Caues & Antecedents; for as new & holy obedience is by us made the way to the possession of the Kingdom: so by it is it made the way of oath of the Right to the Kingdom; for he requires it as antecedent to a man's justification & first being brought into a Covenant with God, when he first receives the Right to the inheritance; And thus the inheritance is made to be of the Law, & not of promise, contrary to Gal. 3:13, for the whole free Right thereunto is had by Obedience to the Law, & with him.

I shall say no more to this here, because there is a sufficient construction of this to be found in Mr. Durand in the Rev. pag. 234. &c. where that digression is handled, concerning the way of Covenanting with God, & of a gaining of justification before him. And all such as write against Papias and Socinians, on this head.

But if it be asked, may not faith be called our Gospel-Righteouness, & be said to be imputed to believers, as such a Righteouness, without any wrong done to the Righteouness of Christ, which keepeth till its own place of being our legal or pro legal Righteouness? I anf. Though it be true that Faith is now required of all that would be justified; yet I know where fade, that it is called our Gospel-Righteouness; & I judge it not fair to say, that it is called our Gospel-Righteouness, without any wrong done to the Righteouness of Christ, which keepeth till its own place of being our legal or pro legal Righteouness.
Pardon & Justification, upon his own Faith, or Gospel-Righteousness, as the only Righteousnesses, wherewith he is to be covered, & the only Righteousnesses, which is imputed unto him, & not upon Christ & his Righteousnesses, for what Christ did or purchased was common to all, & had only a conditional virtue, which the personal Righteousnesses reduceth into act, & so must have a principal share of the glory, for as to what Christ did, Jesus had the same ground of thankfulness & praise, that Peter had, & Peter no more than Jesus; & thus Peter was to sing the song of praise for justification & Pardon, unto his own personal Faith & Gospel-Righteousness. If this be not the native result of this doctrine, let any put it in practice (which I shall be loath to advise) & try whether thereby more of their weight is laid on Christ, or on their own faith: And on the other hand, let any serious & exercised Christian be enquired, & see if their practices agree with this doctrine.

If it be said, that there is no such hazard, so long as Faith is not confedered here as abstracted from its object Christ, but is considered with a respect thereunto. I ans. (1) We have seen, what a poor & general respect of faith by some of our Adversaries is said to have to Christ, whereby it is made nothing but a mere historical faith & the Author of the Discourse of the two Covenants, p. 31, faith, that even faith that had not the Medias in the promise is termed Righteousnesses. (2) As for such as confesse that justifying faith hath a special respect to Christ & his Righteousnesses, we would know, whether it hath this respect, that it peculiarly refuseth the fruit there from the form of wrath, & bringeth in thence Christ's Righteousnesses, or casteth the man out to it, that he may lean upon it, & plead the same, as the only ground of his Abolition from the sentence of the Law? And if this be granted, then it is manifest, that the believer hath no Righteousnesses, but Christ's Surety-righteousnesses, where with he doth both appear before God, & this is it alone, to which he leaneth, & through which alone he hopeth for Pardon & Acceptance, without the least reflecting act of soul upon his own Faith. (3) But again if so, faith must stand alone, as acting thus in a peculiar manner on Christ, which no work else is fitted to do; & therefore Faith & Works must not be joined together; nor must Faith be considered in this affair, as comprehending all obedience in it, as we see, they say. (4) But when Faith is made our Gospel-Righteousnesses, in whole, or in part, howbeit they say, they consider Faith, as acting on its object Christ; yet it is manifest, that it is then considered with relation to its object, in a Physical, or metaphysical manner, as all acts (specified from their objects) may & must be considered; but not in a theological sense, as required in the Gospel, to bring in the Surety-righteousnesses of Christ, & to lean the soul thereupon, as its only Righteousnesses: for when it is said to be our whole Gospel Righteousnesses, it is considered as a moral verme, & as an act of Obedience in us, constituting us Righteous in a formal sense, according to the new Law, which is hereby fully & in all points performed & obeyed; much more, when works are joined with it, doth it with works put on a farther respect, than to be the hand receiving the Abatement, & the gift of Righteousnesses. But
Faith is not our Justification.  

Chap. XXVI.

Chap. 26. Christ did not procure by his death the New Covenant, or the terms thereof.

We heard what the Author of the discourse of the two Covenants, & what John Goodman said of this New Covenant. As the foundation of their affection of the imputation of faith, properly taken, they tell us, that the New Covenant wherein this Righteousness is required, the condition thereof, is founded wholly in the blood of Christ, so that there is required of man by way of condition of his acceptance with God, in addition to that end, a non-account of Christ's suffering, Mr. Allen p. 16. & p. 53. 54. faith. And that faith accompanied with obedience is imputed for righteousness, as all derive from the obedience & sufferings of Christ, in reference to the end, for which they savor. Because the whole Covenant, & all its parts & terms of it, both promises of benefit & the Condition in which they are promis'd, are all founded in Christ his undertaking for us & all the benefit of it accrues to us upon our believing & obeying, upon his accounts & for his sake. Mr. Baxter also tell us, in his book against D. Tully p. 66. That that which Christ did by his merites was to procure the New Covenant. And elsewhere p. 181. that they were the meritorious cause of the forgiving Covenant & the like he finds elsewhere frequently. The Arminians ground the imputation of faith upon the merites & obedience of Christ Apol. f. 133. And Arminian himself, chap. 19. 20. 21. 7. that justification is attribute to faith, not because it is the very righteousness, which may be proposed to God's judgment & hence acceptable to God, but because, by the judgment of mercy, Christ is imputed, & is graciously imputed, the cause of which is both God righteous & merciful, & Christ, his obedience, oblation & intercession. And in his Epistle to the Hypocrite, he tells us, that the word imputing signifies that faith is not the righteousness in itself, but that it is graciously accounted for righteousness, whereby all worth is taken away from faith, except that which is by God's gracious estimation & that for the imputation of God is not without Christ, but in itself, faith, in Christ, & for Christ, Christ by his obedience is the imperating cause, or meritorious, why God.
Chap. 26. Christ did not procure by his death the New Covenant.

If, then we must say with Papists, that Christ hath procured a worth to our Faith & Obedience, to merit Expiation, the good things promised in such, as are believers & obedient: Yet hereby there would be more of merit in our Faith, & then in Christ’s obedience.

6. We must say, that Christ hath purchased that we might be Justified by an holy perfect Righteousness; for, if our faith & new Obedience is not perfect, it is not sincere, theylabour of many Imperfections, & have crooks & faults, &c. &c. admitted: As also that he hath purchased, that an Imperfect Righteousness should be accounted & esteemed a perfect Righteousness; & consequently that the judgment of God should not be according to truth: which were blasphemous & injurious to imagine.

7. Thus, in effect, Christ should be made the minister of sin, by changing the conditions of the old Law, which were perfect & compleat Obedience, into an obedience far short of that, & thus he must be come either to dissolve the Obligation of the Law, that it should not exact now, what it did exact of old; or to loose us from the Obligation thereof; that we should be in part Law left; neither of which can be asserted; & yet this Position maketh clear way for either, or for both.

8. Then we must say, that Christ hath purchased such a way of Justification, as leaveeth ground to men to glory & boast though not before God, yet more men, for hereby he is made to purchase the renewing of the old Covenant, with some mitigation, as to the terms, though with little mitigation, as to the persons; unless we say with those Arminians, that man is as able, to be holy & obey, so, if he will, as Adam was to obey perfectly: But, for hence, Christ came for a far other end, than to leave man any ground of boasting, or of glorying in himself for his Justification & Salvation, as having made himself to differ.

9. Then Christ hath purchased a way, whereby man might hold his Pardon, Justification, Adoption, &c. more of himself, than in Christ; for Christ by this way cannot be said to have purchased our Pardon, Justification &c. but only that we should have these favours upon our Faith: or have such a reward of our Faith & Obedience; as he, who procureth that person, shall have such a benefit upon condition he performeth such a piece of service, cannot be said to have procured that reward; for notwithstanding of this procurement (if it may be so called, which is at best, but a conditional uncertainreward,) the person might never have got the reward.

10. Then the making of the New Covenant, and the making of it on these terms, should be an act of mercy, in God, and not an act of his free Grace, Love, good Pleasure, Will & Kindness: for it is Justice & Righteousness in God, to do that, which Christ hath purchased & procured to be done; though, it is true, it may thus be accounted a mere favour, that it was of God’s free will, to enter into such terms of agreement with the Mediator, & to yeeld to the making of such a condition, upon Christ’s purchase. But the Apostle tells us Eph. 1: 9; that God made known to us the mystery of his will, according to his good pleasure, which he purposed in himself: Which mystical of his will is the New Covenant & dispensation of grace.
Chap. 27.

How faith is a condition, how not.

to have Redeemed any, nor to have died in the room & hand of any, but only for our good, as say the Socinians. To purchase a new Covenant, is not to be a Propitiation, an atonement, to bear our sins, to reconcile any unto God.

16. Mr. Baxter himself against Mr. Cartwright p. 91. hath these words, And therefore the Performer & the Acceptor did themselves (N.B.) choose, on what termes it (i.e. Christ's Righteousness) should be applied unto us, or be made ours; quoad fluctus: And the terms resolved on were the New Covenant conditions which are not required of us in our participation hereof. These words import some other right unto this Covenant, than the purchase of Christ.

Chap. XXVII.

How Faith is, and may be called a Condition of the New Covenant, and of Justification, how not.

It may be of some use... to enquire in what way faith is and may be called a Condition. The orthodox never denied, that it may be called a Condition... yet all the words we must always look upon Faith as an Instrument, or Instrumental Means in Justification, because of its being as the hand of the soul to receive, bring in, grip to & lay hold on the Righteousness of Christ, as the Righteousness of a Cautioner & of a public person, to the end they might be justified. Aboved from the sentence of the Law, & Accounted & pronounced Righteous, in the sight of God.

Upon the other hand, Socinians & Arminians, who cast the whole Gospel in a new mould of their own, deny Faith to be an Instrument, & affirm, that it is only a Condition, or a casuistica negotium, as they speak: And this they do, that their doctrine about Justification (which is wholly corrupt) may appear to hang the better together. We heard how they disdained the Imputation of Christ's Righteousness; & now they must of necessity also deny, Faith to be considered here as an Instrument; for they know that it was called an Instrument merely upon the account of the Security-Righteousness of Christ, which it was to apply, to receive, & to put on. They affirmed, that Faith properly taken was imputed unto Righteousness, & by virtue of Christ's merits was accepted of God for a Righteousness, & was so accounted, & now confoundingly they must say, that Faith (together with new Obedience, which the Arminians & conjointly, as making up one Righteousness) is to be looked upon as a Condition, or a casuistica negotium. Socinus de Justis tells us, that though this obedience, which we perform unto Christ, be not the Efficacious Means or cause of our Justification or Eternal Salvation, yet it is the casuistica negotium, as they say. The same he hath Synopsis, Synopsis, p. 14. So doth Vindiciam de vera Republ. lib. iv. c. 3. & Natale Correr, Francia, diff. 4. p. 103. So the Romanists in their Apologias, 112. Fausti (say they)
Chapter 27: How faith is a Condition, how not.

*Popish. But Mr. Baxter tells us Apol. ag. Mr. Black p. 39, § 27, that he doth not understand the word de conditione contractus ventionis & emptionis, vel emptionibus, nec omnibus aliibus, except in that, that is proper pretium, & that is the condition pure donations, but for what purport nature feodi, as to some of the benefactors. And yet this will not sufficiently clear the matter, especially being that nature feodi is not fully explained, and the feud-duties, (whether we look to the first use of these donations; or a perfect practice; or whether we speak of the highest degree, that is, of the Vassallage of dukes, marches and Earls, and some are most personal, being by yearly pensions, which is strictly with the death of the giver, or of the receiver, other divisions may be seen in Graeco de feudis lib. 1. Deos. 10. And as to the way of giving thence, though it be said to be by donation; yet the Service required in return, may be very onerous, to speak nothing of such, as are purchased by money; or by exemption, or yet of such, as are burdened with that, which we call Ward, & War and Rejoining.*

Mr. Baxter, as defined to us, the condition of the Covenant, which he calleth a postulate condition, thus; *Allo voluntaria de futurum, a Deo legisfactor & Christo Testatore, in novis legis, sederere, Testamento requirere, ut ex eis praestatione, constitutur ius attaque ad beneficium suum, ut obligationem et vicinum suspenderit dones praefuerit, sic accipiat postulata conditio, qua ipso et in conditio, non esset in obligationibus; but first, as to the name postulate condition, as opposed by the Lawyers to what is Casual; & as importing that the person of whom that condition is required, hath full power to perform it, if he will, except some inevitable, & unforeseen impediment fall out, which is not ordinarily suppressed; how can any reckon Faith among these, unless they grant, that it is as much in Man's power to believe, as it is to rain, or to ascend the Capitol, if he fall not sick, or break not his leg? Whereby to say that we are not Pelagians, Socinians & Armenians in this matter, but acknowledge Faith to be the pure gift of God, & wrought by the Spirit, Regenerating the soul & giving an heart of flesh, may be manifest, that no kind of Condition, spoken of by Lawyers, who treat only of Compacts, & other Actions, between Man & man, cannot be this matter; whereas we are now speaking. Where is there such an instance, in all the Law, of a person promising to do or to give such or such a favour, Contrefait, upon condition that he do something, which is not in his power, nor in his will, & which he only who promiseth, can make him able & willing to do? This would either be looked on by them, as an impofible condition, which is next to none, or if the promiser should possibly make him to know, as a casual condition, or rather, as no proper condition at all. If a father should promise his little child an apple, on condition he should touch the Crown of his father's head with his finger, which were impossible for him to do, unless the Father should either strip it low unto him with his head; or take him up in his arms, that he may reach to his head, who would call this a postulate condition? But next, what meaneth Mr. Baxter by this *jus titula? Is this the same with jus in re as opposed to jus ad rem?
How faith a Condition, how not.

Chap. 27.

1. We cannot admit it to be a Condition, in their sense, who make it slight a posteriori condition; placing it in the power & free will of man, to believe or not, as he will: for this overthroweth the whole Covenant of Grace, and exalteth proud man; for it parteth, at least, the glory of Redemption between Christ & Man; & giveth man ground to sing to the praise of his own Lord, free will; & to say, he hath made himself to differ, & he oweth but half thanks, & hardly so much, to Jesus Christ, for all that he hath done and suffered, in order to the purchasing of Salvation.

4. We cannot own it for a Condition, in their sense, who make it, or it and our new obedience together, our Gospel-Righteousness, & that Righteousness which is in the nature of the Covenant of Grace is changed: God is made to estimate that for a Righteousness, which is in the Law; & Christ is made to have procured, that it should be so; & that his own Sutry-Righteousness, should no other ways be imputed.

5. We cannot account Faith a Condition, in their sense, who ascribe to it, or to works, the same Place, Use & Efficacy in the new Covenant, that Perfect Obedience had in the old Covenant of Works: for this maketh the New Covenant nothing but a new Edition of the old; and sheweth Christ, the Lord our Righteousness, far away, who is & should be our immediate Righteousness, that in him we might be found hid, & secured from the dart of the Law-Curse; and with all giveth proud man too palpable ground of boating, contrariwise to the whole Contrivance of the Gospel-Covenant.

6. We cannot own it, in their sense, who reject it, and disown it for an Instrument, or an Instrumental Means, in our Justification; because they deny that particular and special Use, which is, in our Justification, to pervert its whole Gospel-Nature: Its special use & work in Justification being to lay hold on the Lord Jesus, & his office, i.e. his justificatory Righteousness, to carry the Man of himself, as renouncing his own Righteousness, & every thing that is not Christ & his Righteousness, that as poor, empty, & naked he may lay hold on, & rest upon the Sutry-Righteousness of the publick person & Cautioner, Jesus Christ: for thus Christ & his...
7. We cannot admit it for a Condition, in their sense, who have not therein to have gotten a legal Right or Title unto Justification & other benefits according unto the frame; being this the crown upon Man's head, as having by his deed acquired a just & lawful-right into these blessings, which become thereby a reward not of grace, but of just debt: We acknowledge all our Right & Title to all the blessings of the Covenant, to be from Christ, the only purchaser; & of him must we hold all, that all may be of free grace, & he, even he alone, may have all the glory, having redeemed us with his precious blood, & purchased the whole inheritance, of grace & glory for us.

8. We cannot account it a Condition, in their sense, who plead for Universal Redemption, because thereby Christ is only made to have purchased something to all alike, & that Conditionally, & no more grace & glory for Peter than for Judas, but Peter by his own Pains & Industry, by his Faith & New Obedience, did purchase the whole personal & immediate Right unto the blessings, which he enjoyeth; & hath received no more from Christ; than what Judas had, & so hath no more ground of exalting himself for Redemption; than those have, who perish, being what he purchased was common to all, & no more for one in particular than for another; for this fetheth the crown upon man's head, who hath saved himself by his freewill, pains & labour; & spoileth our Lord Redeemer of his glory.

9. Nor can we account it a Condition, in their sense, who will have the whole or principal part of what Christ purchased to be the New Covenant, & the Terms & Conditions thereof; as if Christ had been a Cautioner, not in particular, but had so far redeemed all, as to have brought them into such an estate, wherein they might now work & win for themselves, run & fight for the prize, according to the new Conditions purchased; & so, if they run well, sacrifice to their own net, & burn incense to their own drag, because by their own Industry & care in performing the Conditions, not made easier, than they were to Adam in the first Covenant, their portion is fat, & their meat plentiful.

10. Nor yet can we call it a Condition, in their sense, who will have looked upon it, in the work of Justification, purely a work of ours, & as an act of Obedience to a command; & such a work, as comprehended in all the works of new Obedience: for thus its peculiar Life of applying Christ, & of apprehending his Surety-Righteousness, is taken from it; & the whole nature of the new Covenant is changed into the old Covenant of works; & Christ's &purely-Righteousness is not made our immediate Gospel-Righteousness; yea when we are thus justified by Faith, we are justified by works; where the whole of the Apostle's dispute is overthrown; & we are taught to lean on, & lay our weight upon a Righteousness within ourselves, contrary to the whole scope of the Gospel.

Upon the other hand, we say, Faith may be looked upon, and called a Condition, of the Covenant, and of Justification, in this sense; That Christ having purchased all the good things of the Covenant, all the pure Mercies of David, all Grace, & all Glory, unto the chosen ones, & the Father having promised the actual collation & bestowment of all & every one of these, mercies & blessings, so purchased & procured, & Jehovah & the Mediator both, in the counsel of their will, confound, confide, & make the same persons called the just before, the New Heart and the heart of flesh, & in effect calling, work them up to Faith in and Union with Christ & to draw them to the mediator, & cause them to accept of him, & wait upon him, & rest there, for life & salvation; & then to justify, Accept of such Righteousness, Admire & receive them, & then work the works of holiness by his Spirit & power, in their soul, & so carry on the work unto Perfection, till grace be crowned with glory: matters, I say, being thus wisely ordered, in the counsel of heaven, there is a Priority of order; Faith, receiving Christ, and resting on his Surety-righteousness, going before, & Justification following, & a firm connexion & connection made between the two, that who soever believeth thus, shall be justified, & none shall be justified who believeth not thus: Now, when by virtue of this constitution order & Method, explained & revealed in the Gospel, the Apostle shows us, in the obedience to their Injunctions, call upon all, who hear the Gospel, to receive Christ & refuge themselves under his wings, & receive atonement through his Righteousness, and promise them thereupon, in their Makers name, Pardon, Peace with God, Reconciliation; and acceptance &c, nothing more is here intimated, than that such a Method & Order is wisely determined, & that there is a fixed connexion between Faith & Justification, so that who ever was saved from the wrath to come, & would receive God for ever, must come unto God in this way, and according to this method, and must receive his blessings & favours, in this order, & that be, believe, & lay hold on Christ & his Righteousness, & then receive Justification &c. Thus we see faith is not legal, Antecedent Condition, no Proper or Potentia Condition; but only a consequent, of Evangelick Condition, or a Condition denoting a fixed & prescribed Order & Method of receiving the blessings purchased by Christ, with a firm & fixed connexion between the performance of the condition, and the granting of the thing promised thereupon. Thus Christ hath the whole glory of the work: Man is saved, & hath nothing to glory in himself; The reward is not of debt, but purely of grace; The wisdom & love of God is wonderful & remarkable; All ground of carnal security & self-confidence is removed; A pure & powerful ground is laid for ministers, to press, exhort, & oblige to faith in the first place, with all sincerity & zeal; Full security & ground of confidence of being justified & Accepted of God upon our believing, is given; The difference between the Covenant of works and the Covenant of Grace, is discernible observed; The Antinomian mistake, saying we are justified from eternity, or at the death of Christ, or at any time before faith, is manifestly obviated; And all grounds of excepting against, or dissatisfaction
How faith is an Instrument, in Justification.

Concerning the Instrumentality of faith in Justification, much needeth not be said, but what hath been written about it. On the other hand, the orthodox, writing against Papists, Socinians, & Arminians, did unanimously assert Faith to be an Instrument, or to be considered as an Instrument, in the matter of Justification. And few, or none, can be found of those who hold with the orthodox, in all chief Controversies about Justification, that did impugne, or so much deny Faith to be an Instrument, in Justification; as John Godwin, in his book of Justification, devoutly expresseth it an Instrument in justification.

It is true, the Scripture no where calleth faith an instrument; & the same being no Scriptural expression, there needeth not be much little about it, nor will there be, among such, as are unanimous, in the main & principal Questions about Justification; or to that, which is only defined & intended by that expression. And though the Scripture doth not use that expression, intermission, yet no man can hence inferre, that all use of it, and of the like should be laid aside, nor can such be supposed to add to the Scripture, (as Mr. Baxter himself, Apol. against Mr. Blake, p. 46.) who call faith an Instrument, more than they can suppose that it is added to the Scripture, when he calleth faith a Condition, or a cause's cause, or for these are as little to be found expressly in the Scriptures, as the other. Nor do they, who say Faith is an Instrument, so much plead for the more, as for the thing intended thereby: All expressions, that are not in Scripture, must not be laid aside, in our speaking of divine things: for then we must lay aside the words Trinity, Sacrament, Satisfaction, & several others; for which were the words, which we conceive can be intelligibly & clearly expressed by those borrowed words and terms, be laid aside, because the term itself, by which we express our Conceptions of the truth, is not in so many letters & syllables to be found in Scripture, if so indeed, we had quickly lost a fundamental point of our Religion, and yielded the same unto the devil.

If the Scripture may be explained, we may make use of such expressions, terms & sentences, as will, according to their usual acceptation, contribute to make the truths revealed in Scripture intelligible to such, as hear us. And when some terms have been innocently used in Theology, for explication of truths, whether to the more learned, or to the more unlearned, & have pilled among the orthodox without control, or contradiction, beyond the ordinary time of precepts; it cannot but give ground of suspicion for any, now to remove these old landmarks, especially when it is attempted to be done, by such means & arguments, as will equally enforce a rejection of many Scriptural expressions: for should all the Metaphorical expressions & sentences, which are in nature, be to canvassed, & rejected, because every thing agreeing properly to them when used, in their own native state, do not substantiate with them, as used in the Scriptures, in things divine, where should we stand? If these divine mysteries had been expressed to us only in terms, adequately corresponding with & suiting the matter, how should we have understood the same? Therefore we finde the Lord confounding the Scriptures, to our low Capacities, and expressing sublime & high mysteries, by low & borrowed expressions, to the end, we might in safe to understand so much thereof, as may prove through the Lord's blessing, saving unto us: And thereby hath allowed such, as would explain these matters unto the capacity of others, to use such ordinary expressions, as may contribute some light & understanding to them, in the truths themselves.

Now when the orthodox have, according to their allowed liberty, made use of the word Instrument, in this matter, and maintained that Faith was, & was nothing more than an Instrument, in Justification; it is not faire to reject it altogether, because improper, though fit enough to informe what they did intend thereby; & because all the properties, that agree to proper Physical or Artificial Instruments, do not agree to it; and because the same be strictly examined, according to the rules of Philosophe, concerning Instrumental Causes, it will be found to differ from them. Mr. Baxter himself, writing against D. Kendall, §. 47, tells us, that such things, which being deniuated, is, that Faith is an Instrument, in the strict logical sense, that is, an Instrumental efficient cause of our Justification; & that he expressly disclaimeth concerning de non, or contradicting any, that only of the word Instrument, in an improper large sense, as Mechanics & Rhetoricians do: So that the question (faith he), is de. Whether it efficiently cause our Justification, as an Instrument? But it may be conceived to have some efficient influence in our Justification, not as that is taken simply & strictly for God's act justifying, but as taken largely, comprehending the whole benefit: as actively coming from God, & as Paliuely received by or terminated on us, & that as an Instrument, though not in the same proper sense, that Logicians, or Metaphysicians take Instrumental causeth, and explain them, in order to physical & natural Effects. We know, that Justification is a supernatural work & effect; and therefore, though in explaining of it in its Causes, we may make use of such terms, as are used about the expressing of the Causes of Natural, or Artificial Works & Effects; yet no Law can force us, to understand by these borrowed...
borrowed expressions, the same proper, & Formal Efficacy, Efficiency and Influence, which is import'd by these Expressions, when used about Natural Causes & Effects.

But Mr. Baxter, against Mr. Blakely § 5. tells us, what great reasons he had, to move him to quarrel with this calling of faith an Instrument, viz. he found that very learned divines did not only affirm this Instrumentality, but they laid a great stress upon it, as if the main difference betwixt us & the Papists lay there. And yet any might think, that they had reason to do, when Papists on the other hand, laid so great stress upon the denying of Faiths Instrumentality. He tells us moreover, that our divines judged Papists to err in justification, fundamentally, in these points 1. about the formal Cause, which is the formal Righteousness of Christ, as suffering & perfectly obeying for us. 2. About the way of our participation herein, which as to God's act is Imputitation, & that in this sense, that legaliter we are esteemed to have fulfilled the Law in Christ. 3. About the nature of that faith, which justifieth. 4. About the formal reason of faiths interest in justification, which is as the Instrument thereof. I doubt not (faith Mr. Baxter) but all these four are great errors. But we neither may, nor can call all errors, which Mr. Baxter calleth errors. We have seen above how necessary truths the two first are, and have explained, in part, the third, wherein I confess, too many (yet not all) of the forraine divines have, as to expression, miffed the explanation of true Justifying faith & it may be, it was not their designe to describe it, but rather to shew its true nature, grounds & tendency, when at its best; & yet what Papists hold, on the contrary, is more false & absurd. But as this fourth, it seemes, that it hath a necessary dependence upon the foregoing; and this to me seemes to be the main reason, why our Divines did own & plead for Faiths Instrumentality, in the matter of justification, viz. because the Righteousness, which they called the Formal, or others the Material Cause, that was not any Righteousness inherent in us, as Papists said; but the Surety Righteousness of the Cautioner Christ, without us: And therefore they behoved to look on Faith, in this matter, otherwise, were they in Papists, and not account it a part of our Formal Righteousness, but only Papists did, and not account it a part of our Formal Righteousness, but only upon it, as an hand to lay hold on & bring in the Surety Righteousness of Jesus Christ; and therefore judged it must fit to call it only an Instrumental Cause. And how ever Mr. Baxter exaggerateth this matter, as complying with Papists in condemning us, in all these controversies, and think it no wonder, they judge the whole Protestant cause naught, because we erre in these, and yet make this the main pair of the Protestant cause; yet we must not be caried from these truths; Yet, because this point hath such a connexion with the other, concerning that Righteousnes, upon the account whereof we are to be Justified in the sight of God, we are called to contend also for this, & that so much the rather, that, though Papists do utterly mistake the Nature of justification, and confound it with Satisfaction; yet Mr. Baxter hath more rational apprehensions there about, and yet will not have Christ's Righteousness to be that Formal Righteousnes, upon the account of which we are Justified.

Yet notwithstanding, we need not owne it for such an Instrument, or such an Instrumental cause, as Philosophers largely treating of, as the Logicks & metaphysics, knowing that the Effect here wrought is no Natural Effect, brought about by Natural Efficient & Instrumental Causes. Only we say, the Scripture affirming, that we are justified meritoriously, & that in this sense, we give us ground to call faith (if we will use such terms, to express our mind,) an Instrument, being these expressions pointeth forth, some special interest & influence, that Faith hath in justification, & no other Influence or Caution could be allowed us, conforme to the Scriptures, but that which, we express in our ordinary discourse, not in a strict Philosophical sense, by an Instrument. And so much the rather, that hereby is pointed forth that, which is the main ground & defence of using this term, viz. the Application of the Righteousness of Christ, which is made by Faith, as a means or medium laying hold upon without which we cannot be Justified, according to the Gospel; And though in these borrowed expressions from Gentiles, metaphysical accuracy be not intended, yet the true meaning & interpretation of the nature of these terms being obvious, it is but vanity, to raise too much doubt thereabout; unless difference is made about other more Principal Questions, in the matter of justification, enforce it, as indeed all such as place the formal Cause or reason of our justification before God in our own internal Righteousness, and not in the Righteousnes of Christ imparted to us & received by faith, must of necessity deny all interest of faith here, as an Instrument, or as anything like it; because, having all their Righteousnes within them, they have no use for Faith to lay hold on & bring in one from without.

These things may satisfie us, as grounds of this Denomination.

1. That in justification, we are said to be receivers, & do receive something from the Lord; not only the Passive justification itself expressed by our being justified, but of some things in ever the same sense, as Christ himself, the Abundance of Grace & of the Gift of Righteousness, the atonement, the word of promise, yes every thing that concurreth unto justification, or accompanyeth it, are said to be received. Job. 1:12. Col. 2:15. Rom. 5: 11. 17. 1 Th. 2:41. 10: 41. & 2 Th. 2: 18. Heb. 9: 15.

2. That the only Grace, whereby we are said to receive these things, is Faith: receiving is explained to be believing Job. 1:12. 1 Th. 2:41. comp. with ver. 44. we receive forgivenes of sins by faith 1 Th. 2:18.

3. That the Surety Righteousnes of Christ, is that only Righteousnes, upon the account of which we are Justified before God, & not any inherent Righteousnes within ourselves, hath been evinced above.

4. That this Righteousnes of the Surety must be imputed unto such, as are to be Justified, or reckoned upon their score, hath also been evinced above.

5. That this Surety Righteousnes of Christ must be laid hold on by us, in order to our justification, hath been shewn; & must be granted by all, that acknowledge it to be the Righteousnes, upon the account of which we are Justified.

Vv 2. 6. That
6. That the Scripture faith expressly, that God judgeth his people, 
by faith through faith, &c. (Cp. Heb. 11:11.) Thus, in the book of Romans, 
3:8 & 2:16, and that even when justification is denoted to be by works;
So that faith must have a far other interest in; & must otherwise concur into 
our justification, than any other works, or graces; and therefore must 
be looked upon, as having some peculiarity of interest and influence here, 
and this peculiarity of interest, can not be otherways better expressed, so 
as the matter shall be cleared, then by calling it an Instrument. Nor as if 
it did concur to the producing of the effect of justification by any Physi-
ical operation, as Physical Instruments do; but as a medium and mean requi-
red of us, in order to justification, according to the free pleasure of God,
who disposeth the order & method of his belling of his Favours upon us, 
and the Relation & Respect, that one hath unto another, as he feareth 
his own glory, and for his good; and that such a mean, as concurreth 
therein, and thereunto; according to what is said, in such a way, as we 
be canst begin to understand by calling it an Instrument; for we can not allow 
it to be called any way meritorious, or any formal disposition of the soul or Pre-
paration unto the Introduction of an Inherent Formal Causal of justification, 
as Papists say; nor can we allow it to be called such a proper & Pulsative 
Condition, as some would have it to be, as we saw in the foregoing Chapter.

7. That no real inconvenience can follow upon the owning of Faith for 
an Instrument, in justification; for justification is not here taken simply & 
strictly for that, which is properly God's act, but more largely & complexly, 
including other things requisite unto justification, such as the Imputation of 
the Righteousness of Christ, which Faith, as the Instrument or hand of the 
soul, layeth hold on, & bringeth in, for this end, that the man being 
clothed therewith, may be acquitted before the Tribunal of God, Pardoned, 
& accepted of as Righteous. And howbeit it be God, that judgeth, & 
as to this act of God justifying, Faith hath no real interest or influence; 
yet the Scripture saith, that God judgeth by Faith, and through faith, we 
must acknowledge some interest, that Faith hath, in the work & effect, 
as when the Scripture saith, that he purifieth the heart by faith &c. (Cp. Heb. 
13:11.) It being the work of God's work, and yet it is faith to be done by Faith, 
which is our work. It is God Heb. 11:11, that through faith Sarah herself 
received strength to conceive seed &c. (Cp. 13:4.) That faith through faith Judah 
Kingdoms, the provinces of France, quenched the violence of fire &c. All 
which were the works of God, & yet while they are said to be done by faith, 
faith must have had some interest & influence in these effects. So in working 
faith in the soul, which is God's work alone, the Lord in the preaching 
of the Gospel, and ministers, &c. people hearing & hearing what is preached, 
as means & middles thereof; through preaching & hearing means work, 
yet God worketh them for his ends; and as he sendeth Preachers to preach, 
& moveth persons to hear, that thereby be may, according to his own 
will & pleasure, work Faith in them, so he worketh Faith in them, 
that thereby, thereby justify them. Nor is it of any weight to say, that 
faith be an Instrument, it must work as an efficient cause, because the instru-
mental Cause belongeth to the Efficient; for neither do all Philosophers 
agree to this, some holding Instruments to be a sort kind of Cause; nor are 
we obliged to, allow them prepositions & rules, especially in these things, 
that are not natural causes or effects; no man faith, that faith hath the same 
kind & measure of efficiency in & towards the effect of justification, that all 
Instrumental causes, or Instrumental causes so called, have of the Effects, 
which they concur to the producing of; what efficiency hath an example, 
such, which some Philosophers reduce to the efficient cause. Kekulmann: But 
that Faith hath some influence, is manifest from the Scripture, not of it 
false, but by the gracious appointment of God; and that this influence 
cannot be better & more fully expressed, than by the name of an instru-
ment, appeareth to us clear: whereby nothing of the glory due to God, 
or unto Jesus Christ, and his Righteousness, is ascribed unto man, nor 
are any hereby granted unto Man, than to a beggar, as to the enriching 
of himself, when it is said, his hand made him rich, by receiving the Punic 
of gold, that was given unto them: ye hereby is Christ & his Righteousness 
more fitting established, in their due place, because faith is considered not 
as Instrument of itself, nor as a part of Righteousness; but purely and 
solely as an Instrument of the soul laying hold on the Righteousness of 
Christ, and pleading the same, as the only formal ground of his justification 
before God. If it be said, that it were easier to call it a causa fine qua 
nam. We must first know, what is properly signified thereby, & whether 
it will help us more, to understand the full & true import of the Scripture 
expressions about Faith in justification; for no term is more useful, & is 
that, though not this end, or have not a direct tendency thereunto, such terms 
however may please our selves in the invention of their application 
unto the fruits in hand, and think we are in to defend the fame against 
opponents; yet if they do not contribute manifestly to the clearing and 
explaining of the substance, according to the Scriptures, can only dark the 
 matter: And no reason can enforce us to embrace them, with the arbitrary 
explications & limitations of the Authors, and to reject or lay aside such, as 
do more clearly explain the matter, unto all for an entire or better apprehen-
sions of the matter; and have given offence to none, nor have been 
accepted against any, but such as were not orthodox in the point of justifi-
cation; & whose erroneous Principles led them to deny, or except against 
the same. And what for a causa shall we take that, causa fine qua non es. 
I which cannot be so explained in our language, as that every one that hear-
eth it, shall be said to understand, what it meaneth. Such as speak of it, 
call causa causa, and refer to it external occasions, time & place, and 
the like things, without which the action cannot proceed, as the place 
wherein we stand, & the time, wherein we do anything, who have no 
more interest in, or relation to one action, than another, for must be done 
bys, in some time, and in some place: And shall we say, that faith hath 
no other interest or influence in justification, than the hour of the day, 
when, or the place wherein a minister preacheth, hath into his preaching? Shall 
we have some & low account of the ordinances & appointments 
Vv 3
How faith is an Instrument.

CHAP. 28.

God, in reference to spiritual ends? Seing the Lord hath appointed Faith, in order to Justification, we must not look upon it as a causa fatoa, or as a meer circumstance, but as having some kindly influence in the effect, by virtue of the appointment of God, & such a connexion therewith, that it no longer continues, but as soon justification followeth. Faith then can not be called a meer causa fatoa. "Historical" faith & several other antecedents may be a condition or causa fatoa; for no man of age can be justified without it; yet we may not say, that we justified by it, as having faith; the same may be laid of Conviction & Sense of sin, of some measure at least, of legal repentance, and of desire of pardon & of Peace, which yet may be, and often are without justification. And it may also seem strange, how this causa fatoa, can be called a potentiative condition; or how that which is laid to be a proper Potentiative Condition, ex quibus potentiatio conditionis jur alliae ad beneficium, can be called a meer condition or causa fatoa, seeming it hath such a considerable moral influence in the effect?

But faith Mr. Baxter against Mr. Blake's 27. faith cannot justify both as a Condition, & as an Instrument of Justification; for either of them importeth the proximam & causalem rationem of faith, as to the effect; & it is utterly inconsistent with its nature, to have two such different near causes of the same effect. As when we speak of Faiths justifying, as an Instrument, we consider the physical, or quae physical way of its operation, and denote only its kindly acting on Jesus Christ; and on his Righteousness which it layeth hold upon, applyeth, apprehendeth, & putteth on. And when we say it justifieth as a condition, we consider it as appointed of God unto that end, & as placed by Him, in that state & relation unto justification, which now it hath: And either of these can be called the proxima ratio caussalis of Faith, according to its different consideration: if justification, (meaning not God's act only, but the complex relative change) be considered in genere Physico; or quae physico, then the nearest causal interest of faith, is its instrumental; but if it be considered in genere moralis; or legatus, then its nearest causal interest, that it is a condition. As when a rich man belloweth a purse of gold on a beggar, & requireth that he, in order to the poifelling of it, stretch forth his hand, & take it, considering this act of enriching him in genere Physico, his hand & the thing therein, an Instrument, apprehending the purse, & taking it to himself: considering this, in genere legatis, the stretching forth of his hand, and apprehending the purse as a condition, for the donor hath determined to give the riches, after such manner & method, for his own ends, according to his good pleasure. Thus we see, how faith can, in its way, produce one & the same effect of justification, both as an Instrument, and as a Condition, taking these terms, in a large sense, according to the matter in hand.

Mr. Baxter faith Con. 1. p. 39. he denieth that Faith is an Instrument of justification, because he doth not give so much of Christ's honour to man, or any of men, as to be an efficient cause of pardoning himself: As: And he knoweth, that the orthodoxy do of purpose, call faith an Instrument in justification, in opposition to the Papists, that Christ may wear the honour alone, and man may be absolved: & if they have been unhappy, in falling upon the medium, to that end; Yet their Intention was honest, but when Faith is called an Instrument in justification, justification is not taken for an act of accepting & pardoning alone: for they knew, that it was God only that accepteth & pardons, & that it is he only, who Justifieth; but they took justification in a more comprehensive sense, as including Christ's Righteousness, the former formal ground of justification, in reference to which, Faith is said to act, as an Instrument receiving. And this may satisfy such, as will not have the mysteries of God cast in a pure Philosophical mould, because some such terms are used for explications sake.

Mr. Baxter Con. 1. p. 39. faith. Such as say, faith justifieth quia instrumentum, de quo certe fidelis & suum beneficium, is not called justifieth, as an action. And in his postscript, to Mr. Cartwright, Those that make faith to justifieth, as an Instrument; or as apprehendo Christi, do set up the vi credere, which they cry down, for that, which they call instrumental, is the apprehensive act, & apprehendeth & credeth are here alone. They contra fidelis in saying, that Paul excludes all works, because faith (say they) justifieth not as a work: for to justifieth quia instrumentum, or qua apprehendo Christi, is to justifieth as a work, or at this work. And so this doctrine sets up justification by works; & that in an unlawful sense; for it maketh the formal reason of Faiths justifying to be its apprehension, that is, that it is such an act, or its instrumental, which is an operation.) As: This is a new Objection, for Schlichtingius the Socian Con. Meinsterum p. 92, said object the fame upon the matter. It is true, when we say faith Justifieth as an Instrument, we make it to Justifie as an action, taking quae justificat; as he himself also might do. But the faith it justifieth as a Condition Potentiative, for a potentiative condition is from action performed, & himself, as we heard, called it volentia de futuro. But he knoweth, that when it is said, that Faith justifieth, as an Instrument, the meaning is but more emphatically to shew, that it is the Righteousness of Christ, which faith apprehendeth, by which we are justified, & that they, who cry up the vi credere, make that the Righteousness, by which we are justified: so that the vi credere in their sense, will have it imputed to us for Righteousness, respecteth immediately the benefit, to us, the Pardon, Acceptation &c. Faith as an Instrument, or apprehension, in our sense, respecteth Christ & his Righteousness immediately, which it receiveth as an Instrument, in order to the benefit, which is had upon the account of Christ & his Righteousness, made ours; & in our sense, faith is more, but as the hand receiving bread, and as the mouth eating it, in order to food & nourishment thereby; in their sense, faith is made the very food & nourishment, or meat it left that nourisheth: When we say, that Faith Justifieth as an Instrument, it is but, as we said, man liveth by his hands taking meat, and by his mouth eating it; when they say, that faith justifieth as a work, & that the vi credere is imputed for Righteousness, it is, as if they said, the hand & the mouth are the very food, or the meat itself, by which we live and are nourished: we, looking upon Faith as an Instrument, as upon the hand and mouth, as instruments of nourishment, acribe.
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A scripture all the virtue of nourishment unto the meat. They denying the hand and the mouth to be considered here as instruments, and saying that we live and are nourished by the hand and the mouth, (just as they do, when they make the ice cedere our Righteousness, in reference to justification.) ascribe all the virtue of nourishment unto the hand and the mouth, and so far up the hand & the mouth, in the place, that is due unto the meat, and rob the meat, of that power & virtue, that is only proper to it. Yet where, when we say, that hands and mouth nourish us as instruments, we do not say, but in a general sense, our receiving of meat with our hands, & eating of it with our mouth, are conditions of nourishment, importing hereby, that the wife God hath appointed this order and method, giving us hands to receive meat, & mouths to eat it, & a stomach to digest it, in order to the living, and receiving thereby nourishment; only we do not say, that are such conditions, as have all the virtue of nourishment in them. This is but a similitude, and do multit in some things, as all similitudes do; yet it serveth to illustrate the matter, and to shew the difference between our expressions, and the expressions of our Adversaries, in this matter; & how little ground there is for this objection; and particularly how, when we say, faith justifieth as an instrument, we do not withal say, it justifieth, as a work, in our Adversaries sense; And how, when we say, Faith is a condition, we do not withal say, that it justifieth as a potentiate proper condition, in our Adversaries sense; as also, how we cannot admit, that faith shall be called no more, than a causa finis, for it is to a man, that eating & digesting of meat hath another influence into nourishment by food, than a meer causa finis qua non hath into any effect.  

--Mr. Baxter Confess. p. 95, 96. I must therefore profess, that after long consideration I know no one term, that properly expresseth this necessit & formal interst of faith in justification, but only the term, condition, as it is usually taken for the condition of a free gift, & when the Scripture speaketh, how faith justifieth, it is in such terms, as those, if thou confess with thy mouth & believe in thy heart, that he is Christ & God. In all which, if the conditional & the conditional form of the promise, express not a condition, I despair of ever understanding it with his life. As for the necessit & formal interest of Faith in justification, it is by and by the only term, that properly expresseth the necessity & form of the condition of a free gift, or of the condition of a free gift, that there be fulfilled conditions. And these are fit to express this nece & formal interst of faith in justification, being to be justified by faith, or through faith, all (all the Scripture speaketh) as expressive of an Instrumental interst, as if thou believe &c. is expressive of a condition.

A. Heath ibid. p. 89. Conclus. 10. That the difference between him & others, is not that he gives more to works, than they; but that they give more to faith, & so confoundly to man: & if he be guilty of equaling faith & obedience too much, it is not by bringing up works too high (to be Instrument of justification), as they make Faith) but imagining down Faith too much, & confoundly, in so much abasing all men, that he bringeth him on works to faith, in our justification, & give him an interst to both, he gives more to works, than the orthodox will do. And when we call Faith an Instrument in justification, we give not too much to it, as they do, who call it condicio postfationis. You gave the same place in the New Covenant, that perfect obedience had in the old, as was seen above; And who ever say this, are so far from debasing man & his actions, that they give him, as much ground of glorying & boasting, as ever Adam would have had, if he had fulfilled the condition, & given full & perfect obedience; And he cannot but know, that that term, Instrument, was of purpose applied to Faith, in this matter, to depress man, & to keep the crown upon the head of Christ, as it is apt enough to do, if it be but candidly understood, & taken as it is applied, and no further, nor yet with metaphysical niceties, a way, that might render every borrowed term, whether from arts or sciences, how expressive soever of our meaning, & explicable of the matter intended, utterly useless. It is true, then he calleth faith only a causa finis qua non, he seemed to give less to Faith, 

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Faith, than we do, if that term be taken, in its strict sense, as it is by Philosophers, who will not have it called a Cause at all, but rather conditio sine qua non: But thus he depresseth it below that place & interest, which is due to all the institutions & appointments of God, as such, & for none of them can rightly be called conditio sine qua non, & no more, in reference to that effect & end, for which they are appointed of him; & falsely can Faith be said to be only conditio sine qua non, in reference to justification, feigning by the unalterable appointment of the Sovereign God, justification to dependeth upon & is connected with Faith, that who ever believeth (to wit, savoringly, or with that Faith, which here we only understand) whatsoever he believeth, doth immediately pacify from death unto life, & is justified. But no man will say, that the effect doth so much depend upon, or is connected with that, which is but a condition sine qua non, as was before shewn, in several instances: And where is then his Conditio Postfatiwm is that but a causa data.

But ibid. Conclus. 9., he tells us, that one main reason, which constrained him to deny that Faith is an Instrument in justification, is because he doth not give so much of Christ's honor to man, or any part of man, as to be an efficient cause of pardoning himself. And when we make Faith an Instrument in justification, we make it not an Instrument of the act of pardoning, which is solely the Lord's act; but taking justification largely as including the Righteousness of Christ the only ground thereof, we say, in reference to Christ, & this Surety Righteousness of his, which is imparted, in order to the Lord's justifying & pardoning of us, faith doth as an Instrument, apprehending Christ & his Righteousness, & upon that account, is to be considered as an Instrument, in the matter of justification: And himself Concl. 11. ibid., faith that is ever held, that it is only faith, that is the receiving of Christ, & that faith being the only receiving grace (wherina no mere moral duty or grace doth participate of its honor or nature) it may therefore be God peculiarly deified or appointed to the office of justifying, as first to the glorifying of free grace, & of God Redeemer therein. And if this be the all (as to the substance) of what we say, or the main of that which we mean, when we call faith an Instrument, what ground was there of differing from his brethren? or what ground was there to fear, that Christ's honor should have been wronged thereby? Sure, while Faith is called an Instrument, as receiving Christ & his Righteousness, in order to justification, Christ is more honored in that affair, than when our Faith is made our Gospel Righteousness, & called a perfect Righteousness & so our whole Righteousness (as some) a chief part of it (as others) upon the account of which we are justifieth.

CHAP. XXIX.

What Interest Repentance hath in our Justification.

In reference to the clearing of this Question, about the Interest of Repentance in justification, it will not be necessary to speak much of Repentance itself, the premising of a few things will be sufficient unto our purpose.

The Hebrew word, which is rendered repent, is of a general significatio for it signifies to return, whether from a place, or from the defilement of our minds, or from our former course; & so denoteth a motion or change of the body from one place to another; or of the mind from any purpose, or of the whole way & walk, and in especial, it sometime signifies a change of the whole man to the better, both as to his Mind, Resolution, and Disposition, & thus denoteth a man turning into God: And accordingly were read in the New Testament, of the Prodigal's coming or returning to himself, or to his right mind & ways, and we hear of Repentance towards God. In the New Testament, there are two Greek words, the one αποταμιευς, or importing such a change, as it was attended with after care; the other ἐροτισμος, or signifieth such a change, as denoteth after-wit or after-thought. Some do difference these two, as that they say, the ἐροτισμος, so to forrow for what is done, as to amend it, called by the Latinos Repentancis & therefore properly is meant of a good & saving Repentance, wherein the penitent returneth to his right ways, so to as to reforme & amend what hath been amisse; and the other denoteth properly care, anxiety & solicitude after something done, called by the Latins Frustrae, and this may be used in an evil sense, as denoting properly no change of mind, or carriage to the better, but simply such a trouble & anxiety for what is done, as maketh them wish, it were not done, whether the thing done was good or evil. But in the New Testament we finde not this difference constantly observed; for repenting is taken both in a good sense, for a good Repentance, & saving Matt. 31, 29, and for a common Repentance, that is not saving. Matt. 27: 29, where mention is made of εὐθανασία repentantis, indeed & properly that cometh therefore, import a good & saving Repentance, except Heb. 12: 17.

What this word denoteth, when used of God, either affirmatively or negatively, we need not here enquire. It is more for our purpose to consider, that Repentance may be taken in a threefold sense, 1. for a common work of legal forrow through conviction of hazard, because of sin, whereby the man may rue, be grieved, & be sorrowful for what he hath done, and wish he had not done it, as ξυλος repentatis of his wickedness. This may be, and yet not be attended with Pardon of sins: And, as to such, in whom the Lord purposeth to carry on the work of Condition, & Humiliation un-
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 till it come to real Conversion, and an Union with Christ, though it may be called a condition in quation of Justification & Pardon, in such, in regard that usually, if not always, the Lord promiseth something of this, as to some sensible measure, or other, unto his more gracious workings; yet this Common Repentance hath no proper interest in justification, & cannot be called a condition thereof, far less a Confe, being in it flt hath no certain connexion with justification, & thought it be an antecedent in the justified, yet it may be, and oftentimes, where no justification followeth, being in many nothing but the forrow of the world, that worketh death. 2 Cor. 7: 10.

But 2. There is a Repentance, that is only peculiar unto such, as are already justified & Pardon, following upon & flowing from the sense and intimation of Pardon expressed by Self-abhorring, Self-distrubing, Melting of heart, and Tenderness & the like. So Ezek. 16: 63. In that which was to remember & be confined, & never openly mouth anymore, because of thy shame, when I am pacified toward thee. So Ezek. 36: 25. 26. 27. 28. comp. with ver. 31. See also Jer. 31: 19. 30. Neither can this be called, or accounted a condition of justification, & Remission, because it manielly followeth not only justification, & Remission, itself, but also the sense and intuition thereof, & therefore cannot go before it.

But 3. The great difficulty is, that work of Repentance, which is a saving work of the Spirit going along with Faith, arising from the sense of sin committed, and the apprehension of the mercy of God in Christ, casting spiritual & kindly grief, sorrow and indignation at their selves and their foul ways; with an hatred of sin & a fixed purpose to forsake it, and to turn to the Lord & this is frequently mentioned in the Scriptures. Now this Repentance may be considered two ways, first as it is in the thes, in whom the Lord is working a work of Conversion, & whom He is transfiguring out of dearth into the Kingdom of his dear Son, and Secondly as it is in such, as are already brought in to a justified state, after new sins committed. As of this last, we will have a particular occasion to refer afterward, how or what way it is required in reference to Remission & Pardon of after-sins. The first sall he now under consideration, because we are speaking of justification, which holdeth forth a change of state, as was formerly explained.

That we may therefore proceed the more distinctly in this Inquisition, we shall first take notice of several senses of the word, or of the terms equivalent in Scripture, and see what is properly denoted thereby. And

1. Sometime it denotteth most grief, sorrow, or that which is called contrition, or that part of Repentance, as Luke 10: 32. where it is explained by being in sackcloth & ashes. Jer. 5: 5. - Nor man repenteth him of his wickedness, saying what have I done. Thus it may also be taken. 2 Cor. 11: 21. & that I sorrowed many which have sinned already, & have not Repenteth of their uncleanness & fornication & lies, which they have committed. Here, I say, may it be looked upon as mostly denoting this part of Repentance, though not as excluding the other parts.
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Mr. Durham in his Comment, on the Revol. in that digression on Repentance.

3. Nor is the Question, whether the Lord call for Repentance as a duty, at the hands of such as are to be justified, or are already justified? For both these we willingly grant, as being divine truths, richly confirmed in the Scriptures, what ever Animism has or flatly to the contrary.

3. Nor is the Question, whether Repentance be a Condition of the Covenant, or not? For if by a Condition of the Covenant, we understand every thing that is a duty, required of the Covenanters, it is readily granted, as was said, that Repentance is a duty required of such as are really in Covenant with God; but if by a Condition of the Covenant be meant a duty required in order to the closing of the Covenant, or entering into Covenant, upon the performing of which the Covenant is immediately closed & entered into, this is denied; and abundantly confuted by Mr. Durham, in the foresaid Digression.

4. But the Question is, if Repentance hath the same Place, Office, Use & Consideration in Justification, that Faith hath; so that it may be every way as well, & as fully called the Condition of Justification, as Faith is; & so that it is called for in order to Justification, upon the same account, and under the same formality, that Faith is called for. Sancti & Armillias (as we heard above) join repentance & Faith, in the same Order & Place, & ascribe the same Office to the both, in order to Justification. And Mr. Baxter tells us Confin. pag. 37. n. 19. That Repentance is made by God, in the Gospel, a proper Condition of its first general pardon of sin, as well as Faith is. And he lays down a ground for this interest of Repentance (which, I suppose, will reach to the including of other works also) in the following, viz. laying a quittance ad omne valetum consequens. If faith is formal interest in pardon be, as it is the Condition of the all of pardon, then whatsoever is such a Condition, must have the same Kind of formal interest, as faith, by the first general pardon of sin here, he meaneth Justification; for with him Remission of sins & Justification is all one thing. And yet after pag. 36. Concl. 29. he hath words, which would seem to give some peculiar interest unto Faith; & to contradict what is here said, for the faith. If any say, that faith hath a peculiar aptitude to this office, therefore it must have a peculiar interest, I answere, faith hath. For if it doth alone, without (writ in it) any positive Gospel work of obedience (as such as faith) procure (as far as belongs to faith) our first full Justification, 2. The love of Christ receiveth, Gratitude &c. are but as modifications of Faith, which is called the reestorings thereof. Though some of them be distinct physical acts, yet all is the, morally confused, and at as it were, the modification of faith: I mean of that act, which is the acceptance of Christ, & life freely given &c. Now, I suppose, he will grant (as he doth above, as we may fee) that Repentance hath not that peculiar aptitude, to this office, that Faith hath; & consequently cannot have that peculiar interest, as he confeseth: I suppose also, that he will put Repentance, in the same rank with Gospel-Works of Obedience; & consequently it must have some share of that special interest, that belongeth to Faith, in this office,
ce, than thyself: I suppose like-wise, that he will grant Repentance to be but a Modification of Faith, as well, as Love & Gratitude: and then I would know, how Repentance can be said to be a proper Condition of Justification, as Faith is? Sure, if it be as proper, it must have as peculiar an interest, for this peculiarity of Interest cannot respect its aptitude merely, but its designed & appointed there, in that office; otherwise the objection, which he moved, and answered, should have the tenour, being Faith hath a peculiar aptitude to this office; therefore it must have a peculiar aptitude to this office, which were non tenen.

Now that Repentance hath not the same Interest in Justification, that Faith hath, we judge evident from these grounds.

1. The Scripture tells us, that we are justified by Faith, and that several times, & not only faith it, but proveth it, as we saw above: But it is no where faith, that we are justified by Repentance. And reason would require, that such as say, that Repentance hath the same Interest in Justification, that faith hath, should tell us, where it is said, we are justified by Repentance: for when it is thus said of Faith, & no where thus said of Repentance: there must be a vast difference, as to their interest in Justification; unless they can give us some Scripture expressions concerning the Interest of Repenance, equivalent to this, we’re justified by Repentance. If it be said, that this is equivolent when it is said, repent that your sins may be blotted out: & Repentance & Reproof of sins are joined together & the like, I answer, Leaving the particular examination of these & the like pages aggregating, until afterward, I shall only say this at present: (1.) That justification & Reproof of sins are not every way the same. Though Mr. Baxter hath several times said it, yet in his Catholic Theol. of God’s Covenant & Ul. XIII. n. 293, he faith one first constitutive justification is to its own nature a Right to impunity (this & as he oft elsewhere tells us, is Reproof) & to life or glory. Now what is besides a Right to impunity, also a Right to life or glory, is more than Reproof of sins: And therefore the consequence from Reproof to Justification cannot stand. (2.) In like manner, because it is said Luk. 6:37: forgive it & it shall be forgiven you, it may be inferred, that for-giving of our neighbour’s fault, that he hath done us, is the Condition of our Constitutive Justification, & hath as great an interest in our Justification, as Faith itself, and by it we have as really Right to impunity, and Right to life & glory, as by Faith. It is true, Mr. Allen will not think this very absurd, who reconciles from this same page, not far otherwise. In his discourse of the two Covenants, p. 57. Yet I suppose, others will: & I doubt, if Mr. Baxter shall make this one & the same thing with Faith, as he laboured in his Catholic Theol. to make Faith & Repentance one.

It will be said, when we are said to be justified by Faith, it is all one, as if we were said to be justified by Repentance: for Mr. Baxter cleareth, Of God’s Govern. Sess. XII. how Faith & Repentance is all one thing. Anf. (1) if the Spirit of the Lord had but once said, in his word, that we were justified by Repentance, we might then be allowed, to think of such explications, as might make either both one thing, or show, how both hath the fame interest in Justification: but when the Scripture never once faith, that we are justified by Repentance, for us to devile such explications, as to make the Scripture speak what it never spakest, is not fair, nor is it edification, because it hath no tendency to explain the matter, as expresst in the Scriptures; and is far from clearing up the truth, that it darkenth all; for hereby we are taught to understand faith, wherever we hear of Repentance, & Repentance, where mention is made of faith; so that we may attribute all to Repentance, that is spoken of faith Heb. 11. & say, that Repentance is the substance of things hoped for; & the evidence of things not seen. (2) Though it is true, the word Repentance (as we have seen) is sometime taken so largely, as to include faith; yet that will not allow us, to say, we are justified by Repentance, as we are justified by faith: It is but to be understood, that is spoken of faith, & yet Repentance is sometime taken in such a large sense, as to include all acts of obedience. This way then would allow us to far, we are justified by all works of obedience, (even as to constitutive Justification) as we are by faith: Yet Mr. Baxter in his Confess. p. 66, 90, putteth a difference between Faith & Evangelical Obedience, as to this constitutive Justification, making the one, like content to marriage relation, or taking one to be my Captain, & therefore he doth not compre fire, fidelity & obedience, or obeying the captain, & fighting under his banner, & tells us, that he more comprizeth all Obedience in Faith, than comprehends obedience in the marriage contract. (3) That Repentance is not the same with Faith in the matter of justification; (in reference to which, we now speak of both) will appear from our following reasons: So that whatever pains be taken to make them one, on other accounts, will be of no purpose, as to our present busines.

2. If Repentance have the same interest in Justification, that Faith hath, then works shall have the same interest with Faith; but this is diametrically opposite to all the Apostles, viz. Rom. 3. & 4. & Gal. 3. & 4. The reason of the Consequence is, because Repentance includeth works, & is a special work & act of obedience itself Mr. Baxter tells Confess. p. 94. That Paul's first truth to us is, that the Jews have the Law, especially its necessary & consecrated sufficiency & the Dignity of legal works & consecrately of any works & that therefore by works Paul meanseth to exclude only mere works, or works, which are consecrated Meritations, or which for the worth of the dead done, should procure pardon & acceptance with God, without a Mediator’s blood; & so Paul himself describeth the works, that he speakest against. Rom. 4:4. That they are such as make the Reveal not to be of grace, but of debt. Anf. This is but the same we heard before from John Goodwin, and the same answer may suffice. (1) If the scope of Paul had been only to take down Mofes’s Law; why did he speak so much of the Gentiles, & show how they were all under law, & therefore must be justified by faith, & not by the Law, or by works? This had no manifest tendeny to that scope. (2) Why brought he in the influence of Abraham, who was before the Law of Mofes? Abraham’s not being justified by works, could not prove the sufficiency of Mofes’s Law thereunto. (3) To think, Yy that
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that the Jews did conceive, that they would obtain Pardon & Acceptance with God, only by their laborious performance of Ceremonies & only Sacrifices, excluding all Moral acts of obedience, as apparently groundless; contrary to Rom. 3:28, 31. & to 3:4. &c. {It would say, that Paul took not a right notion, to determine that conception, for his new-catechumene course had been to have shown the nullity of that Law, not under the Gospel; hereby all occasion of further debate being perfectly removed.} (a) Paul in far Rom. 4:4 from describing the works, that he speaks of, to be such only as the reward of debt, that he proved that justification cannot be by works, by this medium, because then the reward should be reckoned, not of grace, but of debt, and so the matter of all work, that all work make the reward of debt. This is a manifest consequence of the Apostle's argument: for he faith not, nor do them, that forsake, to continue his works meritorious, the reward is not reckoned of grace, but of debt, but now to him that worketh, it cannot be the meaning or contexture of the words, nor to him, that makest the reward to be not of grace, but of debt: for what fence is here? And further the meaning of the following words must accordingly be this; but to him that worketh, it is to make the reward of debt but of grace, for making it accounted for Righteousness. While as the Apostle faiths a plain other thing. But to him, that worketh not, but believeth on him, that justifieth the ungodly, his faith is counted for righteousness. Sure, working without this conception, the worketh, is not believing on him, that justifieth the ungodly, neither are these works counted for Righteousness; for all Abraham wrought without that conception & yet he was justified by works, ver. 23. Nor did David mean, that means blest in this life in the imputation of such works, but did he describe that blestness, when he said, blest are they, whose iniquities are forgiven &c. Confess 1 Cor. 4:4. Ephes. 2:9. Phil. 3:6. Tit. 3:5.

3. Repentance hath no instrumental acting on Christ or his Righteousnesses, in order to our being justified. But Faith hath this, as was shown in the foregoing Chapter. Therefore Repentance hath not the same interest in Justification, as Faith hath. It is requisite & necessary, in order to our Justification, that we be clothed with Righteousness, even the Sure Righteousnesses of Christ: and Faith only can lay hold on that, & not Repentance. Repentance doth not act to anything without a man, to bring it home that it may become the man Righteousnesses, it hath other works & adeketh upon another object, upon sin within the man. It is true, Mr. Baxter in his Catholick Theol. of God's Government Sect. XI. will have faith rather to be called a receivere causa than an Instrumental, & a medium of dispositional cause of the effect, justification as received, but not as given. And then Sect. XII. he calleth Repentance a dispositio materiae recipiente, et as a part of the condition of the Covenant. But we think it needless here to distinguish, with him, but as we, receiving justification, & being justified, we do not call Faith an Instrument of God's Act Justifying, as was said above. If Faith & Repentance be dispositional causes of the effect & causa dispositio be part of the causa materiae, as he also faith, I suppose, they are not mere causa sine qua non, as he said elsewhere. But to our business, we have cleared before.

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before, how faith acteth in the matter of Justification, how it receiveth an imputed Righteousnesses & faith holdeth on this Surety Righteousnesses of Christ & applieth it to the end, the accused impenitent man may have wherein he may stand before the Tribunal of God, & be accepted of as Righteous, in his Cautioner, & through his Cautioners Righteousnesses imputed to him, & now received by Faith: & though Mr. Baxter do account, Faith's acceptance of Christ & life offered on that condition, only its apostle to the office, & that the formal reason for his office as to our Justification, is the being the performed condition of the Covenant, as he there speaketh; yet that will not invalidate our argument: for (1) Faith's aptitude (as he calleth it) for rather its work & acting in Justification, is not merely an accepting of Christ, & life offered on that condition; but it is the accepting, laying hold on, leaning to, & applying the Surety Righteousnesses of Christ, presupposing the accepting of Christ himself. (2) I thought it may be said, that the several formal reason for his office, is the Lord's appointment; yet this being too philosophical here contributeth nothing to the clearing up of the matter, in order to practice, for neither was philosophical accuracy the ground whereupon they went, who said, that Faith's interest in Justification was as an Instrument, but rather their end was to clear the matter in order to Practice; so as poor faults might not fall into mistakes; & this I judge to be the best Theological accurate, howbeit he should account many such fables nothing but unintelligible phrases, & such doth hold to contain such fables & consequents, as the opening up of would offend, as he there speaketh. (3) It is certain, that Repentance doth not act on Christ, & his Surety-Righteousnesses, in order to Justification, as Faith doth, Repentance, as such is no acceptance of a free gift, far less of a gift of Righteousnesses, & of an Atonement the through; Repentance acteth nothwithstanding on Christ: Yea the reason he giveth Confess. p 39. why Repentance was made a condition of pardon, doth sufficiently show, that it cannot have that interest, that Faith hath. His reason is this, because without (Repayment) God & the Remitter cannot have their end in pardoning us; we cannot repent, nor do we work, for which we do accept him; for his work is, upon the pardoning of us, to bring us back to heart & life to God, from whom we were fallen & strayed. This was Christ's work. Therefore the conditions, which Christ made, are, as he should say, if you will be faved by me, & are willing that I should bring you back to God, I will both bring you into his favour by Pardon, & into a capacity of personal praise & enjoyng of him. Now, our Repentance is one content to turn us to God, & the change of our minds, bringing from former sin, that was our idol; & being willing by Christ to be renewed to be. But this, I say, it is clear, that Repentance hath no direct effect on, & reference to the consequences of Pardon & Justification Inferior; we grant its necessity into all the ends mentioned, & its necessity presence in such are justified & that its contrary, or positive impatience, cannot confound with Faith, in such as be justified; Yet that will raise the ground to infer, that it hath the same interest, Influence & Consideration, in Justification, that Faith hath.

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Mr. Baxter In his Confess. p. 39, 40, feemeth to grant this whole Argument, when he expresseth himself thus. This I say, that man may see, I do not level Faith with Repentance, much less (as they charge me) with actual external works of obedience, which in this first remission & justification, I take not to be much, as excelent. What he addeth concerning the Ratio formalis, why Faith or Repentance have such an interest in our Pardon, to wit, because God hath made them the Conditions of the promise, cannot hinder our conclusion, until first it be proved, that God hath made Repentance such a Condition, we are speaking here of the difference, that is between the two, as to their Nature & Aptitude, which he confedeth to be very great, & also as to their place & use, because of the great difference, that is between them, as to their Nature & Aptitude.

4. If the Interest of Faith be not, as it is a work, or inward grace, inherent in the soul, but as such a going out of the soul from it self, & all its own inherent good, and from all external privileges, or what may be called adherent personal good, unto an offered Mediator, that it may embrace him, & lay hold on, and lean to his side without Righteousness; then Repentance cannot share in this Interest with it. But the former is true. Therefore &c. The Connection may be cleared from what is already said: we are not speaking of that here which Mr. Baxter will have to be the needful formal reason, nor of that only, which he will have to be its nature & aptitude of its Life & proper Acting in this office, in reference to the end. Justification is not, as such, as cannot be said of Repentance, as is manifest. Himself tells us in his Confess p. 89, 90. That he takes Repentance to be a basis of our faith in Christ; as the breaking off from other Saviors & Lovers, & turning the mind to this one, is to Marriage. Whereby we see, that though Repentance be necessarily required, in one that is a believer, and that faith can not be without Repentance; Yet Repentance hath not place in the office of Justification, it hath no plaine formal & immediate interest in the receiving of Justification; as that turning of the mind from other Saviors to that one hath no formal interest or place, in clowing the Marriage Covenant, though it be a very necessary prerequisite unto right clowing & constituting the Marriage Covenant. This giveth ground for another Argument.

5. As upon the account that a woman hath changed her mind from other Saviors, to one, it cannot be said or inferred, that therefore the Marriage Relation is made up with that one Savior; which is done only by a formal & explicit Consent: for upon the account that one is a penitent, it cannot be formally inferred, that that person is in Covenant with Christ, and is Justified. Because as Mr. Baxter hath told us, Repentance is unto Faith, but as the woman changing her mind from other Saviors to one, is to the confenting unto the Marriage proposal. And if upon a persons being a penitent, it cannot be formally inferred, that he is in Covenant with God & a Justified person, then Repentance hath not that interest in Justification, that Faith hath, for upon a mans believing, it can formally & immediately be inferred, that he is in Covenant, and is Justified. I lay formally; because consequentially it will also follow, that a Penitent man (meaning one that is truly penitent) is justified, upon this account, that where over there is true Repentance, there is also true Faith: But as the change of the woman mind is not formally the making up of a marriage Covenant; So neither is Repentance that, which formally constitutes a man a Covenantor with Christ, and a Justified person, only Faith doth this; as the woman confesseth the marriage relation.

6. If Repentance hath the same interest in Justification with Faith; then as our Adversary sayeth, that Faith is imputed unto us, as our Gospel Righteousness; so must they say, that our Repentance is imputed unto us for Righteousness. But, before the reasons, whereby we proved above, that Faith was not imputed unto us, as our Gospel Righteousness, which will also serve here, against our opposites, we may add this, that there is nothing in Scripture giving the least countenance hereto, even as to words or expressions.

7. If Repentance have such an interest in Justification, as Faith hath, then this must either be true of Repentance as begun, or as perfected (I mean as a person) But of neither it can be true; not of begun Repentance, for questioners there are some beginnings of Repentance before Faith; (taking Repentance largely, as it is here taken) as the woman's change of her mind from other Saviors, is to the changing a Marriage Covenant with this man & then it would follow, that a man were Justified before Faith, which the former is not. Not of perfected Repentance; for that followeth Faith; for thus it follows, I goad one fellow, 2. Cor. 7:10, and is expressed by that Carefulness, Clearing of ourselves, from Sin, That Vehemently desire, Zeal, & Revenge, mentioned 2. Cor. 7:11, all which may follow Faith; And repenting Ephes. 2:1:1, said, after I was turned, I repented: & after I was justified, I made upon myself: I was ashamed, yea, even confounded &c. This being imperfect, & being turned into faith; & the rest, that followed upon it, are expressions of Repentance: and hence it would follow, Iromly perfected Repentance be that Repentance, that hath the Interest in justification that Faith hath, a man cannot be said to be justified upon his believing; no nor until Repentance be brought to this Perfection; And then Faith cannot be the confenting act, whereupon the bargain is closed.

8. Repentance can bring nothing in, that can flay, or prove a support unto an awakened soul, purgéd with the sense of wrath for the breach of the Law; nor can it prevent anything unto God, as a ground, whereupon to be delivered from guilt & wrath, as Faith can do & doth, by laying hold on Christ & his Righteousness, as only sufficient ground, whereupon the poor soul can have hope, and with confidence can expect Abolition: Therefore it cannot have the same interest, in justification. The antecedent is clear, & undeniable, & the Consequence is also manifest; because this interest in the matter of justification must be ultimate according to the ground of Hope, that is yeilded thereby unto the poor vexed & tossed soul, & the ground of Confidence that is had thereby of Acceptance of God.

9. To say, that Repentance hath the same interest in justification, that
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Faith hath, will prove, I judge, dangerous doctrine to many poor wakened sinners; & prove a means to keep them off the Rock of ages, & at last, a means to hinder or retard their motion Christward, in order to Peace & Reconciliation with God: for experience teacheth such, as deal with wakened Consciences, that the most of their work oftentimes is to keep them from relishing or joying within themselves, or in order to Peace, and particularly from relying or setting upon some part of Christ, to be in their favor or acceptance; & to devise as much as they can to clear them into a clearly resting upon Christ & his Righteousness, forking all other things; and when now they hear, that Repentance hath the same interest in justification that Faith hath, how will they be justified in their resolutions, so that all the labour & pains of Ministers, or other Christians may prove much fruitless, unless the Lord come in a wonderful manner, & many others may perish in their presumptuous thoughts, founded on their inward sorrow & Repentance, as they supposed, because they would never go out of themselves to lean to Christ & his Righteousness. It is true, Thee of the contrary minds, prize not Repentance alone, but Faith & Repentance together. Yet by the way, I finde not only the Gospel-exercit of Faith-preferred, that is, faith bringing in an imputed Righteousness, or laying hold on Christ for Righteousness, and referring the soul in faith, & resting upon that, as the only & absolutely fore-gained ground of Confident appearing before God, and of expecting Pardon & Peace; but only for such an act of faith preffered, as being done under the New Covenant, that Perfect Obedience had in the Old, whereby, as the Old Covenant is renewed, to the wakened & alarmed sinner is brought to look after & lean to something within himself, as his immediat Righteousness, upon which he must be justified.

10. If the Surety-Righeousness of Christ imputed by God, & received by Faith, be only that Righteousness, upon the account of which, the poor sinner is to be accepted of God as Righteous, & to be absolved from the Curse of the Law; as we have above proved it to be; then Repentance cannot have the same interest in justification, that Faith hath, because it neither doth, nor can so lay hold upon this Cauteritory Righteousness, as Faith doth. We might frame the argument thus. If Repentance have the same interest in justification, that Faith hath, Christ's Cauteritory-Righnesses shall not be the only Righteousnesses, with which the soul that is to be justified, must be clothed, because Repentance cannot put in Christ & his Righteousness, as faith doth. But that can be said, for reasons given already.

11. If Repentance hath the same interest in justification, that Faith hath, then even by Gospel justification, there should be ground left to man, to boast, & to glory before men; & the reward should not be of grace, but of debt; contrary to Rom. 3. & 4. The Consequence is clear, because Repentance after not on a Righteousness without us, and can be considered no other way, then as an act of obedience in man, and in a sense, and Faith by this way goeth under the same Consideration; & is not considered, as bringing in the Surety-Righteousness of Christ, and laying hold on it alone;
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Luk. 13. v. 3, 5. &c of this place, we shall have occasion to speak afterw. The next he citeth is Act. 3: 19. Repent ye therefore, & be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Ans. But (1) Repent ye here can not be meant of the altering of that Repentance, whereby we are here speaking, to wit, of that particular & special grace, which is distinct from faith, & that because of the expository term added, & be converted. So that Repent here can denote nothing else, but a turning from all their sinful opinions & ways, and an embracing the Gospel way of Salvation, whereby they may be saved for ever. And (2) Neither is the Apostle speaking here of constrictive justification, or of our first general Pardon; but of a blotting out of sins a long time hereafter, to wit, when the times of refreshing shall come from the presence of the Lord, at his second coming, as the following verses show. So that (3) As by this blotting out of sins, all the favours & great rewards of free grace, which the Righteous judge will give in that day, are signified, & comprehended under it, which he mentioned especially, that it might take the charge of the grievous guilt of killing the Prince of life, which he was laying hold of upon them; for under the other two terms, of Repenting & being Convinced the whole of the duties, required in the Gospel, are to be understood. If it be said, That Repent & be Converted is as much as Repent & believe, & to the particular grace of Repentance is here understood. I Ans. (1) Then it will follow, that neither are conditions of Pardon here: but both are required in order of Pardon, at the great day, when Christ shall come again; for then blotting out of sins, here mentioned, is said to be at that time, as the following words clear. (2) This will hold only (though it were the true meaning thereof, as it is not) that Repentance is required of those, that would expect of Christ Pardon at his second coming, as well as faith; which we deny not. (3) This Repentance should not be complicate Gospel Repentance, because it is antecedent to Conversion, or to Faith, where as the best part of true Repentance followeth, as we cleared above.

Oft. 2. He citeth next Act. 2: 38. Repent & be baptized every one of you, for the remission of sins. Ans. (1) This would plead for Repentance alone, without Faith. (2) It would plead for as great an interest for Baptism, as for Repentance: Neither of which can be owned, as true. Therefore the true meaning of the place is, Turn from your former way of seeking salvation, by your own corrupt imaginations & Superstitions, which lead you, out of blind eclecticism, to crucify the Lord Christ; & embrace the Gospel of Salvation, now preached to you through that Lord, whom ye crucified, that ye may receive Remission of sins, through Faith in him, & be baptized, that you may have the outward signe of your professing of having Remission of sins through him, & a seal of Remission, granted to you through him. And this may be cleared from the promise subjoined, & ye shall receive the gift of the holy Ghost, which is no where promis’d unto Repentance, but unto the faith of the Gospel, and the receiving of Christ therein, & was accordingly bel owed Act. 8: 12. with 15, 17, & 9: 17; & 13: 52; & 15: 7, 8 & 19, 1: 23, 6. And what Peter exhorted then unto, they did ref. 41. And what

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what was it, that they did? They gladly received his word, that is, willingly & cheerfully they embraced the Gospel, and so were added to the Church.

Oft. 2. He citeth Acts 20: 20. that they should repent & return to God, and as works, meet for repentance. Ans. But here is no mention made of Justification, or of Remission of sins: And who denieth, but people are to Repent, & return to God, & do works meet for Repentance? This is not the thing, that is here in question. If he mean ref. 18, where it is said, Thy eyes shall be open to the darkness of night, & from the power of Satan unto God, that they may receive remission of sins, & inheritance amongst them, that are justified by faith, that is in me. I Ans. There is no word of Repentance here, but express mention made of Faith. It is true, turning from darkness to light, & will include Repentance: Yet is it by Faith, that both Forgiveness of sins, & the inheritance, & Salvation is had; for by Faith that is in me, may referre to all these three: And though this should be denied; Yet all that could be hence inferred, would amount but to this, That Repentance is necessarily called for in these, who receive forgiveness, and the inheritance, or would receive them. But all this is nothing to our present question.

Oft. 4. He citeth in the Margin Acts 24: 47. And that Repentance & Remission of sins should be preached in his name. And Luke 15: 7. I say unto you, that likewise my Father in heaven will be grieved, that repenteth. Ans. This last place maketh no mention of Pardon, or of Justification, & only faith, that Remission will include Faith, & doth import the whole Conversion of a sinner unto God, whereof Faith in Christ is the first & chiefest. As to the other place, we told before, that by Repentance here is understood all that duty, which is called for in the Gospel, this being a short notice of the preaching of the Gospel, & that therefore by Remission of sins, all the blessings & favours, that sinners need & are promised in the Gospel, must be understood. So that this maketh nothing against us: Yea if thes two expressions were tichly to be taken, it would give ground to inferre, that Repentance alone were the Condition of Remission. But what faith all this to the purpose now in hand? do any of these expressions give the least colour to inferre; that Repentance tichly taken hath the same use & Interest in Justification, that Faith hath?

Oft. 5. Other possibly may urge Acts 8: 22. Repent therefore of thine wickedness, & pray God, if perhaps the thought of thine heart may be forgiven thee. Ans. (1) If this place prove anything that way, it will as much for the Interest of Prayer in Justification, equal to the Interest of Faith; as for the Interest of Repentance. (2) Ye & plead for these only with exclusion of Faith, or at least for the Sufficiency of Repentance & prayer without Faith, which is not here expressly mentioned. (3) But Repent here is taken in a comprehensive sense, as including Faith, its ground & cause, & whereof it is the expressive evidence, & sensible effect: So that the presence of Repentance in such, as would be Pardoned, may hence be well inferred: which is granted necessary, upon several accounts, but the present question is, whether
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whether it hath the same Place, Office & Influence in Justification & Pardon, that Faith hath?

Obj. 6. It may be, some will further object, Lk. 13 3. 5—except ye repent, ye shall all likewise perish: And this likely was the parable, which Mr. Baxter cited in the first place, the printer putting vers. 35, for 3 5. through a mistake. But I ans. This place only proveth, what is not denied, to wit, That Repentance is necessarily required of such, as would be saved: & if hence it be inferred, that therefore not only its presence, but its interest is the same with Faiths, in Justification: the interest of good works & of all commanded duties, may be hence inferred to be the same with Faiths, in justification; because there are as necessary, in order to Salvation, as is Repentance.

Obj. 7. Prov. 28: 13. He that covereth his sin, shall not prosper; but whoso confesseth & forsaketh them, shall find mercy. Ans. (1) If forsaking of sin be here taken strickingly for Repentance, & if this place be urged pertinently to the point now in hand, Confession of sin will be made to have the same inculgence, & will be made more necessary, than Faith itself, which is not here expressly named. (2) Finding mercy is not strickingly to be understood of Justification, or of mere Pardon, but is to be taken more largely for Felicity here & hereafter, as being opposed to a not preparing, & so hence can only be inferred, the necessity of the presence of confessing & forsaking of sin, in such as would find grace & mercy in the eyes of the Lord, & would prosper in all their ways.

Obj. 8. Christ is sent, to preach good tidings to the meek, the broken hearted, the mourners, & to such as are under the Spirit of heavinesse, Esa. 61: 1, 2, 3, Ans. This place indeed proveth, that Christ was appointed to preach good tidings to the meek, to bind up the broken hearted, to comfort all that mourn, to appoint & give unto them beauty for ashes, the ould of joy for mourning & the garnish of praise for the spirit of heaviness; but here, as the Repentance imported is something more than ordinary, as the expressions intimate, so the good, that Christ is here said to be sent to do unto them, is something more than ordinary, to wit, Comfort & joy in an high measure, which is more than mere Pardon, or Justification; for mere Pardon & Justification may stand in need hereof, being indeed mourners in ashes, & under a spirit of heavinesse, notwithstanding of their being in a justified state. So that this place cometh not home to the point now in question.

Obj. 9. Is not this to favour the Antinomians, who say, that Repentance is needless, & is a mere legal duty, neither to be urged, nor practiced under the Gospel? Ans. Though we say, that Repentance hath not the same Place, Office & Interest in & about Justification & Remission of sins, that Faith hath: Yet we give no countenance unto the Antinomians, because we affirm Repentance to be necessary, in all such as are justified, & the real beginnings of Gospel Repentance to be also necessary, unto such as are to be justified, I say the beginnings, because I conceive, the principal parts or workings of saving & Gospel Repentance follow faith, & upon Faith

Faith in Christ is the union betwixt Christ & the Believer made, & the man brought into a justified state. Seeing then we pretest & urge the exercise of Repentance as a constant duty, & require it in all such, as would enjoy Peace & Covenant here, & be fared hereafter, we yield nothing unto the Antinomians. And therefore, we urge the same Scriptures, that have now been alleged, & others also, as irreproachable proofs of the necessity of this grace, though to other ends, than to be justified thereby, in such manner, as we are said to be justified by Faith.

Obj. 10. Do not our Divines ordinarily say & prove, that Faith & Repentance are Conditions of the Covenant of Grace? Ans. True, but their meaning is not, that Repentance is the same way a Condition of Justification, that faith is; but that it is a Condition of the Covenant they take largely, to wit, to signify & import the duties required of such, as are within the Covenant of Grace, & not strickingly, for Conditions of entering into Covenant; these two are carefully to be distinguished: many things may be called the Conditions of marriage, that is, duties of married persons to each other, that cannot be called Conditions of making up the marriage Relation, as is mentioned; & so it is here. Many duties are required of Believers, that neither are, nor can be called Conditions of Justification, or of entering into Covenant with God.

Obj. 11. But do not many both in sermons & in writings, even when speaking of Pardon & of justification, join Repentance with Faith? Ans. I may be so, but their meaning is not. I conceive, to give an equal share of Interest, Power & Office in & about justification, unto Repentance, with that, which they acknowledge Faith to have, but either their purpose is, hereby to show the inappropiation connexion, that is betwixt faith & Repentance, or to show, that they speak of that faith, which is attended with the necessary Grace of Repentance, & doth effectually work the same; or both rather: So that their true meaning is, to give the due privilege & interest unto that faith, which can prove it to be real & true justifying faith, by effectuating Repentance, never to be repented of; & thus they withdraw an Objection, or question, that might be made, if they had mentioned faith alone; for it might be required, How shall we know, whether our faith be of the right kind, or not? Now their joining of Repentance with faith, doth shortly answer these questions, Repentance being a concomitant, & a fruit of true faith, & more sensibly felt, & obvious to their perception, might be to them a vive & perceptible expression of true & justifying faith.

Obj. 12. But being faith by some is called, that which doth morally qualify the subjects to be a fit pattern to be justified: why may not Repentance have an equal share in this moral Qualification, with Faith? Ans. If we should make faith to have no other Interest in justification, than Repentance hath, or may be yeilded to have, as we may easily grant, that Repentance hath the same & equal Interest with faith; but it is denied, that faith hath no other Interest, but as that, which doth morally qualify & divine, in wood may qualify it for the fire, & yet the wood may be long before it becomes 22. 2.
Understanding the Conditions of Justification

Chapter XXX

Whether Love, purpose of Obedience, or perseverance be Conditions of Justification.

By what is said, in our foregoing discourse, we may know, what is to be answered unto these Questions, so that we need not inflict long in the discussing of them. Some of late lay down for a ground (and hereby give occasion to discuss these and such like questions) that whatever is or may be called a Covenant of Grace, is, upon that account, & may be called, the Condition of Justification; thus confounding the whole order of the Gospel, & making all duties, required of faith, as are in Covenant, & ordained of God for other ends & uses, to be required as Conditions of entering in Covenant, and to have the same use and end in & unto justification, which faith hath; contrary to express saying, that we are justified by faith, & not by works of Righteousness, which we do, contrary to the whole method of the Gospel, & grounds laid down therein, for an acceptable performance of obedience.

As to Love, Papists make it the forme (as they speak) of faith, noting it itself simply considered, but in order to Justification & Salvation thereby, saying that faith without love is dead: And it is true, that true & saving faith worketh; and that faith cannot be called Saving or Justifying, which doth not excite unto acts of Love, and many may deceive themselves with faith, that will not be found, when tried: to be of the right stamp: as the Apostles James teacheth. But yet they put no specifick difference, commonly, between this dead faith & faith informed; for both, as to what is essential & intrinsick to faith, which they hold to be an allen unto all things, revealed by the Lord unto men, upon the account of the Veracity and Authority of the Revealer, are one & the same; as one and the same faith may be sometime dead, when to live, not working by Love, & sometime lively, when formed with Love. But of these things we need not here speak: only we see, that with them, Love is in a manner more necessary unto justification, than faith: & must be looked on, as a necessary conditio thereunto, even as that, without which faith can do nothing. And to confute this here is but vain. feigning it shall serve nothing to our purpose, because with them justification is the very same, we call Salvation.

But others, who have more sound and distinct apprehensions of justification, tell us, That love is the condition of justification, because a condition of the Covenant of Grace; as if all the duties of such, as are in Marriage Relations, were conditions of making up the marriage Relation. Others, who distinguish between Faith & Evangelical Obedience, as between two leaves in one branch, Sovereignty, & obeying him, as Sovereign, as doth Mr. Baxter in his Confess, p. 59, 90. Yet say, that Love is comprised in faith, and is some degree of Justifying Faith & not properly a fruit of it; because the wills apprehension of a thing good, or earnest willing & accepting it, is the same with Love; so is the wills Conquering, Electing & accepting; & all this being in Faith, Love must be comprehended in it. Yet they say, that as Love & Faith are propounded in the Gospel, so is the name necessary to them, they are necessary in Justification, & concurrent in apprehending Christ. Spoke Mr. Baxter in his Apologia. And in his Confess, p. 54, 35, he faith, Though Charitie, as it refleth other objects, is no part of faith, yet is refleth an offered Saviour, is it as essential to faith, to receive Christ with love, as is essential to a Saviour (the object of faith) to be good for us; for good as is received by Love. Nor was it ever in the intent of the Holy Ghost, to take faith in Christ, in so narrow a sense, as includeth not Love to him, when it is saying Faith, that is spoken of.

In reference to all which, we need say but those few following things.

1. That the Scriptures do plainly enough distinguish between Faith & Love.

2. The Scriptures do plainly tell us, that we are Justified by Faith, as we heard, but never faith, that we are justified by love:

3. By the Scriptures, teaching us, that we are Justified by Faith, & never: by the Scriptures, teaching us, that we are Justified by any other grace, as by Love &c. we are given to understand, that Faith hath other operations, besides & ends in the office of justification, than Love, or any other grace: And therefore to intinuate, that love hath the same interest & office in, & about justification, that Faith hath, is to deny, or overturn the proper & specific meanings of Faith, in order to justification: And, how small a matter soever this may appear to be at first; yet, when it is further prosecuted, or the ground

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this searchd into, or its designe & tendency considered impartially, it will beound of a deeper confequence, & to tend to the alteration of the whole specific nature of the Covenant of Grace, as it is distinct from the Covenant of Works: for though both Faith & Love may be lost uppon the same object Christ; yet when Faith is considered as acting in other nother way, than Love, and both, as poepleative Conditions, or as parts of one poepleative Condition, and no other way; it is plaine enough how the special actings of faith, in compliance with the designe of God's Wisdom, Grace, and Love in the Gospel contrivance, and thereupon in receiving & retinue upon Christ, as the alone propitiating Sacrifice, and on his Surety-righteounesse, as that alone, by virtue of which they are to expect justification & Acception with God, & to receive the Atonement, are laid aside: And the believing soul is supposed not to act on Christ, nor apply Him & his Righteounesse in order to the being Acquitt from the sentence of the Law, & from the Curfe, due for the breach of the fame, in that particular manner, that both its cafe & condition requireth, and the Gospel pointeth forth, and the experience of soul, attaining hereby to Peace, doth conforme.

4. It is true, there is Love to Christ in the soul, that believeth, and it must be so; and it is true also, that this Love is called for in the Gospel, but hence it will not follow, that Love is the Condition of justification, or that every thing, that is present with, or accompanied faith in justification, hath the fame Life, Ends, and Interest in justification, or the fame Influence thereupon, that faith hath; for les will not follow, that which followeth faith, and whereby faith worketh through all the after-carriage of a Believer, hath the fame Place, Power and Interest in & about justification, that faith hath, as we shewed above of Repentance.

5. If by this Love nothing else were meant, but that Love of desire, that necessarily accompanyeth the souls accepting, and cloofing with what is good, or offered as good; sure, it would have given no ground of offence to have called it so, & would have been more acceptable, than that to have called it otherwise, even though speaking figurally, the Love of desire may be called Love, and is a Love, in its own kind; and therefore, I judge, that denomination might have been rather chosen, which would have given no offence, than the other, which to avoid suspicion and offence, calleth for so much waste of words, to render the expression less, noxious, especially, feign for all that is said, in clearing of the fame, all ground of suspicion is not removed, but that some other thing was intended, than that mean Love of desire, that is inseparable from the will's earnest pursuite after, or embracing any good thing offered; especially when it is said, That 16: 27, & 14: 21, make Love the antecedent Condition of God's Love & Christ's Love to the perfon. And that 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 Remission & Reconciliation have not the fame conditions: for hereby it is manifeft, that Love, even as distinct from faith (as it is 16: 26. because ye have loved me & have believed that I am come out from God) is made & full a Condition of Reconciliation & Pardon, & consequent of justification, as faith is; Yeas & that both faith & Love are made Conditions: procuring God's Pardon & Reconciliation. Thus speaks Mr. Baxter against Mr. Cartwright pag. 202. But left any should think, that either of these places cited should prove, what Mr. Baxter alledged them for, it would be considered. (1) That 14: 21. He is speaking of such as are already believets & justified, when he is speaking of such as have already Christ's commandements, & keep them. (2) He speaketh of the Fathers & of his own Love of such, in the future time, which cannot be known in reference to his Disciples, unless we think, they were not yet justified, contrary to the very going over, & many other passages in that discourse, particularly Chap. 14: 1. & 15: 3, 4, 5, 6. (3) This is meaned of a Love of Manifestation; as Christ's own words added exeedently declare. And I will love him & will manifest myself to him. (4) This same sort of expression of Love is also to be understood Job. 16: as the whole scope clearly, this being spoken to persuade them, that they should receive the return of their prayers & should not ask the Father in vain; for such a Love carrieth he towards you (as if he had said) that in a manner, I need not intercede for you. (5) And so the Love of the disciples here mentioned, is that Love of complacency, which they had in Christ, in abiding still in his Company, and delighting in him, whom they had followed as their Master, all along; and the cause from whence this floweth, is added, and have believed, that I came out from God.

As to the second particular, to wit. Purpoze of obedience. M. Baxter in his Sermon, as we have heard above, p. 89, 90. he puteth as great a difference between faith & Evilagick Obedience, as between the Content to Marriage Relation, and the conjugal Fidelity & Obedience of a wive to her husband: So that hereby it is manifest, that with him, all Obedience cannot be comprised in faith, & so cannot be a Condition of justification: and this he faith pag. 90, expressly. So that I do no more (as I am accused) comprize all Obedience in Faith, because I comprize a love to the Redeemer, & a Confent to be governed by him; then I comprize all Conjugal Obedience & Fidelity of a woman to her husband, in the Marriage Covenant or Contract, because I comprize it in Love to the Man & a Covenant of fidelity & obedience to the future. His meaning is not then, that actual Obedience is either a part of faith, or hath the same interell of a Condition in justification, that faith hath. Therefore he tells us more plainly & positively
Love &c. not Conditions of Justification. Ch. 30.

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for the sins that are charged upon him; nor to allure Christ, to do for him; unless he be wretchedly & miserably, that may move Christ to compassionate his case; for he can do nothing for the future, that can be received of God, till he be renewed; He is made to see, that there is a Natural Impotency (I mean not a physical impotency, as if he wanted a soul, or Faculties) in him to do any thing that is good, & a pravity of Will, whereby it is impossible, that he can do any thing, conform to the will of God, until he be regenerate, and be willing by an omnipotent Power, & have a new active Principle of life and grace, given unto him, or infused in him, by the Spirit of Jesus.

Whereupon, it is manifest, That a sinner in that plight (in that Condition we must consider him to be, who is now seeking to be justified, and to be delivered from the wrath of God for sin) in fleeing to Christ for refuge, cannot be thought to be making any such Promises, or having any such Resolutions, in order to his Justification, and by Freedom from the Curse, He that is thoroughly convinced of his total Impotency, will not think (while he is under the power of these Conditions) of making any Engagements for obedience in time to come; Yea, where any such things really were, it might be feared, that the work of Conviction was not kept enough; and that such, so acting, would not receive Christ freely, as he is offered in the Gospel; but rather came with a piece in their hand, a parcel of fair promises for the future, of doing that, which was not in their power.

But it will possibly be said, That though there be no express and explicit Engaging & Promising here; yet there cannot but be a virtual engaging; as in the making of Marriage, though the woman does not explicitly promise obedience, yet her engagements is included in her acceptance of the person. I answer, Let us suppose, that the woman is every way as unable to obey her husband, as the sinner, nor yet converted, is to obey the commands of God; & that from her husband alone she receive that whereby she shall become able; & then see, if her consenting to the match do not formally include, even virtually, her engagement to obedience.

I do not suppose, by all this, that the Beleever is under no Obligation, or Engagement to Obedience; for as he hath received a principle of obedience, even the new heart, the willing mind, and the renewed faculties; so he is bound many Obligations, Promises, Vows & Engagements explicit & virtually, to carry as devolved unto God, in all obedience: but we are speaking here of a person, not yet out of the state of nature, but being under the terrors of the Lord, and Convictions of guilt & misery, is seeking after a Relief, unto his present cafe, to wit, how he may be freed from the Curse of the Law, and put in a Justified state, & in Favour with God.

3. Hence, it is much to be doubted (however it be put beyond all doubts, or disput; with Mr. Baxter) whether Faith, Saving & Justifying, includes essentially any such formal Engagement & Resolution unto Obedience; being the person, of whom we are speaking; flight to Christ, for relief, as one, that is thoroughly convinced of his own Impotency, Inability, to do any
any thing left or more for his own help, or for pleasing of God. This Revolution unto new obedience is rather included in Repentance (which is distinct from Faith, as we saw above) & so it is confirmed, in the description of Repentance, given in our shorter Catechisme.

4. But it will be said, How then is Christ received by faith, as King? I ans. Not to debate that here, which is to be spoke to afterward. (To woe, whether justifying faith, while it is acting, in order to justification, doth receive Christ, as a King? or rather, (for this is more properly the question) whether a person, under the Conviction of sin & wrath, & seeking for Pardon & Acceptance in through Christ, doth fix the eye of his soul upon Christ as King, or as Priest? Or whether there is that in Christ, confir’d as a King, or confir’d as a Priest, that is more holy unto the present state of the conscience inner? Or whether, or not, the Person, in the Condition mentioned, seeketh relief rather from Christ, as a Priest, offering up himself, as a Sacrifice, giving his blood for a Remission, to satisfy the justice of God for sin; or as a King, endowed with Authority to subdue sin? And if the question thus proposed were upon the experienced Christians, or upon the persons, in such a Condition, it would, I suppose, receive a very quick answere.) Unto the question now proposed I say, That, though it were granted, that Faith, in order to the mans justification, did act as well on Christ as a King, as on Christ, as a Priest, (which yet cannot be granted, as is already hinted, and shall be cleared afterward,) yet it would not follow, that this Faith did essentially include a Revolution and Engagement to future obedience: for it is not so, as in Subjects receiving a person for their King, as was said already, who are Subjects or Prelates, have power & ability, & their will (as to these things) in their own hand, & may therefore promise obedience, according to the Relation made up, formally engaged unto, & yet Mr. Baxter’s Loci Communi, § 15. faith that this is done, to content to one relation, or to this obedience, that they obey him, and love, honour & obedience come after. But if we should suppose a company of men, lying bound to chaimes, in danger, under the feet of cruel Tyrants & Enemies, & in that case receiving one for their King, would their receiving of him for their King firstly & primarily import a formal engagement, on their part, to obey him? I suppose, it would import some other thing, antecedent to that, consequently, in the, by all the power & might he can, shall loose their bands, and set them at liberty, & put them in the case & condition of free Subjects. Now the case is to here with us, with advantage; for not only, are we in bands, and living in prison, and fomable to perform any Obedience; but naturally, till a change be made, we are utterly unwilling & averse from performing any acts of Obedience, though it were in our power, so that by the same act he should be able to re-establish obedience, the whole man must be renewed.

Judgement, Will & Affections; when therefore, a person receive Christ, as our King, it is firstly & chiefly, that he may make us willing in the day of his power; that he may make us his Subjects, willing & obedient, & ready to do his will; that he may loose our bands, deliver us from the bondage & slavery of sin, bring us out of captivity, & from under the power of Satan, & work in us both to will & to do, according to his good pleasure. There are Acts of Christ’s kingly power, there are Benefices, that anwante the present necessity of wakened souls: thence therefore must this be the good things, their souls must seek after, & for these things must they go to him, as King, & in reference to these things must they lay hold on him: So that this is mainly implied in their receiving of Christ, as King. In like manner, when they receive him, as a Prophet they do not come unto him, as other Scholars do unto their Masters, bringing a Capacity, a Faculty & an Inguine with them for learning, without which all the Masters pause in giving Instructions, & theis in studying hard, will be in vain: but when they come unto him, in the through conviction of their Blindness, Incapacity to learn, want of Understanding to perceive the things of God, & to take up the mysteries of the Kingdom: that he may teach them, as never man taught, by giving them an hearing ear, & an understanding Heart, by opening their eyes, to see the mysteries of God & of Christ; that he may teach them, to know the way, wherein they should walk. It is true, the receiving of Christ as King includeth also their obligation to own him, as such, by receiving his Laws, subjection unto his Dispositions; &c. And the receiving of him as Prophet, includeth their obligation to acknowledge him for their only Teacher, and to depend upon him for their Instruction: But yet I say, as this speaketh out no formal promise or engagement to actual Obedience & actual learning, but rather an Engagement & Resolution to be willing that he may act the part of a Prophet & of a King towards them, and to cause them carry & look like Scholars & Subjects, so the thing that is firstly & mainly in their eye, in their coming to Christ, is that which uttereth their present state, and answereth their present necessities, & is a help to their present pinch. What Engagements may be laid upon them by these Relations, or what Resolutions they may have, after they are renewed in the Spirit of their minds, and united unto Christ, unto actual obedience, in the power and strength of the Lord, is not to the present purpose, while we are speaking of what the Soul doth, in order to justification.

5. Hence we see, how groundlesst is it, to say, that a Resolution to actual obedience is a Condition of justification: This we finde no where required in order to justification: This is no where called a Condition of justification. We are nowhere said to be justified by this Resolution. This is inconsistent with the frame of a poor wakened soul, seeking justification. This would in part make the gift of justification not free & of free grace, but to be of works, a Revolution for works; and so would give ground (in part at least) of boasting of glorying, contrary to the whole frame of the Gospel. And this would be a great difference between the Old Covenant of works, and the New Covenant of Grace. Having this disposed of the second particular, we come unto the Third; viz. to enquire, whether perseverance be a Condition of justification.

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And of this we need not speak much, being by what is already said, it is apparent how false this is. Every thing that is required of such, as are Believers, cannot be called a Condition of Justification. It is said, that a Condition supersedeth the obligation, to perform the benefit promised upon Condition, until it be performed: And so it will hence follow, that, it Perfection to the end be the Condition of Justification, no man can be justified, until he can perform it to the end; & so no man shall be justified in this life; whereby an end is put to all our present debate, the subject thereof of being taken out of the way.

If it be said, That faith is the Condition of Justification, as it endeth to the end. I say, That that faith, which will end to the end, is the Condition, I grant. But I deny, That faith is the Condition of Justification, as it endeth to the end, we no where read of, faiths being the Condition, under this reduplication, as enduring to the end; for then it would follow, that no lively faith, how strong so ever, could unite a soul to Christ, until it had endued to the end, and so man upon his first believing, let his faith be never so lively & strong, can be said to be justified, to have passed from death to life, contrary to the Scriptures. And this would be too much to introduce the New Covenant unto the Old, wherein Adam was to work out his days-work to the end, ere he had Right to his wages. Yes, & hence it would follow, that in this life, there were none of the fruits of justification to be had, such as Peace with God, Acceptance with God, Glorifying in tribulations, Joy & Comfort, contrary to experience, & the Scriptures. Rom. 5: i, 2, 3, 4, 5, 11 & 8: 35, to the end. Luke 7: 50. Matt. 5: 2. 1 Cor. 15: 57. 16. Heb. 6: 15. 19. 1 Pet. 1: 4.

So that it is, when we search into the word, from what hath been said, it is evident, how little ground M. B. hath to glory in this way of his, and though to an inadvertent person it may appear plausible, what is added for a reason, yet when considered, it will be found fraught with a flourish of words: for be it so, that justifying faith receive whole Christ (which we do not deny: for Christ is not divided: for as there is one faith, so one Christ. And I will have occasion to speak more fully to this matter afterward.) Yet what doth Mr. Baxter gain, hath he gained his Pepper-corne of Faith or Gospel-obedience to be imputed unto us for Righteousness according to the new law (he should say, the new edition of the Old Covenant, or rather the Old Covenant newly established?) no, by no means: for be it granted, That justifying Faith as such receive the whole Christ equally as King and Prophet, as it doth him as Priest (which yet I deny, and shall, without dividing Christ, make it appear.) I ask him, how doth it receive Christ Jesus the Lord? Surely he cannot but say, as he is offer red in the Gospel, well then, the Lord, who knoweth what we are, offereth him to us, and makes him to us, & makes him to us, & makes him to us, & makes him to us, & makes him to us, & makes him to us, & makes him to us: so God in the office of his Christ as King, enforces upon the sinner the same capacities to obey him, as in the office of him as Priest he is to pay his debt, and that is not only in no capacity but as opposed to such a thing of himself. Hence it is evident that Faith receives Christ as a King not by promising or purposing to obey him, but from a Condition

Chap. XXXI.

Gospel-obedience is not the Condition of Justification.

Though, as we heard, Mr. Baxter himself will not say, that Gospel-obedience is the Condition of Justification; yet he recommends a book to us to peruse, to the end we may receive much light in the knowledge of the Gospel, I mean the defense of the two Covenants formerly mentioned, wherein this is affected with great confidence: And though this be sufficiently confirmed by what is said; yet we shall in short take some notice of the grounds of this Mans Confidence, & give some remarks upon what he faith.

He tells us pag. 132. That the sense, in which the Apostles did affect it, (i.e. justification by Faith without the works of the Law) was, that faith justified without works, and contrary to believing. This is what Bellarmine & other Papists do: and without works as the works of a literal observation of Moses law, which is opposed by the sense to faith. This is but his fiction, and its grounds may come to be considered afterward. But what is this Faith? It is a Faith (faith he) that hath Repentance, and sincerity, and sincere Obedience in a holy life for its inseparable effects. Then (1) this Faith is not fruit of Repentation, because Repentation is an effect of it. (2) Then upon a man's sincere Believing, he cannot be said to have passed from death to life, & be freed from Condemnation, nor until all the effects of faith be produced. And this
Chap. 31. Works of Obedience no Condition of Justification.

of the kindreds, & Love of God, mentioned ver. 4. to the Gospel, I know not. (2) And though the Gospel were here understood, that would not help the matter; for the Text saith, that after this did appear, he saved them (that is justified in the first place, as we fee ver. 7.) according to his mercy, & not by work of Righteousness. (3) These works are called works of Righteousness. But the works of their own, before Conversion, can be so called: can the works of such as are foolish, disobedient, deceived, serving divers kinds of pleasures, living in malice & envy, hateful & hating one another, be called works of Righteousness? and yet such were these, before the kindreds & Love of God reached them, as ver. 3. sheweth. We think the same affe wre may be given to 2 Tim. 1. 9. And so we think, the same reply may suffice.

His ground is p. 114. That Paul, in speaking against Justification by works, gives sufficient caution not to be understood thereby to speak against Evangelical obedience in the soul. That is, not to speak against justification by Evangelical works: which were to try, he took much pains for nothing: for if he had but said, that the Ceremonial Law was abrogated, he had sufficiently confined justification by the Ceremonies, if that had been all the Law he meant. But how proveth this, what he here alludeth? He addeth Rom. 3: 31. But if, as much as in justification in the Gospel we be justified through faith in the grace of that spiritual purity unto salvation, which was not only taught by the Ceremonial Law. Ans. (1) Then this man supposeth, that he is establishing the Ceremonial Law, in this doctrine; for he thinketh, that therein he is preaching up justification in the Gospel way. (2) Neither did the Ceremonial Law more darkly, nor doth the Gospel in more plain terms preach the necessity of spiritual purity, as the Condition of justification: So that this Author begetteth what he cannot prove. (3) But that this is the Moral Law, hath been frequently shown above; as also it hath been shown, how & what way it was established, by the doctrine of justification without works: so that we need not regard his saying; that by the doctrine of justification by faith, that established the Moral Law, both in the letter & Spirit of it, in teaching the necessity of Evangelical obedience, as after a more spiritual & efficacious manner, that had been taught before. For this is the thing, he should have said: And if he know not, how justification without the works of the moral Law, canst with necessity of Obedience to the Moral Law, upon Gospel-grounnd, is ignorant of the Gospel, and hath been more educate in Socrates his School, than in any orthodox Church.

He citeth to the same purpose Rom. 4: 4. &c. that Christ was the end of the Law in his doctrine, having taught that Righteousness of living, which is the Jews taught, but in a more excellent spiritual & efficacious manner. Which is a very Socinian like gloss, but no way meaning the words, nor the scope of the Apostle, as the very reading of them may evince, & the following;

S. 8. 9. Power or privilege, as it would seem, to import 1. Cor. 9: 18. & c. where, is no proper Right; for all that can be said on this Right, the Saints have it through the purchase of Jesus Christ, his Blood & his Blood alone, hath bought the inheritance to us: and hereby we see the true tendency of this Man's doctrine, even to give us heaven as that, which we have bought with our labour & obedience; that is, to give us heaven by a new Covenant of Works, which Christ hath procured to be made with us. But this Right is but a liberty to take possession of the crown of life purchased by Christ, & promised, at the end of the journey, in the way, wherein the Lord hath appointed us to walk towards the possession thereof: And can only prove, what we deny not, to us, the necessity of Holiness, in order to the actual enjoyment of life: But what faith this unto justification? He will not have us put any difference between them, alleging that, such as do, are more curious & nice in distinguishing, than Paul was. And why? Paul's justification, the justification of life, Rom. 5: 18. Therefore justification & glorification is one & the same, & have every way the same conditions. And, if it followeth not. He cited next Rom. 8: 30. which clearly maketh them indistinct. What more? He (i.e. Paul) proves that men shall be justified by faith, because it is written, the just shall live by faith Gal. 3: 11. & with him to be justified & blessed are all Gal. 3: 8. 9. Rom. 4: 7. 8. 9. &c. What that from Gal. 3: 11. can be made to prove by him, I know not. And as for the next, it will prove as much, that is, just nothing. He might as well infer, that Poverty in Spirit, Mourning, Meekness, Hungering & Thirsting after Righteousness, Meritiveness, Purity in heart, Peacemaking & Suffering for justification, were all the same with glory, because of what is said. Mat. 5: 3. 4. 5. 6. 7. 8. 9. 10. 11. Yet he proceeded at this rate, & so we p. 154. That Paul's faith, & justification or Life, is Synonymous: Gal. 3: 21. As it justification is a state of life, unless it be the same with Glory. We have shown above, wherein a life it is. And (faith he) justification & Condemnation are put in such opposition as to exclude Rom. 5: 18. & 8: 32. 33. 34. And what then? in short (faith he) Salvation as well as justification is promised to believing, Heb. 2: 16. &c. 11. Heb. 10: 39. & therefore both must be the immediate effect of faith. And himself aneweth all this, by adding, if we take Salvation, as begun here in this life, as the Scripture representeth it to be. Heb. 5: 24. 1. Heb. 3: 1. & 6: 12. He would further prove it from Rom. 2: 14. As if in one Chapter the Apostle could not speak, both of justification & salvation, unless he would make them both one thing: But though there be a life begun in justification, that shall at length end in Glory, we see no ground to lay, for all that he hath brought forth, that they are so, by the law to require the same previous Conditions: How profitable so ever Mr. Baxter account this Treatise to be, yet I cannot think, that he shall approve of this, which yet is the main defence of the book.

His 8. ground p. 156. That the promise of forgiveness of sins is sometimes ma-
cented Evangelical obedience. This he goeth about to prove from 1. John 1: 7. Where the Apostle is shewing the advantages that such have, as have fel-


8: 9. Power or privilege, as it would seem, to import 1. Cor. 9: 18. & c.

where, is no proper Right; for all that can be said on this Right, the Saints have it through the purchase of Jesus Christ, his Blood & his Blood alone, hath bought the inheritance to us: and hereby we see the true tendency of this Man’s doctrine, even to give us heaven as that, which we have bought with our labour & obedience; that is, to give us heaven by a new Covenant of Works, which Christ hath procured to be made with us. But this Right, is but a liberty to take possession of the crown of life purchased by Christ, & promised, at the end of the journey, in the way, wherein the Lord hath appointed us to walk towards the possession thereof: And can only prove, what we deny not, to us, the necessity of Holiness, in order to the actual enjoyment of life: But what faith this unto justification? He will not have us put any difference between them, alleging that, such as do, are more curious & nice in distinguishing, than Paul was. And why? Paul’s justification, the justification of life, Rom. 5: 18. Therefore justification & glorification is one & the same, & have every way the same conditions: And, if it followeth not. He cited next Rom. 8: 30. which clearly maketh them indistinct. What more? He (i.e. Paul) proves that men shall be justified by faith, because it is written, the just shall live by faith Gal. 3: 11. &c. What that from Gal. 3: 11. can be made to prove by him, I know not. And as for the next, it will prove as much, that is, just nothing. He might as well infer, that Poverty in Spirit, Mourning, Meekness, Hungering & Thirsting after Righteousness, Meritiveness, Purity in heart, Peacemaking & Suffering for justification, were all the same with glory, because of what is said. Mat. 5: 3. 4. 5. 6. 7. 8. 9. 10. 11. Yet he proceeded at this rate, & so we p. 154. That Paul’s faith, & justification or life, is synonymous: Gal. 3: 21. As it justification is a state of life, unless it be the same with Glory. We have shown above, wherein a life it is. And (faith he) justification & condemnation are put in such opposition as to exclude Rom. 5: 18. & 8: 32. 33. 34. And what then? in short (faith he) salvation as well as justification is promised to believing, Heb. 2: 16. &c. 11. Heb. 10: 39. & therefore both must be the immediate effect of faith. And himself aneweth all this, by adding, if we take salvation, as begun here in this life, as the Scripture representeth it to be. Heb. 5: 24. 1. Heb. 3: 1. & 6: 12. He would further prove it from Rom. 2: 14. As if in one chapter the Apostle could not speak, both of justification & salvation, unless he would make them both one thing: But though there be a life begun in justification, that shall at length end in Glory, we see no ground to lay, for all that he hath brought forth, that they are so, by the law to require the same previous conditions: How profitable so ever Mr. Baxter account this treatise to be, yet I cannot think, that he shall approve of this, which yet is the main defence of the book.

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Gospel-Obedience no Condition of Justification. CHAP. 31.

Salvation to be by the Law, is to be understood in the same sense, in which the precious jewels, against whom he disputed, did hold their to be attainable thereby. Forgetting with all, that what Paul wrote, was dictated by the Spirit of God, & that for the use of the Church unto the end of this world, & that future, if no other works were here understood, than this Author will have been understood, it could be of little use to the Gospel churches, after the subject of the question, the Ceremonial Law, it fell is taken away: And had it not been a shorter & more effectual way to have confused the Jews worse hence, simply to have proven (as he doth elsewhere) the abolishing of that Law? Before, we finde many things spoken of this Law, against justification by obedience to which the Apostle differeth, that cannot agree to the Ceremonial Law, as hath been several times touched. But let us hear what the true question was. We must understand him (faith he) to deny a freedom from the eternal punishment to be attainable by legal Sacrifices: & also to deny that the promise of eternal life was made open to all mankind, Condition of literal Circumcision, & a literal observance of the Mosaical Law. And if this had been all to what purpose? I pray, did the Apostile laboure so much to prove, that not only the Jewes, but that the Gentiles also were under sin. Rom. 1. & 2. The Gentiles were not, nor yet were to be under the Law of Ceremonies. (2) How could the Apostle inferre, that by the deeds of the Law, there should no flesh be justified, from his proving, that both Jews & Gentiles were guilty of the breach of the Mosaical Law, whereby every mouth was stopped, & all the world become guilty before God Rom. 3: 10-20? (3) did only the Law of Ceremonies give the knowledge of sin? Himselfe prove the contrary p. 57. (4) did the curze only belong unto the Ceremonial Law? or did Christ only become a Curze, in reference to the breaches of that? Gal. 3: 10.

He will not so much as yeeld p. 119. that Paul doth, on the bye, deny Justification by works; & that meerly because it would destroy his fabrics of a just & legal justification; though he pretendeth by the Apostiles doctrine was made inconfident, not only with the Faith of the holy men of old, but also with his own doctrine: But neither did the holy men of old express the Condition of Justification (which he confoundeth with the Condition of the Covenant of mercy) by loving God & keeping his commandements; nor doth Paul speak any such thing, as we have seen, what ever he with Socinians & Arminians say.

He gives us another character (which also we heard from others before) of the works; by which Paul denied men were justified, calling them such works, which were as to occasion boasizing Ephes. 2: 9. Rom. 4: 2. But thus he quite pervert both the sense of the words, scope & arguing of the Apostle for the Apostile clear that it is by grace we are saved, & not by works, upon this occasion, that if we were saved or justified upon the account of any of our works, man should boast Ephes. 2: 9. Not of works, what? lest any man should boast, manifestly declaring that all works were laid aside, in this matter, & that for this end, that no man should have any occasion of boast: & this is not spoken, as every one may see, to qualify, or specify the works

that
Of the object of justifying Faith.

Though something of the Object of Faith was hinted before Chap. XX, when we were speaking of the Nature of Faith; yet it will not be amiss, to speak a little more of it, both in reference to what follows; and also, and more particularly in order to the better understanding of, what it is to Live by Faith.

In order therefore to the explaining of this Object, we would premise these few things.

1. As was mentioned in the forementioned place, there is presupposed unto the right exercise, and actual exerting of Faith, accepting the offered Saviour & Salvation through him, a Conviction of sin & misery, in one measure, or other, whereby the Sinner is brought to a despairing in himself, feigning he can finde no remedie, or relieve for himself, within himself, and to a concluding, that he is an undone man, if there be no other remedie, than what he is able to do for himself; for after all means assayed (and a soul in that case is ready to turn to many hands, to seek relief, & until preventing grace come, will embrace & clofe with any promising way, how chargeable & troublesome soever it be, ere it sweetly comply with the only Manifesting & Grace-exalting way of Salvation, through Faith in Christ, revealed in the Gospel;) he findeth himself disappointed. And further, it is presupposed, as necessarily requisite hereunto, some knowledge of the grounds of Religion; and particularly of the Gospel, of Christ, of his offices, Work &c. all revealed in the Gospel.

2. When we speak here of the Object of Faith, we mean that Faith, by which a Soul is united unto Christ, & clothed with Him, as offered in the Gospel, & improved Him to all ends & uses, which their case & necessity, in all time coming, calleth for. So that it is one & the same Faith, whether it be called Uniting Faith, Saving Faith, Justifying Faith, Sanctifying & heart-purifying Faith, or the like. It is one & the same radical grace, receiving these or the like various denominations, from the effects brought about by it, or the several ends & uses it hath, & is appointed for.

And the same Faith bringeth all these effects about, in its way, according to the Order, Methode & measure, ordained of God: the fame Faith, whereby
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whereby the believer is married to Christ, & covenanted with Him, as Head, Husband, Lord & Saviour, by the same is he justified, adopted & brought into a state of peace & reconciliation with God. By the same faith also doth the man get his heart purified, & the liveth the life of sanctification. By the same also he geteth strength, reviving, comfort, & support in times of temptation & trial. So that the believers live first & last by faith, the beginning, progress, & all the effects of it, & final salvation is by faith; whence it is called saving faith, to distinguish it from that historical faith, which, (though true in its kind yet,) is not from the saving grace of God, nor hath it effects accompanying salvation.

3. Though this faith be one & the same, by which the believer liveth first & last; & which proveth serviceable & effectual to him, on all occasions, to all ends & uses, that his several necessities call for: Yet in reference to these various ends & uses, it doth not after one & the same manner, in all points: Faith acting not every way, after one & the same manner, in order to get strength for duties, that it acteth, in order to get sin pardoned: It acteth not the same way for subduing the reigning power of sin; that it acteth for justification, nor doth it act the same way for comfort & upholding strength in a day of trial, that it acteth, in order to justification: And yet we need not say, that it acteth differently & differently, according to every different necessity, & blessing, that is had thereby: The different natures of the necessities we stand into, with the different ways of the Lord's communicating what we stand in need of, according to the various relations he standeth in, & various offices he hath taken on, in reference to his peoples good, may satisfie us herein, & according as these several particular necessities may come under one head, & reliefe may be conveyed to them, after one & the same manner: All which will be best discerned by the understanding christian, in his application to Christ, according to his condition & wants, which he would have helped & supplied.

4. Hence, though the principal object of this faith be always one & the same; Yet there may be some peculiarities in that object, which faith eyeeth more in one case, than in another: As we find the Saints, in their addresses to God, in their several straits & necessities, sometimes pitching upon one attribute of God, sometimes upon another; according as thereby faith preferred God to the foul in a futableness to the present case it was in; & so when dispositions seemed to evoce the promises, faith eye'd God as faithful & unchangeable: When enemies appeared strong, difficulties insuperable: & the like, faith took hold on God, as the Almighty, to whom nothing was impossible; & when sin appeared as a discernment to drive them from their hopes, faith took hold on the mercy of God &c.

So when a poor sinner is under the convicitions of guilt & threatenings of the law, faith must take up Christ in a futableness thereto, & eye something in him, that peculiarly suiteth that case: & when again the believer hath need of light, instruction, strength, comfort, throwbearing, & the like, he fixeth his eye on some thing in Christ, that suiteth that particular necessity; & so faith acteth accordingly: And thus, though the object remaineth the same, & Christ is always made use of: Yet faith may and doth act more immediately on Christ, as prophet; when in one case whereunto this office carrieth a respect; & at another time more immediately & directly on Christ, as a king, & then the present necessity calleth for help from Christ as king: & again faith acteth on him, as a priest, when only that, which Christ, as a priest did, can answer their present necessity. Yet, (which is carefully to be observed,) to prevent Mr. Baxter's challenges I do not say, nor fee I any necessity to say, that these several acts of faith, are as so many several conditions unto the receiving of the several favours, taking the term Condition in its sense; I do not say, that faith acteth one way on Christ is a proper Condition of justification, & faith acteth another way on Christ is the proper Condition of adoption, & that faith acteth a third way on Christ is the proper Condition of sanctification &c. but that, as the effects & benefits, which sinners stand in need of, are attributed unto several effectuating acts of Christ, & to the several relations & offices he hath taken on: So faith in order to the receiving of these benefits, acteth suitably on Christ, & the believer, is taught to do by the spirit of the Lord, to his comfort, hope & encouragement.

5. I presuppose here the formal object of all divine faith, which is the truth & veracity of God; for all divine faith giveth credence unto divine revelations upon the credit: the truth & veracity of the revealer, that faith the Lord, who is true, & who is truth itself, is the sole formal ground & ratio of this faith.

6. I presuppose here also that comprehensive material object of all divine faith, which is the whole will & mind of God, concerning whatsoever thing is to be revealed, whether by the Scriptures, or by the light of nature. If the truth & veracity of God be the only formal ground of this faith, then all that God revealeth must be believed & received, as true, when known to be revealed by him. By faith we understand, that the things which are were framed in the law & the prophets. Now & in the whole word of God: I do not here determine, what particular truths, revealed in the word, are necessarily to be expressively & explicitly believed, by every one, that hath a true saving faith, & what not: only this I say, that many particular truths, are revealed, whereof a true believer may be ignorant, & yet have a true saving faith, receiving all, which he knoweth to be revealed by the Lord, & rejecting none truth whatsoever, that he knoweth to be revealed.

But we are here to speak of that object of faith, which immediately & directly concerneth our deliverance from our natural state of sin & mischief, & our eternal salvation: And this, we judge, to be the whole Christ Jesus, as he is held forth & revealed in the Gospel. We say Christ Jesus (1) wholly, & (2) as he is held forth & revealed in the Gospel. And both these, for explications sake, may be branched out, in several particulars.
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2. Faith taketh him wholly, as to his Offices; as a Prophet, as a Priest, & as a King: Faith embraceth him, as that great Prophet. Matt. 3: 2. as the Word of God, that came out of the bosom of the Father, to reveal his mind & counsel for our Salvation Job 1: 17, 18. Faith receiveth him also as Priest, offering up himself to God a sacrifice for sins, and making Satisfaction to the justice of God, & as Interceding with the Father Ephi. 5: 2. 14: 24. Heb. 2: 17. & 7: 25. & 9: 4. 14. 28. Hence we hear of Faith in his blood, Rom. 5: 21. And Christ crucified is proposed to Faith to receive, & feed upon. And in order to Justification & Pardon, faith, (as we shall hear) hath a special eye to the Surety-Righteousness of Christ. Faith also receiveth him as a King, to subdue their souls to his own', to make them Subjects, to move his scepter in their souls, to subdue all their spiritual Enemies, & to support his Rule, Guid & Defend them by his Spirit Ephi. 3: 22. All: 5: 31. Psa. 100. through out.

3. Faith receiveth him wholly, as to the Relations he hath taken on, in reference to his people, the Husband Ephi. 5: 30, 32. as an Head Ephi. 5: 22. & 1: 22. Col. 1: 18. as the Chief-Cornier prince Ephi. 2: 20. 1: 20. 3: 17. 1: 14, 18. Ps. 2: 4, 5, 6, 7. as a Vine Job 1: 11, 12, 13. As a Witness, Leader & Commander Ephi. 5: 22. as a Light Ephi. 3: 4. & 4: 9, 10. Faith receiveth him under whatsoever Title, & Denomination, he is held forth for the comfort of his People.

4. Faith receiveth him wholly, as to the Work imported, & Ends designed by these Offices, Relations, & Denominations, which he took upon him, & under which he holdeth forth himself.

5. Faith receiveth him wholly, as to the Furnitures & Qualifications, whereby he was fitted for the discharge of the duties, belonging to the Offices, which he did execute both in his Estate of Humiliation & Exaltation; & for thorough & perfecting the work, which he undertook to do; so that Faith receiveth him, as the Anointed of the Lord, & as having the Spirit of the Lord upon him, & as having all Fulnnefs, all Power & Authority, even the Spirit without measure, Ephi. 6: 11. Luct. 4: 18. 3: 34. & 2: 14, 16. Col. 1: 16. & 2: 3, 9, 10. Mat. 1: 13.

6. Faith receiveth him wholly, as to all the Sinner's Necessities, Cages, Wants, Strains, & Difficulties, which they either are, or may be into, from first to last: All the Vile add must hang on him, as the nail, that is fastened in a sure place Ephi. 2: 24, 25. Faith eyeth Him, & him alone, & seeketh the upraising of all in him alone, as knowing that in him only, sinners can be complete Col. 2: 10. & out of his fulnness must they receive, & grace for grace, Job. 1: 16. Therefore is he held forth, as nourished with all, richly, that we stand in need of, as a Stone house & Treasure of all necessities, as having Eye, Ear, & Hand, & what we need. Eph. 3: 18.

7. Faith receiveth him, with all the Sufferings, Groanings, & Inconveniences, which follow: Faith apprehends his Cross, & followeth Christ. Mat. 10: 37, 38. Mark. 8: 34. Mat. 16: 24. Luct. 9: 23. Next day, That Christ as revealed, held forth, & offered in the Gospel, is the object of Saving & Justifying faith: And so

1. He is received, as the result (to speak so) of the wonderful Contrivance & Design of free Grace, Love, Goodness, Mercy, & Wisdom, concerning the glorifying of God, in the Salvation of the chosen ones, & through him: Faith here observeth & cloatheth cheerfully with that gracious Covenant of Redemption, but also Jehovah, or God Father, Son & Holy Ghost, and the Son in order to the Salvation of poor man, through the Sons becoming Mediator, God-man, & becoming Cautioner, for such as are given unto him, and coming in their Law-place, and suffering for them, and their debt. &c. Faith cloatheth with, and embraceth this fundamental Ground of Salvation, in all its Parts, Ends & Meanes: and receiveth Christ standing in such a place, and engaging to through such a signe of Love & free Grace; so far as the poster present to know & understand the fame to be revealed. We may consider to such an end Ephi. 3: 1. through out Ephi. 1: 13. & afterward. Rom. 3: 21, 22. and other places; & there see how Christ is held forth.

2. He is received as the great Gift of God Job 4: 10. as the Sovereign Mean, through which all the great designe of Grace is brought about, in a glorious manner, as the authorized Ambassadour of God, and messenger of the Covenant Mal. 3: 1. as the grand Effect of Love, Grace & Goodwill Tit. 2: 4. Job 3: 16. as fore-ordained and set forth to a Propitiation through faith in his blood Rom. 3: 15. and as made of God unto us wisdom, Righteousness, Sanification & Redemption. 1 Cor. 1: 30. He is received as the Power of God, and as the Wisdom of God 1 Cor. 1: 24. as He, in whom God was reconciled unto us himself, not imputing their trespasses unto them 2 Cor. 5: 19. and as made sin, though he knew no sin, for us, that we might be made the Righteousness of God, in him 2 Cor. 5: 21. that is, as the Lord our Righteousness. Jer. 33: 6. Thus faith in receiving Christ, as thus holdeth forth in the Gospel, eyeth God, the Giver, the Sender, the Maker of Christ to be sin, and eyeth God, as the Justifier Cce.
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of the ungodly in him Rom. 4: 5, and as the Reconciler of us to himself by Christ 2. Cor. 5: 18, as forgiving sins, and granting Redemption through Christ's blood, according to the riches of his Grace, wherein He hath abounded toward us, in all wisdom & prudence. Ephes. 1: 7-8. Here is the incomprehensible riches of the Mercy & Grace of God Father, Son & Holy Ghost, yeas the Object, according to their peculiar methods & order of working, in this grand affair.

3. He is received as offered & held forth in the Promises: Thus was he embraced of old, as the promised Messiah, and as the Sublass of all the Promises, which the Fathers of old saw a far off Heb. 11: 13. Heb. 3: 5-6. That promise made to Abraham that in him all Nations should be blessed, was the Gospel Gal. 3: 8, and contained a bundle of promises ver. 16. And the faith of this, was that faith, by which Abraham was justified Rom. 4: 16-22. Hence all the promises are made good in and through him; and they are all Yea & Amen, in him 2. Cor. 1: 20. And he is the Substance of them all; nor they either hold forth his Person, or his Work, or some thing of him, or some thing from him, according to the Various Exigencies & Necessities of his people.

4. He is received as the grand means of declaring & setting forth the glorious Attributes of God; which the Lord will have manifested in and by this noble design of the Gospel: for Faith severely acquiesceth in this design of God's, to preach forth his Excellences & Virtues, in this manner; and therefore receiveth Christ, as offered & held forth in the Gospel, for such a glorious End; & so receiveth him, as the great gift of love 1. Cor. 15: 16, as the mean, whereby the Righteousness of God is declared Rom. 3: 24, and his grace Ephes. 1: 5-6, and as the power of God, and the wisdom of God: 1. Cor. 1: 24, Ephes. 3: 10. Thus faith feareth the glory of God shining with a peculiar splendour, in the face of Jesus Christ 2. Cor. 4: 6.

5. So is he received as the grand & only means to bring about all the great Ends, designed of God, and inspired of them: so that in the receiving of him, all these ends are closed with, and expected: such as Remission of sins, Justification, Acceptation, Adoption, Sanctification, Peace of Conscience, Joy in the Holy Ghost, yeas life, and Immortality & full Redemption Ephes. 1: 7. Col. 1: 14. Acts 2: 38. Rom. 3: 25, 26: 7. 8. Ephes. 1: 11. 12: 13. 14. Rom. 5: 1. 2: 3. 1. Peter 1: 3, 4. So that faith receiveth him, by way of means, all that Grace & Glory, they would have, and can fire to make them up.

6. And, in a word, he is received as the grand means to interest them in God, Father, Son & Holy Ghost, as theirs; to bring them nigh unto God, and in Covenant with Him, and to enjoy the several Effects & Benefits of their Workings. They come to God through him, as the only way to the Father Job 14: 6. They close with the Father, as their God and Father through him, and with the Holy Ghost, as their Sanctifier, and comforter through him, who feedeth the Spirit from the Father. Job 15: 36. & 14: 26.

All these several things belong unto the adequate & full Object of that faith, whereby believers become justified, adopted, sanctified, & shall be clothed finally saved, for they shall receive the end of their faith, the salvation of their souls 1. Pet. 1: 9. Yet to prevent mistakes, we would ad-

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faith, whereby believers become justified, adopted, sanctified, & shall be clothed finally saved, for they shall receive the end of their faith, the salvation of their souls 1. Pet. 1: 9. Yet to prevent mistakes, we would ad-
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The Righteousness of Christ is the special Object of Faith in Justification.

CHAP. XXXIII.

The Righteousness of Christ is the special Object of Faith in Justification.

Considering what hath been said at some length above, concerning the imputation of the Surety-Righteousness of Christ, in order to justification, we need not insist on this here; Seing if what is said touching that fundamental point hold, this will not endure much debate. Yet because Mr. Baxter in his Apologie against Mr. Blake §. 11. is pleased to tell us, that Faith, which is the Justifying condition, is not terminated on the Righteousness of Christ: And that it is a mere fancy & delusion to speak of the receiving a Righteousness, that we may be justified constitutively thereby, in such a sense, as if the Righteousness were first to be made ours, in order of nature before our justification, & then justification follow, because we are Righteous. But,

But, fure, this eyeing of laying hold on, and leaning to the Righteousness of Christ, holdeth clear correspondence with the experience of the Children of God, not only at their first Conversion, when delivered from under the Convictions of Sin, and the terrors of the Law; but even afterward, when exercised with new assaults of Satan, compelling them to their Unworthines, & Pilgrimes, and hence inquiring their exclusion from the face of God: For then their maine queering refuge is the Righteousnes of Christ; wherein they seek only to be found, acknowledging that in themselves, they are but sinners, and for rejecting their own worth & honours, as too ragged to cover the shame of their nakedness, wherein they have the Apostle Paul going before them Phil. 3: 8. 9. (which may also serve, for a scripturalproof and ground of the truth in hand) He rejected all these things, wherein sometime he gloried, and he did now (even long after his Conversion, while a prisoner at Rome & after all his great Labour & Paines in spreading the Gospel) count all things nothing is here excepted but loss, or the excellence of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, & do count them but dung, that I may win Christ, and be found in him, not having mine own Righteousness, (it is not good that Mr. Baxter should carp at Writers & Preachers for speaking & teaching after this manner, as he doth Cath. Theol. Meth. Part. 2. §. 175.) which is the Law; but that, which is through the faith of Christ, who is the Righteousness which is of God by faith. This faith, is, that in order to justification before God, faith hold on a Righteousness, which is of God, and which is that faith, which is the faith of Christ.

And this Surety-Righteousness of Christ, is that which can only prove suitable to the case of a wakened sinner, pressed with the guilt of sin, and seeing justice armed against him, hoping his way to life, because of his Un-righteousness. What can be more welcome unto such a sinner, than the newes of a Righteousness, and of having Christ to become the Lord his Righteousness, as made of God Righteousness? And what can his faith grip more earnestly, than to this Righteousness, that he may be covered thereby, and think with joy of appearing before God? How shall he think to be justified by God, who is just, when the justifieth the believing sinner. He knoweth, that God is Righteous, and will not acquit the guilty, and therefore he must have a Righteousness, that he may be in case to stand before the Righteous God: So that he can have no peace, till by faith he have interest in the Surety-Righteousness of Jesus Christ; for he knoweth, that he hath none of his own, and that there is none anywhere, where he can be had.

And further, this way doth exceedingly serve to demonstrate, upon the one hand, the Righteousness of God, who will not justify without a Righteousness, or one that hath no Righteousness; and on the other hand, it commendeth the riches of the free Grace & Mercy of God, when the inner, how free Love hath provided such an ample and sufficient Remede, a Righteousness against which, no exception can be made, and a Righteousness, under the wings of which, he may safely hide & shelter himself & being covered.

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The Righteousness of Christ, is the special Object of Faith.
Christ's Righteousness the Object of Faith. Chap. 33.

and accepted of God, as a complete & Satisfactory Righteousness, they by faith coming to be eminently entered into Christ (according to the way & methods which the Lord hath wisely condescended upon) have an interest in that Satisfactory Righteousness, as legally made over unto them, and therefore have the benefits purchased thereby; as when a stranger, who was not under the obligation, cometh to pay the debt of a debtor lying in prison, the payment is made in Law for him, and accounted the debtors, or put upon his score, and received upon his account, ere he can therefore be relieved out of prison.

But in the fore-mentioned place against Mr. Blake he makes this Righteousness & Remission all one thing: and indeed if it were so, it could not belong to the Object of Faith, other ways, than as an end, intended to be obtained thereby. But to us Remission is a benefit purchased by this Righteousness, and followed upon our having interest therein through Faith, according to the appointment of God: a Pardoned man, as such, is not a Righteous man. But he tells us there, that our division of the Assembly per doctos, not really defines justification to be, a receiving & resting on Christ for Salvation, as he is offered in the Gospel. It is of dangerous consequence to define justification to be the receiving of justification, or Righteousness. And here we have justification & Righteousness made one and the same; which with us, differ as Can & I. Likewise the divine of the Assembly gives a more full definition or description of justification in Christ, in the Larger Catechism, and there tells us, that thereby the condemned sinner receive & reflect upon Christ, & (N.B.) his righteousness therein (i.e. in the Gospel) holdeth faith, for present sin, & for the accepting & accounting of his perfect Righteousness in the sight of God, for Salvation.

And if Mr. Baxter would say much, as is here, this debate would bear an end, and yet I find not this among his exceptions, against that Catechism, in his Confession. And when our divine mentions this Receiving & Resting upon Christ's Righteousness, they make not justifying Faith to be a receiving of justification; but the one a cause of the other: And he adds a little thereafter, (which is considerable to our present purpose) That receiving Ethica activa of justification, or of Righteousness (for they are both one thing with him) goeth before justification, as a small & secondary part of condition, it being the receiving of Christ himself, that is the main condition: And we never spoke of the receiving of the Faith of Christ's Righteousness, as exclusive of the receiving of himself. He tells us next, That Christ's Satisfaction or Redemption (ordinando remissionem) is merits, cannot possibly be received by us; for they are not in themselves given over. We grant the price was paid to God, but it being paid to God for us, it may be imputed to us, and reckoned upon our score; and we may that way receive it by faith, andLean our foot upon it, to the end, that the fruit of it may be given us. And likewise the granteth that, that justifying faith doth as necessarily respect Christ's Satisfaction & merits, as it doth our justification thereby performed. If he will grant, that justifying Faith respecteth Christ's Satisfaction & Merits, as the Can & C. in which we are to have an interest, and under which we must rejoice in our condition, and upon which we are to be accepted.
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But his following exceptions are founded upon a manifest mistake of his own, taking this Righteousness, whereas we speak, and justification, for one and the same thing for his faith. To say therefore, that the justifying all of faith, is only the receiving of Christ's Righteousness, or of justification, it excludes the receiving of Christ himself, any way, even to exclude him as a Satisfier from the justifying all, & excludes from that all his Redemption by Bloodshed, Satisfaction & Merit. The mistake here is palpable: for we look on Righteousness, which faith receiveth, as the Cause, and on justification as the Effect: whereas this Righteousness of Christ, the cause prostatistica of our justification, is received in faith, it is impossible, but Christ himself must be received as a Satisfier: his Redemption, Bloodshed, Satisfaction & Merit, cannot be excluded; for therein was the Righteousness, which faith laid hold on, in order to justification. He addeth for confirmation, for if it be only the receiving of Righteousness, that is the justifying all; then it is neither the receiving of Christ himself, nor yet the acknowledgment of his Satisfaction & Redemption by his blood. But this is nothing but what was said, repeated again. Neither do we say, that the justifying act of faith, as it is called, is a receiving of Christ's Righteousness, as distinct from himself; nor is it imaginable, how Christ's Righteousness can be received, without the acknowledgment of his Satisfaction, and of the Redemption by his blood.

How can he say, that Christ's Righteousness & our justification, are but one and the same thing, I do not understand, when he as faith himself. Cæsar Thol. of moral works Sect. 13. n. 208. that our first constitutive justification (which is it whereof we are here speaking, to wit, that by which a soul is brought from an Unrighteous to a Righteous State, as he speaketh, n. 207.) is immutare a right to impiety et to life, or glory. Now sure, this Relation, or Relative fate is one thing, and the Righteousness of Christ, the ground & meritorious cause thereof is a far other thing. And when he faith Apol. ag. Mr. Eyre §. 4. that he is well content to call Christ's Righteousness, Satisfaction, the matter of our, and that the imputation of Christ's Righteousness, to the Donor, is the form of Constitutive justification, & that essential adjudication of Christ's Righteousness to us, is the cause of our constitutive justification.

That faith in justification doth in a special manner, I see the Righteousness of Christ, is from clear from Jas. 45: 24. 25. Surely shall one say, in the Lord have I Righteousness; & then followeth. In the Lord shall all the seed of Israel be justified. This truth is also clearly held forth, when faith in the matter of justification, is called faith in Christ's blood Rom. 3: 25. for when faith is held on the blood of Christ, it cannot but lay hold on his Surety-Righteousness, whom God set forth to be a Propitiation; and in & through whom there was a Redemption wrought verse 24. for this blood was the Redemption-money, the price paid, in order to Redemption. a. Per. 1: 13, 19. And the blessedness of justification is through the imputation of Righteousness, without our works Rom. 4: 6. and therefore faith, in order to the obtaining of this blessedness, must eye and rely upon this Righteousness which is the Righteousness of him, who was delivered for our offences and was raised again for our justification verse 25, where we may also observe a manifest difference between this Righteousness, (which confineth in being delivered to our offences) and our justification; the one being the Caution (as was said) & the other the Effect.

Moreover, this same truth is clear from Rom. 5: 17. where we read of the receiving of the gift of Righteousness, which is by faith, and that in order to a reigning in life by one Jesus Christ: where also we see a difference put between this gift of Righteousness & Reigning in life, which is also more clear, in the following verse 18. Even so by the Righteousness of one, the free gift came upon all men unto justification of life: this Righteousness of one, to wit, one Jesus Christ, is the Caution, and the justification of life, is the Effect: And further this difference is again held forth verse 19, 20, 21. Our being made Righteous is different from the obedience of one Christ Jesus: and by the Imputation of this obedience to us, do we become Righteous, as our being made sinners is different from Adam's act of Disobedience; and we are made sinners by the Imputation of it to us. And as sin & death are different, when it is said, that sin hath reigned unto death; so Eternal life is different from Righteousness, which, when it is said, doth grace reign through Righteousness unto eternal life. Therefore he say no more of this, being clearly followed, from what was formerly at length confirmed; to wit, That justification is by the Righteousness of Christ imputed.

Faith in justification respecteth not in a special manner Christ, as a King, but as a Priest.

Mr. Baxter did long ago in his Apologia tell us; That the accepting of Christ for Lord, is as essential a part of Justifying Faith, as the accepting of him for our Saviour; that is, as he explained himself. That faith, as it accepteth Christ, for Lord & King, doth justify; And this was affiried by him, to the end, he might clear & confirm how Sinners are absolved in with Assurance to make up the Condition of justification: for his Thesis LXII. did run thus. At the acceptation of Christ for Lord (which is the heart's Subjection) is as essential a part of Justifying Faith, as the accepting of him for our Saviour; So consequently, sinners are absolved (which is the effect of the former) with much to do in Justifying us before God, as Assurance (which is the fruit of the latter). Hence the question arose, and was by some proposed thus: Whether faith in Christ qua Lord, be the justifying act; or, whether the Acceptance of Christ, as a Lord, and not only, as a Priest, doth justify. And Mr. Baxter in his Confess. p. 35, §. 13, faith, that...
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it is not only without any ground in God's word, but wholly against it, that faith justifieth, or, as apprehended Christ, as a Ransome, or Satisfier of Justice, or Merit of our Justification; or his Righteousness; as ours; or as it receiveth him, as King, or as a Saviour from the flame & tyranny of sin.

I have shewed before, that the moving of this question, is of little use, in reference to that end, for which it seemeth, it was first intreated in them, to prove, that Sincere Obedience hath as much to do in Justification, as faith, or Affiance hath; where I did show the inconsequence of that consequence. That because Justifying Faith receiveth Christ, as King; therefore Obedience is a part of the Condition of Justification, yea, or therefore a Purpose, or a promise of Obedience is a part of the Condition of Justification. So that, in order to the disproving of that Affiance, that maketh obedience, or a Purpose, or a promise of obedience, an essential part of the Condition of Justification we need not trouble ourselves with this question: Yet, in regard that the speaking of this may contribute to the clearing of the way of Justification by faith, (which is our great design) we will speak our judgment thereupon. And in order thereunto, several things must be premised.

As 1. The question is not, whether Christ, as a King, belongeth to the complest & adequate object of that faith, which is the true & justifying faith: for this is granted, as was shown above, this faith, being the same faith, whether it be called True Faith, or Saving Faith, or Uniting & Covenanting faith, or Justifying faith, it must have one & the same adequate Object.

2. Nor is the question, whether Faith in order to Justification, doth or do not move Christ, as a Priest, as to exclude either virtually, or expressly, the consideration one or other of his offices, or of Christ under any other of his offices; for under whatever office Christ be consider'd; when he is viewed upon him, whole Christ is received, and nothing in Christ is or can be excluded: So that there is no virtual exclusion; nor can there be any express exclusion of any of his offices, when he, under any other of his offices is looked upon right & received; for such an exclusion would be an open rejection of Christ, and no receiving of him.

3. When we speak here of receiving Christ, as a Priest, or in respect of his Sacerdotal Office, it is all one, as if we named his Sacerdotal work, or what he did in the discharge of that office, offering up himself a Satisfactory Sacrifice, and giving his blood, and life for that end, and suffering inwardly & outwardly, what was laid upon him by the Father, in order to the making of full Satisfaction to justice, and paying our debt, by his Righteousness Active & Passive.

4. Nor do we, when we speak of Faith's acting on Christ, as a Priest, to limit & restrain the same unto his Sacerdotal work, as to exclude anything that is presupposed thereunto, concomitant thereof, consequent thereof & depending thereupon, or is necessarily requisite unto the effectual application of the same unto our Justification & Advantage. When therefore it is laid, that in Justification, faith eyeth in a special manner the Sacerdotal office & work of Christ, there is no exclusion of the Consideration of that fountain Love, Grace, & favor of God, whereby Christ was given unto the chosen, and appointed to be their Priest, and to make Satisfaction for them; Nor of his foregoing Incarnation, Obedience & Repentation, Assumption &c., nor of other things that are necessarily requisite hereunto, for all these are necessarily herein included.

5. When we speak of the Soul's acting faith, in order to Justification, we do not suppose, that at that time, the troubled soul can have no other end or design before his eyes; nor be troubled with no other evil, or with the thoughts thereof, that he would be delivered from; and in order to getting help therein, and a remedy thereof, cannot eye some thing else in Christ's answering & putting the same: for a Sinner in that case, may be troubled with the tenfe of the great Unbelief & Hardness & Insensibility of his heart, the Loudness of all his ways, his Blindness & Ignorance; as well as with the sense of his Guilt, and of his being under the Curse; and so may & must be suppos'd, in coming to Christ for relief, to eye in a special manner, that in Christ, which is answerable to the whole Necessities: And in this respect, a Sinner may be said to go to Christ, as a Prophet, and as a King, as well as to him, as a Priest; But in reference to these evils, they are not laid or suppos'd to go to Christ, for Justification, for that respecteth merely their state of Sin & Guilt.

6. But the real question should be, what is the special & practical meaning of these words, we are justified, & live by faith: and to this end, the true Question is, what special way doth faith act on Christ (for it is here presuppos'd, that Christ must be the Object of Justifying Faith) in order to the finner's Justification? or what is that in Christ, that faith specially eyeth, and can with the faithfulness of faith, when Justification before God is only design'd? Or when the wakened finner is calmly teach'd of the supply of the Soul, the Guilt of sin & from the Curse of God, and of enjoying the Favor & Reconciled Place of God, whether he is to apply himself by faith unto Christ, as King, or unto Christ, as a Priest & to what he did as a Priest, for the relief of sinners?

In answere to the Question thus proposed, I say, That the wakened finner, in that case, while seeking relief from sin & guilt, and from the curse, by Absolution & Justification, in the sight of God, in compliance with the Gospel method & designe, making Justification to be by faith, & in obedience to the Gospel command, saying, Believe & be justified, is to act faith in a special manner on Christ's Mediation & Satisfaction; & to construe himself to Christ as a Priest, and rely on him & on what he did as a Priest, that is, on his death & Blood, and Satisfaction. This is, which others call the justifying Act of Faith: or that special act of faith, required in order to Justification.

Though what was said in the foregoing Chapter to prove, that Christ's Righteousness is the Object of Justifying faith, may serve for confirmation of this; Yet we shall, in short, lay down these grounds of proof, and

First, Several Scripture expressions, where Justification is spoken of, and
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be crose with him, and be in him, and be united to him, who was made
in, for sinners, that they might be clothed with a sufficient Righteous-
ness in him: so that this points out Faiths eyeing Christ, as such a Ca-
citioner, having the debt of sinners imputed to him, and becoming a Sacrifi-
cle for sin.

6. Gal. 2: 16, 20. We have believed in Christ, that we might be justif"d
by the faith of Christ. And what he did, when he thus believed in Christ, that
he might be justified, he plainly tells us. ver. 20. saying I am crucified with
Christ: thus he went to the life of justification; by eyeing Christ on the cro-
se, making satisfaction unto justice, and afflicting unto that way, and acqui-
eping in it, and refraining and relying upon it. And in the same ver. he tells us,
that his faith by which he lived, was on the Son of God, who have himself for
him, that is, unto death.

7. Gal. 3: 11, 13. The just shall live by faith. This is the Text we are upo-
ned, and we have cleared how this life here mentioned is the life of justifica-
tion; But what is the special object of this faith, in order to justification?
That is clearly enough pointed to, ver. 13. Christ hath redeemed us from the
curse of the Law, being made a curse for us. It is Christ, & Christ as Redeem-
ing from the curse of the Law, & that by being made a curse for us; which
only looks to his Priestly office.

8. Phil. 3: 9, 10, 11. Paul was desirous to be found in Christ, & to be
partaker of his Righteousness alone, which was by faith: But what was it,
in Christ, that the eye of his Faith was mainly fixed upon? He showeth that
ver. 10: 11. That I may know him, & the power of his resurrection, & the
manifestation of his sufferings, being made conformable to his death, & Christ's
sufferings, Death & Resurrection were most in his eye.

9. 2 Tim. 3: 14, 15. And as Moses lifted up the serpent in the wilderness,
even so shall the Son of man be lifted up, that whosoever believeth in him shall not
perish, but have eternal life. For the special object of faith here is Christ, as it
is set up, that is, as Crucified. Isa. 53: 12, 33.

It will not be sufficient for weakening of these reasons, to say, That none
of these conclude, that faith in order to justification, eyeeth Christ as a
right only: for (1) They sufficiently prove, that faith in this matter of justi-
fiication goeth to Christ, as a Priest, and eyeeth his Sacrifice, Blood &
Redemption through his death; and we are called to prove no more, because
lyeth upon those, who are of another judgment, to shew us from Scriptures,
that Faith, in order to the obtaining of justification, aeth on Christ's
Kingly office, & receiveth him, as Lord. (2) We know what our-
selfes Papists make against the like Arguments of Protestants for justification
by faith, because it is not said, we are justified by faith alone. (3) Though
some Scriptures do not as plainly say, that faith in justification doth not in a
special manner eye Christ, as King & Prophet; as it faith, we are not justi-
fied by works; Yet we are bound to follow the light of the word, and
regulate our conceptions, by what we finde there expressed, & if we finde
any mention made of faith in Christ's command of Government, or the one
relating to his Kingly office, as we hear of Faith in his Blood & the

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CHAP. 34. 

Therefore as he is a King to subdue Enemies, the faith of his people is to act upon him, as such, when they would have their spiritual Enemies subdued; & as he is a Prophet to teach, the faith of his people must act upon him, as such, when they would have Light, Counsel & Direction; & so, as he is a Priest to Die, Satisfie, make Atonement, Reconciliation & Peace, their Faith is to act upon him, as such, when they would have Guilt removed, & Peace made up between God, & their souls.

Sixthly. The end & design of offering Christ, as King to be as specially the Object of Faith, in Justification, as is Christ, as Priest, my sufficiency, & as specially the fountain of health, & as specially the Object of Faith, in justification, as is Christ, as Priest, in our obedience, as distinct from Faith, or as included in it, to be the condition of justification, the same manner of way, that Faith is: though, as was cleared above, the consequence will not be found good. The real question here (as well observed by others) is not, whether any thing of Christ, s to be excluded from being the Object of Justifying Faith. But what, in and of our selves, under the name of Receiving Christ as King, is to be admitted to share with Faith, in its place and interest, in our justification?

Seventhly. To say, that faith addeth, in order to justification, in a special manner, on Christ as a King, as on Christ as a Priest, is to alter the Nature, Life & Ends of Faith, in this work & to give it the Place & Power of a proper preparative condition, as it is a virtue & work of ours; & not to look upon it as bringing all necessary supplies, in a different manner, from Christ, as was shown above: & this is but favorable to that alteration of the Nature of the New Covenant, that is made by the afferers of this, whereby it is of the same specific nature with the Old Covenant of Works, as if it were no more, but a new Edition thereof, with some alterations, as to the Conditions.

Let us now see, what Mr. Baxter faith to the contrary, in his Catholic Theol. p. 2. of natural Works Sect. 7. p. 55. &c.

He tells us (n. 195.) That to be justified by faith in Pauls sense, is all one as to be justified by becoming Christians. &c. We grant, with him, that a believer, a disciple, & a christian, are all one, in the Gospel sense, & that by the same faith, by which one is justified, he is a Christian also; but the more not, that Faith, in order to justification, addeth nor, in a special manner, on Christ, as a Priest; & we have found, how Paul both in his Doctrine, & in his own Practice, explains the acting of Faith in Justification. This may leave for an answer all that to what faith (n. 169.) to wit, that the faith, by which we are justified, is essentially a believing federal condition to our Covenant relation to God the Father, Son & Holy Ghost: & we grant that it is but one & the same faith, which doth all this, but yet this faith may be conceived, as acting in a peculiar manner in order to justification. We grant also, that it is the same faith, by which we have Right to the benefits of the Covenant, & by which we are justified; yet we say, that in order to justification, that same Faith, which receiveth whole Christ, & thereby a Right to the benefits of the Covenant, acteth in a peculiar manner.
maner on Christ, as Priest; in order to justification.

He tells us next (n. 103.) That the faith by which we are justified, hath God, the Father, for his object, as essentially, as Christ the Saviour, &c. And we do not deny God the Father to be the Object of that Faith, by which we are justified. And will he say, that Faith in God without Christ will justify, or that there is any believing in God the Father now, without believing also in Christ? The places he citez Job. 17: 3. & 15: 1. shew the contrary. Adam's Faith indeed was such before the fall; but our Faith now, must be of another kind. It is to as little purpose for him to say (n. 109.) That this is an essential aspect of faith to believe in Christ, as the Purifier of Holiness & beauty, as to believe in him, as the Purifier of pardon: For he purchased all as a Priest, & not as a Prophet or King, & when faith adeth on him, as a purifier, & adeth on him, as a Priest. But he addeth, Doth he believe in him, as the Teacher & Ruler of the Church. As to believe in him, as the justifier of believers. True, because believing in him, as a Ruler, & believing in him as the justifier of believers, are both to believe in him, as a King. And this is not the thing that is denied, Believing in Christ, as the justifier of believers, is not the same with believing in him, as a Priest, in order to justification, which is the thing, he should have said here, if he would have spoken to the purpose.

What faith (n. 110.) concerning Faith's being the act of the whole soul, & having for its object God, the Father, Son & Holy Ghost in Christ, all that is essential to him, as a Saviour, was granted, & allowed by more reason, but it maketh nothing to our present question. He tells us (n. 111.) That it is true, that one only of the object of faith, they are concupiscens inadeguate to a Saviour, is the only object of justifying faith, or that by believing in Christ, as our Teacher & Ruler, as well as Priest, & as Justifying judge, as well as a Justifying Saviour, and as a fulfilling of the Law, as to expect works, as Paul denomineth. This is a name distinguishing, a falsifying the doctrine of Faith & Justification, a departure from the Scripture simplicity, by corrupting seeming similarity, & one of these humane inventions, which have wronged the Church. &c. These, are but angry words, & carry with them no force of reason: And who is most guilty of vain, distinguishing & &c. by corrupting seeming similarity in it, the wronging of the Church, in its peace & quiet, every one may judge by the efficacy. But as to the matter in hand, he may know (1) that there is no difference betwixt saying, that one only part of Christ's office is the only object of justifying Faith (as he here speaks) & saying, that Faith (whether adequate object is confessed to be as large, as he himself doth make it) in order to a soul's justification, is adeth in special manner on Christ as a Priest, not excluding Christ as a King, or as a Prophet, but rather including who had Christ, according to the manner above mentioned (which is the thing we say.) (2) Where readeth he of Faith in Christ (in order to justification, as our Teacher, or Ruler, or Justifying judge, or Justifying Sacrifice, not our Teacher, or Ruler, or Justifying judge, or Justifying Sacrifice (n. 107), when speaking of that Particular, justifying faith, & faith justifying us, as being humane, & not Scriptural at all. (3) Indeed believing in Christ as Teacher & Ruler, & in his lende, cannot inferre justification by works, but he knoweth, that it was for this end, to bring Works in with Faith, as equal Conditions, or parts of one Condition of justification, that this new question was flated by him, in his Advovations: And whether such doctrine be consonant to Paul's or not, we have seen in part above.

He addeth (n. 112.) That it is but the same deluding subtility, & vain curiosity, playing with deceitful words, to say, that we are justified by faith, quatenus securit Christ justititam, as beloweth in Christ's Sacrifice & Priestly doctrine only; & not as to belief on him, as Teacher & Ruler, Sanctifier, &c. when the Scripture faith no such thing, as at all, but simply maketh faith in Christ (supposing faith in God the Father) to be that by which we must be justified. &c. We minde not to be startled at his bold & angry expressions, for we meet with them so oft. Whether the Scripture warranteth us to say, what we have said, or not, the Reader is at liberty to judge, from what is said. And we have nothing here yet said by him, to prove, that we are justified by Faith in Christ, as Teacher, or Ruler, which is it we are looking for here.

More of this Stuffe we have (n. 113.) That this distinction (faith he is founded on another falsity supposed, which is that the effects of all Christ's facing works, are as distinct as are to be ascertained to Receiving of all faith, as they are to the several procuring arts of Christ, the object of Faith, which is another corruption of the Scripture, &c. &c. &c.) who is that faith? In order to justification, we, by faith, going before, is as is shown. And we make no addition; but he is the man, that is singularly guilty of adding to God's word, in this point; for he saith, that Faith in order to justification, is not only in a special manner on Christ, as Priest (which is the truth, we lay, and own with the Scriptures) but almoast a King, and as a Prophet, & as a Priest; so that we be not one passage of Scripture to confirm this, but thinks we must be satisfied with his affirmations, false dominations, vain & curious expressions, flattering his own Philosophical Notions, with which he esteemeth to be taken in, and we very little. What followeth there, I have nothing to do with.

He hath a large discourse of various Receiving (n. 114. 115.) to what purpose, as to the business, we are now upon, I do not well see; yet let us see, how he endeth it, God's Covenant (faith he) doth give us Christ & life, that is, justfication, Sanctification, & Glorification, in one gift, to be accepted by entire faith, & as the Condition; not making, as in the order of the gifts & faiths respect to them in that order, to be any of the Ratio Proprietatis. &c. (1) Will not he distinguish between having of these benefits in Title or Right, & having them in possession? He must, nay, or he Eee must...
We only say, that in order to the obtaining of justification, Faith &eth in a peculiar manner on Christ’s Righteousness & Merits, & conceive that in this, there is neither one, nor two falsehoods. 1. (faith he) ifit mean that faith receiving all is the formal ratio conditionis, or that it is justified not quæ conditiones, but quæ receptio justitiae Christi, it is false. As we are not here speaking precisely of the formal ratio conditionis, in such a Philosophical Notion: for we say, that Faith in order to Justification, receiveth Christ’s Righteousness; & that the Lord hath so appointed. Let Philosophers break their heads on these rationes formalis & the quæ & quæ; & we speak of this matter, so as every foul concerned may understand it. And then (faith he) 2. that fatty the Accepting of Righteousness justifieth us, that is, the condition of justification is a falsehood. This he should have been made to have been a falsehood: but in all this discourse of this, we have had nothing to prove, only confirmed Assertions, & that in great number.

But in his Confession pag. 25, where he hath the same discourse for sustenance, he citeth several passages of Scripture, on the margin, as if they were confirmations of what he faith: And yet not one of them cometh home to the point in hand, as a short view may discover. For Col. 2:6, proveth what we deny not, to wit, that believers receive Christ Jesus the Lord: We have shown above, that whole Christ belongeth to the Object of Faith that is Justifying, but are here speaking of the special act of that faith, in order to justification. Psa. 22:12, only proveth, that faith shall perish, as do not strike & submit it to the Son & that killing & subjection unto him, is required in order to being saved. Mat. 13:25, 28, 29, proveth, that such as would have râl fathers, that is freedom from sin & misery here & hereafter, must come to Christ, & take his yoke upon them, & Learn of him: And in order to that particular râl & safety, had it in justification, we say also, that they must come to Christ, & take on his Righteousness, which is safe, though it seem a yoke to unrenewed nature. Luke 19:27. Proveth indeed, that such as will not have Christ to reign over them, shall perish; but doth not prove, that in order to justification, Christ must be received, as a King Rom. 10:9 & 13, proveth, that faith eyeth Christ, as raised from the dead by God, (which receiveth his Death & Sacrifice) & that for a Righteousness, in order to the life of justification, which is what we say, Matt. 17:5 & Mark 9:5, prove, what is not denied, to wit, that it is the will of God, that Christ his only beloved Son should be heard & obeyed, in all things. And John 10: 34, 9, 27, only proveth, that Christ’s sheep know & hear his voice: And who denieth this? Job 12:36, 46, 47, 48. Showeth what benefits believers shall receive, & what shall befall unbelievers: but touch not the point now in hand. Acts 2:30, 33, 34, 36, 38, Provereth, that Christ is indeed a King, & that all such, as would be saved, must receive him, as the exalted King. Acts 4:11, 22, 23, 26, Provereth, that he is that Prophet, that was spoken of by Moses, & that he died, Rose again & went forth the Gospel, to the end, that poor sinners might be turned from their iniquities: But there is nothing here to prove, that Faith, in its especial acting, in order to justification, receiveth...
Faith the Condition of Justification continued. CHAP. XXXV.

Faith is the only Condition on our part, of the continuance of justification.

Having spoken of Justification, as to its beginning, or as to a believer entering into that State of Life: and having spoken of some Questions for further clearing of the truth: We come to speak of a word or two of the Continuance of this Privilege & State: That it is a continuing and permanent State, we have seen above. The Question then, that we have to discuss, is, Upon what terms & Conditions is this State continued? or what is it, which the Lord requireth in order thereto? or whether anything more be required of us for continuing this Relation than was at first required to the making of it? that is, whether Faith alone, or Faith together with Works of sincere obedience, Mr. Baxter in his Confess. p. 47, n. 40, tells us, that there is much more goeth to the continuance & confirming our Justification, than that faith by itself passes from us to the condition on our parts, to be performed to that end. This Continuance of our State of Justification, & Not-losing of it, must be one & the same, and that, which he requireth, as necessary unto the Not-losing or Continuing of this State, he maketh to be Sincere obedience, & many particular materials of that obedience, as to be humble, to forgive others, to confess Christ, & suffer for him, if called to.

That we may know both the State of the difference, & the Consequence thereof, we would premitt these things.

1. It is readily & on all hands granted & yielded unto, that there is an Holiness & Personal Obedience & Conformity to the Law, called for at the hands of all Justified persons, that are come to age: The denial therefore of what Mr. Baxter & others, that join with him, do here afflict, cannot, with any shew of reason, be loaded with this foule inference, that hereby we cry down, or lay aside all necessity of Holiness, & of sincere obedience: for we still affirm that the Law is in force, & obligeth unto obedience, and that all such as are justified, have received a new frame & disposition of soul, inclining them to obedience; Yea & that they have now both peculiar Obli-

Obligations unto Holiness: & also Advantages & Helps thereunto: They are his workmanship created in Christ Jesus unto Good Works, which God hath before ordained, that they should walk in them Eph. 2: 10.

2. Mr. Baxter tells us Confess. p. 102, that it is his strong opinion, that there be Conditions of it, that no justified person shall ever lose his justification, & that God hath promised to cause them all. This State then is not to be compared with other States, which are lesable & changeable among men: nor can we with such freedom speak of Conditions of not-losing that, which is fully secur'd from all losing; as we may speak of the Conditions of Keeping & Not-losing that, which may be & is lost. We can not then speak of the State of Justification, as we do of Marriage between man & woman: Here there may be & are indeed Conditions required of each part, in order to the keeping up of the Relation, & they may be called Conditions of not-losing that Relation or Privilege: But as to Justification, which is not lesable, to speak of Conditions of not-losing it, is, may occasion Prejudices in the minds of men of its being lesable. It were farer then, in my apprehension, to enquire how or what way is this State & Relation continued? or what is required on our part, in order thereunto: then to enquire what are the Conditions of not-losing this State?

3. Being Mr. Baxter graneth Confess. p. 109, that no new sin destroy their State of Justification, nor make them cose to be God's reconciled Children, being they is still united unto Christ, and have his Spirit, and have Faith & Repentance, (as least as to the habit) & (p. 129.) That the habit of Faith & Repentance, which is ever in them, qualifieth them for present Remission of ordinary sins of infirmity, at least: And it is undeniable, that the Lord's Spirit pervadeth, from such sins as are inconsistent with a State or Privilege, and that make an interruption in that State, & consequently in their Adoption & Union with Christ. For, say, if all this is granted, to what purpose is such a question as this here moved and stated, anent the Conditions of Not-losing this State?

4. The terme Condition here is taken in the same sense, that it was understood in, when the question was about the Condition of our first entry into the State of Justification: and so they must have it here for a proper legal antecedent Precussory condition: for if by condition here we were meant no more than a mere Consequent Evangelick Condition: the question only would be, What is the Lord's Way, Methode & Manner, how & by which he pretendeth his own, in that State of Justification? But, according to their acceptance of the word condition, the question really cometh to this, What is that, which believers beake themselves unto, & which they can, may & should plead with God upon, for the continuance of their State, that is, of their Reconciliation unto, & Acceptance with God, of the Pardon of their first Right to glory?

5. The question is not, what is the Condition, or what is required on our part for keeping the sense & evidence of our justification in our own Conciences: many things may be useful herein, that yet cannot be called Conditions of the Continuance, or Not-loosing of Justification: But the
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Chapter 35.

Iustification here spoken of, is that which is before God, whereby the Believer is indeed brought into a State of Peace & Reconciliation with God, & hath obtained a Right unto the Inheritance of Life.

6. When we speak of the Contiuance, or Not-loosing of Iustification, the Iustification spoken of must be that State or Relation, where into the Believer is already brought; for that only can be said to be continued, while we are living, & that only can be said properly to be lost, or Not-lost, which a man hath: These seem then to be two different Questions. What is the Condition of our final Abolition in Judgment; & what is the Condition of the Contiuance of our Iustification here; which Mr. Baxter fecmeth to confound Confess. p. 53. as the Popish do confound their second Justification with the last Judgment, when they are pleading for Works, being required as the causes thereof.

7. Though, as we have seen before, Iustification importeth more than Remission of sins; Yet in that question of the Condition or Contiuance of Iustification, the matter Iustified is to be brought to this Inference, whether works of Obedience be the Condition of future Remission of sins, in the Iustified. And though these may be conceived of as distinct Questions, yet the clearing of the way of the Remission of Future sins, may move much to clear the present Questions: for if it be found, that the famous course is taken for Remission of future sins, that was taken at first, it will be manifest, that justification is continued upon the same terms, or in the same manner, that it was at first obtained, if properly we can speak at all of the Conditions of its Contiuance.

Having premittted these things, the Question is, whether faith alone, or works alone, or faith with works, are the conditions required on our part, for the Contiuance, or not-loosing of the State of justification? And I judge as faith alone was required at first, in order to justification, so that alone is to be called the Condition of the contiuance of justification: or that the Condition both of our first intantling in that State of justification, & of the Contiuance of the Privilege, or of Believers continuing in that State, is the fame grace of Faith. Yet these two things would be noted. 1. That the faith of Faith in Christ, doth suffice to the entering of a fall into the State of justification; Yet we do not mean, that that one faith, solid, & numerical, as sufficient for all time coming, as sufficient for making up of the Relation, according to the appointment of God; for the fame Faith is to continue in its habite, Yes & in its actions. So that we state not the Question so briskly, as Mr. Baxter fecmeth to do, Confess, p. 47. when we from the Contiuance of the habite of Faith, & from the renewing acts of that Faith, required after the first act of Faith, he inferreth, that much more goeth to the contiuance of our justification, than doth at first justify us. But our question is about the addition of sineere Obedience which he there mentioneth. 2. When we suppose the Contiuance of Faith, not only as to its habite, but as to its renewed acts; we do not suppose, that the acts & Effets, or Concomitants of Faith afterward, are every way the fame, with what they were at first; so that we may also yield to this difference, & grant that some thing more may be requisite afterward. Particularly, in order to the Remission of some hainous Sin, in the act of Faith, or in the Effets or Concomitants thereof, at least as to measure, or outward signification, to wit, in Godly sorrow, Humiliation, Forging of others, Restitution, or the like; & yet it will still remaine true, that justification is continued by Faith, & not by Works.

For the proof of what we conceive to be truth, we lay down these grounds, both from Scripture & Reason, as

1. The Words of the Text, whereupon we are, do evince this: for it is said, the justification by Faith: And, as was cleared at the beginning of our discourse, the words, as used by the Prophet Habakkuk, from whom they are cited, are spoken of such, as were already Believers & Justified; and pointed out the way, how they were to have a life, in an evil time; and how they were to continue, or be kept in that State of Favour with God, wherein they were brought: to wit by Faith; for the just shall live by his Faith; and accordingly the same words are cited by the Apostle Heb. 10:3, 39. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them, that draw back, unto perdition, but of them that believe to the saving of the soul. Where living by Faith is opposed to drawing back, to put through unbelievers, & as drawing back is unto perdition, so believing is to the saving of the soul; & therefore the Contiuance of this life of justification unto the end, even unto the final Salvation of the soul, is by Faith. This life of justification, as it is begun by Faith (as the Apostle vinced Rom. 1:17. & in our present Text citing in both places the same words, for that end) so it is continued by Faith, as the only condition thereof. And to say, that the particle only is not here added; & therefore, other Works of Obedience must be, or may be joined here, in this matter, notwithstanding it be said, the just liveth by faith, were in effect to destroy the Apostle's Argument, in our Text, where he feth this same expression, without the addition of only, to prove, that we are not justified by the works of the Law. Therefore, as this affirmation, that the just liveth by faith, proveth justification by faith without the works of the Law; so the same prove the Contiuance of justification, without the works of the Law, as the Condition thereof.

2. The Grounds & Canons of Justification, mentioned by the Apostle Rom. 3:21, 24, 25, 26. hold good as well in the Contiuance, as in the first beginning of justification; for there, as well as there, the Rightcouns of God without the Law is manifested, even the Rightcouns of God, which is by Faith of Jesus Christ, unto all, and upon all them; that beleve for there is no difference. Justification first & last is free by his grace, through the Redemption, that is in Jesus Christ, whom God hath sent for to be a Propitiation, through faith in his blood. And there is not the least hint given, that the matter is altered, in the Contiuance of justification.

3. As the beginning of justification is so contiued, as all boasting is taken away, so must the Contiuance thereof be conceived to be? But if works
works be admitted, as Conditions of the Continuance of Justification, though they be denied to be the Condition of the Beginning thereof, all boating shall not be excluded, contrary to Rom. 3: 27, for if a man, after that he is justified by the merits of Christ, it first, should have it to say, that for the Continuance of his justification, he were beholden to his owne works, he should surely have matter of boating in himself, in so far at least, Papists think to evade this Argument against their Second justification by works, by saying that all those good works are not of themselves, but of the Father of Lights. But this will not help, for all these works are not the Righteousnes of Christ, but are works of Righteousnes, which we do, and are excluded in this manner, as occasioning boating, or giving ground thereunto; as the next Argument will more fully declare.

4. Abraham is said to have Righteousnes imputed unto him, & Faith imputed unto Righteousnes, and so to be justified by faith, not only when he was first justified, but many years after, even when he offered up Isaac his son. Rom. 4: 4 & Jam. 2: 21, 23. So was he justified first & last, as to have no ground of glorying, and therefore not by works. Rom. 4: 4 x 3, 4. But it will be said, that the Apostle James faith expressly, in the place cited, that our father Abraham was justified by works, when he had offered his Son Isaac on the Altar. 1 Anf. Not to engage in the whole explication & vindication of that Paffage of Scripture here, which is of late to good purpose, & most satisfyingly done by the learned Doctor Owen; I only say, that Abraham's being justified by works, was such, as thereby the Scripture was fulfilled; which faith, Abraham believed God, and it was imputed unto him for Righteousnes &c. verf. 22. Now if Abraham had been justified by works, properly so taken, the Scripture had not been fulfilled, which said, he was justified by Faith, but the contrary had been made good, in war, that works were imputed to him, & he was justified by them, as by his Righteousnes. But the meaning is, that Abraham was justified by Faith, a true Faith, that proved itself such, in time of a trial, by works of obedience, & particularly by obedience to that command, whereby the Lord tried or tempted him Gen. 22: 1, 2, and by such a Faith as wrought with his works, as perfectly done, and discovered & manifestly to be real, after the trial of the fire. Jam. 2: 22. It is a good direction that the learned Cameron gives here Op. fil. pag. 83. That we should hold fast the Scope of the Apostle James, & to this end, that we should take notice of the Apelles Proposition, and of the Conclusion thereof. The Proposition is set down verf. 14. What doth it profit, my brethren, though a man say he hath faith, and hath no works, can faith, or that faith save him? Whereby we see, that the Apelles Scope is to prove, that that Faith, which the man foppeth he hath, who hath no works, is not that Faith, by which we are justified & saved; & that because it is unprofitable to unprofitable indigent brethren, in necessity verf. 15. 16. is dead verf. 17, 20, it can not be shown by works verf. 18. It is a Faith that devils have verf. 19. All which & what followeth is cleared from the Conclusions verf. 25. as the body without the Spirit is dead, as faith without works is dead also.

5. It will always hold true, that God is he who justifieth the ungodly, & to justifieth him, that worketh not, but him to whom faith is counterd to Righteousnes, Rom. 4: 5. But if the Continuance of justification were by works, & should be accounted for Righteousnes, in order to the continuance of justification; God should not continue to be the justifier of the ungodly; but should justify the ungodly at first, & thereafter justify the Godly: whereas of the Text not the least hint.

6. The Influence of David clearer this also Rom. 4: 6, 7, 8. for David is the Psal. 32, speaking of himself, long after he was first justified, and yet his words saying, blest are they, whose iniquities are forgiven &c. prove Justification by faith, without the works of the Law (which is the Apelles Scope, & the end, for which he addeth this prove; and we must not think, that any of his probations are impertinent) but this they could not prove, if the continuance of justification were by works, & not by Faith only; as is manifest, for who can infer, that the beginning of justification is by Faith alone, from this, that the continuance of justification is by works? but when the Continuance of Justification is by Faith alone, it followeth manifestly, that the beginning of it must be by faith alone. Yea, it is hence also manifest, that Pardon of sin committed after justification, is not had by works, but by the imputation of Righteousnes, without works, for faith Paul, David describeth the blestnes of the man, unto whom God imputeth Righteousnes, without works; And how did David describe this? When he said, blest are they, whose iniquities are forgiven &c.

6. Paul tells us Rom. 5: 2. that as by Christ, we have access by Faith into grace, in the frame we stand, & rejoice in the hope of the glory of God. Access into this grace must impregnat the State of Justification, & as this is by Faith, so is the standing & abiding therein; and consequently, the continuance of justification; and there is no word of works here at all, in this whole affair.

7. Paul likewise confirmeth this, in his own Experience Gal. 2: 20. Where he testiseth, how, and what way he lived into God, being dead to the Law, to wit by the Faith of the Son of God: and as this was true of the life of Sanctification, so much more of the life of justification, both as begun & as continued; for the whole life of a Christian, now crucified with Christ, & liuing into God, is here spoken of: And this is in opposition to the works of the Law, as is clear from verf. 16. & from the following verf. 21.

8. The same is confirmed by the doctrine of the Apostle Ephes. 2: 8, 9, 10. for by grace are ye saved, through faith - not of works lest any man should boast, we are his workmanship; created in Christ Jesus, unto good works, which God hath before ordained, that we should walk in them. This Salvation taketh in both the Beginning, Continuance & End of our life, of Justification & all this is by Faith alone, & expressly it is said, not to be works, and that, lett any man should boast (which confirmeth our third argument) & that these works are works of Gospel-obedience, and he tells us of another end & life of them, than to be the Condition of the Continuance of our Justification, even to be the way we should walk in, according to the fore-ordina-
nation of God, and carry as his workmanship, created thereunto.

9. We have the Apostles own practice against fet before us, to clear this matter Phil. 3:9, where he tells us, what was his main design & work, not as if he only, when he was justified, but long there after, to shew what was his constant design, & should be to the end, even labour to be found in Christ, renouncing his own Righteousness, and to seek to be hid under & covered with that Righteousness, which is through the faith of Christ, & which is of God by Faith: So that, as he believed in Jesus Christ, that he might be justified by the Faith of Christ, and not by the works of the Law, Gal. 2:16. So here he sheweth, that he will continue in this exercise to the end.

10. We may add to these, this passage of Paul Tit. 3:4. 7. Not by works of Righteousness, which we have done, but according to his mercy he justified us (and this Salvation, sure, will take in the Continuance of justification) by the washing of regeneration, & renewing of the Holy Ghost, which he shed upon us abundantly through Jesus Christ, our Lord: that being justified by his grace, we should be made holy, according to the hope of eternal life. And when he writeth True in the following verse, to affirm, that they which have believed in God, may be careful to maintain good works, as being good & profitable unto men; he addeth nothing of their being the Condition of the Continuance of our justification, as sure, he had a faire occasion to do, if the matter were so: but he had fully excluded them from all interest there

in ver. 5.

We may add to these a few Reasons.

1. Is it not considerate, in this point, that Paul speaking so frequently & disputing at such a length of justification & clearing to many things about it; yet, in all his discourses thereupon, he never mentioneth this Condition (to wit works of obedience) of its continuance. And, which is also considerate, through his preachers prize to holiness, & offer many arguments to that end; yet he never maketh mention of this place & office it hath, in & about the Continuance of justification; which sure, is supposed by the Apostles, to be a mighty argument unto the constant exercise of Holiness.

2. We have proved above, that justification at first is by the Imputation of the Righteousness of Christ, received by faith; and we have shown, that Faith in justification specially eyeth the Righteousness of Christ, & refeth thereupon. If then our personal Obedience be brought in to be the Condition of the Continuance of justification, Christ's Righteousness is quite laid aside from having any Further interest therein, and the Believer is never, after the first time, to act faith upon the Righteousness of Christ; and the reason is, because works do not act upon the Righteousness of Christ, as Faith doth; neither have they that capacity of so. But how absurd it is to think or say, that the Believer hath no more to do with Christ's Righteousness? And how contrary is it to the fixed revulsion of Paul Phil. 3:9. And how inconsistent with the whole scope of the Gospel, which is the power of God unto Salvation to every one that believeth; and wherein is the Righ


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Righteousness of God revealed from faith to faith, as it is written, the just shall live by faith Rom. 1:16, 17. If it be said, That this cannot militate against faith, as take in Faith with works. I say, It will militate against faith; for works cannot act upon the Righteousness of Christ, as faith doth; & therefore if faith & works concurre as conditions, in one & the same manner, Faith is not here considerd, as acting on the Righteousness of Christ, but only as a work, & another moral virtue; and so the Righteousness of Christ is quite excluded.

3. Believers in Faith in Christ, are complectly justified, as to their State & have all their bygone iniquities pardoned, and they are accepted as children in his favour. 1 Pet. 1:23. They are made heirs of God & joint heirs with Christ, Rom. 8:17, and are discharged (as Mr. Baxter graneth himself Confess. p. 102. Conf. 9.) from all guilt of Eternal Punishment, yea & of all destructive Punishment in this life. Yea they are justified from all things, from which they could not be justified by the Law Acts. 13:39. They are blessed Rom. 4:7, 6. And all this is justified, that none can lay any thing to their charge Rom. 8:33, 34. Yea they are said to have everlasting Life, 1 Pet. 5:4. Now, then all this is by Faith: what necessitate is there for another Condition, before this faith, being kept by Christ, unto the Continuance of this State? If it be said, that notwithstanding hereof, they are liable to future sins, & these must aforesaid be forgiven; & in reference to the Pardon of these, other Conditions may be required, & in that respect, these may be called Conditions of the Continuance of justification.

4. The answer to this will furnish us with another Argument; for answer therefore I lay. That works are not the Condition of Pardon of after sins, but faith going to Christ, and washing in his blood 1 Pet. 2:2, 3. If any man sin, he is a son of the Father: Jesus Christ the Righteous, & the propitiation for our sins. Christ is here proportions to believing believers, in his Priestly office, as the object of their faith, in order to their obtaining an Answer, & Mr. Baxter, in the foreceed place. Conf. 11 faith, that when ever the justifi
ded do commit any sin, they have a present & effectual certain remission as bond for their pardon, that is, the merit of Christ's blood, & his Intercession, the Love of God, the Promises of Pardon, in which they have interest, & the Spirit to excite them to Faith & Repentance. No word of works of obedience, as Condition here. David in order to the obtaining of the pardon of his sin, did betake himself to the free mercy of God, that he might get his sin covered, his iniquities forgiven, and his sin not imputed unto him; Psa. 32:1, 2. And this was, in Paul's judgment Rom 4:6, 7, 8. a beaking himself to imputed Righteousness without works. So he betook himself to mercy; and withal he defers to be purgec with hope, Psa. 51:1, 7. which looked to the blood of Christ, that only sprinkles confessions. Heb. 9:13, 14, 22.

5. If Justification be continued upon Condition of works, we enquire what these works are? Are herein comprehended all commanded duties, or all that is required of justified persons by way of duty? then, a failure in any of these, whether by Omission, or Commission, should cause an inter- l 2 cession
Faith the Condition of Justif. continued.

Faith the Condition of Justif. continued.

Chap. 35. Faith the Condition of Justif. continued.

Mat. 12: 36. 37. Speaketh not of justification, whereas we are now treating, but of the last judgment, and we see no case of confounding this justification, whereas we speak, or its continuance, with the last judgment, as Papists do confound their second justification, with this judgment; and abuse the same Scriptures here adduced by Mr. Baxter & the like, to prove their second justification to be by works.

Papists not of justification, whereof we are now treating, but of the last judgment, and we see no case of confounding this justification, whereas we speak, or its continuance, with the last judgment, as Papists do confound their second justification with this judgment; and abuse the same Scriptures here adduced by Mr. Baxter & the like, to prove their second justification to be by works.

Jenn. 2: 24. Speaketh not of the continuance or not losing of justification; but of the very beginning of justification, which is not by a dead faith or by a faith, that cannot produce works of obedience, or by such a faith, as devils have; but by a faith that is working, & making the soul prompt & ready to yield all obedience unto the Lord; and this is the true meaning of the words, as was shewn above, and the whole scope of the place evident. Will Mr. Baxter say, that by a dead faith, and by a faith that cannot live, and by a faith that is in devils & is attended with no Christlike love, we are brought into a justified state at first? No: and yet this is the faith, that James opposeth unto works, or rather unto a working faith, without which no justification or imputed righteousness is made. And as faith was such, as it wrought with his works, and by the name it was manifest to be what it was, the true & saving faith of God's Elect. And sure, this Faith of Abraham, and the faith that wrought in Rahab, was another sort of Faith, than is the Faith of devils, or that Faith, that is but a dead carcass.

Mat. 6: 14. 15. Speaketh of Remission of sins: And I suppose, it will not be said, that every one, who forgiveth his neighbour, doth thereby and thereupon obtraineth Remission of his own sins, at the hands of God; other ways be heathens, & wicked persons may be said to have their sins Pardoned before God, because they may forgive others, sum wrongs done unto themselves. If it be said, that such cannot forgive others a right, not having a principle of grace, and not being in Christ. True, but then we see, that it is not this forgiving abstractly considered, that is spoken of here, but a Forgiving, flowing from faith & principled thereby; and to the meaning of the place is, That without such a Faith in Christ, as principled & prompteth to Pardoning of others, we can expect no pardon of our own sins from God; nor have ground to suppose that we are indeed pardoned of God: our forgiving of others then is here mentioned as the native Effect, & evident Signe of Faith; as our Commentators manifest upon the place, speaking against the Papists. See Parcs, Guiler, & others. Parcs particularly disprove the Papists glost; & layeth, that our pardoning of others must follow upon God's pardoning of us, as he cleareth from Mat. 15. and will not have our
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our forgiving of others said to be the cause of our obtaining remission from God. This place then faith, That while we cannot find in our hearts a readiness cheerfully and heartily to forgive others, we have no ground to imagine, that our sins are pardoned, for all such as are pardoned of God, have this Christian disposition flowing from faith in Christ: They may have this, as to the feed & root; but till it grow up to yield this fruit, they want the evidence of their faith & consequently of pardon.

1. J oh. 1:9. meaneth faith a Confeffion of sins, as is accompanied with the making use by faith of the blood of Christ, that cleanseth from all sin verf. 7, and with a running into the Advocacy with the Father. Jesus Christ, the Righteous, who is a Propitiation for sins Chap. 2:2,12. Most wicked persons, as Saul may make confefion of their sins, but not so as to come to the fontaine, the blood of sprinkling: And by a Confeffion, that is not accompanied with this acting, they can attain to no Remission before God. And therefore faith only acting in humble Confeffion to the glory of God, & to the taking of shame to themselves, is the condition of Pardon, & of Continued justification, as to this.

Revel. 22:14. is also abuted at the P对人体. to prove their second justification to be by works. The word ἔργα, here used, doth not always denote ἔργα, or ἔργα: for it sometimes signifies more freedom, liberty, and power to do such or such a thing, as 1 Cor. 9:4, 5, 6. And so here the word import, that such as do not commandments, are blessed; for thereby they have free access unto the tree of life, unto Christ, their objective blessedness, which is the same with that, which is commonly said, viz., that works of Obedience are the way of the Kingdom, but not the cause of reigning. It will not lie with the Gospel, to say, that by our works of obedience we buy a right to the tree of life, even in part, or in subordination to Christ's blood; for Christ hath purchased the whole right, & nothing of our own must be joined, as a part of that price, otherwise we must have a proportionable share of the glory to ourselves. Nor can it be said, that by our works of Obedience we obtain a right to Christ & to his Merit; for before we have a Right to Christ, we can do no works of Christian Obedience, and Christ alone hath bought us both Grace, & Glory: But our works of Christian Obedience, though they cannot precede our Right to, yet they may go before our Possession of the Inheritance purchased: now Right & Possession are different things. But if we say, that this place, speaking of the possession of glory, is not apposite to the purpose now in hand, for justification is different from glorification. Rom. 8:30. And of justification, as continued, are we here speaking.

Job. 15:3, 4, 5, 6, 7, 9, 10. Verf. 3. & 9, can prove nothing, in reference to what we are upon. Verf. 4, sheweth that there is fruitfulness in Grace, but by a constant abiding in, & seeking of God by faith from Christ, the true Vine, which none denieth. Verf. 5, sheweth that fruitfulness is good, the Father is Glorified, & thereby a demonstration is given to the world, who are indeed the true disciples of Christ, verf. 6, holdeth forth the dreadful punishment that attendeth Apostates; but we hope, true believers are secured against full & final Apostasy. Verf. 10, proves indeed, that keeping of Christ's commands, is a means to keep the sense of our being beloved of Christ fresh in our souls, & to enjoy the fruits of his Love of Beneficence: but faith nothing of good works being the Condition of our Continuance in the state of justification: unless we shall always, that Christ's obedience was the condition of his Continuance in the State of justification.

1. Job. 2:24. &c. Proveth that full & final Apostasy from the faith & benefit of the Gospel will indeed cut off from all Interest in Christ, & from benefit of him: But as true believers are secured from this, as verf. 27. cleareth. So will this only prove, that continuance in Faith, is the Condition of Continuance of Justification.

Mar. 15:25. Only Proveth (and to confirme what was said to Mar. 6:14.) that such as do not from their hearts forgive their brethren their trespasses, have no ground of Assurance, that God hath forgiven them their... our Cruelty & Unmercifulness towards our Brethren, may give us sufficient ground to doubt of our Pardon, whatever seeming assurance we had formerly. So that this place speaks nothing of the Condition of our pardon, but of the condition rather of our Senfe, Feeling & grounded Assurance of Pardon; which is a far different thing.

There are the Scriptures, whereby we lie prove his first argument. His 2. Arg. is this. Our first faith having the true nature of a Covenanting with Christ, & giving ourselves to him, & taking him for our Lord & Redeemer therefore, it follows, that as the Covenant making & accepting was of necessity, as the condition of our first right & recovery; so is our Covenant keeping of the same necessity to our continued right. & that God is, as it were, dispossessed, if we should not keep Covenant. And the keeping hath more in it, than the bare making. No Covenant-relation usually is entered among men, but the Covenant keeping is more than the making; & the conditions of their continued right must be of their first right. So it is with a Subject to his Prince, wife to a husband, Soldier to a commander, Scholar to his Teacher. Servant to his Master, &c. Proving will give them the firft right, but performing (in the essentials) must continue it, nor will suffice; for t h e d e e m e n t w a s i t s p e r f e c t i o n : a n d i n t h a t r e s p e c t f a i t h, which is the Covenant, is inferior to obedience, which is promised, though in other respects it may be superior.

Anf. (1.) Though Justifying Faith be also a Covenanting faith, & so united he soul with Christ; Yet in order to justification, it hath not (to use his words) the true nature of a Covenanting with Christ, nor a giving up ourselves to Him; but rather it is a receiving & telling on Him, & his Righteousness, and a leaning to his Merit for refuge. (2.) Nor hath faith, in order to justification, as we cleared above, receive Christ, & go to him, as Lord & King, but rather as Priest... (3.) Nor doth the receiving of Christ at first, as King, formally include Obedience, or a promise of obedience; as was also manifested above. (4.) Therefore, from this first act of faith in order to justification, it can no way follow, that Obedience, or Covenant keeping (as he speaks) is the condition of our continued Right, or of our continued justification. (5.) What God hath
Faith the Condition of Justification, continued.

Chapter 35

Chapter 36

Repentance no Condition of Pardon.

We spoke before Chap. 29. of Repentance in order to the full pardon of sin, or to justification; and in the foregoing Chapter we show that the continuance of justification did not depend on our works, as the Condition thereof: But now the question will be moved touching Repentance; Whether it may not be said to be required, as a Condition of the Contumace of Justification; or at least, as a Condition of the Pardon of sins committed after justification. Concerning which we would premise these things.

1. It is granted, that Repentance is not only necessary, at the first Conversion of a sinner; but is a Grace, that is constantly to be exercised, by a Believer, of long, as he liveth; both in respect of its terminus a quo, & of its terminus ad quem, or both in respect of its apercus, & of its consecration; for he is still more & more to depart from sin, and to turn unto God, and to all the ways of his Commandments. Psal. 119:59. The very body of death is constant matter of groaning and mourning unto him Rom. 7:24. & his daily iniquities & transgressions ought to keep him low, and to put him to this exercise. Believers what at extraordinary times of publick wrath or judgment against the Land, Church, or Place he liveth in, or judgments upon his own meek Relations, Families &c. or upon occasion of his own more habitual out-breakings: as in David. Psal. 51.

2. It is also granted. That where is no Repentance, or no true Repentance, for sin committed, there is no ground for that man to suppose, that his sin is pardoned. I do not here speak of the measure or expressions of Repentance; for there may be mistakes on both sides; some thinking their Repentance is naught, because not in such sensible, as they think it required; may therefore inferre that their case is worse, than indeed it is, others, upon the other hand, may suppose they have repented, when it is not so; & to inferre pardons, when they have no ground. But this is granted, where true & sincere Repentance is not, there is no Pardon from God of sin, whereof such are guilty: for to such, as he mindeth to Pardon, he giveth also a Spirit of Repentance, as both Scripture & Experience proves.

3. Yet notwithstanding this, it is true, that an outward Repentance, where there is no inward, real & sanctified change wrought, may hold off for a time, or prorogue the infliction of temporal strokes; as we see in Abah, Nineveh & others.

4. It will be granted also by all the orthodox, that Repentance is no proper, meritorious cause of pardon, nor doth it make any Satisfaction to God, or appeale his wrath & anger.

5. I shall also grant, that where there is true & unfeigned Repentance, after some sin committed, there in the person may safely inferre, that his sin is pardoned: Repentance is a good signe of Remission; because it is a good evidence, that the man hath run to the Pannain, to the Blood of Jesus, and hath washed himself; & made himself clean. See Esai. 1:16, 17, 18.

6. The Exercise of Repentance is very useful, to make sin become bitter, mercy welcome, & to make the soul more careful & watchful in time to come.

But the question is, whether Repentance be a proper Condition of Pardon,
Repentance no Condition of Pardon.

Chap. 26.

Don of sins committed after justification; or not? And when we speak of Repentance here, we consider it by itself, & not as being the necessary condition & expression of Faith; for the Question is not, whether Faith acting in & through Repentance, or working the soul up unto unalloyed Repentance, be the Condition of Remission? For that is not Repentance, but Faith, accompanied with, & acting the soul to Repentance; but the Question is of Repentance considered in itself, & as a distinct grace from Faith: & speaking of Repentance, as such, & considered in itself, I say, that it is not the Condition of Remission of after sins; but faith only, acting in a Gospel manner, on Jesus Christ, & his Blood & Merites.

And the reasons are. 1. Because it is Faith & not Repentance, that carrieth the sinner away to the Blood of Jesus Christ, & to his Merites, through whom, & by which alone Remission is had Epeph. 17. Col. 1:14. Hebr. 9:17. 2. Repentance as such, layeth not hold on Christ, giveth not his Merites, maketh no application of these; but is wholly exercised about another object, about sin. 3. This would give man too great ground of boastling in himself; if upon his Mourning, Sorrow, & Repentance, Pardon were to be had; & would give occasion to think, that there were some merit & worth in that work, & something satisfying or appealing to God; for the man hereby is kept within himself, & upon the account of something within himself, or done by himself, he is pardoned, as he might suppose. 4. This should be derogatory to the Blood & Merites of Christ, by which alone we have pardon first & last; & the Gospel is so contrived, as that Christ must have all the Glory; & all the methods, means & order of the Gospel, & new Covenant, are in like manner framed, so that man may be abased, free grace exalted, Christ acknowledged the only Redeemer; but if our Repentance were made such a Condition, there should be no application made of Christ & of his blood by the sinner; no acting on him, & on his merites, in order to the obtaining of Pardon; & so, no occasion of exalting free grace, & Love in Christ; no occasion of wondering at the wise contrivance of the Covenant of Grace, in all points: If it be said, There is no derogating from Christ & his Merites here; because it is by virtue of his Merites, that Repentance is made such a Condition; I answer, This is not cleared from the Scripture, nor is it suitable to the frame of the Gospel Covenant; for the whole of it is contrived, as that Christ is immediately to be made use of: But this way keepeth the soul off all immediate going on, applying of, & resting upon Christ, in order to Remission of new sins; & feteth them only upon the exercise of Sorrow & Repentance within themselves.

4. The Apostle John pointeth out the way to believers of obtaining Remission, or sins 1. John 2: 1, 2. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous. And he is the Propitiation for our sins. Now, Repentance doth not make use of Christ, as an Advocate, & as at Propitiation; but Faith doth. And it is the proper work of Faith, in order to Remission, to make use of Christ, in his Priestly office, & to carry the soul away to his Propitiation & Intercession.

5. The daily experience of the Saints evidence this, when upon conviction of sin, they betake themselves to the free Mercy of God, in Christ, to the Blood of sprinkling, crying out for Pardon for the Lord’s sake, and seeking to be washed, in his blood. It is not their Repentance, or Sorrow, that they flee to, as the ground of their hope of Pardon; but the merites of Christ, held forth in the new Covenant, is that fountain, wherein they must wash & be clean. See Psal. 51. 11. & 1 John 1:7.

6. This was sufficiently held forth under the Law, when for their Errors, Failings & daily Transgressions, the people were to bring their Sacrifices to the Priest, which were to be offered up, as types of Christ & to they were to lay their hands upon the head of the Sacrifice, in sign of their repentance upon the Sacrifice typified, & of rolling their sins upon that only Sacrifice, & of expecting Acceptance & Pardon, through it alone. See Lev. 4. 26, 31. 35. & 5. 10, 11, 16, 18. & 6. 7, 19, 22.

7. If Repentance be the Condition, then this must either be paid of that part of Repentance, which preceded the act of faith, or of that which followed: This latter cannot be paid; for then it would follow, that upon the act of faith, that precedeth, there were no Remission, & so faith laying hold on Christ & his Merites, should be utterly excluded from having any effect upon the pardon of sins. Nor can the sin be said, for there should be Remission, before & without all application made of Christ by Faith: Yea & the very imperfect beginnings of Repentance should be judged sufficient for Remission: which cannot be said. If it be said, that this is meant of compleat Repentance, I answer, Compleat Repentance cannot be without Faith; & it is against what is said, to make Repentance confederate alone & by itself, or as abstracted from Faith, the only Condition; feigning this would be a manifest exclusion of Faith altogether. If it be said, that Repentance & Faith may be confederate together, & as joined together called the Condition of Pardon. I answer, Seing it is manifest, that both do not, neither can act one & the same way on Christ; they cannot be considered as equally aspiring in the place & interest of a Condition: And therefore, I judge it is not to say, That faith, acting in & by Repentance, or so discovering itself to be true & lively, is the sole Condition of Pardon.

8. As at first, so alwayes that holdeth true, which Peter faith Acts 10: 43. To be born (i.e. to be saved) by the fire of the Son of Man, that he that believeth in him, shall receive Remission of sins. As the stung Israelit was alwayes, in order to his cure, so look to the brazen serpent; so is the Beleever, that would be cured of the guilt of new transgressions, to have his recourse by Faith into the Mediator, crucified & lifted up Job. 9: 14, 15.

Obj. 1. It is said, that Repentance is necessary both as commanded, & as a means appointed for attaining Remission of sins: And therefore must be the Condition of Remission. I answer, The consequence is not good; for this fame may be said of Prayer, & other Duties; which yet cannot be called...
proper Conditions of Pardon. That prayer is a commanded duty, none will deny; that a praying sinner may be said to be using the means to attain unto Pardon, and to be in the way of obtaining it, will also be granted: and so in that respect, prayer may be accounted a means: and yet it cannot be called the Condition; for then every one that prays should have pardon, though he act not nor faith: And if it be said, that it must be prayer in faith [Jam. 5:15], Anf. True, but then the Condition is not Prayer, but Faith exercising itself, and acting in & through Prayer: And the fame we lay of Repentance, and so keep it in its due place, and preface it in the Gospel way & method.

Obj. 2. It is said, that there is a kind of congruity & conformity, in this order, by subjoining the promise of pardon to it; for it is more suitable that a penitent sinner should have Pardon, than an impenitent. Anf. So this same may be said of Prayer; for it is also more suitable, that a praying sinner, be pardoned, than a sinner that never once asked for Pardon: And this tends more also to the existence of free grace. But the truth is, in Pardon there is not only a declaration & sealing of Grace & Mercy; but also of divine Justice Rom. 3:25, 26. and unto this, Faith is singularly fitted, because it lays hold on the Propitiation, and on blood, for the declaration of God's Righteousness for Remission of sins; and hereby is the Lord declared to be just, when he is the Justifier & Pardoner of the believer. So that neither prayer, nor Repentance, nor Self-searching &c. can be properly called the Condition, but Faith acting in & by itself.

Obj. 3. It is said, that Repentance qualifieth the sinner, in reference to the promise of pardon, or puts him within the reach of the promise: so that he may take hold of the promise of Pardon: And it disposes him to accept the offered Salvation freely, and to rely on Christ alone, for that or any other Salvation. Anf. But it dispositions to accept of Salvation, &c. cannot be said to be called the Condition of Pardon, unless we speak improperly; as felt poverty in a beggar, though it disposes him to receive an offered alms thankfully. Yet it is not the proper Condition: No more is felt conviction, in our case, a Condition of Pardon. (2) If it qualify the receiving of the offered Salvation; then it qualifies immediately for Faith, & but mediately & remotely for Pardon. (3) The promise of Pardon is not made to the penitent properly, & as such; but to the Penitent believer; that is, to faith acting & exercising itself in & by Repentance.

Obj. 4. [Ez. 16:15]. put away the evil of your doing, cease to do evil, &c. this is Repentance; & then [v. 18]. all your guilt is purged away, though your sins be as scarlet, they shall be as white, as snow &c. Anf. Yet withall he bids them wash & make clean, which could only be, by the blood of the Messiah, for that only cleanseth. [Lev. 15:7]. and this they had neglected, ingoing about their sacrifices, which therefore were abominations in the eyes of the Lord [v. 11, 12, 13]. because not accompanied with Faith, that purifieth the heart [Deut. 15:9].

Obj. 5. [2 Chron. 7:14]. the Lord promiseth to forgive sin, if his people would turn from their wicked ways. Anf. But with all this, it is required the--
Imputat. Of Christ's Active and Pass. obedience. 

CHAP. I.

he would have had, if he had in his own person perfectly kept it. He that simply reparith the wrong done, doth not that, which doeth the reward. The finite he annexeth communiceth this, and demonstrateth how far out he is, as to our case. He that by his cattell, or otherwise, hath made spoil in his neighbours cowre, hath given him full satisfaction for the spoil done, to his contentment, as go good a Neighbour, & deals as justly & honestly with him, as he that never trespassed in that kind upon him. How impertinent this is; as to our case, may any see; or he must say, that there was no reward promised to Adam, upon his perfect obedience; & that the word, do this & live, had no place, in the Covenant made with him. The Satisfying Neighbour deviseth no reward, nor was there any reward promised to him, upon Condition of his being a good Neighbour. He addeth. The essence & nature of justify or Righteousness it be seen, from that tribune, to give to every man his own, i.e. that which is his own in a way of equity & right, is due from us unto them. Non. But that which Adam was oblidged to give to God, as his owne, was glorious, by faithful & confiant obedience, that he might receive the reward to the glory of God's faithfulness, & goodnes. Now when Adam dishonoured the Lord by disobedience, & robbed him (as it were) of his Authorite, as just & Righteous Governor, a satisfactio for the wrong done, excluding positive & full obedience unto the Law, is not a giving to God all that is due to him. Now (faith he) when we have enquired or dammned any man, in any of his rights, or things belonging to him, there is nothing more due to him, than that which is his own, i.e. that which is fully & worthily, the injury we have done unto him. Therefore be tender; a valuable consideration or satisfaction for an injury done another, is just, according to the height & amont exigency of justice, & consequently as just, as he that ever was injurious or did wrong, Adj. All this is to no purpose, as to our question; for it is not between God & us: nor was it between God and Adam, as it was between one man & another. God is to be considered, as a Supreme Lawgiver & Ruler, enjoying obedience to his Laws, under penalties, and promising rewards unto the obedient. Now when his Laws are broken, he is doubly enquired, & the breaker, is oblidged unto punishment, and also forfeited of his expectation of the reward. When satisfaction is made, and withall no compleat obedience to the Law, the person is by the satisfaction made, only exempted from the obligation to punishment, but hath thereby no right to the reward promised, until the Law be compleatly obeyed.

His 2. Conclusion is. There is no medium between a perfect abolution & freedom from all sin; & a perfect & compleat Righteousnes. For he that is fully discharged & freed from sin, is made perfectly & compleatly Righteous. Adj. The same distinction, which we made use of in the other Conclusion, will helpes us here. If by perfectly & compleatly Righteous be meant one, that is liable to no punishment, it is true, that he, who is fully discharged & freed from sin, is made perfectly righteous, but if by perfectly & compleatly Righteous be meant one, that moreover hath a right to the recompence of reward, that is promised, that is false: Freedom & abolution from sin releth only the guilt, & dissolveth the obligation to punishment, & in that respect, is a perfect & compleat Righteousnes; i.e. the person, so abolved, is as free of punishment, or of obligation thereunto, as if he had never sinned; but having sinned, he cannot by this dissolution of the obligation to punishment be said to be as perfectly & compleatly Righteous, as he would have been, if he had never transgressed, but had perfectly kept the Law; for if he had perfectly kept the Law, he had obtained full right to the reward, which now he hath not, and which no pardon, or discharge, as such, can restore him unto. Let us hear his reason.

Nothing (faith he) can any wise diminish, or prejudice the perfection of Righteousnes, but only sin, as nothing can hinder the perfection of light, but darkness in one degree, or other. So that as the light, when it is free from all degree of darknes, must of necessity be fully light; so that is perfectly freed from all sin, must of necessity be fully & perfectly Righteous. Adj. This would make us believe, that he is here speaking of sin itself, and not of its guilt and demerit, or of the opposite hereunto, must be holiness, which expelleth sin (in a manner) as light doth darkness, or as one quality doth the contrary. But then he is fighting, all this while, against his own shadow, for we are speaking of the guilt of sin, which also must be properly understood, and nothing else can, when he spoke of abolution & freedom from sin, in the Conclusion. If he speak here of sin in respect of guilt & demerit, his sine doth not reduce; and opposite to this guilt he should set Righteousnes, or obedience with its merit: and if any will do this, they shall easily see the mistake, for though a man hath not transgressed, yet he hath not to oppose to the premium, for in order to this, one dayes work may be required, than one dayes of one dayes work: whereas can the Pardon of or satisfaction for this transgression, give a man right to the reward.

He addeth, It is impossible to conceive a man defalke in any part of Righteousnes, or yet will and to conceive him free from all sin, & Righteousnes being in suo jure capaci, contraria immediatì, as Leibnitz speaks. Adj. Defalke in Righteousnes may be either underflood in respect of the mean dury or command, or in respect of full right to the reward. In the first sense, such an one cannot be free of all sin; but taking it in the second sense, he may, as for example, when one is to work eight dayes in dressing a garden, & then to receive the reward promised, & if he fail in his work any of the dayes, to be punished; this man, so long as he worketh 3, 4, or 5, dayes cannot be charged with sin, nor laid to be defective, as to his duty; and yeth he hath not full right to the reward until he hath wrought Eight dayes, but is defective in some part of his Righteousnes, as to this reward. And according to this may we understand what logical aｘions.

Further he faith, The Scripture themselves shall make an immediate opposition, between sin & Righteousnes. To finde out a third estate between sin & Righteousnes, we must finde out a third Adam, from whom it is to be derived. Adj. The state of sin & Righteousnes, whereas the Scripture speaketh, admitth indeed of no medium, or third between them, and the reason is because, we are all now born in a state of sin, & are obnoxious to wrath; & remaine for untill we be translateted into a state of Righteousnes, which is not by
by means of pardon of sins, but also by the imputation of a Righteousness; for in this State of Sinfulness, we have not only the Obligation to wrath & eternal punishment removed, which is done by Remission upon the account of the Satisfaction of Christ imputed; but we have also a right to the reward, the crown of life, which is had by imputation of Righteousness, or of obedience, though it were better to say, we have both by both; or we have both by the imputation of that complete Satisfaction & merit, which comprehended, or consisted of both.

His 3. Conclusion is this, Adam, whilst his innocence stood with him, and still it stood by him, as completely Righteous, & in an estate of justification before God: Yet, for the truth & sufficiency of Righteousness, as Righteous, as he could or should have been, if he had lived to this day, in the most entire & absolute obedience to the Law. Ans. Adam, while he remained innocent, was completely Righteous, that is, was changeable with no transgression, it is true: That he was completely Righteous, that is, had full right to the reward, as having done all his duty, and compiled his work, it is most false. Therefore (2) it is false to say, he was in a state of justification, unless nothing else be hereby meant, than that he was not in a state of condemnation. Though there be no mists bewithee these two now, as thus, but either we must be in a state of justification, or in a state of condemnation; yet Adam whilst he lived, was in neither; Not in a state of condemnation, because he had not yet transgressed the Law; Nor yet in a state of justification, because he had not yet done all his duty; for he was to persevere in obedience as long as he lived, if he had been justified, he had as much right to reward, & so had been glorified, for whom the Lord justifies, he glorifies. But Adam was not glorified upon his Law-obedience, and consequently was not justified by his Law-obedience. (3) The truth & sufficiency of Righteousness (unto which he would retrench all) it is not the thing enquired after, nor is it all to the point; for upon Adam! having of that simply he could not expect the reward of life, that was promised, because, the Covenant, he was under, required continuance & perseverance in all the several duties, called for by the Law, even to the end, ere he could challenge a right to the reward: And further Adam had this truth & sufficiency of Righteousness as it were, & it was concreted with him; Yet he could not, upon that account, have challenged glory, as his due.

He addeth, Even as the second Adam was as completely & perfectly Righteous from the womb, so far from his first entrance upon this publick ministry, as was at last, when he suffered death. Ans. If we speak of our Lord Jesus, it is the second Adam, that is, as standing in the room of sinners, as the Head & publick Person, engaged in their behalf, whom he did represent, to pay all their debts; though he knew no sin, and upon that account was perfectly Righteous, and separant from sinners; Yet he was to finish the work laid upon him, and to perform the whole debt, both of duty & suffering, which he had undertaken; and till the last penny of that debt was paid, his work was not finished, and until his work was finished, he could not challenge his reward: And so this confirms what we had of the first Adam.
may be called to interpretatively, in this respect, that there is such an in dif-
ferable connection between the two, that the one inferreth the other, neces-
sitatem consequentiam. And this is all that can be proved from Rom. 4:5-7.

He addeth, Even as at the all of the Physician, by which hereupon his patien-
t from his sickness, may, with full propriety of speech, be called that as, whereby
beneficeth him to his health. Anf. The Physician purging away the humors of
the causes of the dilatement, is the cause of health, by being the cause remu-
novens, because ex natura est, health followeth upon the removal of that,
which caused the dilatation; but the connection of pardon & of imputation
of Righteousness is not ex natura, but ex libero Dei constitutione: con-
necting the causes of both together. His next timidity of the sin, dispelling
darkness, & filling the air with light, is as little to the purpose, because
here is a natural necessary consequence, light necessarily expelling dark-
ess, which is denied in our case. Hence there is no ground for what he ad-
deth, when he saith. In the manner, God doth not heal sin, that is forgive sin,
by one act, but to restore the law of righteousness, that is impute righteousness,
by another act at all differing from it, but we by one & the same principle & precept al-
hast he the one & the other. For we are not here enquiring, after the onen or
divisive of God's acts in a Philosophical manner: God can do many things
by one Ethical act: but we are enquiring concerning the Efects, whether
they be one specific thing, flowing from one moral cause; or to diverse,
as to require diverse moral causes; & grounds, or whether the one doth nat-
urally & essentially include the other, as being both but one thing.

His following words would seem to speak to this, when he faith, forgiv-
eness of sin, & imputation of Righteousness are in two different respects, ex-
pressions, a confederation of one, & the same thing— one & the same act of God is
sometimes called for givenness of sins, & sometimes an imputing of Righteousness &
the forgiveness of sins is sometimes called an imputing of righteousness, to shewing &
manifesting that a man needs not a complete Righteousness, but the for-
giveness of his sins: And again, Imputing of Righteousness is sometimes called
the forgiveness of sins, to shew that God hath another Righteousness to confer upon
a sinner, but that which handeth on forgiveness of sins. Anf. This is
without grattia divina; nothing at all is proved. These two, pardon of sins & imputation
of righteousness, are two distinct parts of one complete favour, and blest
graced of God, in orderto one complete blestness, consisting likewise in
two parts, to wit, in freedom from punishment, which was defecetive, &
in right to the promised inheritance, which was lost: and because these
two, both in the cause, and in the effect, are inseparable conjoint by the
Lord; therefore, the mentioning of the one may & both import & figure
both, by a Synedecism: And hence no man, with reason, can inferre,
that they are both one & the same precise thing, flowing from one & the
same precise cause, and only the different names, expressions or con-
federations of one & the same thing. Christ's obedience to the Law,
and his suffering to fin, were not one & the same thing under various con-
federations, or names, but distinct parts of one complete Surety: Righteousness no
more can the effects, that flow therefrom, be accounted one & the same
thing.
CHAP, I. Immutat. of Christi: Alive and Passe, obedience.

...don for transgressions is not the same with doing of the Law. What is his reason? death is the wages of sin, & of sin only, being due to no creature in any other respect, nor upon any other term whatsoever. But what then? Now be that is free of death, & no wayes obnoxious thenceunto, cannot but be conceived to have a right unto life, being neither any middle condition between death & life, wherein it is possible for a reasonable creature to subsist, nor against any capacity of life, but by some right & rule thenceunto. Ans. Though this be true, as to us now, that he who is no wayes obnoxious unto death, hath a right unto life; yet the consequence that he would draw from it, is not good: so that, that only, which taketh away the obnoxiousness unto death, giveth also a right to life: because God hath inseparably joined these ends together, as also their distinct causes together, and giveth them inseparably; so that he who is pardoned hath also a right to life, necessarily upon the account, that he is pardoned, but necessarily together with the imputation of the Satisfaction of Christ, whence foweth pardon, he imputeth also Christ's Righteousness, upon which followeth the right to life. And how be it now, as to us, there is no middle state betwixt these two: Yet in Adam there was; for while he lived, he was not obnoxious unto death; and yet he had not a right unto life: but was to work out & perfect his task, to that end. But he tells us, That while Adam lived, he was already in possession & fruition of life; else he could not be threatened with death. Ans. This is not the life, whereunto we are speaking; we are speaking of the life, promised by that Covenant, unto perfect obedience: But it is the same, that he joineth with the Seriatim, in this, granting no life promised to Adam, but a Continuance of what he was already in possession of.

He hath not destroyed Adam, nor given him a right unto his, freedom from sin, but to purchase this right, by an actual fulfilling of the Law, it would be known; what quantities of obedience to the Law he must have paid, before he had made that purchase, & how long he must have obeyed & kept the Law? Ans. There is no necessity of any exact knowledge of these things; our main question doth not stand or fall with the knowledge or ignorance of them: Yet, we may say (and that is sufficient) that that Law, or Covenant, requiring perfect obedience, and perpetual, without the least omission or commission; he must have paid all that obedience, which the Law required of him, to the day of his transgression, or change to glory, before the purchase had been made. He addeth, for had he lived two years in his integrity & uprightness, without the leaft touch of any transgression, he'd still have a debtor of obedience to the Law; upon the same terms, that he was, at the beginning, & the leaft interruption or breach in the course of his obedience, had been none: such the forfeiture of that life enjoyed. Ans. How long Adam should have lived upon earth, before his translation to glory, we know not; nor is it of use to us to inquire; it is sufficient to know, that he was to finish his course, & to persevere in obedience to the end, & if he would not both forfeit the life he had, and the expectation of the life of glory, which was promised upon his completing his work of obedience:

He addeth, Notwithstanding, the Scriptures of the New Teft, seem to place...
Imputat. of Christ's Active and Passiv. obedience. C H A P. I.
the immediate right, or capacity, which believers have to the kingdom of heaven or eternal glory, rather in the grace of Adoption, than in any Righteousness whatsoever, even Remission of sins itself; not excepted. And I have spoken to this elsewhere, and shall only say here, that hence, he hath destroyed his Conception; for hereby, we fee, that in order to the attaining of right to life, more is requisite than mere Remission, for he cannot say, that Remission of sins & Adoption, is all one, having clearly hinted the contrary here, and having also styled Righteousness to be the ground of Adoption, while before he made Righteousness & Remission of sins all one, he shall never prove that Adoption is without the Imputation of Righteousness, unless he be his reason.

The reason whereof may (happily) be this, because the life & blessedness, which cem by Jesus Christ, are of far higher nature, excellency and worth, than that which was Covenant to Adam, by way of wages for his work, or obedience to the Law; and therefore require an higher & fuller & richer capacity, or price in the creature, to interest him therein, than that did: work faithfully performed is enough, to entitle a man to his wages, but the gift of an inheritance requires a special grace or favour. And as this is but doubtfully allotted, it is to no purpose; for though some difference may be granted between the glory, now had by the Gospel & that promised to Adam, in several respects; yet it was a life of glory, that was promised to Adam, and our Adoption is not without the imputation of a Righteousness. Nor was Adam's obedience such a work, as in strict justice called for wages, without a Covenant. The Imputation of Righteousness is indeed a special grace & favour: and therefore it is enough to found Adoption.

His 2. Conjunction is this. That Satisfaction, which Christ made to the justice of God for sin, whereby he procured Remission of sins (or perfect Righteousness) & reconciliation with God for those that believe, consists only in that obedience of his, which he performed to that peculiar & special Law of Mediation, which God imposed upon him (which was common, though perhaps not altogether so properly, call his passive obedience) & not at all in that obedience or subjection, which he exhibited to that common Law of nature, which we call moral. And though, if it should speak trull of satisfaction, as distinguished from obedience, 

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prove, that Satisfaction largely taken, may not, or cannot, ye or must not, include obedience, this being part of our debt to the Law, and to the Lawgiver: nor will it prove, that there was nothing of Satisfaction in Christ's obedience, which he performed in his state of humiliation. It is true, where there is Satisfaction, there is & must be Remission; but Remission is not all, that we stand in need of. But he will have that obedience, which Christ exhibited to the moral Law, no way penal: And his reason is, because it was required of man, in his innocency, & imposed by God upon Adam, before his fall; & as full both & shall be to the day of eternity upon men & Angels. And yet for all this, it might be & was penal unto Christ, who was not a mere man, but God & man in one person: And for Him, & God, & above all Law, that man cometh under, to subdue & himself to that Law, which was imposed upon man, as a Victor, must needs be penal, it being a part of his subjection, as made under the Law, & a piece of his humiliation, for thus, in part, he took upon him the form of a servant, & was made in the likeness of men, & being found in fashion, as a man, he humbled himself, & became obedient unto death. Phil. 2:7. & Gal. 4:4. What they do, who are in glory, is not to the purpose: for here we are speaking of the obedience & subjection of such, as are Victor, & not Compenators. And Adam while innocent, was a Victor; & Christ, to pay his debt, which was required of us all, as Victor, did humble himself to perform the obedience of a Victor, in our place, & in our stead, that he might give full satisfaction, & pay our whole debt.

From hence, there is no ground for his Inference, to wit, that, Therefore man was punished, & that by order & appointment of God, before his fall, & that man the glorified Saints & Angels, ye & Jesus Christ himself, are now punished in his stead. For (1) it might be & was penal to him, who was God, which was due more properly in innocency, as is cleared, & (2) The Obedience of Saints & Angels, not in glory, & far less that of Jesus Christ himself, if it can properly be called obedience, is not the duty of Victor, & therefore utterly impertinent to our purpose. We do not say, that Adam's obedience was penal, it being his duty: but Christ's was, being no Law required such obedience of him, who was God; nor was it necessary even to him, who was subduing himself to the obedience of a Victor, for us: and as standing in our room.

But the same the Scriptures themselves no where ascribe this satisfaction to Christ's Active obedience, but still to his passive. And here he cite many passages of Scripture, to no purpose, being none of these give any hint of the exclusion of his active obedience: but rather do include it; or else he may as well say, that all Christ's active obedience was no way necessary, or requisite, unto the work of Redemption, because these passages do not expressly say so; and yet this he will not say, feigning he granteth, that his obedience was an essential requisite, & absolutely necessary, to the constitution of
Chap. 2.

Chriif underwent the Curfe of the Law.

Confiferation of Chriift's death was anterior to the difpenfing with the Law, whereas the contrary is rather true, to wit, that the Lord's difpenfing with the Law, was anterior to his feeding of Chriift, because the Law punished, knowing no mediator, and requiring none to suffer the penalty for another, to the end of order, it be, confidered, as difpenfed with, before Chriift be infubftituted in the room of finners to undergo what they deferved; (c) If it was only a ground to God, whereby to let fall, or difpenfe the execution of the penalty, then it fegmeth, Chriift's death was no full payment for one, as a fuftention of the execution of the punishment, even a full dillery therefrom.

Let us hear his reafon. Bcufc (faith he,) the threatening & Curfe of the Law was not at all bent or intended against the innocent or righteous, but againft tranfgreffors only. Therefore God in inflicting death upon Chriift being innocent and righteous, did not follow the purport or intent of the Law, but in fparing & for bearing the tranfgreffors, (who according to the tenor of the Law fhould have bin punifhed) manifestly difpenfed with the Law, and doth not execute it. Ant. All this being granted, yet it will not follow, that the fentence & Curfe of the Law was not executed upon Chriift in his death: for notwithstanding of this difpenfing with the Law, as to the perfons; Yet was there no Rel affion of the Law, as to the punishment threatened? Though the Law did not require, that the innocent should suffer; Yet the Suprem Lord & Ruler difpenfing with his own Law, as far, as to fublimate an innocent perfon, in the room & place of finners, the Law required, that that innocent perfon, taking on that penalty, and thereby making himselfe nocent, as to the penalty, should suffer the fame that was threatened, & confecutively the Curfe, threatened in the Law.

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intention of it, might be executed; but on the contrary, that it might not be executed, I came upon those, who being otherwise obnoxious unto it, should believe. Anf. Though it be true, that God required the death & sufferings of Christ, not that the Law either in the letter or intention of it might be executed, as to that, wherein it was dispensed with; Yet God required the death & sufferings of Christ, that the letter & intent of the Law might be executed, as to that wherein it was not dispensed with: that is, as to the punishment therein threatened; And affixes the Law, as to this, had been executed, no man obnoxious thereto should have escaped, and that because of the Veracity of God, yea & because of his Justice, which he had determined to have satisfied, ere full man should escape the punishment.

In the next place he tells us, that God did not require the death & sufferings of Christ, as a valuable consideration, whereon to dispense with his Law towards those that believe, more (as is much) in a way of Satisfaction unto his justice, than this Wisdom. Anf. This favoureth rankly of Socraticism. It is not for us to make such comparisons, as if God's Wisdom & justice were not at full agreement; and were not one. The Scripture tells us, that God sent forth Jesus Christ to be a propitiation through faith in his blood, to declare his Righteousness, for the remission of sins that are past. To declare, I say, at this time his Righteousness, that he might be just & the justifier of him, which believe on him. Rom. 3:25, 26. And lo it is manifested, that Satisfaction to justice was hereby intended: And this is enough to us, who know also, that in the whole contrivance of the business, the Infinite Wisdom of God is eminently requisite; And Lo! not to make such fool comparisons; only we think, that the Propitiation and Satisfaction, & the like terms, used in Scripture, in the expressing of this matter, have a direct aspect, & bear a manifest relation unto justice; and correspond directly there with, yea clearly enough inferre the fame, though there were no other mention made expressly of the justice of God, in this matter.

What faith he next to prove this, for (doubtful) God might (that is) with as much justice, as Wisdom (as is) more have passed by the transgression of his Law, without consideration of satisfaction. Anf. What God might have done by his absolute Sovereignty, anteceint to his delignment & purpose, as to the punishment, or to the Justus, propum (which must not be extended to the Justus, suprime) is not to the question. But now, the Lord's having declared his determination & purpose to rule & govern the world thus, & to have the glory of his relative Justice manifested in the Salvation of all men, could not according to justice, pass by transgressions, without satisfaction. He adds, No man will say, that in every case a man hath been injured & wronged, that therefore be it absolutely bound in justice, to seek satisfaction, though he be never so eminent in the grace & practice of justice; but in many cases injuries inflamed, a man may be bound, in point of wisdom, & discretion, to seek satisfaction in one kind or other. Anf. This is the Socratic way of arguing: & nothing to the pointe; for we are to look upon the Lord in this matter, not as a private man, who may dispense with injuries done him; but as a Righteous Governor, who is resolved to demonstrate his justice & equity.
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and who therefore cannot suffer sin to go unpunished without a due satisfaction had, for the violation of his Laws.

Nor is it to the point to tell us, that some hold, that God, if it had pleased him, might have pardoned Adam's transgressions, without the Atonement made by the death of Christ: for they speak nor of what God now doth, having determined to manifest the glory of his justice; but what he might have done in signo rationis ante decemtron. And as for that word Heb. 2:11 it became him, &c. it will as well respect the justice of God as his wisdom, being it became him upon the account of justice, which he would have glorified.

Mr. Baxter in his Confess. Chap. IX. Sect. 5. pag. 289. thinketh that to say, that Christ paid the same thing, that the Law required of us, & not only satisfied for our not paying, is to subvert the substance of Religion: But this is only in his apprehension, & as he taketh up their meaning, who say so; And others possibly may have no lower thoughts of some, who hold, that Christ only gave such a sacrifice to God, as might be a valuable consideration, on which he might grant in the benefit, on such conditions as are most suitable to his ends & honour, & that he did not suffer the same, which the Law threatened. The screwing up of differences to such an height, as to make either the one, or the other, substantive of the substance of Religion, had need to be upon clear & undeniable grounds, and not founded on mere fancy and loose conceptions, such as those commend to us, by which Mr. Baxter maketh out this Charge.

For he tells us, The Idem is the perfect obedience, or the full punishment that the Law requires. It is sufficiens ipsum delinquens. And but now, being such a way, that Christ paid the Idem, will lay as well as he, that when Christ suffered that, which they call the Idem, the person himself that sinned, did not suffer: And I would enquire at Mr. Baxter, whether paid Christ the Idem, as to all other respects beside; that is, whether Christ suffered all that penalty, which the Law did threaten to the transgressor only this excepted (which must be excepted) that he did it in another person, & that he was not the person himself, that sinned, or not? If he say, No, then the difference goeth deeper; but why doth he not then, to make out this heavy charge, inflame some particulars, threatened in the Law, which Christ did not undergo? And why doth he infilt only on this one, that he was not sapiens delinquens, but another person? If he grant that in all other respects, Christ paid the Idem; no man, sure, can see such difference here, as shall make the one side feel the Sub stance of Religion: for it is a mere strife about a word; & it cometh all to this, whether when one man layeth down his life, to save another condemned to death, after all satisfaction in money, land, estate service, or what else, hath been rejected, he can be said to pay the Idem, which the Law required, or not? Some Lawyers would possibly say, he did pay, or suffer the Idem; Mr. Baxter would say, or, because he was not sapiens delinquens, was not the very person, that was condemned, but another. And yet death, unto which the other man was condemned, was inflicted upon him, and no less would be accepted as satisfaction, at his hands; which would make some say, that all that debate, whether it was the same, or the equivalent, were a mere needless content about a word. And if it be but just so here, in our present debate, every one will judge it very hard, to call that a substitution of Religion, which, after examination & trial, is found to be but a strife about a word. So w. 4 Supplicabat ipsum delinquens? And not also, when the same punishment, in all its essential ingredients, is undergone & suffered by another? When the Law imposeth the penalty of death, or of such a sum of money, on a person transgressing such a Law; common discourse would say, I suppose the Law gave allowance thereto, that, when another came, & paid the same penalty for him, without the least abatement, he paid the same penalty, which he Law imposed, and not nor more, and not meanly a valuable consideration. It is true, the Law threatened only the transgressor, and obliged him to suffer; but notwithstanding, another might pay the very same thing, which the Law threatened & required.

He saith next (p. 290.) the Lawgiver threatened a Surety; nor granted any liberty of justification: that was an all of God above the Law: If therefore the thing due were paid, it was as ourselves morally or legally, that suffered. So, sure, some Laws of men will threaten Sureties, & grant liberty of substitution too: But if he speak here only of the Law of God, we grant, that it threatened only the transgressor; & that it was an act of God above the Law, & dispensing therewith, that granted a substitution; Yet notwithstanding of this it is not proved, that that Substitude did not, or could not, suffer the same punishment, which the Law threatened. And if Mr. Baxter think, that the laws not threatening a Surety, nor granting liberty of a substitution, will prove it; it is denied. Next His other consequence is on unclear. viz. That if the thing due were paid, it was as ourselves that suffered personally: all these conceptions run upon the first fallace ground, that one man can pay the Idem, but the very transgressor. What he meaneth by, ourselves morally, he would do well to explicate. And as for legally, we ourselves may be said to do legally, what our Surety & undertaker doth for us. And if this be all he meaneth, viz. that if the thing due (to wit by Law, as threatened there) be paid, either we in our own persons, or our Surety for us, & in our room & Law place, paid it, it is true, but submissive of his hypothesis: It must then be some other thing that he meaneth by morally or legally & it must be the same with, or equivalent to personally; or the like; but his new words clear his meaning; for he added; And it would not be ourselves legally, because was not ourselves naturally. And what lawyer, I pray, will recite to this reason? I suppose, they will tell us, that we are said to do that legally, which our Cautioner, or Surety doth for us. But if he think otherwise here also, that nothing can be accounted to be done by us legally, but what is done by our selves Naturally (which is a word of many significations, & might occasion much discourse) that is, personally; Yet it will not follow, that no other can suffer the Idem, that was threatened, but the delinquent himself.

At length he tells us, That if it had been ourselves legally, then the strictelest justice,
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Anf. Though the Law intended only the punishment of the transgressor; yet when the Law-giver dispensed with the Law & accepted the punishment & sufferings of another, the punishment & sufferings of another, do not es fip, that it is the punishment & sufferings of another, being in different kind & degree from the punishment enjoyed by the Law; & is obvious, when one man suffereth death for another, the Law being dispensed with, that made death due to the transgressor himself: his death doth not become ipso, that is the death of another, than of him that transgressed, another kind of death, as distinct as to degrees; it may be the same as to both: And yet this is all the force of Mr. Baxter argument, dom alius suit, aliu suit, whether it be a certain & universal rule in the Law, I much doubt; but though it were: Yet no man can hence infer, that aliu quid genus & gradus, ipso solius; for it is a rule in logic, that a genus ad speciem non sequitur affirmativum, so that though, when the Law requires, that he who sinneth shall suffer, & die, & another sinneth & dieth, in the room & stead of him who sinneth, it may be said, that in so far aliu suit; Yet it cannot be hence inferred, that the death or sufferings of him, who sinneth not, is quite of another kind, & different in degrees from that death, which the Law made due to the sufferer.

He mentioneth afterward in the 2, 3, 4, & 5, places some particulars, which were not in Christ's sufferings, & yet would have been in the sufferings of sinners themselves: But all this is to no purpose; for the question is not, whether Christ's sufferings were the same every way with the sufferings of the damned, in all circumstances, & consequents, growing out of the condition of sinners suffering: But whether they were the same, as to kind, with that death & Curse, which was threatened in the Law, in way of punishment, & which was therefore due by Law unto the transgressor. Let us now see the particulars. 2. And fin (faith he himself) (though not as fin), was the greatest part of the sinners punishment. To be answer'd from God, & not from Law, him & delight in him, but to be corrupted & deluded by conci- science. Anf. These are indeed necessary consequents of fin in the person who is a sinner, and are consequently punishment; but not directly such: Neither were they threatened as punishments by the Law, & do not belong to the essence & substance of that punishment, which the Law threatened & which Christ was called to undertake. 3. Sainh. And the immediate unavoidable consequents resulting from fin, were punishments, which Christ did never undergo, (as to be hateful & displeasing to God, & as contrary to his holy nature, to be related or criminal, to life right to God's Favour & Kingdom.) Anf. To be hateful & displeasing unto God, agree only to a creature (which God doth not hate, as such) as a sinner inherently: and though Christ did not feel God's hatred & anger against his own person, yet he felt his anger & hatred against fin, & sinners. And Christ was also related as a creature, not inherently, but by imputation, when he was made fin for us. 2 Cor. 5:21. The finner that is such inherently only, loeth right to God's Favour, & Christ woul'd the sinner thereof, when he cried out, my God, my God, why hast thou forsaken me? And 4. (faith he) none of the further punishment.
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The answer may serve to that, which he faileth (n. 30.) Nor could Christ's sufferings be equal in degree, intensively and extensively, to all that was deferred by the world, as it was easily discernible by putting what is not said, seeing our deferred suffering lay in things of such nature, as to be laid in itself, of itself, of its nature, of its essence, upon all the millions of sinners, which were delivered. This is already answered; and it is not demonstrated, that all these congeants and consequences of punishment, as inflicted on such as were sinners, who did properly belong to the essence and substance of the punishment threatened; and of this we only speak, for as to this, we only say, that Christ suffered the same. If two men be condemned to pay, each a thousand pounds, which none of them are able to do, & a rich man undertakes to pay the summe for one of the two, that rich man may well be said to have paid the same summe, that the poor man was obliged to pay, though his paying of that summe be not attended with such congeants & circumstances, as it would have been, if the poor man himself had been put to pay it, or as the other poor man findeth it, who is made to pay it; in the poor man it is necessarily attended with poverty to himself & all his family, & possibly he & all his must be sold for slaves to make up the summe; but the rich man can pay it without any such congeants, or consequences, & yet be said to have paid the same summe.

It is to be observed, that Papists & some others use all these same arguments to prove, that Christ did not suffer any thing of the penalty of finn in his soul, as may be particularly seen in Parker de desesentia lib. 3. But Mr. Baxter (n. 51.) that Christ did suffer more in soul, than in body: And yet what answers are made by Parker & other reformed divines, in this matter,

And so the text would continue.
We must not lean to any Righteousness within us, whereby to be justified.

CHAP. III.

Mr. Baxter in his Cathol. Theol. part. 2. n. 176. speaketh thus. It is ordinary (faith he) with some writers & preachers, to tell men, that no part of their Righteousness is in themselves, & others, that at least, none which they are justified, by any part is in them; And that is all in Christ only: And that nature is lab to yield to that, but thinketh it a f-
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CHAP. 3. We must not lean to any Righteousness within us.

Churches. And further, some might think, that if Mr. Baxter did right lament, that any were greatly condescended to their own goodness, he should not have laid down the grounds for lamenting of this ill. For he did commend much good, and disapprove much ill, in an objection against himself, as he doth here; for no man can rightly lament at the practice of that doctrine, which himself embraceth & teacheth.

He proceedeth (n. 177.) Whatever is of God is good: & whatever is good is laudable or praiseworthy, & meritteth to be esteemed as it is. Anf. True, & therefore God, who is the Author thereof, should have the glory, & it should be esteemed, as it is, to the glory of God, & not to put us up with proud conceits, or to be the ground we lean to, in order to be justified & accepted of God. He addeth (n. 178.) All the Saints are inherently righteous, but with an imperfect Righteousness, which will not further justify them in judgment, save only against this Accusation, that they are unholiness. Anf. Mr. Baxter then is much to blame, who will have this Imperfect Righteousness to be a perfect Righteousness, as being our Gospel Righteousness, and the posterior condition of our Justification & Abolition at judgment, and for the immediate & full formal ground of our Justification before God. But this aforesaid is also impertinent, for the whole here writeth against, speak not of a particular justification, from this or that failure of justification; but of that justification before God, whereas Paul teacheth, in his Epistles to the Romans & Galatians, & which is a justification of the ungodly. Rom. 4:5.

He addeth (n. 179.) There is no Righteousness, which will not justify him, that hath it in tawant, so far as he is Righteous: for the contrary is contradiction: for to be just, is to be justifiable. Anf. This is sick of the same impertinency with what went before: for the question is not concerning a particular Righteousness, but a particular justification, upon that account, but of a general justification, as to our Saviour and from the just acculation of Law & Judic. under which we stand by Nature, in reference to which, all our inherent Righteousness is, how great soever it be, is no ground, nor part of the merits, or formalis ratio of that. Paul had no small share of this Righteousness, when he said, he knew nothing by himself: and yet he addeth, Yet am I made by justified, 1 Cor. 4:4: and we would say the same, & speak after this manner, as if Mr. Baxter would suffer us.

Next (n. 181. for 180.) he faith. All the Righteousness, which formally justify us, is in our own, or on ourselves, where is justified us: for to be made just or justified, in the first sense, is another, it is nothing else, but to be made such, as are perfectly themselves just. Pardon is made on our Right to Christ & glory is made on us, though Christ's Righteousness was the meritorious cause of all this: which therefore is & may be called our Material Righteousness, as that which meritteth it, is the matter. Anf. There feemeth to be nothing here, but confusion: for (1) he speaketh ambiguously, when he faith, all the Righteousness, which formally justify us, is in our own, or on ourselves; for this may be true, whether by that Righteousness, he mean the Surety-Righteousness of Christ (which he doth not mean, for he is too much against the imputation of that, as we have seen) because we
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Saint denied to be a Saint, upon a false pretence of self denial. Ans. Of such a cause of any good work, he knoweth the objection speaketh, that should have the glory & praise thereof; & of good works, as the ground & formal Cause of justification; which the enemy, against whom Mr. Baxter doth protest, do deny. But we may see here, what Mr. Baxter accounteth good works; even such as the most damnable wretches, & of the devil himself may do; that is a work materially good, though far different from the good works described to us in Scripture. And thus the justification upon good works, which Mr. Baxter here meaneth, must be a justification, that all Heathen, damnable wretches, yea & devils themselves are capable of; but this is not the justification we speak of, of which he ever will partakers shall be glorified Rom. 5:9-10. We say nothing, that giveth him ground to think, that our thoughts are; that a Saint should be denied to be a Saint, upon pretence of Self-denial. Only we say that such as are Saints indeed will be loth to rob God of his glory, or take any of that to themselves, which is due to him alone, in so far as they act as Saints: and they should not, because Saints, glory & beat, as if their justification before God, were by theirSanctity & good works; & not of more grace, through the imputation of the Sacraments of Christ. One thing I would ask. Doth Mr. Baxter think, that Christ's Righteousness hath merited that justification, which is due to damnable wretches & devils may partake of, by any good work, which they do? He hath there in the foregoing (n. 51.) that all Righteousness, which formally justified, is our own, & that not justified, is formally justified; and in the same manner as though it were justified, we do not of ourselves, and that to be justified is nothing else, than to be made & by. When devils & damnable wretches may be the causes of some good work, that good work cannot but formally justify them, and they thereby become constrictively justified. I would enquire, whether this justification be purchased by Christ or not? And again I would enquire, whether this justification be accompanied with pardon of sin, & with Right to Christ & to glory, or not? If not, how can it be called a justification? & if it be not a justification, how can they be hereby formally justified, & constrictively justified?

Hegeloth (n. 182.) He that is no cause of any good work, is no Christian, but a damnable wretch, & worse than any wicked man I know in the world: and be that is a cause of it, must not be denied falsely to be a cause of it. Nor a Saint
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All such be guilty of this malignant wickedness, who tell men, that no part of their Righteousness is in themselves, by which they are to be justified, but that it is all in Christ only; or that they say, that God must have all the glory of what good action they do. This is hard, that either we must be wicked Malignants, or Sacrilegious robbers of God's Glory, due unto him. But I see no connexion, and Mr. Baxter hath not yet demonstrated the same. He must then prove the Consequence of this arguing.

He addeth (n. 184.) These poor sinners of my acquaintance, who lived in the grossest sin against a Confession (as Drunkenness, &c.) have been glad of such doctrine, and forward enough to believe, that there is nothing in man, that in any part can justify him, or that is any part of Righteousness, but it is all out of him in Christ: and therefore they are as justifiable, as any, but Confession will not be their belief of it, as they desire. Ans. To this I cannot answer, not knowing, or not having acquaintance with those poor sinners. Yet this I may say, (and others will lay the same with me) that Mr. Baxter's way is that, which I find more refining unto carnal Souls, than the self denying way of the Gospel, which we use to preach: And that the way, which Mr. Baxter is not satisfied with, is the way, that is most pleasant & acceptable unto the trucely, and rightly exercised Souls. But further, what of all this? Knoweth not Mr. Baxter, that some can turn the grace of God into lasciviousness? Multit. therefore the mountains be removed for them?

He faith Moreover (n. 155.) It is arrogant folly to divide the praise of any good at between God & man, & to say God is to have so many parts & man so many, for the whole is due to God, & yet some is due to man: for man hath no honour only in Subordination to God, & not dividing in Co-operation. And therefore all is due to God: for that which is Man's is God's, because we have nothing but what we have received. But be that arrogated any of the honour due to God's Glory, offends. Ans. If it be thus, Mr. Baxter is the more to blame, in being dissatisfied with such, as are but expecting their care, that God have all his due, and that man do not prostrate himself to any of that honour & glory, which is due to God alone. And if Mr. Baxter knoweth not, that there is a strong propension in corrupt nature, to spoil God's glory, so he knoweth nothing: And wot to such, as would indulge nature in such Sacrilege. Then that honour God, He will honour. What honour is justly due unto man, in subordination unto God, none of those. Impotent, whom Mr. Baxter here opposeth, will grudge him of, but all their care is, to have God's due kept for himself, & that itself, & it is commendable in many to oppose them in this.

But next he faith (n. 186.) If all had been taken from God's honour, which had been given to man's nature, God would have made nothing, or made nothing good. Hence & such &c. &c. & all the world would derogate from his honour, and none of his works should be praised. And the better any man is, the more he would disparage God, & the more he did. But he made all good, & is glorious in the glory, & honorable in the honour of all: & to justify the beholdest of his servants, 

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Vam, to justify him. Ans. All this is but little or nothing to the purpose: for such are as careful that man rob not God of his glory, do not deny the honour due to the creature, knowing that when honour is given to the creature, upon a right ground, and in the right manner, it is redeemed unto the honour of the Creator: But who knoweth not, that as the Creator is to be enthroned in the throne of God, and how ready men are to transgress all due limits, and transgress all due limits, and is it not the very thing that is to edification, to thus to gratify our pleaings with our actions, in God's stead, and to blow at this fire of corruption, that the Saints have daily hard work about to suppress & extinguish? Must we thus, upon so small occasions, plead so stoutly for man, and pretend to plead for God too?

He addeth next (v. 157.) If these Teachers mean, that no man hath any power freely to specify the acts of his own will by any other help of God, besides necessitating a determining power, & so that every man doth all that he can do, & no man can do more than he doth; then doth God by denying him to be the Creator of that free power, which is essential to man, & which God himself acknowledgeth his honor to creat. And they say that God doth & blame all, that are damned & blamed, for at great impossible, as if they were damned & blamed for not making a world, or for not loving angels. Ans. This is not a fit place to treat of that Question of Predestination, although Mr. Baxter pull in his by my part, is it is enough for us, that we see now, whither all that Mr. Baxter hath here been saying, tendeth, even to give unto Man, the glory of all the good he doth, of his Faith, Repentance, Love of God, obedience & perseverance, in the first, chief & immediate place; for by his own Natural Power he did freely specify the acts of his own will, and so believed, when he might have rejected the Gospel, Loved God & Chrift, when he might have hated both, Repented, when he might have remained impenitent, Converted himself, when he might have remained in his former state (Mr. Baxter make no difference of acts here, and so his words must be looked on as meant of supernatural acts, as well as of natural) & that without any pre-determining grace or motion of God. This glory shall we never yield to be due unto man, Let Mr. Baxter load the Doctrine of Predestination, all that he reproaches, and the duties of it, as he is in the ends of Nature; He needs not think now to refresh his opinion of denying Predestination unto natural acts, for as the good spoken of by those he here opposeth, is supernatural goodness, as such; for so his discourse here is expressive enough of this: And it is the cause is yeilded unto Felicity; to the & so Mr. Baxter, and the crown is put upon the head of man, and he is to honour & praise himself for what good he doth, for all began at his own free-determining power & will, and the Almighty himself could not have bowed & predeterimined his will, except he had overturned the course of Nature, & destroyed that free power, which is essential to man. And thus it is made to be the honour of God, to creat a Creature, that is absolute Lord & Maker of all his own actions, & in his own actions, as to his specific moral nature, & what is this, but to make man an independent Creature, as to his actions, & consequently a God to himself.

Mr.
Mr. Baxter hinneth some other help of God besides Predetermination as what that is, he relieth us not; is it his Concourse? From this the fame inconveniences will flow, that flow from Predetermination, And besides Mr. Baxter feliciteth to incline more to Durandus' his opinion, & A dala, which even the Jefuates are ashamed to owne, & his friend D. Strong doth directly confute, & as loving to let man yet higher up, than they do, doth. Doth Mr. Baxter think that it is essential to man to have such a free power, as that of himself he can specify the acts of his own will, without any predetermining Motion of God? Can he then believe in Christ, Hoping above in God, yield Christian obedience to all the commands of God, without God's predetermining motion upon his heart? And is that Common General influx, whereby he is preferred in his being, & his faculties & power not taken away, enough to make a man turn from Nature unto Grace, if he will be so good natured as to bow his own will, & determine himself, as he may? Why do we then condemne the Pelagians? What did or could Pelagius say more? But enough of this here.

In the following Paragraph (n, s.) He tells us, that some men teach, that Christ stripped a Christian of two things, his sins, & his Righteousness. Or that two things must be cast away for Christ, Sin & Righteousness. And he is not satisfied with such speeches, though they be consonant to, yea upon the matter, the very same with the speeches of Paul Phil. 3:8. He faith, they should speak better, if they would not deceive. And why faith he not of the Apolilhe Paul also? May it serve him, that we speak, as Paul did? Nothing (faith he) is to be cast away, as evil, but sin. True; and yet the Apostle desired to be found in Christ, not having his own Righteousness; & what was a Righteousness in his eyes before, and was a Righteousness, which is in the Law, and wherein he was blameless, he now accounted for Christ, yea he accounted them but dung; which includeth a rejecting & casting of it away, with defection. He addeth, Righteousness itself is a good, & never to be cast away. If he be no Righteousness, why do they falsely say, that we must cast away our Righteousness? And the Apostle Paul answereth this, with whom concerning as much; as he: And let Mr. Baxter in forbearance consider how this refle&eth upon the Spirit of the Lord, inspiriting the Apostle to speak so. For us, we are not very anxious in this matter, but can freely tell Mr. Baxter, that though our personal Righteousness be good; Yet in the matter of justification before God, and abdication from the concommitary sentence of the Law, & adjudication to life, we must lay it aside, & betake ourselves wholly to the Righteousness of Christ, and seek to be found in him alone, after the example of the Apostle, & according to the clear doctrine of the Gospel; And this we are resolved to do, how displeased forever Mr. Baxter be with us upon that account.

He addeth, To cast away a false conceit of Righteousness, is not to cast away Righteousness, but Sin only; in the matter of Sin, but Sin only is to cast away, which should be the object & matter of sin. And the plaints which is not applied to that indifferent, is to cast away, not to Sin, nor Righteousness, to account our Righteousness in our obedience to the Law, to be dung, as

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As Paul did, in the business of justification, is all we paid for, let Mr. Baxter call it a casting away of a false conceit of Righteousness, if that will satisfy him, but even in this way cast away our Righteousness, as we will not trust it, as our Righteousness, in order to justification, or that Righteousness, upon the account of which we expect to be justified in the sight of God. And if Mr. Baxter be afraid of seducing here, he may know by our expressions: I presuppose Paul was far from seducing, when he spoke, as he did Phil. 3:9.

There is nothing so good (faith he) which may not be the object of Sin; not Christ, or his Righteousness, or God himself excepted; But we must not thus objectify him. And what is all this to the purpose? Doth he think that those teachers, he here opposes, were enemies to holiness; or would have men laying aside all thoughts of it, and care about it when they spoke? He may as well inferre such things from the Apolilhe's speeches. But what is meant in seconundum quod, should not be understood as spoken simpliter. His reasoning here is not imperative, as also is that which followeth, when he faith. So holiness & true Righteousness (inherent or imputed) may be the object of sinful pride & boasting: But it is not edifying, wholesome therefore to say, that we must cast away inherent & imputed Righteousness. For we plead not for casting away, every thing which may be abused, but for casting away our own Righteousness, in the matter of justification, that imputed Righteousness may only take place. But how imputed Righteousness can be the object of sinful pride & boasting, he would do well to teach us: that inherent Righteousness may be so, we know; and to plead for justification upon that account, is to lay the foundation of sinful pride & boasting, as the Scriptures teach us.

He addeth. But yet true self denial required, that we deny our Righteousness (inherent or imputed.) to be what it indeed is not. And therefore we deny, that our inherent Righteousness is the ground, or formative ratio of our justification: But what Self denial is to teach us to deny our imputed Righteousness to be what it is not, he must be pleased to informe; and to speak thus alike of both our inherent & imputed Righteousness, is not very faire; as if there were no difference. Further he tells us, and so when men accounted the Jewish observance to be a justifying Righteousness, in comparison with, & in opposition to Christ, Paul counteth it as, lust & dung, & nothing in that respect, when yet elsewhere he faith, I have lived in all good conscience to this day; And Christ himself fulfilled that Law & Righteousness. And what meaneth Mr. Baxter by these Jewish observances? Meaneth he nothing but their observance of the Ceremonial Law? But did Paul mean nothing but his conscientious observance of this Law, when he said, I have lived in all good conscience to this day? And did he mean nothing else, by that Righteousness, which he counted lust & dung, Phil. 3:9? The Apostle himself distinguishes between the Law, nothing which he was a Pharisee; and that Law touching the Righteousness whereof, he had been blameless: And sure before the writing of this Epistle, he had preached down the observance of the Ceremonial Law, and was far from the
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merit, placing our Evangelical merit in a meer subordination to Christ's, do but shew what prejudice & partiality can do, and harden those, who perceive their errors.)

Finally he faith here. And so if any Liberty will say, that Christ's Righteousness imputed to him will justify him without Faith, or be in need of holiness to him, he must deny imputed Righteousness thus to be, what indeed it is not. Asf. Though I know, the Lord hath thought good to ordain Faith, as a mean, whereby we may be made partaker of Christ's Surety-Righteousness, and to be justified; Yet I may say, that Christ's Righteousness imputed, as being the sole meritious cause & ratio formalis, objection of our justification, will justify without Faith, as any part of that Righteousness, which we are considered as clothed with, when declared & pronounced Righteous. And though it be not in need of holiness, asf holiness were no more required of us; Yet it is & must be in need of that holiness & Righteousness, which was required of us in the Old Covenant & by the Law, in order to our being accepted & justified thereupon.

He tells us in the margin, that none deny. That all are faved have inherent Righteousness; and that in sumnum we are Righteous by it. That a man accused, as being an Auditor, A-shef, Impenitent, Ungodly, a Hypocrite &c. must be justified by pleading all the contraries in himself, or else perish; And that this inherent Righteousness is imperfect, and in us found with sin, & therefore no man can be justified by it without pardon of sin, nor at all against the charge of being a sinner, & condemnable by the Law of innocence. But who is all this to the point? Must we not therefore say with Philo, that in the business of justification, we must account our own Righteousness to be but dunge, and only lean to the Righteousness of Christ? What would he hence conclude? And what remaineth then (faith he) but to trouble the world with contending de nomine, whether this imperfect Righteousness, shall be called Righteousness, & the gaining of it, called justifying, or making us Righteous to far. A.s. And who, I pray, more guilty of troubling the world with these contending, than he? But to the matter, it is no meer contending de nomine, that he hath caused, when in need of the Surety-Righteousness of Christ, with which the Orthodox Affecter beleevers to be clothed, as the immediate ground of their justification before God, and which they by Faith were to lean to, and rest upon in order to justification, he falsifies, in its place, our imperfect holiness, & makes that to merit justification & Salvation, as a subordinat Righteousness (so called, though indeed in this case the principal) advanced to that dignity by the merit of Christ's Righteousness; and as all that Righteousness, which can properly be said to be ours, and be imputed to us, the only Poffitive Condition of our justification & Salvation, according to the New Covenant, purchased by Christ. This is something more, and a great something more, than a meer contempt about a word, or a name. This toucheth the foundation of the Gospel, let Mr. Baxter think as little of it, as he will. I need not take notice of his making these two one thing, justifying & making us Righteous, and of his calling the giving of Righteousness
or holiness a justifying of us, for this is but suitable to him, who would confound all.

This is all he speaketh to this matter in this place: But thereafter Sect. 3. of merite (n. 196.) he tells us, It is a great question, whether a man may trust to his own Faith, Repentance or Holiness. And I should think, that no orthodox man should ever make a question about it; but should reject the very imputation of such a thing with detestation; being Trusting to these things is the native consequent of the Papal, Socian & Arminian errors about justification, or of all, who speak of the Imputation of Faith &c. as our Righteousness, instead of the imputation of the Righteousness of Christ. What any were given he? But some men (faith he) will trouble the world with unnecessary words, where no sober men differ. And the words are plain enough, & need no explanation, & every ordinary Christian understand their meaning; but against such, as will seek knots in rushes, & raise doubt in the most clear light, for their own ends, there is no remedy. I am afraid the point of difference shall be found such here, as that our agreement shall not be expected in half, unless our sobriety be such, as well make us embrace inconveniences.

Let us hear what he faith. No wise man can dream, that we may trust to these for more than their proper part, or that we may trust to them to do anything proper to God, to Christ, to the Spirit, to the promise &c. And he adds the phrase of Trusting to our Faith, or holiness, when he foundeth absolutely, or may tempt the hearers to think, that they may trust these for God's part, or Christ's part, or not only for their own, is a dangerous deceiving course. And it is true, no wise man will say, that we may trust to these for more than their proper part; but when we are mistaken about their proper part, & conceive them to have that place & part, which they have not, and accordingly trust unto them, do we not amiss? And Mr. Baxter makest it their part to be the immediate meritorious cause of the justification & Salvation: which we say is the part of Christ & his Righteousness alone: And sure, who ever shall trust unto them for this part, according to the Gospel is Christ's part, trust unto them for more than their proper part. Neither is it any dangerous or deceiving course, to speak thus, when the meaning is obviously known (except to such as have wit enough to dark ignorance) to be this, that we must not Trust to Faith &c. as the price, the merit, ex parte (as perfect obedience was under the first Covenant) of our justification, Adoption, &c. But it is a most dangerous & deceiving course to call them only Conditions, or cause jure quibusnum, when in the mean time, they are made to have the same place in the New Covenant, that perfect obedience had in the old, & are made our Gospel-Righteousness, for which we are justified, yea & in that place, that the Orthodox put Christ & his Soverey Righteousness, that is to say, to the immediate ground, formal cause, Ratio formalis objectivæ of our justification.

What more? But that really they may be trusted, for their own part, and must be so, no sober person will deny: for to trust, obey, pray to God &c. 

Chap. 3. We must not trust to any Righteousness within us, nor to trust to them in their place, that is, not to think, that we shall be ever the better for them, to believe & indeed disbelieve God, & saying, it is vain to seek to him, and what profit is it that we call upon him & such difference to despise will end all endeavours. Let every man prove his own work &c. This is our Repentance &c. If we are justified by Faith, we may trust to be justified by it. But the use of such a phrase in Scripture, & the danger of it, must make us never use it without need. And I said, all the questions concerning what is their own part: And by saying that they are not to be trusted unto, we deny them to have that part, or place in the matter of our Justification & Salvation, that others give unto them: And if there were no more, this is a thread ground of prepossession to us, that Mr. Baxter, owneth not the Orthodox doctrine in this matter, &c. That he cannot with patience hear it said, That we must not trust to our own Faith, Repentance or Holiness, but accounteth such expressions dangerous, and deceiving. (2) It is but a wrong gloss put upon this expression, We must not trust to our own Faith &c. as the meaning of it to be, we must not think, that we shall be ever the better for our Faith &c. And therefore his following words are vain, and to no purpose. (3) It is one thing to trust to be justified by Faith, which is but believe God, and trust in his word, and a farther, to trust in our Faith; for this is to lay our fires &c. & lean on our hope, & found our hopes of justication & Salvation on our weak & feeble Faith, in lead of trusting to, & relying upon Jehu Christ & his Soverey Righteousness, as the only immediate ground, & as that Righteousness by & upon consideration of which, we are justified, & have a Right to Glory: And if Mr. Baxter do not see a difference between these two, it is not because he cannot, but because he will not, as some may suppose. (4) He talks of the rare use of such a phrase in Scripture, but he would know, where he findeth it used at all in Scripture? And it will be, that he confesseth there is danger in it: which two, me thinks, should be enough to make him, as great an enemic to this expression, as we are: But the truth is, according to his principles, we are as much now to Trust to our Faith Repentance & Holiness, in order to justification & Salvation, as Adam was to trust to his perfect obedience, according to the Covenant of works; & as much, as, according to our doctrine, we are to trust to Christ & his Soverey-Righteousness.

Chap. IV.

The Law, by the works whereof Paul deneth that we are justified, is not the Jewish Law.

We finde the Apollc Paul directly & professedly proving & conclusion, that we are not justified by the Law, nor by the works of the Law: Yet such as differ from us, about the interest of works, in justification, not being willing to yield & submit unto the truth, do seek what

What Law it is, by which we are not justified. CHAP. 4.

Moral Law, and yet is for grace. (17) Phil. 3: 9. It is that Law, obedience to which can be called our Righteousness: But this is not the Ceremonial Law only.

5. If Paul's minde had beene only to disput against Justification by Mosaical Observances; after he had flatted the question, and proposed the Truth, he was minded to confirme Rom. 1: 17, to what purpose did he insist so much, to shew how guilty the Gentiles were, who were never under Mosaic precepts, and thereby clear, what need they had of a justification by free grace through faith without the works of the Law? This seemeth not to have a clear tendency unto the clearing of justification to be by Faith, & not by Mosaical Observances: for what had the Gentiles to do with these?

6. We finde likewise the Apostle to convince the Jews themselves to be under sin, in order to the necessity they had of being justified by faith, holding forth their breaches of the Moral Law Rom. 3: 21, 22. and speaketh of a Law distinct from that, to which Circumcision belonged, saying ver. 25, &c. for Circumcision verily prefeth if thou keep the Law; but if thou be a breaker of the Law, thy Circumcision is made un circumcision: And this Law, is a Law, that he, by supposition, faith, one not circumcised, might observe, and so could not be the Law of Ceremonies. See also Rom. 3: 9-19.

7. The Arguments, which the Apostle adduceth to disprove justification by the Law, cannot conclude against the Ceremonial Law only: for (1) all the world are not guilty of transgressing only the Ceremonial Law: and yet because all the world are become guilty before God, the Apostle inferret Rom. 3: 20. Therefore by the deeds of the Law, there shall no flesh be justified. (2) So that other Argument ibid. for by the Law is the knowledge of sin, cannot conclude against the Ceremonial Law only. (3) Justification by the deeds of the Ceremonial Law only, repugneth not to the justification through the Righteousness of God without the Law, and which is by Faith of Jesus Christ; and through the Redemption, that is in Christ. (4) The Law of Ceremonies alone doth not exclude baptism. (5) Abraham's works were not works of the Ceremonial Law only (6) works of the Ceremonial Law only do not exclude glorying, nor make the reward of death & not of grace: (7) Belewing on him, that justifieth the ungodly, is opposed as well to him that worketh according to other Lawes, as to him, that worketh according to the Ceremonial Law Rom. 4: 4-5. (8) Imputed Righteousness, mentioneth Rom. 4: 7-11. is as much opposite, in the matter of justification, to other observances, as to Mosaical Observances. (9) Forgivens of sins, mentioned Rom. 4: 7-8. is as inconsistent with the observation of other Lawes, as of the Ceremonial Law. (10) Justification by the Faith of Christ is as opposite to the Moral Law, as to the Ceremonial Law: And thus reafoneth the Apostle Gal. 2: 16. (11) That Curfe denounced Dent. 27: 16, by which the Apostle proveth Gal. 3: 10. that justification can not be by the works of the Law, is not against transgressours only of the Ceremonial Law. (12) Obedience to the moral commands, is as little living by faith, as was obedience to the Ceremonial Law: And by this Argument Paul proveth Gal. 3: 11. that man is justified by the Law, in the sight of God, because the just shall live by faith. (13) This is clear also from ver. 12, & 13. to mention no more. And the Law is not of faith (which holdeth not true only of the Ceremonial Law, but in all the moral Law, which they shall live in them, which is in respect of the Old Covenant Rom. 10: 5. Levit. 18: 5.) Christ hath redeemed us from the Curse of the Law (And sure this is from the Curse of other Lawes, than of the Ceremonial Law.)

8. Though it were true, that Paul's conclusion was only against Justification by Mosaical Observances: Yet by good consequence it might hence be inferred, that there is no justification by the works of the Moral Law. Partly because the Apostle's Arguments & Arguments are general, & as we law, reach further than to the Ceremonial Law: Partly because if we were not thus, all the Apostles disputes should be of no ufe or value unto us, now the subject of that controversy being quite removed: Partly because the Ceremonial Law belonged to the first table, being God's inuincible worship, & obedience thereunto required by the Second Command: Partly because so long as that Law was not abrogated, obedience thereunto was their Gospel Righteousness, as well as obedience to other lawes is now called our Gospel Righteousness: And if that could not then justifie them, no more can this now justifie us.

We do not by all this fay, that the Ceremonial Law had no place or interest in this disput: for the Jews being pertinacious adherers unto this, & the false Teachers urging the observation of this, even upon the Gentile Churches, gave occasion & fift rise unto this Quelion; for they alleged, there was no Justification, or Salvation without the observation hereof: But as they did not relifie the Law & the works thereof, purely unto the Mosaical Rites & Typical Ceremonies; but urged the observation of the whole Law, which comprehended moral precepts, as well as Ceremonial Injunctions, so the Apostle argueth against Justification by the works of the Law in general, without any particular limitation (expressed or hinted) unto the Ceremonial Observances.

Mr. Baxter, in his Cofam. Thes. part. 2. SB. 26. where he would tell us, how Paul & James agree, about justification by works (n. 52.) faith is, the key of understanding Paul's dispuerte of justification is, to know 1. That the grand question, which he first manageth, is, whether the Gentiles may not be saved, without keeping the Jewish Law, as well as the Jews with it? (1) But our Principal difficulty here is to understand, what Mr. Baxter meaneth by the Jewish Law? for if he mean all that, which was prescribed unto the Jews, as a Rule of their obedience, we affirmt: but then the Moral Law is as much concerned here, as the Ceremonial, or judicial: And these, as such being abrogated, the disput concerneth us, as well as them, in respect of the Moral Law: But if he mean hereby, only the Law of Ceremonies, we have shown, that howbeit this might have given the fift rise unto the disput, yet the disput was not wholly & purely restricted thereunto; Nor doth the Apostle only speak to that abstracted or restricte consideration of the Law, in his pleading against a justification by the works.
of the Law; as we have seen, this he doth, when he pleadeth for the Abrogation of that Law, & against the observation of it. (2) Mr. Baxter, as to would seem, supposeth, that Paul made no quizzion concerning the Jews themselves, but yeddeth that they were justified & saved by their Law; for the question was, faith he, whether the Gentiles might not as well be fa

2. Said he. To prove the Affirmative, he proveth, that the Jews themselves cannot be justified or justified merely or primarily by the Law, notwithstanding the divinity & great excellency of it; but must be justified by a Saviour, & free given Pardon & Right to life, & to which the sincere keeping of Moses Law was intend

(1) Then the Question concerned the Jews, as well as the Gentiles, & Paul did no more grant justification by the Law to the one, than to the other. (2) Wherein doesth Mr. Baxter these restrictions, Merely or Primarily, in all the Apostles dispute? This is not fair, to pervert the Apostles plains peremptorily, & absolute Conclusions, & retract them to a certain limited sense, that they may the better subservient to our design, & our Hypotheses. Do the Apostles Mediants only serve to prove, that justification is not by the Law Merely or Primarily? Which of them all, I pray, hath only this force? (3) Though the keeping of Moses Law be here laid to be subservient; Yet, according to Mr. Baxter, it was all their Righteousness, no other was properly imputed to them, & upon it immediately they received Pardon & Right to life, as merited thereby ex pa

Saviour only procuring the New Covenant: that is, that all, who work well & keep the Law of Moses, shall have free Pardon & Right to life. And thus they were well justified by the works of the Law, as by faith: for faith was also required of them: And then the meaning of the Apostles Conclusion Rom. 3:18. Is, therefore we conclude, that a man is justified by faith, and by the deeds of the Law: for both faith & works with Mr. Baxter, belong in this Subservient Righteousness, as he calleth it. If this be comfo

nant to the Apostles doctrine, which doth so contradict it, let the Rector judge.

3. Said he. That therefore it appears, that the Jews did so fully admire the Law, & their National Privileges under it, that they thought the exact keeping of it was necessary & sufficient to Justification & Salvation. And they thought the Messiah was not to beother Righteousness, as a Sacrifice for sin, & means of free Pardon, & the Gift of life, but only a great King & Deliverer, to redeem them by power from all their Enemies & Bondage. Ans. This mistake of the Jews, concerning the Messiah, speaks nothing to the point, whereupon we are; that is, that Paul denieth justification to be by the Law: And their error & mistake about the Law, is not to be limited & restricted to the Ceremonial Law; & to the thing, that we say, is confirmed thereby. (2) They thought the Messiah was not to be their Righteousness: And Mr. Baxter will not have him to be our Righteousness, save only, in that he hath purchased the New Covenant, wherein our faith & obedience to the Law, is to be looked upon.

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upon as all our proper & immediate Righteousness, upon the account of which we are to receive Pardon & Right to life.

4. He faith. That is, the Adam's Covenant of Innocence, or profession, which the Jews thus trusted to, or Paul doth speak against, as to justification (though a minor ad majus, that is also excluded) for the Jews upon, that they were sinners, & that God pardoned sin, as a Merciful God, & that their Law had Sacrifices for Pardon & Expiation with Confession Bc. But they thought, that so far as God had made that Law sufficient to Political ends, & to Temporal Rewards & Punishments, it had been sufficient to Eternal Rewards & Punishments, & that of it fell, & not in mere subordination to the Typish Messiah. Ans. Though the Jews knew, that they were sinners, yet they did also propose, that by their works of obedience to the Law Moral, as well as Ceremonial, they might make amends, & so think to be justified & pardoned thereby, & that God would accept of them, & grant them life for their own Righteousness sake, & therefore did they labour so much to establish their own Righteousness, & followed after the Law of Righteousness, & sought Righteousness, as it were by the works of the Law. What Mr. Baxter talks here of the Jews not being of that Law, in subordination to the Typish Messiah, hath need of Explication: for as to his sense of it, we see no ground thereto in all the Apostles discourse.

5. He faith. That the thing, which Paul disapproves them by, is 1. That the Law was never made for such an End. Ans. Yet he said, that the man, which doth those things shall live by them. Rom. 10:5. Lev. 18:5. Gal. 3:12. & that the doers of the Law are justified Rom. 2:13. And therefore speaketh of that Law, which according to its primitive institution, was made for such an end, faith he. That even when it is used to Redemption & free given life. Ans. This we cannot yield to, in Mr. Baxters sense, to mention the Law of Paul no where given us to understand, that their obedience to this was their own immediate Righteousness, & Condition of Justification, & the utterance clause (ex pa
ty) of their Right to life & to life & to life & to life & to life & to life.

3. Said he. That the free Gift or Covenant of Grace, containing the promise of the Messiah, and Pardon & Life by him, was before the Law, and justified Abraham & others without it. Ans. It is true, this Argument did particularly militate against the Ceremonial Law: Yet, this not being the Apostles only Argument, & other Arguments reaching the Moral Law, as well as the Ceremonial, we must not limit the Apostles dispu

t only to the Ceremonial Law. 4th faith he. That the Law was only for the Jews, that no man could perfectly keep the least. Ans. Add to that, that they could not perfectly keep any one command thereof. 5th faith he. That every infirmary death indeed, though their Law punished not every sin with death by the Mosaic. Ans. And this holdeth true of the Moral, as of the Ceremonial Law. 6th faith he. That their Law was never obligatory to the Gentile world, who had a Law written in their hearts, & therefore not the common way of justification. Ans. The Apostle makes no such conclusion, that therefore it was the common way of justification, for this would suppose, that it were the way of justification unto them, which is directly against the Apostles dispu.

7. faith he. That their

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Law, as such, discovered sin, but gave not the Spirit of Grace to overcome it: so much, as though he himselfe perfected perfectly to fulfill it without sin, yet he could not, but was under a Captivity, that is, a moral necessity of Imperfection, or sin of infirmity, from which only the grace of Christ could, as to quit us powers deliver him. Anf. Therefore the Moral Law is as well here to be understood, as the Ceremonial; as is manifest. 8. faith he. That no man ever come to heaven by that way of merit, which they dreamed of, but all by the way of Redemption. Grace, free Gift, & Pardoning Mercy. Anf. But that way of merit attendeth all works, in the matter of justification, as the Apostle affirrns it Rom.4:4. Ez.9:9, & is opposed to the way of Redemption, Grace, free Gift, & Pardoning Mercy. Rom.11: 6 & 3:21, 24. Tit.3:5,6,7. From these things Mr. Baxter draweth this Conclusion. Therefore their conceits, that they were just in the maine and forgiving them sins, & so justifiable by the mere dignity of Moses Law, which they kept, & by the works of the Law, & not by the free Gift, Pardon & Grace of a Redeemer, & by the Faith & Practical Belief of that Gift, & acceptance of it, with thankful penitent obedience beare, was a Persecute Error. Anf. 1. Nothing is here said to ground a restriction of this erroneous conceit of theirs unto the Ceremonial Law: for this conceit of being justifiable by the Law, & the works thereof, in opposition to the free Gift, Pardon & Grace of a Redeemer, is applicable to the Moral, as to the Ceremonial Law. (2) The Apostle doth not ground his disput upon the fewer their express rejecting of a free Gift, & of Pardon &c. But from justification by Faith, laying hold on the free Grace & Mercies of a Mediator, he argues against justification by the Law & the works thereof. As also the Apostle's Methode do we also follow. (3) To cover justification by our own inherent Righteousness, having the same place in the New Covenant, which inherent Righteousness & Obedience had in the old, by the fine words, Faith, & a Practical belief of the Gift, & acceptance of it, with thankful penitent & obedient beare, is not such ingenuous dealing, as the Importance of the matter requireth: But this will be clearer by what followeth.

But (faith he) the true way of Righteousness was to become true Christians, that is, with such a penitent, thankful acceptance, practical belief &c. of absolute assent to believe in God, as the giver of Salvation, in Christ as the Redeemer, & his Spirit, as our life & Sustainer; and to accept Christ, & all his procured Benifites, Justification & Life, as purchased by his Sacrifice & Mediator Righteousness, & given in the New Covenant the Condition, & so to give us ourselves to his whole saving work, as to the Physician of our souls, & only Mediator with God. This is the summe of Paul's doctrine on this point. Anf. Not to speak of this matter here, which is elsewhere done, I shall only say, that we are not enquiring after the true way of Righteousness, but after the true way of justification before God; And enquire where the Apostle teacheth, that all the Righteousness, required unto justification, must be within us, & none at all imputed; as this Summe holdeth forth. Where he teacheth that this faith, including works & all obedience, is the only mean of justification? Where he teacheth, that this inherent imperfect Righteousness of ours, is the immediate ground, & meritorious Cause (ex paillis) of our justification & Salvation? Where he teacheth, that Christ's Righteousness is no other wife ours, than as purchasing the New Covenant, wherein our own personal Righteousness is made the Pecuniate Condition of our Justification & Salvation. & Yet these and several other Particulars of this alloy doth Mr. Baxter hold forth, as taught, in Scripture; as hath been seen elsewhere.

CHAPTER V.

Works excluded in Justification are not works only done before Faith, nor perfect works required in the Law of Innocency, nor outward works only.

The other Evade, which such, as plead for the Interest of Works in Justification, fall upon, to evite the dint of the Apostle's arguing & conclusions against Works, is, That by the works of the Law, which Paul excluded from justification, works are made, which are done before Conversion & Faith, by the strength of Nature; & not the works of grace done after. This is the Evade of Bellarmini & others.

But against this we have these Reasons to propose,

1. When the Scripture faith, we are justified by faith, the meaning is that so soon as abelbeleeved in Christ, by a true Faith, he is justified before God: But this opinion faith, That a man is not justified when he beleueth in Christ; No not until he performe Works of Righteousnes after he hath believed: And thus, we may conceive a man to be a beleuver, & yet not to be justified, which is contrary to the Gospel.

2. If we were justified by the Works of Regenerat persons, we should be justified by works that are imperfect; and consequently by an imperfect Righteousness: for these works being made our Righteousness, if we be justified by them, as our Righteousness, we must be justified by an imperfect Righteousness; for they are not perfect, neither as to parts, nor as degrees. 1. Sa. 64:5. 2. Job. 1:8. 10. 3. King. 8:46. 2. Chron. 6:36. Ezekiel 7:20.

3. Regenerat persons have renounced their own Righteousnesses, in the matter of justification before God; therefore they judged, that they were not justified thereby: And this is registrate in the word for our Instruction & example; that we may learn al to renounce our own works in this business. The Antecedens is clear from the Inferences: (1) David saying Psal. 130:3. If then Lord shouldst mark iniquity, o Lord, whom shall I fear? & in opposition to this, he betakes himselfe to free Remissions saying ver. 4. But these are forgiven with thee. So Psal. 143:2. & enter not into judgment with thy servant; for in thy sight shall no man living be justified. So that if God should enter in judgment with the world, even with his servants, they could not ex-
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But if justification were by works of the Law, done after Faith & Regeneration, all boasting & glorying should not be excluded Ephes. 2:29. Not of works left any man should boast: and what these works were, the next Argument will shew.

10. Even works are excluded, unto which we are created & which God hath before ordained, that we should walk in them Ephes. 2:8, 9, 10. For by grace are ye saved, through Faith, & that not of yourselves, it is the gift of God. Not of works left any man should boast: for we are by workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Now these works are works done after regeneration, as is manifest.

11. All works are excluded in this matter, which make justification not of mercy or of grace. Rom. 3:28. Ephes. 2:8. Tit. 3:5, 7. But this doth works after regeneration, as well, as before, as Paul cleareth Ephes. 2:8, 9, 10. & works & grace cannot confit in being the ground of justification, no more, than in being the ground of Election. Rom. 11:6.

12. Works done after regeneration belong to that Righteousness, which is of the Law, which Paul describeth Rom. 10:5, from Levit. 18:5. To be, that the man, which doth these things, shall live therein. But the Righteousness of the Law, & the Righteousness of Faith are opposite & inconsistent, as the Apostle cleareth there Rom. 10.

13. Works done after regeneration, if made the ground of justification, will make the reward of debt & not of grace Rom. 4:4. as well as works done before regeneration; for the Scripture holdeth forth no ground of difference, in this matter.

14. If works done by Faith, and after Regeneration, be admitted, as the ground of justification, God should not be said to justify the ungodly: for a Regenerate believer, working works of Righteousness, is nowhere in Scripture called an ungodly man. But the Scripture speaketh this expressly Rom. 4:5.

15. Paul tells us Rom. 4:16. that the promise was of Faith, that it might be by grace, to the end the promise might be in all the flesh, not to that only which is of the Law, but to that also, which is of the Faith of Abraham, who is the Father of us all. Now this is in which is of the Faith of Abraham are believers or Regenerate persons: By which means we are excluded, & the works thereof: because if they which are of the Law be heirs, Faith is made void, & the promise made of none effect ver. 14.

16. If justification were by the works of the Law, done after Regeneration, we could not upon first believing be justified, & have peace with God, through our Lord Jesus Christ; nor could we rejoice in hope of the glory of God, & glory in tribulation &c. And yet this the Apostle expressly affirmeth Rom. 5:1, 2, 3, 5. If justification did depend upon our after works, we could not as yet have peace & reconciliation, or assurance, or joy &c. because of the uncertainty of our obedience.

17. If Paul had not excluded works done after Faith & Regeneration, from being the Cause & ground of our justification, what seeming ground

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or occasion had there been for that objection Rom. 6:1. What shall we say then? Shall we continue in sin, that grace may abound? What grace could any have to say. We are justified by our works done after Regeneration; therefore we may continue in sin, that grace may abound; Any might fear shift, how ridiculous this was.

18. And if we are justified by works done after Regeneration, it is not strange, that in all Paul’s answers unto this objection, he never once fayeth, nor hinteth, that by these works we shall be justified, & no other way, and yet this had been the shortest & clearest solution of the objection; it been according to the doctrine of justification, delivered by Paul.

19. The false Apollines, who were corrupting the doctrine of the Gospel & of justification, did not urge works done before Faith in the Gospel, as the ground of justification, for they were corrupting such, as had already embraced the Gospel & beleived in Christ & clear out of the Epistle to the Galatians. Therefore when Paul is confuting their error, & opposing himself unto them, he must deny that we are justified by works done after Faith in Christ.

20. Justification by works done after regeneration, is as opposite to faith, & to living the life of justification by faith, as justification by works done before Regeneration for the Law is never of faith, so reafoneth Paul Gal. 3:11, 12. But that no man is justified by the Law, in the sight of God; it is evident: For the just shall live by Faith: And the Law is not of Faith.

21. All the works of the Law are excluded: But works wrought after believing & after Regeneration, are works of the Law, being required thereby Phtl. 3:5, Rom. 7:22. Therefore even these works are excluded.

22. When the Apostle excluded works from being causes of justification he must mean good works, for no man was ever found, as to imagine, that he could be justified by bad works. But no works can be called good works but such as flow from faith, & from the Spirit of grace, granted in Regeneration. Therefore while good works are excluded, these done after Regeneration are excluded.

What is said by Bellarmin, in confirmation of his fense of these works of the Law, which are excluded from justification, is abundantly answereed by all, that write against him, & therefore we need not take any notice thereof.

There is another Evasion, found out by our Adveraries in this matter, & another gloss put upon these works, By the works of the Law there shall no flesh be justified. For some say, that thereby the Apostle only excluded these works, that are perfect, which were required by the Law in Innocency. This Evasion granted, that the Law here spoken of is not the Ceremonial Law, for that was not required in Innocency; but the Moral Law. The end why they invent this Evasion is not, to exclude works in the matter of justification, but to establish their own fance of ascertaining justification by other works, than perfect works, required by the Covenant of works, to wit by imperfect works, which they say, are required in the Gospel: And therefore their meaning is, we are not justified by perfect finishe obedience, but by imperfect obedience to the Law. This is the Evasion of the Socinians, who say, the Apostle speaketh of the works of the Law, to show, that he speaketh of those works, which are enjoyned by the Law, to wit of perpetual & perfect obedience required by the Law: And they say, that by Faith he meaneth that confidence & obedience, which every one is able to performe, and which is endeavoured after & studied.

That this cannot be the meaning of the Apostles conclusion, we suppose will be clear from these Confirmations.

1. This supposeth, that they against whom the Apostle is here disputing, were of opinion, that men could yet be justified, & must be justified by perfect obedience to the Moral Law: But it is hardly imaginar, that men in their wits did ever so dream, or that, all were innocent, & could expect to be justified before God by their own perfection, or perfect obedience to the Law in all points: for this were to say, they never had finnd.

2. When the Apostle, in the beginning of his disput, in his Epistle to the Romans, proverth, that all have finnd, & are guilty before God, both Jew & Gentile, he thence inferreth, that by the works of the Law, no flesh shall be justified in God’s sight Rom. 3:20. Whereby he giveth us to understand, that there is no justification by the Law, unless it be perfectly kept, & because no man did ever keep it perfectly, or could keep it, therefore he concludes, that no man can be justified thereby. There is no justification by works, unless the works be perfect; & consequently that such as except justification thereby, be wholly finndles.

3. If the Apostle had so disputed against justification by perfect works, as to have granted, or established justification by imperfect works; he needed not have used any more arguments to that end, than what was mentioned & cleared Rom. 1 & 2. & in the beginning of the 3. Chapter: for his evincing that all had finnd & come short of the Glory of God, had been sufficient to this end, without the addition of any one argument more, feigning it is impossible, that sinners can be perfect obeyers. And we must not think, that all the Apostles further arguments are merely superfluous, for this would reflect upon the Spirit of God, who acted Paul in this.

4. How strange it is to imagine, that the Apostle should dispute against perfect works, that he might establish imperfect works in the matter of justification: & to think that the Apostle is proving, that we are not justified by the perfect works of the Law, but by the imperfect works thereof; that is, we are not justified by such works, as keep a conformity, with the Law, but by such works, as are violations of the Law: as all works are, which are not conforme thereunto, in all points.

5. Imperfect works, as to the ground of justification, are not that Righteousness of God without the Law, & which is by Faith of Jesus Christ, but opposite thereunto, and incomittent therewith, as well as perfect works: for as he, that perfectly keepeth the Law, needeth not another Righteousness, in order to his justification; fo neither needeth he, who hath an imperfect obedience if that be made the formal objective & merit.
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works of the Law. Rom. 3:11, 12. And this of necessity must have been mixed with much imperfection: And yet the Apostle plainly faith in the place cited, that they did not attain to Righteousness, nor to the Law of Righteousness; because they fought not by faith, but as it were by the works of the Law, so that seeking after Righteousness as it were by the works of the Law, is opposite to a seeking of it by Faith. And against Rom. 10: 3, they went about to establish their own Righteousness, and did not fulfill themselves unto the Righteousness of God; which two are opposed & inconsistent; And this their own Righteousness, was but an imperfect Righteousness, which they were labouring to cause fall, &

14. We cannot imagine, that when the Apostle did exclude his own Righteousness, and declared not to be found therein, he only excluded, that which was not & declared not to be found in that, which he had not, and which he knew he had not, to wit, a perfect faultless obedience. Rom. 7: 24, 1. Tim. 1: 13, 15. He confessed he had been a blasphemer, and the chiefe of sinners, and so was far from imagining, that his obedience was perfect & faultless. This then could not be the Righteousness, whereof he spake, Phil. 3: 9, but his imperfect Righteousness, being that only which he could call his owne, is that only, which he declared not to be found in, in the day of his appearing before his judge, in order to his justification.

15. If Paul had disputed only against perfect obedience & had excluded justification by imperfect obedience, what ground was there for that objection. Rom. 6: 1. Shall we continue in sin, that grace may abound: being justification by imperfect obedience doth it self engage to all endeavours after obedience, & against the allowance of sin?

16. And the Apollines also were to this objection may nourish us with another Argument against this; for if Paul had allowed of, or pleaded for justification by our imperfect works, he had used this, as least, as one argument to persuade unto an abjuration from sin, by saying, there is no justification but by endeavouring after obedience; But we hear of no such think in all the Apollines Arguments, whereby he preteth unto holiness & obedience, whether there, or elsewhere.

17. We are not justified by works done after Faith & Regeneration, as was proved before. Therefore we are not justified by imperfect works; for works after faith are imperfect, & againe, they cannot but be so, as presupposing sin & guilt going before.

There is yet another Evadion, where with some faulte themselves; for they say, that when Paul faith, we are not justified by the works of the Law, by these works, he meaneth only outward works of the Law, performed without an inward Principle of Grace, of faith, or fear or Love of God. But we need not inflit the discovery of the vanity of this Evadion, having before at large proved, that the works, whereof Paul speaketh, are not works done before Faith & Regeneration; For all these works, that are done before Faith & Regeneration, are done without any inward Principle of Grace, & are only outward works, such as Hebrews may performe: a few reasons will serve here, as Nnn 3.

1. When
When Paul insisted that justification could only be through works, he was referring to the Old Testament Law and the Mosaic Covenant. Paul argued that justification, or being made right with God, could not be achieved by following the Law alone. Instead, he emphasized the role of faith in Christ and the grace of God. Paul's discussion of works is a continuation of his earlier argument in Romans 4:13-25, where he detailed how faith in Christ leads to the justification of the ungodly. This is opposed to the Mosaic Law, which demands perfect obedience and is therefore incapable of justifying anyone. Paul's message is that salvation is by grace through faith in Christ, not by works of the Law.
not against the merite ex condigno, as separated from the works themselves, whereupon it is founded. As the following Arguments will evince. Therefore far less doth he dispute only against the fond and foolish conceit of the merite ex condigno.

2. It is strange, that the Apostle should dispute against that, which he doth never once mention, in his dispute, or in his Conclusions. He never where mentioneth works & the Law, & the works of the Law, but nowhere mentioneth he this merite of works, as the thing he disputeth against, as abstracted & distinguished from the works themselves.

3. And that place, which they think, giveth some countenance unto their imaginations, are Rom. 4:4. Now to him that worketh is the reward not reckoned of grace, but of debt, is directed against them: for, there the Apostle sheweth that works are excluded, & all works (for there is no distinction made) are excluded; because, then the reward should be of debt: showing, that if works have any place, in the matter of justification, debt must have place also; but because debt hath no place, but grace (which two are inconsistent & incompatible) therefore all works are excluded. And to think, that the meaning of the Apostle is, now to him, that worketh, with a conceit of merite, attending his work, the reward is reckoned of debt, is to add to the word of God, to pervert the Apostles Argument, & to contradict the scope & cohesion of the words, as hath been shown elsewhere, far less can any hence inferre a refutation of works to such only as make the reward of debt: for then the reward might be reckoned to him, that worketh, & ye shall be reckoned of grace & not of debt, & thus the Apostle Argument, should be manifestly false, & a plain Paralogism: which were wickednes & blasphemy to affet.

4. The Apostle excludeth, in as plain terms, as can be, all the works of the Law, but even such works, as are performed within this fond & groundless conceit of merite, are works of the Law, being required & commanded by the Law. Yea the Law never commanded any works with this conceit of merite: And therefore by this opinion none of the works of the Law are excluded.

5. Adam was obliged to give perfect obedience to the Law, without the least thought of meritizing ex condigno thereby: And if no merite or works with a conceit of merite be now excluded, but the merite ex condigno then is the Covenant of works esstablished by the Gospel. Nay this, our imperfect works, are made to merite as well ex condigno & ex paede, justification & life, as Adam's perfect & sinless obedience could have done.

6. The man that hath works, without this conceit of merite, can not be called an ungodly man, no more than Adam could have been called so, while he stood in his integrity: But the justification under the Gospel, is of the ungodly, God justifieth the ungodly. Rom. 4:5. Nor can the worker without this conceit of merite, be said to be one that worketh not, but believeth on him, that justifieth the ungodly: as is manifest.

7. Either the Apostle establisheth works of justification by them, & only condemneth the apprehension of merite in our works: or he excludeth all works, in which men may conceite some merite to lye. If the first be said, then I conceive, the Apostle would have once mentioned this in arguings & conclusions, and not always have mentioned the Law & the works of the Law; for with our adversaries these are separe, and from the one the other can not be inferred: but we see not the least appearance of any such thing in all the Apostles arguings. And if the last be said. We have all we define, for this all works shall be excluded, because men can & ignorant persons too oft do imagine & conceite a merite in what they do, though not that merite, which is ex condigno, Yet that which is ex condigno.

8. If the Apostle disput not against works, but against a conceit of merite in works, why doth he oppose works without this conceit unto this conceit, or oppose works with this conceit? Why doth he always oppose Faith unto works, & say, we are justified by faith without the doing of the Law? Is works the same with conceit of merite, or with works having this conceit adjoint? and is faith the same with works, or with works without this conceit of merite? Then Adam should have been justified by faith, if he had stood in his keeping of innocency; for he should have been justified by works without this conceit. But what palpable & manifest prevent the Scripture & of the works thereof, is this? To take this liberty of expounding the words of the Scripture, is plainly to make nothing of the Scripture, but what we please.

9. Are there no reason to prove, that there is no merite in our works in reference to justification & Salvation, but such as the Apostle here meth, to exclude works from this interest? If this had been all, which the Apostle had intended, his saying with Christ. Luk. 17:10. Solomon yth, when ye shall have done all those things, which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do, had sufficiently confused that mistake: But the long series of Arguements, with their variety, which the Apostle here meth, manifestly declare, there was some other thing in his eye; and he levelled at some other mark, even that, which he plainly declareth, in his repeated conclusions. Nay, That we are justified by faith in Jesus Christ, without the works of the Law.

10. Gospel justification of Grace. And therefore is not of works: Rom. 4:4. Ephe: 2:9. 10. And the Apostle cleareth the consequence, because all work have a ground of merite with them, & make the reward of debt & give ground to the worker to boast & to glory before men: thought not before God: for upon these grounds doth the Apostle reject all works, in this aforesay: as we see Rom. 3:27, & 4:2. Now to say, that the Apostle rejecteth only such works, as men conceite to be meritorious for their intrinick worth, & not other works, that merite only ex paede; is to destroy the Apostles Arguments, & to confound all his discourse: for even works meritorious ex condigno, or ex paede, will give ground of boasting before men, & make the reward of debt, as we know it would have been, if Adam's Covenant had stood: But whatever works lay the foundation of due debt, they stand in opposition to the way of grace; for grace & debt are not compatible.
II. If any were puffed up with this conceit of the meritoriousness of their works, ex condigno, it could be none beside the proud fantastick Pharisees; nor is there any ground to suspect any other. And if so, why, may we suppose, would the Apostles flate a needless controversie, a controversie concerning all both Jews & Gentiles, when none of the Gentiles, and I w., if any of the Jews, were concerned therein? And why, may we enquire, would the Apostles so laboriously prove both Jews & Gentiles to be guilty of sin; and why doth he speak of them all, without exception, feigning the question did only concern a few, & a very few, & such, as are never once named in all the dispute? These things look not very probable like.

12. Can we think, that the Galatians, who were seduced by false Teachers, to adhere to their Christiynity, the practice of some Jewish Ceremonies, were also carried away by this aburd Phanctie, that there was a meritoriousness ex condigno, in all their works? Though there be ground to imagine such a thing, Yet we see the Apostles followeth the same dispute against them, that he did, in writting to the Romans, of which no reason could be assigned if this merite was all, he disputed down.

13. We finde it fad of the Jews Rom. 9:31, that they followed after the Law of Righteousnes; and yet by so doing did not attaine unto the Law of Righteousnes, because (ver. 32.) it was not by Faith, but as it were by the works of the Law. Now neither were these works of the Law, nor that Law of Righteousnes which they were following after, a meer irrational conceit & groundless fancy of a merite in what they did, or of an intrinsect worth, meriting ex condigno the reward they expected. But a groundles apprehension, that their own works were the way of their attaining unto life, & therefore they followed that way of works, & would not take the way of faith, but stumbled at that stumbling stone.

14. Then, according to this interpretation, works performed without this conceit of merite, must be God's Righteousnes, as works together with this conceit of merite must be our owne: for these two are opposite. Rom. 10:3. But there is no ground to imagine, that our works performed without this fonde conceit of merite in them, are the Righteousnes, for these are not Christ, or his Righteousnes: And it is there added ver. 4, for explication of the Righteousnes of God, for Christ is the end of the Law for Righteousnes, to every one that believeth.

15. The Righteousnes of the Law is, that the man, which doth these things shall live by them. Rom. 10:5. Gal. 3:12. Levit. 18:5. So that this Righteousnes consisteth in mans owne doing: and not in a meer irrational apprehension of a merite in what he doth: So that it is not this groundles phantie, that the Apostles are disputing against, but this Righteousnes, which is the Law, because he laboureth to establish by this doctrine, the Righteousnes of Faith, which is opposite to & incondefant with the Righteousnes of the Law. And this Righteousnes of Faith is not our owne personal Righteousnes, or obedience performed to the Law without this apprehension & conceit of merite, as is clear from ver. 8,9,10,11. following: & from the whole Gospel.

16. If this be all that the Apostles dispute down, to wit, a justification by works, which we conceit to be meritorious, & not all justification by works, why did the Apostle aduise the Influence of Abraham, & infult too much upon it, as he doth Rom. 4? Shall we think, that Abraham that holy Patriarch & friend of God, did obey with any such conceit of intrinsect worth, in his obedience? Was he infected with that leaven of Phariastic pride? And if not, where is the consequence of the Apostles arguing from his practice? Is it a good consequence to say, Abraham was not justified by works performed in sincerity, without phariastic pride & conceit of merites; therefore we cannot be justified by works, which we conceit to have merite in them, but by such works we can & must be justified, when we conceit no merite in them, but a simple merite ex condigno, or ex panno? The like may be said of David, who had no conceit of merite in his works, & yet expected not to be justified by them, but looked for free pardon, & for justification through the imputed Righteousnes. Rom. 4:6,7,8.

17. If the Apostle had been establishing justification by works performed without such a fonde conceit of merite in them, what ground was there for that objection which he protested Rom. 6:1. saying, Shall we sin, that grace may abound? The urging of justification by works, could give no shew or apparent ground for this. Neither can any such purpose be in the least seen & observed, in all the answere at large profected Chapters 6. & 7, which is given hereunto. The neath the last hint given of his rectifying of the misapprehensions, that any might have about works, as if they were or could be supposed to be meritorious ex condigno; Nor is there the least ground of furnish laid down, of their being meritorious of justification or of life eternal ex condigno, or ex panno: but all things found the contrary way: & life eternal is expressly said to be the free gift of God.

18. Then all that Paul meant, when he desired to be found of his judge, not having his own Righteousnes, which is of the Law, was that he desired not to be found put up with a phariastic conceit of the perfection & meritoriousness of his works, as meriting his justification & life ex condigno, by their intrinsect value & worth. But no such thing appeareth Phil. 3:9, where he utterly renouncth his own Righteousnes, which is of the Law; that is, a Righteousnes confindent in his obedience & conformity to the Law; for in opposition to this, he defers to be found in that Righteousnes, which is through the Faith of Christ, the Righteousnes, which is of God by faith; & this is some other thing, than his owne works, performed without that phariastic opinion.

19. We are favored by grace, through faith, not of works, left any man should boast, Ephes. 2:8,9. & consequetly not of any works, being all works give ground of boasting. And he meaneth such works, unto which we are created in Christ Jesus, as his workeship: & which which God hath before ordained, that we should walk in them ver. 10. Now these works are certainly works done without any vain conceit of merite: & yet we see, that by these works we are not brought into a state of salvation.
James 2: 14. &c. cleared and Vindicated.

20. The Apostle excluded works of Righteousness, which we have done, as opposed to Mercy & grace. Tit. 3: 5, 7. Now grace standeth in opposition to all works, even to works performed without this concience of merit, as we see Rom. 11: 6, else we must say, that the Apostle then granteth Election to be for foreseen works, performed without a concience of merit, and nothing must be called works, but what is done with a Pharisaical concience of merit & intrinsick worth in them, which is absurd.

CHAP. VII.

James 2: 14. &c. cleared & Vindicated.

All, who have been of old, and are this day Adversaries to the way of justification before God, which the Orthodox owne from the Scriptures, have thought to shelter themselves, under the wings of some expressions of the Apostle James; & have therefore laboured to explain & reject forth the same expressions, as they with their corrupt notions about justification seem at first to have some countenance therefrom, yea and warrant the hold fait the same: And for this cause they have laboured so much, and do still labour, to expound the words of Paul, as that they may carry no seeming difference unto the words of James: for it is received as a known truth, and it is willingly granted, that there is no real Contradiction betwixt the two Apostles, but what ever apparent or seeming disaffection there be betwixt their words; yet all that difficulty is removable; & their words, how contradictory soever they seem to be, are yet capable of such an interpretation, as shall manifest their harmonious agreement in the truth: so that James saying Ch. 2: 24. Ye see them that by works a man is justified, & not by faith only, do not contradict the Apostle Paul, who faith & concludes, that a man is justified by faith without the deeds of the Law. Rom. 3: 28.

But a question is here made, whether we should interpret James's words by Paul's, or Paul's by James's. Our Adversaries are much for this latter to wit, that we must interpret Paul's words by the words of James; because, as they allege, Paul is obscure in his doctrine, & many were beginning to misinterpret & pervert the same; & that therefore James was necessitate to clear up that doctrine of justification, so as Paul's words might be better understood. But how unreasonable this is, the learned D. Owen hath lately manifested, & his grounds are irreconcilable; for (1) It is a received way of interpreting Scriptures, that when two places seem to be repugnant unto one another, that place, which treateth of the matter directly, defingly, expressly & largely, is to regulate our interpretation of the other place, where the matter is only touched obiter, on the bye, and upon some other occasion; and in order to some other ends. And that therefore accordingly, we must interpret James by Paul, and not Paul by James; seeing it is undeniable, that Paul wrote of this Subject of Justification, directly & on purpose to clear up the same, and that with all expressness & fullness, on several occasions, disputing the same, in a clear & formal manner, with all sorts of Arguments, Artificial & Inartificial, and answerrthe objections, that might be moved against the same, at large, and with a special accuracy: But on the other hand, it is as certain, that James hath not this his scope to open up the Nature of Justification, but only touched there-upon, in order to the other end, which he was prospecting. (2) There is no ground to suppoze, that it was the design of James to explain the meaning of Paul, no footstep of any such purpose appeared. For then his maine business should be to explain & clear up the doctrine of justification, which neither is apparent from this part of the Epistle, nor from any part of it at all; his design being quite another thing, as is obvious. (3) Nor was there any necessity for James, to vindicate the doctrine of Paul from such corrupt inferences, as Adversaries suppose, were made therefrom: for as may be made, to wit, as if he had given any countenance unto such, as were willing to lay aside good works, & himself did fully & sufficiently vindicate his own doctrine, by showing, on all occasions, the necessity of good works, and particularly when he is speaking of justification, not only in his Epistles to the Romans, and to the Galatians, where he largly & professedly treateth of that matter, but even when he is not mentioning the same on other occasions; as we see Ephes. 2: 8, 9, 10. Phil. 3: 7, 9, 10. Col. 1: 11. &c. & Tit. 3: 5, 6, 7, 8. So that to imagine that James affereth another interest of works in our justification, than Paul doth, and that to explain Paul's meaning, is not to reconcile these Apostles, but to set them at further variance & enmity. And it cannot comport with sobriety, to think of, that James, to clear the Apostle Paul's doctrine, and to vindicate it from objections, should speak to the same objections, which Paul himself had spoken to & fully removed, and that James should give such answers unto the same objections, as Paul would not give, but rather rejected: And yet this must be laid by our Adversaries here.

It will be of great use to us here, to understand, right, what is the plain scope & drift of the Apostle James, for as for the design & scope of Paul, in his discourse of justification, it is so obviously manifest unto all that read the same, that no doubt can be made thereof, to wit. To clear up fully & plainly the Nature & Causes of this great privilege of justification, which is the hinge & ground work (as it were) of his doctrine of the Gospel, and to shew how poor sinners, standing under the Curse for sin, come to be justified before God; as in his Epistle to the Romans: And to vindicate the same doctrine of the Gospel from the corrupt perversion of false teachers, as in his Epistle to the Galatians; as also to commend the free grace of God, in that noble contrivance, both in the places mentioned, and Ephes. 2: Phil. 3. Tit. 3. and elsewhere, when he mentioneth the same.

Now as to the scope of the Apostle James, there is nothing to declare unto
to us, that it was his intent, or design to explain & make known the way, how poor convinced sinners, standing under the sentence of the Law, come to be justified before God, and to receive pardon of their sins. Such a question proposeth he to be discussed; no such point of truth doth he lay down to be cleared, or vindicated. But his whole scope & drift is to press the real truth of holiness, in several points particularly spoken to through the Epistle. And in that second Chap., from ver. 14. & forward (as will appear more fully in the explanation & vindication of the several verses in particular) he is particularly obviating that gross mistake of some, who thought that a bare outward profession of the Gospel Faith, or of Christian Religion, was sufficient to save them, and evidence them to be in a justified state, and that therefore they needed not trouble themselves with any study of holiness: And therefore he saith, that all such hopes of salvation were built on the sand, for they had no ground to topple, that they were truly justified, & so were in any fair way unto salvation, so long as all their faith was no other than a general assent unto the doctrine of the Gospel, & to truthes revealed, & not that true lively faith, hold forth in the Gospel, whereby sinners become justified before God.

Mr. Baxter tells Cath. Theol. part. 2. n. 364, that St. James having to do with some, who thought that the bare profession of Christianity, was Christianity; & that faith was a mere assent to the Truth; & that to believe that the Gospel true, & true to be justified by Christ was enough to justification, without holiness or fruitful lives; & that their faith & barrenness hindered not their justification; so that they truly believed (perhaps misunderstanding Paul’s Epistle) did commit them, that they were mistaken; & that when God spake of justification by faith, without the works of the Law, he never meant a faith that contains not a resolution to obey him in whom we believe, nor that is separated from actual obedience in the profession. But that as we must be justified by our Faith against the charge of being infidels; so must we be justified by our Gospel personal holiness, and sincere obedience, against the charge, that we are unholy & wicked, or impenitent & hypocrites, or else we shall never be adjudged to salvation, that is justified by God.

Anf. (1) It is true, for it is manifest, and undeniable, that James had to do with some, who thought that the bare profession of Christianity was enough, & that an assent unto the truth, was that faith that would prove justifying & saving. But (2) it is not so manifest that James had to do with such, as thought that to trust to be justified by Christ was enough to justification without holiness & fruitful lives, & that their faith & barrenness hindered not their justification; for whatever Mr. Baxter imagine, we finde not in Scripture, that justification followeth lives, that is, that there is no justification, before this fruitfulness of life appear; And himselfe feth today, that in order to the first justification, this holiness of life is not requisite: And besides this, which he calleth the first, we know no other, unless he mean glorification. But then (3) as to glorification & final Salvation, we grant, that James hath to do with such, as thought a mere assent to the truth, without holiness, was sufficient hereunto; but that their believing thus could flow from their misunderstanding of Paul’s Epistles, is not any way probable, seeing Paul in all his Epistles, even where he speaketh most of justification by faith without the deeds of the Law, preffeth the necessity of holiness in order to Salvation, so as no imaginable ground hereof can with the least of shewes be pretended. (4) That when Paul said, justification was by Faith, without the works of the Law, he meant a true & lively faith, which only is to be found in that soul, in which the seed of grace is sown, and which is made partner of the holy Ghost, and of the divine Nature, is true; but yet justifying faith, doth not formally contain it as a resolution to obey him, in whom we believe, as was shown elsewhere. (5) Then we see, that the faith, whereby James speaketh, is not the same with that Faith, whereby Paul said, we are justified: And being both do not speak of the same Faith, there can be no appearance of discrepancy. (6) When he faith, we must be justified by our Faith, against the charge of being infidels. I would know, what he meaneth, by this charge of infidelity; if he meaneth, the charge of not believing the Gospel, he knoweth that a more alien to the truth, will justify from that Charge. If he meaneth the charge of not receiving & refusing upon Christ, according to the Gospel, even that will be a particular justification from that particular charge; and is not that justification from the sentence of the Law, whereof Paul speaketh. (7) That we must be justified (as he faith) by our Gospel personal holiness & sincere obedience, against the charge, that we are unholy & wicked, or impenitent & hypocrites, is true; but what can all this say, for a justification from the sentence of the Law, under which we are all lying by Nature; and of which the Apostle Paul speaketh? And if James speaketh of justification by works, in reference to this accusation, he speaketh of no other kind of justification, than that which the most wicked wretch, yes & the devils are capable of, when to wit, they are falsely accused of having done some evil, which they have not done. And how can Mr. Baxter inferre from what James faith, (if he speak of no other kind of justification) that works are required unto our justification, as to flate, or unto our general justification from the sentence of the Law, adjudging us to death because of transgression? (8) But he addeth, or else we shall never be adjudged to Salvation, that is, justified by God. Then the justification, that James speaketh of, & that Mr. Baxter meaneth, is final Salvation: And we willingly grant, that there must be personal holiness & sincere obedience before this, and that no wicked or impenitent person, or hypocrite shall be adjudged to Salvation. But the justification, which Paul trenteth of, is different from this, though it be the sure way to this, seeing all who are justified, shall be thus saved. Thus we see, that according to Mr. Baxter, the meaning of James is, the same with Paul’s, when he faith Heb. 12:14. Follow peace with all men & holiness, without which no man shall see the Lord. And then James speaketh nothing of that justification, whereof Paul treacheth this, what we say; whence it is manifest, that there is no appearance of contradiction between the two holy writers.

But that we may come to some further clearness in this matter, we must see,
fee, whether Paul & James mean & speak of one & the same Faith: for if it be found, that they speak of diverse Faiths, all appearance of Contradiction is removed. No: that the Apostle Paul meaneth of a true, lively, saving Faith, which is a saving fount of the Spirit of God & the special Gift of God, is easily granted on all hands: All the question is of that Faith, which James speaketh of; for, justifying Faith, with which is nothing but a real and infallible att to the Catholic Doctrine, or to divine Revelation. And indeed if justifying Faith be nothing else, it can not be well denied, that James meaneth here a justifying faith. But the folly of this ground is obvious to all, that understand the Gospel: and we need not here insist in confuting the same. That which James here faith of this Faith, is enough to demonstrate of what Nature it is; and the effect thereof is sufficiently manifest, that it is not Faith of the Right Hand, nor that true & lively Faith, by which Paul faith, that we are justified: and the discovery of this will be enough to our purpose; and every verse of his discourse herein will help us herein for (1) ver 14. It is a profest Faith, which cannot be said of justifying Faith, as the whole Scripture cleareth. (2) ibid. It is a Faith, that hath no ground or reality, but a man's fancy, nor other evidence, or proof. What doth this profit, my brethren, though a man say, he hath faith? There is no other proof admissible but his fancy for, which cannot be justifying Faith. (3) ibid. can Faith save ains; for that, it is a Faith, that hath no sure connection with, nor tendency to Salvation; which cannot be supposed of the true, lively justifying Faith, as is known. (4) ver 15, 16. It is no more true Faith, than that is true charity, which faith to the naked & destitute brother, depart in peace, be thou warmed & filled & nourish his body. (5) ver 17. It is expressly called a dead faith. But the precious Faith of God's elect is a lively Faith. (6) ibid. It is a Faith without works, having no connexion with, nor being any ground thereunto; but the true Faith, that justifieth, worketh by Love, & is a living principle, and floweth from the infusion of life. So 2:8. It is a Faith incapable of any evidence, or demonstration, as to its being, from works of holiness; and is not accompanied with any real change of Paul: But it is not thus with true & saving Faith. (8) ver 19. It is such a Faith; as souls may have: But souls are not capable of justifying Faith. (9) ver 20. It is the Faith, that a Vain man, never humbled in the sense of his own lost Condition, nor driven out of himself to seek reliefe elsewhere, in the free mercy & grace of God, through Jesus Christ, may have: But that is not the Faith of the humble, broken man, that's fleeing to Christ for refuge. (10) ver 21, 22, 23. It is not such a Faith, as Abraham had, that made him willing to offer his son Isaac, when commanded, & to be the seed & demonstrator by works. (11) ver 25. Nor is it like the Faith of Rebekah, which prompted her to receive the Messengers, and fend them out another way. (12) ver 16. It is such a Faith, that is no barer than a carcase without breath, which is no effental part of a living man. But the Faith that justifieth, is far other thing. By shee particulars, it is manifest, that this Faith, whereof James speaketh so much, and which he opposeth unto works, & deminueth justification, & saluation unto, is not the precious faith that Paul speaketh of.

We have seen, that Paul & James speak not of one & the same faith, we shall now enquire, whether they speak of One & the same justification: and if it be found, that therein they differ, all ground of imaginar difference will be further removed. What that justification is, whereof Paul speaketh, is manifest, & needeth not here be declared, for it is plain, that he treateth of that justification, whereby a poor sinner, convicted of his sin & misery, in lying under guilt, & under the Curse of God, because of fin, is absolved before God from the sentence of the Law, & accepted of Him, and brought into an estate of Favour & reconciliation, having a right unto Salvation, through Faith in Jesus Christ. Upon the other hand, it is as obvious & clear, that James is not treating of this justification, whereby a change of estate is made in the man. But of a justification of a far other nature, even such a justification, whereby the Man's Faith, the reality of his Christianity, & his justification before God, is evidenced, and may be evidenced to himself, or to others. So that, whether we take justification here, as mentioned by James, for the evidence & demonstration of justification, or for a justification of the truth of the Man's Faith & Christianity, it cometh all to one, for where true faith & true Christianity is, there is justification, and there only; so that what demonstrates the one, will demonstrate the other: and a justification, or manifestation of the one will be a justification of the other. Nor is this sense of the word, justification, identical with the scriptural sense of the word, justification, from the Scriptures, as we see Phil. 3: 5, 6, Rom. 3: 22. For God can not other ways be justified, but by being declared, avowed, & proclaimed to be Righteous. See Jer. 3: 11. Ezek. 16: 50, 51. Mat. 11: 19. Luka. 7: 31, 39. 1 Tim. 3: 16.}

Not, that the justification, whereof James speaketh, may be further cleared by these particulars. (1) The scope, that James here levelleth at, being not to clear up the way & manner, how, or the causes by which, this change of Relation & State is wrought & brought about, but to discover the groundleness of the vain pretences of such, as supposed they were justified, and in a sure way to be loved, who had no more for their ground, but a loose & verbal outward profession of the preached truth, without any real fruit of godliness: So that his Enquiry is, what can truly evidence a person to be justified indeed before God? And he sheweth, that an empty foolish profession will not do it, but the works of Faith, or Faith proving itself lively by works, (2) The very Influence of Abraham, which he adduceth, cleareth this; for he saith ver 21. Was it not Abraham our Father justified by works, when he offered his Son upon the altar? Now twenty five years, or as some compute, Thirty years, or thereby before this time the Scriptures say, that Abraham believed God, & it was reckoned to him unto Righteousness. Gen. 15. & hence Paul proveth Rom. 4. that he was justified by Faith. Therefore if now he was justified, when he offered, his Son, he must have...
been twice justified & that in the same sense, with the same kind of justification, which can not be said. Nor will it avail to say, That Gen. 15: 19, he was justified by the first justification, which was by faith, of which Paul speaks Rom. 4. But Gen. 22, he was justified by the second justification, which is by works; & of this James speaks: for this distinction of justification into first & second, is but a mere device of the Papists, having no ground in, nor consequence from the Scriptures: and hence, it would follow, that a mere historical, dead faith is sufficient unto the first justification, & that Paul understood such a faith only, when he said Rom. 4, that Abraham believed God, & it was imputed to him righteously, the contrary whereof is manifest. Nor will it serve here to say, that Paul speaks of justification as begun: for then it would follow, that justification at first, or as begun, is by a dead faith, and by such a kind of faith, as devils may have, & consequently, that of such a faith, as this, Paul speaks: because of such a faith James speaks, as we have seen: But this cannot be said, for it was a true & lively faith, that Abraham had, when he believed the promise of the Messiah & a dead faith is not the faith, that justifieth, first, or last. Yea because James maketh an opposition between faith & works, in reference to justification, in the sense, wherein he speaketh of it, it will follow, that faith should not be requisite unto the Continuance of justification. (3) James said ver. 20, that faith without works was dead: and from thence, he addeth works. (2) He makes Abraham our Father justified by works &c. As if he had said, The faith by which Abraham was brought into an estate of justification & life, was a lively faith, having works of obedience attending it, and his obedience declared that his faith was lively, and that he was truly justified by faith. Ergo a faith, that is live, & wholly without works of obedience, is but dead, & can give no ground to conclude one justified, & is in the way to life: So that what mention he makes of justification by works is but to prove the reality of lively faith: & by works true justification by faith is evidenced & demonstrated, & not by a bare idle & vain fruitless profession. (4) When Abraham was justified by his works, the Scripture was fulfilled, which faith, Abraham believed God, & it was imputed to him for Righteousness; as is manifest from ver. 22, 23. Now by this mentioned of Abraham in the Scripture Gen. 15: 6, Paul proveth Rom. 4, that he was justified by faith, but if James were here speaking of the way of our becoming justified, before God, as Paul doth, there could be no connexion here, yet the proof should contradict the thing to be proved: for to say, that Abraham was justified by faith, will not prove, that he was justified by works: nor could his being justified by works, be a fulfilling, a clearing & confirming of that truth, that he was justified by faith; for faith & works, in the matter of justification, are inconsistent, & perfectly opposite, as Paul teacheth us, & as here James also teacheth us. But taking justification here for its declaration & manifestation, it can be by works, and a declaration of justification by works can be as a very signal confirmation & clearing of that Testimony, which faith, that Abraham was justified by faith. (5) By that work.
which is the ground for justification by faith without works, cannot be a ground for justification by works & not by faith only. And this is made in plain terms to contradict each other: by inferring contrary or contradictory conclusions from the same premises; which ought not to be thought 26 not to be the case. But it will be the case, that Paul speakeoth of the beginning of justification, which is by faith without works, but James speakeoth of justification, as continued, which is by works, and not by faith only. This cannot satisfy: for beside what is said, it must first be granted hereby, that this faith, which James mentioneth, when he faith & not by faith only, must be the same faith, that Paul, we are justified by, without the deeds of the Law: but this cannot be, for the faith, that James speakeoth of, is as we saw afore, a dead, unfeeling, fruitless carcass & no having Faith, that is, whereof Paul speakeoth, and whereby we are justified. But now taking justification for its manifestation & declaration, the words of James are more clear, & carry no appearance of contradiction, unto what Paul taught: for his meaning is, ye see then, how that by works, a man evidenceth, proves & declares his justification, or maketh it manifest, that he is justified by faith & not by that faith only, which is but a naked carcass, & dead profession. (11) The same may be said of the other Instance of Heb. 11:31. & declared her faith unto them Josh. 2:10, 11. And so was a beleever & consequently justified, before she received the Spies, or they came to her. Yet by this deed, accompanied with so much hazard, unto her self & all her family, she proved & evidenced her faith & justification. (12) The Conclusion of his discourse ver. 26. for as the body without the spirit is dead, so faith without works is dead also, declareth manifestly, what he would be at, viz., to shew, that works can only demonstrate new faith & consequentlly prove justification, for a naked professiion of faith, that wanteth works, is dead, and like a body wanting breath & soul, which is but a dead carcass. This cannot be said of that faith, whereby Paul faitheth and prooveth, that we are justified, for it is true & lively, flowing from the Spirit of life, although it be not as yet proved by outward works of obedience, whereby there may be aye, no oppurtunity of it.

What is brought against this sense, of the word juscrie & justification, which have now confirmed, by the Socian Author of the book, intituled Confessi Pauli & Jacobi &c. pag. 2. &c. and by the Romish Pamis in their Acspoltical Cap. 10. is of great weight. When they say, That the preposi- tion for denotes, what is said ver. 12. where the judgment of God is spoken of, & therefore having justification must be here understood. Anf. We grant it, it is justifying justification, but yet it is justification that is declared from Final Salvation. We grant, that James speakeoth here of final justification; Yet he handeth not that question, how & by what Causes this justification is brought about; but how it is evidenced & proven to be true, and not a mere preputious conjecture. They say next. It is said ver. 25. that the Scripture was fulfilled; nor that it was shown to be fulfilled. Anf. That saying of Scripture was a truth before this time, even when Abraham first believed; which was before he was circumcised as we see Gen. 17, comp. with Gen. 17. & Rom. 4:9, 10, 11. And therefore was not now first fulfilled, or verified. And to talk of the increase of imputation according to the increase of faith, and to measure the excellence of faith, by the excellence of that obedience which it produceth, as that Socian Author doth, is to give us nothing but the Popish justification; for Relations (of which Nature we hold justification to be) are not intended & remitted in themselves, but only as to their evidence: We esteem it a Socian dream, to say, that the first Narration of Faith & Justification, which is Gen. 15, was but a rude draught of that, which was afterward Gen. 22. Abraham's faith was afterward said to be perfected by that special work of offering up his son, not in it self, for he had a strong faith before Rom. 4:20, 21, but in its manifestation after that signal trial. It is said further. Man's justification cannot be here understood, for that is not necessary for salvation, nor universally true, seeing men may justify others, upon some grounds. Anf. Nor do we understand any such justification pronounced by men here, but a true justification before God, yet as evidenced, proven & declared by effects, unto all, that will judge understandingly & spiritually, so that works here are mentioned as the Effects, and yetas the Causes of justification. But then they object further. That, as the Apostle from that Faith, which the same man boasteth of, doth in the man to be justified, so from works be proved justification, & that is an antecedent. Anf. The Apostle sheweth, that the vaine man, who had no more, but a vaine dead empty faith, had no ground to conclude himself a justified Man: for this is no Caue or Condition of Justification: And hence it will not follow, that works, by which both the reality of saving Faith, & of Justification thereupon, may be evidenced, are antecedent of Conditions of Justification. It is objected again by the Socian Author. That the meaning of the words, the Scripture was fulfilled, be, that the Scripture was shown to be fulfilled: yet the meaning should be, that it was demonstrated to Abraham's two Servants, who went with him to the mountaine & by them still & by others; But then must be supposed, that before this time, that which was said Gen. 15, was known unto them: & it must be said, that by a work done long afterward, men may see, that the worker was justified. But that should not suit James's sense, seeing by this means they might think to delay for a long time their good work; & yet suppose themselves justly justified. Anf. All this is but vaine languages: for it is all one to the scope of James, whether this come to the actual knowledge of few, or of many, & whom they were to whom knowledge it came. He is only shewing, that faith is all had but a dead faith, that brought no works of obedience, when called for, had no evidence; or clear ground to assert their own justification. Seeing Abraham's justification was thus declared by his signal obedience, to all that came or ever should come to the knowledge of that act of obedience of his, to the end of the
felves, thinking that their profession of the truth of the Gospel was enough to secure their Salvation, & to prove them to be in a justified state, though they indulged themselves in liberty to walk lothly, according to the flesh; this acceptation of the word work, in a proper sense, is most contributive unto this design, & no other doctrine, how conformable ever unto the Analogy of Faith, doth so directly & clearly contribute sufficiency thereunto. Therefore he opposeth faith & works, & denieth that to faith, which he ascribes unto works: though by consequence he put before a difference between a dead faith, & a working faith. Yet his principali Thess. verf. 14. is, that by works, & not by a bare profession of the truth, we come to Salvation. And the enquirer prosecuted is, whether we have that faith, which shall indeed prove saving, & this can only be evidenced by works, as his whole following discourse evinceth, especially when he faith verf. 18. shew me thy faith without thy works, & I will shew my faith by my works. And verf. 20. when he faith, faith without works is dead & verf. 26. that it is as dead, as a body is without breath or Spirit. And this he fully confirneth by the following instances of Abraham & Rahab.

From what is said, it is apparent, how little ground there is to think, that there is any real appearance of contradiction betwixt Paul & James: & how needless it is, in order to a reconciliation, to say with Papists, that Paul speaketh of a first justification & James of a second; or with others, that Paul speaketh of justification, as begun, & James of justification as continued, or with Socinians, that Paul denieth justification by the works of the Law, James affirmeth justification by the works of the Gospel.

CHAP. VIII.

No countenance given to justification by Works, from Jam. 2:14 &c.

Because all, who ascribe our justification in one sense or other (all are not agreed in one & the same sense) unto our works, seek countenance unto the same from these words of James Chap. 2:14 & forward: notwithstanding that what was said concerning this passage, in the foregoing chapter, might be sufficient to discover the groundlessnes of such presumption, where it was shown, that the whole face of this place looked towards another aith, & had not the least aspect unto any such conclusion; Yet for a fuller Vindication of this place from this too ordinary abuse & perversion, we shall examine every part thereof, & see, what ground there is, for any to allege the same, for confirmation of their particular opinions.

The Papists generally say, that this place speaketh of the Second justification: But their opinion of a first & second justification is vaine, having no ground in the word, & the whole of their fabric is sufficiently demolished by the Reformed, writing against them; so that we need not insist thereupon.
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upon. Others there are, who suppose that James is here shewing, how justification is continued, & therefore say, though faith alone be the condition of justification, as begun; yet unto the continuance thereof, works are required, as the condition. But all that speak thus, & think that James pointeth forth the condition of justification as continued, must say, that those persons, who had this faith, whereof James speaketh, were really justified, & that James doth presuppose them to be justified, & speaketh to them of them, as such: But then it must be granted, that the Popish faith, consisting in a mere assent unto the truth revealed, is justifying faith; and that that faith, which is no more true & saving faith, than that is true & Christian charity, which faith to a brother or fitter, that is nake & deliterate of daily food, depart in peace, and giveth not those things, which are needful to the body, is sufficient to bring one into a justifiable state; and that a dead faith, & a faith of the same nature & kind, with the faith of devils & a faith, which a wise man, put up with a vaine conceit & a fleshly mind may have, & a faith, that cannot & will not work with works, is a justifying faith: which if true, it would follow, that all men, who believe that God is, & devils also, who believe this, should be justifieth. But no one, who understandeth the Gospel can think or speak thus. And therefore this place carrieth no shew of proof, that works are the condition of justification, as continued.

Nor can this place give any countenance to such, as say that Faith & works together are the condition of justification, making no difference between justifying faith, as begun, & as continued. For (1) James’s scope, as we manifested above, is not to clear up & explain the way, how justification is brought about, or to shew, what are the causes, or conditions, thereof; but to discover the vanity of that ground, whereupon some professors, who indulged their lusts, deceived themselves & supposeth that they were in a state of justification, & salvation, notwithstanding they neglected all duties of holiness. (2) James opposeth a faith here unto works, a faith, which he called unprofitable, dead &c. & doth not attribute justification hereunto, as a condition, in whole, or in part: But such a faith, as such, include faith & works, as making up one full & compleat condition. (3) The instances, which James here adduceth, should not then serve his designe, if his purpose was to prove faith & works to be the condition of justification; for Abraham was long justified before that particular act of obedience in offering up his son Isaac, was called for: And so was Rahab justified before she sent away the spies. (4) This work, by which Abraham is said to have been justified, was a work, that seemed contrary unto the Moral Law: And therefore if this be urged, as a ground of justification by works, it will rather prove justification by other works, then by works commanded in the Moral Law of God. (5) The works, mentioned in both the instances, are outward external works, obvious to the eyes & cares of others: And hence it may as well be proved, that other external works, are required unto justification, and not other. And indeed, if it had been James’s designe to prove justification by works, he had named other works, then merely external, that he might have prevented a mistake.

But more fully to discover the vanity of this supposition, let us see, what can be gathered from the several parts of this passage, for justification by works, from verse 14, its said. Faith alone cannot save, but it is unprofitable; but yet faith & works is profitable to whomever. Ans. This maketh nothing for justification by works, because it is denied, that whatever is requisite before Salvation, is requisite also before justification; for if so, no man could be said to be justified, as long as he lived. But next, the faith, whereof James here speaketh, available not to Salvation, because it is not of the right kind, &c. we say also, that this faith available not to justification, because it is but meere empty pretention, deceiving & pulling up &c. & it is but a faith, that a man hath.

From verse 15, 16, 17. It is said, as charitable wishes, joined with real acts of Love & Alms deeds is profitable to no other charitable wishes, so Faith with works, is available unto justification, but not without them. Ans. These charitable wishes, not accompanied with Alms deeds, as they are not profitable unto the indigent brother & fitter, so they are far from this Christian charity, that is called for in the Gospel: & as that charity is not true. Christian & saving charity, so neither is the Faith, which he proveth to be dead, true, saving or justifying Faith. Nor doth the Apostle say, that faith with works was available unto justification; but that that faith, which hath not works, is dead, & not available to prove & evidence, that the man that hath it, is in a state & in a justified state.

But the manner in which this apprehension is verse 21, 22, 23. &c. for it is objected, that it is expressly said, that Abraham was justified by works. Ans. That it is so said, we grant; but the difference is about the sense & meaning, in which it is said. We have shown, that the meaning is, that by works Abraham was declared, proved & manifester to be justified person, and one that had a true & lively faith; for it is added, that hereby the Scripture was fulfilled declaring him to have been justified by faith, or that he believed God, & it was accounted to him for Righteousness. And this is it, which others have called justification before men, in opposition to justification before God, that is, a justification declared & manifester to the man himself, his own confidence & to others, & not the justification before God in its causes. And this Mr. Baxter feemeth to have maintaken in this Aphorisme, when he argued against this justification before men, as if it had been merely a justification from Mens Acclamation, & not the true justification before God, as evidenceth & proved to men: And when we speak of justification in this sense, we do not make the world lawful judges of our Righteousness before God, or in reference to the Law of God, or, by, that they are competent, or capable judges: But we only say, that by works of obedience Faith & justification by Faith is evidenced. And where as he faith. That works are no certaine medium, or evidence, whereby the world can know us to be Righteous: for there is no outward work, which an hypocrite may not perform, & inward works they cannot discern: not yet the principles from which,
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which, nor the ends to which our works proceed & are intended. There is as much need of a divine heart-searching knowledge, to discern the sincerity of works, as of faith itself. He may be, that all this will make as much against Chrift’s saying Mat. 5: 16. Let your light so shine before men, that they may see your good works, & glorifie your Father, which is in heaven. And that Job 13: 35. By this shall all men know, that ye are my disciples: if ye love one another: and that 1 Pet. 2: 12. Having your conversation honest among the Gentiles: they may by your good works, which they shall behold, glorifie God, in the day of visitation. Nor is it to the purpose to say, that he was the justifier, who was the imputer of Righteousness, that’s, God; For works of obedience may declare, that God hath imputed Righteousness unto the person, & hath justified him; and this is all, we say that Abraham was in this sense justified by his works, that he was declared to be justified indeed before God, by his works.

Some were pleased to express their sense of James’s words thus, That James speaks of works as justifying our faith & not as justifying our persons, meaning only, that the Apostle did not consider works here, as the Cause, or Condition of the persons being justified before God, but as the effect & evidence proving the man faith to be found & facing, and consequently the man thereby to have been justified: which sense is the same with what we have given: but Mr. Baxter, faith, it is as plain, as can be, that this is the genius of the passage, which is here said to be justified. And the person, it is true, is said here to be justified, but not causatively, but declaratively, that is, It is not said, that by works his justification is inferred, but that it is declared, & that because it is hereby declared, that the man is a true believer, & thus his faith is manifested to be of the right kind, which is all that was intended by that expression.

Yet Mr. Baxter will not say, that works do effectually produce one justification (for Faith hath not so.) But yet he will have both to justify, as Conditions, or parts of one Condition: Only he adds, that they do not justify, as equal parts of the Condition; for Faith is the principal, but as the secondary, or principal part of the Condition. Yet, James himeth at such thing, but giveth the preference to works. Yeas excludeth the faith, whereof he speaketh; altogether from having any interest in justification, as being nothing but a dead, carcase, a vain, fruitless & unprofitable thing, & to hath no kind of causality or procurement in justification. But he addeth a reason. 1. That when he is said we are justified by works, the word by implies more than an idle concurrence. And I shall easily grant this, but withall this, that this will not give unto works any causality in justification; but only evince works to be an evidence of justification, as the cause is said to be manifested by the effect.

He addeth 2. When the Apostle faith. By works & not by faith only, he plainly makes them concomitant in procurement, or in that kind of causality, which they have. Especially he fixing he not, as he is commonly interpreted, not by faith, which is alone; but by faith only, & in which sense, And he hath fruitless dead faith, which devils may have, a kind of causality in justification, which is expressly contrary to the scope & all the reasonings of the

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The Apostle: And therefore the common interpretation must be admitted: But he addeth. 3. Therefore he faith, that faith is dead being alone, because as dead, as to the use & purpose of justification: This appears from his comparison in the former verse. 16. That this is the death he speaks of: & so works make faith alive, as the attestation of its end of justification. And if it be thus, how could he then say before, that faith was the principal part of the Condition? Can that be the principal part of the Condition, which is dead & useless without the other, & must be quickened, in order to its usefulness by the other? I would think, that other looked rather like the principal part, and most considerable & necessary, being this were but a dead Cypher without it. But the truth is, the Apostle, as is said, hath a far other design, & sheweth, that that faith, which they pretended unto, as sufficient to ground their conclusion of their justification, & hope of Salvation, was not true fainting faith at all, but a dead thing & so no works could make it of any use as to justification: because it behaved first to flow from another principle, even from a principle of saving grace; and then it would evidence & prove itself to be of the right kind, by good works, that would flow from it.

But faith is not. When the Apostle faith, that faith did work in & with his works, it clearly assumeth & such a working with & with, as makes them concomitant in the work of justification. And no such matter; for the Apostle is only there shewing (as the whole context sheweth) that Abraham’s faith was another sort of faith, than that, whereupon they relied; even a faith that did prompt to the most difficult duties, when the call of God came, & so did work in & with his performances; but not in order to justification, for he was justified already, many years before this. He addeth. And when he faith, that Faith was made perfect with works, it is not only a manifesting to be perfect, But as the husband is perfected in his art, because they are the end to which it tendeth: & as marriage is perfected by congregations & confirmation; or any Covenant, when its Conditions are performed. And the whole of the context sheweth, that faith was perfected purely, as to its manifestation, not by the like expression is clear 2 Cor. 11: 9. Col. 4: 12. Mat. 5: 48. Nay, though it were granted, that faith were perfected by works as the end to which it tendeth, that would say nothing for the interest of faith in justification, but in Salvation; let it be granted, that justification is perfected by faith without works, as marriage is by consent, without what he addeth, & we have what we desire. That works are a Condition of entering into Covenant, or of the Covenant, in order to justification, as required before justification, is still denied. He faith further elsewhere, against Mr. Cartwright p. 127. That by works faith was made perfect, as hath natural mediators, conditions to the continuation & confirmation of justification. And that the continuation of justification hath other media or Conditions, than that beginning hath, is not yet made apparent: far less can any such thing be drawn from this passage to continuance the same, the Apostle’s scope not being to speak of any such thing; nor can it be supposed, that he looketh on such, whose proud conceits he was here depresting, as already.
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justified, as to the beginning of justification, being a dead faith, (which was all the faith they had,) is no Condition of justification at all. And as to consummation of justification (as he speaketh) Abraham's faith was not yet perfected, neither could he be before his death. He addeth finally, That obedience perfecteth faith, as 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 Covenant-Condition, even against the accusation of being an unbeliever or hypocrite. Answ. If obedience perfecteth faith thus, it is only as evidencing & proving the man a true believer, & no hypocrite, or one that hath only a meer profession; which is the thing we say? if it be looked on as the Condition of the Covenant, & fo as the ground of justifying the man from the charge of non-perfection of the Condition, it standeth only for itself, & for its own part, & cannot be said upon that account, to perfect faith; as when both abstaining from murder, & from stealing is called for; the abstaining from stealing cannot be said to perfect the other, though it ground a Mans justification from the charge of stealing. And therefore by this affection, faith can as well be said to perfect works, as works be said to perfect faith.

Mr. Baxter giveth this ground of Agreement between Paul & James; that Paul is about 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 will conclude is neither works, nor faith; But the Righteousness which is by faith, that is, Christ's Righteousness. Answ. Paul speaketh to this question, how sinners come to be justified before God, & therefore concerneth us the matter of justification, in all its causes; and not only sheweth what that Righteousness is, which must be pleaded against the accusation of the Law; but also what way we come to be partakers of that Righteousness in order to our being justified before God, to wit, by faith, without the deeds of the Law. If faith be not that Righteousness, why did Mr. Baxter lay, that Rom. 4. where it is said, that faith is imputed unto Righteousness, faith is taken for our act, & not for the object of faith, or Christ's Righteousness laid hold on by faith. But now, what question handeth James? His question is, faith he. What is the Condition of our justification by this Righteousness of Christ's; whether faith only, or works also? Answ. And doth not Paul also speak to this question, when he faith. We are justified by faith? Will not Mr. Baxter grant, that faith is the Condition of our justification by this Righteousness? If James then handle this question, there shall be no agreement between him & Paul, but a manifold contradiction, for Paul faith that we are justified by faith without the deeds of the Law, that is upon Condition of Faith, as Mr. Baxter will grant, & James faith, that we are justified not by faith only, but by works, as the Condition: & here is a perfect contradiction, both speaking ad idem & the one saying we are justified by faith without works, & the other saying by faith & works. What the true question is, what James speaketh, we have shown above; & thereby manifled a clear harmonic between the Apollos, & left no ground of suspicion of any contradiction.

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He faith, next that Paul doth either in express words, or in the sense, & scope of his speech, exclude only the works of the Law, that is, the fulfilling of the Conditions of the Law of nature. But ever the fulfilling of the Gospel Conditions, that we may have part in Christ. Answ. Whether the works of the Law, which Paul excludeth, be so to be understood, or not, we have seen above: only, if ye, now, that both speak of the same Law, that is, the Moral Law, & both consequently, speak of the same obedience, that is obedience to the Moral Law: And nothing can be alleged to prove that Paul meaneth works as taken for the fulfilling of the Conditions of the Law of nature, & James meaneth the same works as taken for the fulfilling of the Conditions of the Gospel of ourselves. And further, the faith that James speaketh so much of, is none of the Gospel Conditions of justification, for it is but a dead carcass, & an unprofitable thing. But his following words, saying. Indeed if a man shoul obey the commands of the Gospel, wish a legal intent that obedience should be but legal shew that by the works of the Law he meaneth some thing in opposition to the commands of the Gospel, wherein he joineth with Secomant. But we own no commands of the Gospel, but such as are enjoined by the Law of God, even the Moral Law, of which James speaketh expressly ver. 10. &c.

He tells us 3. for clearing of this agreement, That Paul doth by the word Faith officially direct our thoughts to Christ believed in: for to be justified by Christ, & to be justified by receiving Christ, is with him all one. Answ. This is all very true, & fine, he must also say, that to be justified by Christ, & to be justified by works, is not at all one, for all obedience or works is not receiving of Christ. But now, what doth James direct us to by the word Faith, which he mentioneth? doth he not direct our thoughts to Christ believed in? If not, it cannot be justifying Faith, he speaketh of, as Mr. Baxter supposeth. If yea, why doth he add works more than Paul doth? Shall Paul's directing our thoughts to Christ believed in, exclude works, and James directing our thoughts the same way include them? Where is then the agreement?

But 4. he addeth, that when Paul doth mention Faith, as the Condition, be always implies obedience to Christ. Answ. It is denied, that he implyeth obedience, as the Condition of justification: And Mr. Baxter himself will grant this, I suppose, as to justification begun, or as to our first justification as he speaketh, in replying to Mr. Cartwright: which is enough for us, for we know no second justification, distinct from the first, whereof either of the Apollos do speak. And I like not that which he addeth, saying, He i.e. Paul implyeth obedience in requiring Faith, as truly, as he that impleth him-self a Prince, doth imply future obedience, in his engagement to obey: for this maketh justifying Faith a plain engagement to obey. And thus to be justified by faith is to be justified by a formal engagement to obey, & a formal engagement to obey, is a receiving of Christ: for to be justified by faith, & to be justified by receiving Christ stand one.

Mr. Baxter in his Catholick Theol. part. 2. p. 367. giveth us five particulars of justification by works, that James floundeth for, & that he accounteth
terk undeniable by any thing but prejudice, Ignorance, & siding peevishness. So that it must be unquestionable, that James speakseth of all those particular, & that he speaketh of justification by works, in no other sense, the contrary whereof we have seen already: Yet let us see what these particular respects are, wherein (as he faith) works are not excluded from being Conditions of our justification, or the matter of it.

1. Sah he, That faith itself, which is our all, & an all of obedience to God, & is the fiducial accepting beleeue in God the Father Son & Holy Ghost, for the benefits of the Covenant, is the Condition of our first Covenant Right to these benefits. Anf. To speak of Saving Faith in its full latitude, or on that faith, whereby the Covenant is fit made up, as such, is not to the present purpose, but of faith only, or of its acting, in order to justification: and as to this, himself freely told us, that Paul by the word Faith doth specially direct our thoughts to Christ beheld in: so that faith in this matter is not considered as our work, or as an act of obedience in us, & as our personal Righteousness, but as the Mean, Hand, or Instrumant laying hold on Christ & his Righteousness. And if this be the meaning of James, when he faith, we are justified by work; that, we are justified by faith, we shall not contend, as to the thing, though we conceive James handleth another purpose, as is said.

2. Sah he, That this faith is not actual obedience to Christ, as Christ (as first, but only to God, & God) But it is the faith Subjection to Christ, as Christ, which is our Covenant-confession, to our future obedience, & virtually, though not actually, contains our future obedience in it. Anf. This upon the matter, is but the same with the former, & needeth no further proof, as to our pretended objection, concerning the meaning of James, when he faith we are justified by works; for if this faith be not actual obedience, James doth not mean actual obedience by the word works, but only that Faith, which is a content to future obedience. But what the Faith is, whereby we are justified, & what is its peculiar acting, in order to justification, we have shown elsewhere. And to distinguish between obedience to Christ, as Christ, and to God as God, is to be unnecessarily critical: & by Mr. Baxter we see, that all the after obedience of believers is obedience to God as God, though their first faith be said to be a fiducial accepting beleeue in God the Father, Son & Holy Ghost, & this be said virtually to contain after obedience, which therefore must be obedience, to God Father, Son & Holy Ghost: And their first Faith is no obedient to Christ, as Christ, though Christ as Christ calleth, yea & commandeth, yea to come unto him, & believe in him.

3. He faith, That there is somewhat of Love Confetent or willingnes, of De-fire, of Hop, of Repentance, which goeth to make up this Moral work of Faith, as it is the Condition, even our first Christianity itself, Anf. All this somewhat of Love, Confetent &c. which necessarily attendeth Faith (for that they make up this moral work of Faith, as integral parts thereof, I see no ground to affert) only shew the true nature & genius of that Faith, whereby we are justified, for it is no where said, that we are justified by Love, Hop,
506 John Forbes and Wendelin's Arguments and reasonings, Chap. 9.

John Forbes, his Arguments, against the Imputation of Christ's active obedience, examined. With a View of Wendelin's reasonings against it.

John Forbes in his Treatise tending to clear the doctrine of justification, Chap. 24. pag. 93, 
cometh to speak of the matter of our Righteousness, that is, 
that wherein Christ is made of God Righteousness unto us: And 
tels us, that this in one word, in the Scripture, is said to be his 
obedience Rom. 5: 19. But this obedience he refuseth pag. 94, unto the paffive 
Obedience of Christ only in his death: And by this definition, not only 
excludeth all his obedience to the Law, but even all his suffering, in 
his state of humiliation; Yea & his soul-sufferings also, for any thing that 
appeareth.

He mentioneth a distinction betwixt those things, wherein the Righteousness itself flaneth, which is imputed to us, & those things, which are requisite in Christ, to the end, that in the other he may be Righteousness unto us. And this distinction is good in itself; but not rightly applied, when he referreth all to this last head, which Christ did and suffered, except only in his death.

He granteth pag. 95, that the word obedience is oft times in the Scripture referred to the whole work of Christ's humiliation: But we do not take it so largely here, as to comprehend even his Lucrations, as comprehending that, which belonged to his work of Mediation, as our Sponsor, in satisfying the Law & the Law giver, for what we were owing, and were not able to pay: Nor can we so restrict it, as he doth: Let us therefore see his grounds.

His last ground is this. We are not to esteem Christ to be our Righteousness, in any thing, but in that only, wherein God hath purposed, & according to his purpose ordained, & according to his ordinance for forth Christ to be our Righteousness & Propitiation. For the purpose of God, he crieth Col. 1: 19, 20, for the Ordinance 1 Pet. 1: 18, 19, 20. For his seeming forth Rom. 3: 25. Anf. We are not to esteem Christ to be our Righteousness in any thing, but in that only, where in the Scriptures hold him forth to be so: And in that wherein the Scriptures hold him forth to be so, God purposed, and so forth: But we must not restrict the whole Scripture to those three or four places cited: If the Scriptures elsewhere point forth Christ to be our Righteousness in other acts, than in his death, all this arguing is to no purpose. Sure the Scriptures speak of his sufferings in soul, & of his being made a curse for us, & of his being obedient even to the death, of his being made under the Law.

Chap. 9. against the Imputation of Christ's active obedience.

Law to redeem them, that were under the Law: And that what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sin flesh, & for our condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in us. See Phil. 2: 7. 8. Gal. 4: 4. Rom. 5: 3-8. (2) There is nothing in these texts exclusive of Christ's obedience. And it is loose arguing to say, Christ's death only is mentioned in three or four places of Scripture. For nothing else is mentioned, or to be understood, any where else: the particle Only is not here to be found, neither expressly, nor tacitly. (3) Beside that in all these passages, there is not one word of a Righteousness, no expression, signifying the matter of imputed Righteousness to confit therein; or that Christ was our Righteousness, upon the account thereof: Nay, neither here, nor no where finde we Christ called our Righteousness, because he died for us. Nor doth the Apostle attribute our Righteousness unto his blood only Rom. 5: 9. Ephes. 1: 7. Col 1: 14. No such thing appeareth there. Neither Pardon, nor Justification, which only are there spok of, are Righteousness, or our Righteousness, but the consequences, or effects thereof.

His arguing. That without shedding of blood, there is no remission & from Heb. 9. 10. That Christ died no more. Therefore Christ is appointed our Righteousness & peace, in suffering, in his death & blood of his cross, is most loathed, & can only conclude against those (if there be any such, that say, By Christ's obedience active only, & not at all by his death & sufferings have we peace & remission of sins. We willingly grant, that without shedding of blood there is no remission; But this faith, that shedding of blood alone is all our Righteousness. We confine both his active & passive obedience, & so we take in his whole Mediator work, which maketh up his complete Sufferrings. Righteousness: & say that this must be imputed to us, in order to our Justification, Peace, Pardon & Acceptance.

He argueth next from Adam, as the Type Rom. 5. & sayeth, that this Type teacheth us four things. 1. That our Righteousness should proceed from one man Jesus Christ. 2. That our Righteousness should confess in the obedience of that man, Jesus Christ. 3. That our Righteousness should confess in one obedience only of that man. 4. That our Righteousness should confess in the only one obedience of that one man, once only performed. Anf. (1) If our Righteousness confess in the obedience of Christ, & that in opposition to Adam's disobedience to the Law; then it must confess in his sufferings: But for sufferings, as such, are no obedience to the Law, & that distinct from Adam's disobedience is called his Righteousness Rom. 5: 18. But suffering & dying is no Righteousness. (2) There is no ground to affirm either of the two last, much less both: for though Adam's act of disobedience was one, and that done at once; Yet it will not follow that therein he was a Type of Christ; or that therefore Christ's obedience must be one act only, & that performed at one time only: for Paul himeth no such confusion, & we must not make typical similitudes without warrant. And again, one act of disobedience, once committed, is a violation of the Law, & enough to constitute one unrighteous; but one act of obedience, howbeit frequently performed, far less only performed.
cannot be a complete Righteousness, which requireth conformity to the whole Law, in all points, & that all the dayes of our life. Wherefore Christ's obedience, being a Righteousness (which consisteth in full conformity to the Law) must be perfect, & correspond with the whole Law, & cannot be one only act, once only performed; & that such an act too, is no formal act of obedience to the Law at all.

His second ground is taken from the signs & seals of the Righteousness, which is by faith, that is Baptism & the Lord's supper, & tell us, that they signify & represent to us, what is the Righteousness itself, whereby we are justified, & seal & confirm unto us, that that Righteousness is ours. Anf. I should rather think, that they represent & exhibit whole Christ, & seal to belevers, or the worthy receivers their interest in Him, & Right to Him, and to all his Spiritual benefits. And though these Sacraments, do in a more special manner, represent Christ, as suffering, or as dying; Yet it is no good consequence hence to infer, that his dying alone & shedding his blood is our Righteousness; for his death is principally & specially there held forth, as being the last & compleating act of his Mediator obedience, in his state of humiliation, unto which all his former acts of obedience had a special respect; & in which they did all utterly terminate. And by what reason, will it be proved, that nothing done or suffered by Christ, can be any part or portion of our Righteousness in him, but what is distinctly & expressely represented & pointed forth by these seals; What shall then become of his soul sufferings in the Garden, & on the Cross? there were not his blood, nor his broken body: & therefore, according to him, make no part of our Righteousness in Christ. But we do not say this.

His third ground is from Heb. 10. 5, 6. &c. cited out of Psal. 40. And thus he argues. The obedience of Christ, in the matter of our Righteousness, is no larger extent, than is the will of God, which he did obey & by which we are sanctified. But this is restrained only to the offering of Christ, Anf. The manner is here hid, for there being no such restraint made, as is alleged; for he came to do all the will of God & therefore was bapstified, that he might fulfill all Righteousness: It was not serving to the Apostles scope, to mention any other act of obedience, than his offering up of himself, but his mentioning no other thing, will not exclude all, mentioned elsewhere: Sure, the Advocatory will not exclude the promissitude & readiness of mind, that Christ had unto the offering up of himself, long before the appointed time, as being no part of that obedience, that he performed; It cannot then be said, that by his once offering up of himself, at the last, alone, we are sanctified, & by nothing going before in conjunction with this. But he tells us, that our justification, reconciliation, &c. are ever attributed unto the blood, death & Crose of Christ, Anf. Never exclusively as to his preceeding obedience: Yes we are to be belyed by his life, Acts, 5. 10. & justification is upon Christ's Righteousness, ver. 15. And all this will as well conclude for the exclusion of his fore going obedience from being requisite in Christ (as he said above) to the end he may be Righteousness to us, as for excluding of it from being any part of our Righteousness: as also the next thing he faith, concerning Paul's
garments, together with that plate of pure gold, that was upon the mitre, on the forehead having engraved upon it HOLINESS TO THE LORD EXOD. 28. was sufficient to typify & hold forth Christ's holy obedience & Righteousness, & could not typify his death & sacrifice. And without a Righteousness, there is no coming or approaching unto God, & this Righteousness is some other thing, than mere remission of sins. His arguing from the Priests first entry on their office at 30. Years of age, & Christ's doing the like Lk. 2: 41. to infer, that no action performed by Christ before that time, can be accounted the action of expiation of sin, or of reconciliation of us to God, is most vain; for (1) we make no limitation or restriction of his expiatory work to what he did before he was 30 years of age. (2) This will make against himself, & nothing for hunting & retaking all to his last act of death. Therefore he addeth, That no action done after by Christ, can be accounted a perfectly action of expiation except only the offering of himself, & entering with his own blood into the heavens for us. But then (1) what will he do with his prayer & intercession before his death, specially Is. 53. (2) There was more than expiation of sins requisite to bring us unto God; therefore the High Priest was to carry that memorial on the front of his Mitre. The learned Wendeis, in his Great System of Theology lib. 1. c. 27. Tobs. 7, p. 1116. &c. dispute against the imputation of the active obedience of Christ together with the Passive, making it only a Condition requisite in the Mediator, foas without it, he could not be our Mediator, & merit any thing to us, by his death: So that in his judgment, Christ's active obedience, wherein his obedience to the Law of God is understood, & that no doing, unto ceremonial & judicial, did only contribute to qualify him, to be a Mediator, & the like; he causeth them, according to him, he was not by his human union, & put a value upon his passive obedience, (by which he underlines his suffering & dying, so underlying the Curse of the Law, & paying the penalty in our room) which his being God did not, & it would seem, sufficiently do: Thus all his acts of obedience, while under the Law, & in the state of humiliation, howbeit in all he may be conceived as a sufferer, are excluded from being any part of the Satisfaction, he was to make unto justice, & to the Law giver, for us & in our room, or any part of that Righteousness, which is imputed to us, in order to justification. He first proposeth his Arguments & Vindicateth them, & then proposeth, some, & for the contrary opinion, adding his Arguments. His 1. Arg. is, Christ, as man, was bound to give active obedience to the Law, for himself; every Creature is bound to obey its Creator. Therefore it is not imputed unto us. Ans. The antecedent is denied; neither doth the proof adduced confirm it; for the humanity of Christ, now in the state of glory, & will be a creature for ever; Yea the confirmed angels, & Saints made perfect are Creatures, yet not subject to any Law as viator, but as comprehenders; such was not the obedience of Christ, while in the flesh. He was obedient, as a viator, but in respect of himself, he cannot be looked upon as a mere viator, his humanity being personally united unto the divine, & sub- 

CHAP. 9. against the Imputation of Christ's active Obedience. & fulfilling therein, in respect whereof he became heir of all things, & Lord of life; & then the bond in no manner working a life of obedience for a crown to himself of life, & therefore, that he did as a viator, was for us, for whom he suffered himself, & became obedient, even to the death: And moreover all his acts of obedience were not the acts of obedience of a mere creature, but of one who was God-man; for his human nature did not fulfill of itself, and so did not of itself as a nature not fulfilling, perform acts of obedience, but in the Godhead, & performed acts of obedience, as to fulfilling. We have said enough to this at several occasions before. It was Answered Christ was made man, not for himself, but for us; therefore he obeyed not for himself, but for us, that is, in our place. He Replied, 1. The Answer is ambiguous: If you say Christ was made man for us, that is, for our good, it is granted; if for us, that is in our room, it is denied: for what Christ was made, is in our place, that we are not bound to do it, & to be, as he was made a curse for us that we might not be an eternal curse. But Christ by his Incarnation did not obtain, that we should no more be men, or be bound to do things congruous to human nature. Ans. We grant that he was made man for us, not in our room, but for our good: Yet doth hence gather, that he being made man for our good, to the end he might come under the Law, both as to its duty, & as to its curse, under both which we were lying, what he did, as well as what he suffered, while in that Condition, in order to the ends of his being made man, for our good, was in our room & head; because this was our debt & he became man for our good, that in our head, we might pay our debt. The reply is not grounded upon what we have, but what we receive. Made of a woman, under the Law. But if it would have necessarily followed, from his being made of a woman, that he would have been under the Law for himself; what purpose was this added, made under the Law? And yet we see the main emphasis lyeth here, because of what is added to redeem them, that were under the Law. And why did the name Apollothe Phil. 2: 7. 8. after he had laid, that he took upon him, the form of a servant, & was made in the likeness of men, & found in weakness, as a man, tell us moreover, that he became obedient unto death, being thus he did necessarily follow his being man, & that for himself? And what more hence inferreth, that the exaltation after mentioned, 8, 9. was given to him, not as Mediator, but for himself, as an humble, obedient man? He which 2. clowning the Conf. q. for (faith he) when Christ was made man, not for himself, but for our good; Yet after he was made man, he was a man by himself, & therefore subject to the Law by himself, & for himself, as man: as after he affixed a body subject to corruption & himself, he stood in need for himself, of grace, &c. &c. &c. &c. As it was not necessary for man to be created, since for the Word to be incarnate, & to assume the form of a servant, but only upon imposition. Yet as man, being created, is necessarily subject to the Law of his creator; So the Word being made man, is, as man, necessarily subject to the Law of God. Ans. (1) Christ, being made man, for our good, & particularly for this end, that he might come under the Law, & pay our debt, he was not subject.
now in another channel, though the commands & the Law, as a Law & rule of walk, remain the same.

His 2. Arg. 1. The Scripture everywhere, speaking of our justification & pardon, mentioneth Christ's passive, & not his active obedience. As Eas. 5: 3. Rom. 3: 24, 25, & 5: 9. Gal. 3: 13, 1. Tit. 1: 17, etc. Anf. It is denied, that the Scripture doth everywhere where it mentions only Christ's passive obedience; and that the contrary hath been frequently shown. And as to the places mentioned, none of them contain any exclusive particle, oint the exclusion of his active obedience; & our Adversaries themselves must understand the & the like passages, Systematically, otherwise they shall exclude Christ's soul sufferings, as well, as his active obedience, & refer all to his death & blood shed on the cross; which yet they will not do.

Now followeth his answere to some Arguments for the contrary Arg. 1. Two things are required unto our Salvation, delivery from death, & the gift of life; that is by expiation of sin by his suffering, this by the donation of Righteousnes, or imputation of his active obedience.

He answereth. The passive obedience of Christ hath expiated his sin, & given life, his death gave life. 1 Pet. 2: 24, & 5: 10. Anf. True, but the rest is, because it was the death of one, who lived & fulfilled all Righteousnes: we need not speak of his obedience & of his sufferings, so distinctly, as to ascribe to each severally the several effects; it is better I judge, to take both conjunctly, as one complect Righteousnes, for us, & one meritorious cause of all the benefits procured thereby.

Arg. 2. (for the Arg. 2. I passe, as judging 't not cogent.) The actual disobedience of Adam made us sinners.

He answereth. If by actual obedience of Christ, in the Conjig. his active obedience be understood (for his passive may also be called actual, in that actually he is not potentially only suffer’d) & that imputed to us, the consequent is denied; for Christ's passive obedience imputed hath restored unto us what we lost by Adam's disobedience. Anf. But thus the comparison, that Paul maketh Rom. 5, betrays Adam's disobedience & Christ's obedience is taken away: He opposes the Righteousnes of Christ to the offence of Adam: now Christ's death & sufferings are as it were a ransom for his Righteousnes: So he opposes obedience to disobedience, & therefore, as the disobedience was the violation of the Law, obedience must be the keeping of the Law. Christ's death imputed is no Righteousnes answering the commands of the Law; and therefore, though it did merit the recovery of what we lost in Adam, being the death of one, that fulfilled all Righteousnes: Yet considered absolutely, by it self without his active obedience, it cannot be any formal Righteousnes, with which we must be covered as having which we must be considered, when justified of God, who pronounceth none Righteous, but such as are Righteous indeed.

Arg. 4. With Christ's active obedience, his passive was conjoin'd.

He anf. Denying the conjig. that therefor the one cannot be imputed without the other: for things conjoint cannot be distinguished; & as one can be known, so also imputed without the other. Anf. But they are so conjoin'd, as being integral parts
Chap. 9. Against the Imputation of Christ's active Obedience.

It was expected, That the Law is not fulfilled by suffering the punishment for the Law & the commandment is one; but punishment fulfilled not the commandment, it only satisfies the threatening. Therefore the suffering of the punishment cannot be the cause of the reward.

He, by denying the Atonement, says, that by suffering of the punishment the Law is carried by the Mediator, partly formally, in that he suffered the punishment due to us by the Law, partly efficiently, in that his sufferings not only took away the curse, but acquired a holiness to us, & by holiness, life eternal. Afn. This answer is no way satisfying; for suffering of the punishment, as such, is no obedience to the Law; and of the fulfilling of the Law by obedience to the commands thereof; did the Exception alone speak, no man will say, that such are now suffering the punishment in hell, are any way fulfilling the Law. Neither is that holiness, procured by Christ's death, any fulfilling of the Law, according to the Old Covenant: & such a fulfilling is required, in order to the obtaining of a right to the reward of life, promised in that Covenant.

He answers, that when the threatening of the Law is satisfied, that is done, which the Law commands to be done; & so in part the Law is fulfilled. Afn. Suffering such as no commanded thing, & the Law constituting a penalty, maketh only suffering to be due, but doth not enjoin any suffering: So that though the Law be satisfied with a Satisfaction laid down by another, so far as that the other is not to suffer; Yet by this paying of the penalty, the Law's commands are not fulfilled, in whole, nor in part; And the Law, as the commands, shall be fulfilled, ere a right to the reward, promised to obedience, be obtained.

Arg. 6. is taken, from passages of Scripture, mentioning the active obedience of Christ, such as Dan. 9:24. Jer. 23:6. 1 Cor. 1:30. Rom. 5:19. Phil. 3:5 & 6.

He, Ans. 1. That these places do not prove, that Christ's active obedience is imputed, so as by us we are accounted observers of the Law. Afn. These passages sufficiently prove, that his active obedience belongeth to that Righteousness & Satisfaction, which is imputed unto us; & the fruits of the Righteousness of Christ, imputed, are here as well ascribed to his active, as to his passive obedience: of the places in particular, we have said enough elsewhere: our disput here is not about imputation, but about that which is imputed, or that, which is reckoned to us, as our Righteousness, & this, we say, cannot be pure suffering of the penalty; for that, as such, is no Righteousness nor no where is it so called.

He, Ans. 2. That it is only followed, that the reforming of our corrupt nature could not be had from Christ, & by Christ, without his active obedience. Afn. The same may as well be said of the passive obedience; & so the cause shall be yeilded unto the Socinians: But the matter is clear. That Christ is our compleat Righteousness, not effectively: for he worketh no compleat legal Righteousness in us, that is a Righteousness according, as was required in the Old Covenant: And besides the expiation of sin, he brought in a Righteousness, which is called everlasting Dan. 9:24, which can not be understood of our

Imperfect sanctification. And beside that he is our sanctification, he is our Righteousness. 1 Cor. 1: 30; and therefore must be our Righteousness another way, than by working it in us; for so is he our sanctification. And Rom. 5: our justification & life is directly ascribed to his obedience & righteousness.

To that Phil. 2: 8: he faith. The meaning is, that Christ from his birth to his death, did so accommodate himself to his Father's will, that he suffered all most patiently, that was to suffer, even the cursed death of the cross. And it was suffering of what he was to suffer, even to come under the Law, for that was a part of his humiliation; & the text faith, he humbled himself, & became obedient; and there is no ground to restrict the word obedient, to his suffering only.

Arg. 7. Christ was made under the Law for us Gal. 4: 4, 5. He Anf. He was made under the Law for our good, that he might be a fit Mediator. Ans. Why may not we as well admit the same sense of Christ's being made to be a curse for us, to wit, that it was only for our good; and so give up the Cæase to the Sciamens? Then it seems all the Hypocritical union, & his having the Spirit, without mixture, was not sufficient to make him a fit Redeemer for us. Nor was he a fit Mediator, until he had finished his whole course of obedience. And yet he was born a Saviour Luke 2: 11, and was the Lord's Christ vers. 26, & Salvation vers. 50.

Arg. 8. We are made acceptable unto God in the beloved. Christ. Ephes. 1: 6. He Anf. We are acceptable to God by inherent obedience, which Christ hath purchased by his sufferings. Ans. But the Text is to be understood of a being made acceptable, in order to our obtaining the redemption, mentioned vers. 7, that is, the forgiveness of sins, & so cannot be meant of that acception, which is upon our inherent holiness, which followeth our justification & pardon.

Arg. 9. Christ hath purchased his Church, that he might present it to himself a glorious Church, not having spot or wrinkle Ephes. 5: 27. He Anf. That Christ did purchase by his death the Church's inherent Righteousness. Ans. This is granted. But notwithstanding, the expressions here used, & in the preceding verse, will hold forth a full cleansing, not only from the stains & power of sin, in sanctification; but also from the guilt of sin in justification, the Church must be preferred without spot, or wrinkle, or any such thing, & cleansed with the washing of water, & holy & without blemish: Now in order to justification, the sinner must be clothed with a complete Righteousness.

Arg. 10. Believers are found in Christ, having a Righteousness Phil. 3: 9. How forceable this place proves our point, hath been shown elsewhere. He Anf. The Righteousness of Faith is twofold, one is imputed & apprehended by faith, which is Christ's passive obedience; the other is inherent, which is also by faith. Ans. But Paul here layeth by all his inherent Righteousness, which was his own, & was according to the Law; & only betaketh himself, to that Righteousness, which is of God by faith: & this is not to be restricted to Christ's sufferings only; for these, as such are not a Righteousness, as hath been oft said, & the contrary hath never yet been proved, though it be the main ground of all.

Arg. 11. We are perfect & complete in Christ Col. 2: 10. He Anf. Christ maketh us perfect in justifying, sanctifying & glorifying us, by the imputation of his passive obedience only. Ans. This is but to affect the thing, that is a disproving: we say, we cannot be justified, without the imputation of a complete Righteousness, because in justification we receive a right to life, & this cannot be had, according to the Constitution of God, doth & liveth, till the Law be satisfied by obedience, & because we could not do it, we must have it from Christ, in whom we are complete, & have all, we need.

Arg. 12. Christ hath delivered us from all our debt, both of yielding perfect obedience, & of suffering for disobedience Col. 2: 14. He Anf. He deneyth this, & sayeth; Christ hath not delivered us from giving perfect obedience, for we remaine obliged to serve, & wherein we come short of his satisfaction. But it is piece & piece made up by begun holiness, which hereafter shall be perfected. Ans. This looketh not the force of the argument; for though we be obliged to keep the Law in all points, yet we are not under that obligation, by virtue of the Old Covenant, so that the least breach should frustrate us of heaven, & so as the reward should be of debt, and of this obligation the argument is to be understood? Now because, by virtue of this Covenant, which must be satisfied, we cannot partake of the prize, because it is violated, therefore, it must be satisfied by the perfect obedience of another, of our Surety, which must be imputed unto us, in order to life; for all our begun sanctification will not avail us, & Christ's sanctifying by his suffering, according to that, that day thou eat, thou shalt die, doth not in a manner satisfie that other part of the Law, do this & live.

Arg. 13. We must not only not be unjust, but we must be just, if we would have life eternal. Therefore Christ's Righteousness must be imputed, as well as his death. He Anf. denying the Conseq. And faith. We are freed from the Curse of the Law by justification, whereby the passive Righteousness of Christ is imputed to us; Forgiveness begun in us in sanctification. Ans. By justification we have no Righteousness imputed to us, for we must be righteous, before we be justified, & therefore must have a Righteousness imputed before. (1) Our begun sanctification is no purchase of the reward of life, & delivery from the Curse, but is but a freeing us from punishment, or from the guilt of punishment, but this is nothing but a being not unjust, as Adam was before he fell; It is not a being positively good, in order to the reward; for to this is required complete obedience to the Law, & that unto the end, in which respect Adam was never just, having never finished his course of obedience, that he might have had a right unto the reward promised, I mean in himself.

Stif 2
The Fathers give Countenance to the Doctrine of Imputation; and some Papists approve it.

That it may not be thought, that the Doctrine of the Imputation of the Righteousness of Christ, is a new upstart opinion, I shall here set down some of their Testimonies unto this truth.

Justin Martyr, Epist. ad Diognet. p. 386. Quod enim alius pectus nostra pauperesse, quam ejus justitia, in quo alio nos iniqui, & impii pro justis haberi possumus, quam in sola Dei filio? O dulcem permissionem! O superabsonibile artificio! O beneficia expectationis omnem supererunt! Nuper iniquos quinque mulierum in iustum incondit virtus, justa autem unius facta est, ut multo injusti pro justis babeantur. i.e. For what else could cover our sins, but his (i.e. Christ's) Righteousness? In whom else could we, who are naked & unclothed, be accounted for Righteous persons? than only in the Son of God? O sweet permission! O unsearchable Conscience! O beneficium exceeding all expectation! that the iniquity of many should be hid in one just one, & the Righteousness of one should make many, who are unrighteous, be accounted Righteous.

Againe in ib. de Expositione fidei. Julius Dei; quatenus homo, visa ab extremite Communionis tradatur; mortuusque voluntarium persulis, & per existimatum & accuratitn Commissarium, pecatum obliterabit, & per mortem indebitum debet deleatur. i.e. The Son of God, as Man, led a life free of all fault, and suffered a voluntary death; obliterating him by his exact & accurate Convention, & deleting the debt by an undue death.

Tertullianus. de Har. c. 15. Dominus in Animatitiam nostram reduxit, per fiasum inexacte; mediator Dei, Dominum facultatis, propitiat, quodem promovit Patrem, in quos augmentum, & nostram indocumentatione Confessit: nobis autem donam emptam, quae est ad Fidelium nostrum, Convocationem & Subjectionem. i.e. The Lord brought us into friend ships by his Incarnation, being made a Mediator between God & Man, Propitiating the Father for us, against whom we sinned & offending ourselves through our disobedience: but freely giving us that Convention & Subjection, which is our Maker.

Ambrose. Tom. 2. p. 270. Necessarium est, maximeque necessarium, cedere Scripturae Sanctorum, confiteri ex illo genere primitivum, celebrare singularem afferentiam in genibus humanum omnium, obliterare magnanimumque atque实事求是um miraculum non imitere in eceationem legis (Christi enim unum & medullarum legis librorum) ipsamatem legis, & remissam fidelium toti saeculo afferre (summatem, in the Greek is ισόπλη και κατα τον υπόνοιαν), i.e. its necessary, yea most necessary, to believe the holy Scriptures, to confess the first fruits (i.e. Christ) of our kind, to celebrate that singular love of him that assumed (viz. Man Nature) unto mankind; to be astonished at that miracle of the great Occasion.

Chap. 10. Approve the Doctrine of Imputation.

Oeconomic & dispensation; not to fear the Curse of the Law (for Christ hath delivered us from the Curse of the Law) acribe or impugn the fulfilling of the Law, done by the first fruits, unto the whole male.

The same Author de Incarn. Verbi contra Samosat. Tom. 1. p. 431. Impoffible est puritatem & immutabiliter in humana natura exhiberi, nisi Deus creatus in carne esset, qui justitiam omnium peccatorum immundo inducit, ut justus quia participes reddat justos, omnium & salvatorius. Illud enim non est justi in terra, quia hominum facit, & non pecet, in commune; ad omnes homines pertinent, unde ex eo descendit, qui immutabitur ex justis, & justissimis datu at. i.e. It is impossible that purity & innocency shall be exhibited in mans nature, unless we believe, that God is in the flesh, who hath brought into the world a Righteousness free of all sin, of which because we are made partakers, we shall live & be saved: for that there is no a just man upon earth, who doth good & fitteth nor, doth appeare to all men in common, wherefore be defended from heaven, who was to give a pure Righteousness of himself.

Cyprian. When a Cavilling Jew shall object, how can the world be saved by the Rediitude, Or Obedience of one Christ? Answere him again by asking, how came the world to be condemned by the disobedience of one Adam?

Greg. Nyssin. Ort. 2. in Cantic. Christus in separatis pecatum mecum satis fecit, putat em suam mecum communicavit; neque pulchrum oratus, quae in ipsi, participem fest. i.e. Christ having translated the fish of my sons upon himself, did communiate unto his own purity, & made me a partaker of that beauty, which is in him.

By thefe we may fee, that even before Augustine days, this Truth was affected, though Mr. Baxter, in his book against D.ully Ch. 1. § 3, intimates the contrary.
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Chap. 10.

Angulf. ad Laurent. Cap. 41. Ipsa peccatum, ut nos justitia; nec nostra, sed Dei justitias: ne in nobis, sed in ipso; nec ipsa peccatum, non justitiam, sed justitiam, ne in se, sed in nobi constitutione, facta est peccatum, quae crucis sua, deprehensio sui, t. e. He was, as we were Righteousfiefs, not our own, but of God. God made his own best gift, but in him, as he did demonstrate himself to be fit, not his own, but ours, not in himself, but in us, by the finitude of finitum flesh, in which he was crucified.

Ilemin. Ipad. 30. Conc. 1. intius justitiae cereo et eximio me, quia non imputavit in me justitiam mea, me in tua, loci tuis, quod me etsi, quomodo justificato, quod ex impio pulmo facta, quod ex impio justum, t. e. Deliver me in thy Righteousfiefs. Because thou didst not find my Righteousfiefs in me, deliver me in thine; that is, it will deliver me, which justifieth me, that maketh me of ungodly godly, of unrighteous Righteousfiefs.

Id. Ipad. 70. Erue me in justitia tua, ut in me, sed in me, si enim in me, etsi ex illo, de quibus omne alium, non imputavit in me, sed justificatus est, t. e. Deliver me in thy Righteousfiefs. Not in mine, but in thine; for in mine, I should be of them, of whom he faileth, being ignorant of God's Righteousfiefs, and willing to establish their own, they did not fly. behove themselves into the Righteousfiefs of God.

Id. Tom. 9. Trall. 3. in Ioan. Omnes qui ex Adamum ex peccato, peccatores, omnes qui per Christum justificatis, justi; non in se, sed in me, in me, sed in illo, et interroget; Adam justus; in illo illo interroget, Christus justus; t. e. All that are of Adam with finness are sinners, all who are justified by Christ, are righteous; not in themselves, but in him; for if you ask, what are they in themselves, they are Adam's; if you ask what they are, they are Christ's.

Bernard. Serm. 61. in Captio. Nunquam justitia mea Domine, memorandum justitiae tuoe fidele: Ipsa enim me; neque pulmo ex nobis, in nobis in justitia Deo. Nunquam verendum, ne non in omnibus justitias, non est pulmo breve, quod secundum Prophe Damascus, non est populus Deus, justitias tuae justitiae est eternam, et in prorsis et in universum et in omnibus justitias: equality in omnibus eternas justitias. t. e. Shall I make mention of the Righteousfiefs of Luke, I will make mention of thine, only for that is also mine, because thou hast made of God unto me Righteousfiefs. Is it to be feared, that there shall not two? It is not a short cloak, that according to the Prophe, cannot covert two. thy Righteousfiefs is an everlasting Righteousfiefs, and that large eternal Righteousfiefs shall cover both thee and me, and in me indeed it shall cover a multitude of sins.

Id. Dom. 1. et ols. Epp. Serm. 1. Veritatem, ut jam non sit quod causari, Omnis, contra molestiam Adae, datur tibi obedientia Christi, ut si gratiae veniunt a te, et redimatur. t. e. But that thou mayest not have whereof to complain, fore against the disobedience of Adam (which he said before, was imputed) the obedience of Christ is given unto thee, to the end, that if thou be told for nothing, thou shalt also be redeemed for nothing.

Idem Epp. 170. ad Innocent. Pont. Rom. Quod namque ex se aget potestas, ut semel

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sine iustissimam iustitiam recipere, quem justus peccavit, vinius diabolus? assutis eft ei prout se alius, quamcumque, et iusfc sit: Venit Principis mundi & in Salvatore non in dextram, & cum nubentum innocens manum injustis, iustitiae quod temetam amicitia; quando eft qui mortem, nostra, in sanaciones, Diabolus potuit domino. Quem iustitiam et secundum exercentes, quod in unum quidem qui desinert, homo qui jactabitur: nam si unum, inquit, pro omnibus mortuus est, ergo omnes mortuis sunt, ut in iustitiam omnium impugnat, iustissimum peccato unum illius iustitiae, alter eft, alter qui iustificat, quia Capua & Capua unius est Christus. Satisfacto ergo Capua profecto; Christus pro Vis cinistro fuit etec. quod si dixerit, Pafer tuus addixit et, Respondens, sed Facer tuorum redempti me, quae non iustitiae justitiae, quia adiuvavit et alius quiACHER peccatorum non unius, ut in iustitias alterum exercent, iustitias, t. e. For what could man, a servant of fin & a bound slave of the devil, do of himself, to recover the Righteousfiefs, which he had once lost? Therefore another is assigned unto him, because he wanted his own, & the same is so. The Prince of the world came, & found nothing in the Saviour, & when notwithstanding he put hands on the Innocent, he loth that well jolly, when he held; when he, who owed nothing to death, having received the injury of death, he did by right leave him, who was liable to the death of death, & deliver him from the Dominion of Satan, for by what Right could he exact that the second time? teing as it was man, who owed, for was man, who paid: for if one, he faith, died for all, then are all dead, that, to wit, the Satisfaction of one, might be impounded to all, that one did bear the fins of all; Neither now is it found, that one did the wrong & another satisfied, for the Head & the body are one Christ: the Head therefore did satisfy for the members, Christ for his own bowels. But if he shall fail. Thy Father bound thee over; I shall answer, but my Brother hath redeemed me, why should not Righteousfiefs be from another; as guilt was from another? one who made man a finner, & another who justified from fin; the one in the seed, the other in the blood. Was sin in the fecd of a finner; & shall not Righteousfiefs be in the blood of Christ. It is not right, that the Son should bear the iniquity of the Father, & be detraued of the Righteousfiefs of his Brother.

Idem Serm. ad Multos Tempus c. 1. Quis peccavit multum sult, suam nobis donando iustitiam, iuste meritis debuitum jutor, & reddi vitam; & nonaque mortua morte, venitutia vitae, quemadmodum ablato peccato redit iustitia: per mortem Christi mortem fugator, & Christi mortis iustitiae impune curae. Qe nonstram & induxit carnem & jussit mortem, putat suam nobis negat iustitiam? Voluntarie inanaret, voluntarie passuit, voluntarie crucifixit, solam & nobis reinstitit in iustitiam: afterward said. Unus peccavit & omnes tenemur rei, & unius iusntissimam iustitiam iustitiam rei: Unus peccatum omnibus operatione est mortem, & unus iustitiae poterit vitam reinstituere. Hanc Dies iustitiae mirae ad condernandam, quam ad restaurandum salutem, aut plurimi Adam in multo, Christ-
Even some Papists of old, (though few or none now fince the Council at Trent,) did asent unto this Imputation of the Righteousness of Christ.

In Colen there was a booke written an. 1475, directing, how to confome dying perons, wherein those words are found. *Age ergo dum fuperficii in te anima, in hac fola morte fiduciam tranfmittere, in quatuor fide fide cunhadi, hac mori tese tatum committre, hac fola morte tatum cogere, tatum immittis te in hac morte, in hac morte tatum te involvere; &c.*

Si quis peccator, qui non imputatur in mortem D. N. I. C. pono inter me & fide peccato mea. Si diversi tibi quod meruitdamnatum, dic Domine mortem D. N. I. C. opono inter me & hanc folem. 

Go then, while thy foul is in thee, put all thy confidence in this death alone, have confidence in no other thing, commit thy felf wholly unto this death, cover thy felf wholly in this death, roll thy felf wholly in this death, & if the Lord will judge thee, fay, Lord, I lift up the death of our Lord, J. C. betwixt me & thy judgment; no other way do I confent with thee. And if he fay to thee, that thou art a finner, fay, I put the death of the Lord Jesus Christ betwixt thee & my felf. If he fay, that thou haft deferved damnation, fay, Lord, I lift forth the death of our Lord J. C. betwixt thee & my evil meteories; & I offer his mef- teries, for the mef- meries, which I fhould have had, & have not. If he fay, that his grace is in thee, fay, Lord, I lift up the death of our Lord J. C., betwixt thee & thine anger.

*Ut morit tract. Grat. 40, in Luc. Nor dicimus mecum fide imputate, mecum certat, fed una Dei justitia in Christus nobis imputata iustitiae sc. i.e. We fay, we are justified at firft neither by faith, neither by charity, but by the Righteousness of God alone in Christ, bellowed upon us.*

Alberci Pregiis Contr. 2. de fide. Fortaf finum ofrnam habe damna rent (n. Scholasticl) tenentiam, quia praeponat, & quia ex fuis operibus effe curam Deo, justitia deorum omnium Adae filiis, & decernit una Dei in Christo vi- trum folum filiorum Dei, definit pronom, quid hoc ipsum affirmatur quia ille diligamur, i.e. It may be they (i.e. the Scholastics) would confume this opinion of ours, whereby we take away from all the Sons of Adam, their own Righteousness, which is of their own works, before God, & did reach, that we muft leane upon the Righteousness of God, in Christ, alone, & that by that alone, we are Righteous before God though duetith of our own, if we had not confirmed it a little more diligently.

*Ido tibi. Nam quod non operibus nofitris, non in justitia nofitra, fed in una ignoscemtis imputatur nofitra misericordia, benevolentia erga nos divina, & salutis a Deo assignanda nobis fiet, Dauid Teuffonio Apoll. ad Rom. comprobatam, non alia justitia nisi nostrae, nisi quam primum nobis adjicere operum affirmat, non dicet, sed Deus qui ex operibus fumus justi curam Dei fimt, beatam esse nos qui non committere, nec facisc justitiam, sed beatam, quam a Deo fiet ordinerum res.*
The Fathers and some Papists, Chap. 10.

The fathers sought iniquitates: quorum ipsae, sive jusitiae carnis et abscondit peccata, i.e. That our hope of the Lord's good will, & of life is not by our works, but in our Righteousnesses, only in the mercy of God, forgiving iniquities, Paul to the Romans confirmeth by the testimonie of David, proving to us, that we may learn to no other Righteousnesses, but that, which he affirmeth to be imputed to us without our works. He therefore is not blessed are they, who are Righteous before God by their own works; blessed is the man, that hath done no iniquity; but blessed are they, whose iniquities are mercifully pardoned, whose sins be covered, and hideth with his Righteousnesses.


Yea Bellarm. granteth lib. 2. de justif. c. 10. That Christ may be called our Righteousnesses, because he satisfied the Father for us, & did so give & communicat that Satisfaction to us, when he justifieth us, that it may be called our Satisfaction & Righteousnesses. And againes; this way it were not abjur to say, that Christ's Righteousnesses & merits were imputed to us, whilst they are given & applied to us, as if we ourselves had satisfied God. Soin Rep. ad 3. Arg. 2. We are said to be the Righteousnesses of God, not in ourselves, but in Christ, because he is our head, & what agreeeth to the head, agreeeth to the members, not as they are different from the head, but as they are one with it. So c. 11. in Rep. ad Arg. 2. The finitude of putting on garments may be fairly accommodat unto imputed Righteousnesses; if one way, we must put on Christ's merits, & some way be covered with them, seek pardon of sins. cap. 7. Arg. 4. he faith Christ's merits are imputed to us, because gifted to us, & we may offer them to the Father for our sins, because Christ took upon him the burden of satisfying for us, & of reconciling us to God the Father. Thus he.

After Cardinal Bellarm. we may mention Cardinal Contarne, who is more orthodox here, than any of them, & speaketh as plain truth, as any of the orthodox themselves can do; for doth he, in Trait. de Justif. state the question: quoniam ad duodecem justitiam perennis, qui sedem justitiam unam nobis charitatem & gratiam, quae efficitur conforne divina naturae, & justitiam Christi nobis donatur imputatur, sive voluntatis iunxit Christi, & indutur Christus: Præter inquirere Umbra non debemus nos, & existinser nos existinti coram Deus, i.e. justus & Sanus habere, i.e. Because by faith we obtain a twofold Righteousnesses, one inherent in us, love & grace, whereby we are made partakers of the divine nature; the other the Righteousnesses of Christ, given & imputed to us, because inherent into Christ, & because we have put on Christ: it is fitted to Enquiro, unto which of these we ought to lease ourselves, & account ourselves justified before God, that is looked upon as Righteous & holy. The question thus propounded he thus determineth. Ego proferre existimant: idem & Christii nostri, sed debemus nos, nisi inmundi, tarnquam est stabile, quod erit et invenire sibi justitiam. justitiam Christi noua, non autem justitia & sancta nobis inherenti, nec eum nostra justitia est imputata & imposse, quae imputare non proficiat, quia aequum procedat: sed eum in omni coram Deus possumus bene justissimis habere justus & boni, quorumdemum decetur filios Dei esse bonus & Sanctus: Sed justitia Christi eft coram & judicium Christi, quomodo posset eft Deus, in qua nihili est quod Deum offendat, quod Deo bonum non simunctur placet: hoc ergo fata coram & sancta nobis nonnimium esse, & ob eos fumdam credere nos justificari coram Dei, id est habebi justus & dicti justus: Hic est iustus Tertullianus, quem qui invenit, vendit omnium que habebat, & emit illum, i.e. I verily think, that it is prouidly &Christianly said, that we ought to lean (I say lean, as to a stable thing, that shall certainly hold us up) unto Christ's Righteousnesses, given unto us; but not unto the Righteousnesses & holiness, that is inherent in us; for this Righteousnesses of ours is inchoate & imperfect, that cannot hinder us from lining daily; therefore we cannot for this Righteous-
Arguments against Universal Redemption.

Of the Sins of God be accounted just & good, as would become the Sones of God to be: but the Righteousness of Christ is true & perfect Righteousness, which every way pleaseth God's eyes, in which is nothing that can displease God, & doth not highly please him: therefore we must only leave to this certainty & fable thing, & believe, that for it alone we are justified before God, that is, accounted Righteous, and so called. This is the Precious Treasure, which who findeth, he felleth all he hath, & buyeth it.

Yea this he confirmeth afterward by Experience, saying, *Inde est, quod valet experiments in usu: sanctus, qui quod magis in veritate proficiat, tante minus fiet placens; ut prefazarier tamen magis: intendit se indigno Christo & justius Christi fidei donata, idque se reliquandum, & soli Christo incurrent: hoc non omnis adiuvat caussam, quod saepe saniter minus videtur quam prae; necque quia fidei sum amonor dissimulat veli solituri; in quo magis in sanctitate proficiscat, tanto magis sunt animo, tanto sunt prestationes.*

Hence it is, that by experience we see, holy men, how farther they advance in the truth, please themselves the lefs, & therefore do more understand, that they have need of Christ, & of his Righteousness given unto them: wherefore they relinquish themselves, & long upon Christ alone: This cometh not to passe, because they become of a more base & Law spirit: Yea the further they advance in holines, they are of greater spirits, & fee more clearly.

FINIS.

Arguments against Universal Redemption.

A

S concerning the point of Universal Redemption, we finde various sentiments, or various explications of the matter, given toun by Adversaries; for they do not all agree in their apprehensions of the thing. Some explaine the matter thus, God sents his only begotten Son to be a Redeemer and Propriator for Adam and all his posterity; who by his death did pacifie an angry God, and restore Mankind to their lost inheritance; for all, who are now condemned, are not convicted for their former sins and guilt; for Christ hath abundantly satisfied for these; but for their Unbeliefe, for not believing in the Redeemer of the world, and for rejecting the Reconciliation made, & the grace of God declared in the word. And thus, they must say, that Christ hath died for all finnes, but Unbeliefe; and that salvation doth not certainly follow upon this Reconciliation, and do that it is rather a Reconcilablenesse, than a Reconciliation; and they must necesarily maintaine, that this matter is revealed unto all and every son of Adam, who otherwise cannot be guilty of Rejecting this reconciliatiou, other wayes it shall be of no advantage to them; unless they say, that the want of the Revelation putth them out of a capacity of being guilty of Unbeliefe; and so they must necessarily be saved, and thus their condition shall be undoubtedly better, than is the condition of such, as hear the Gospel, and then the revelation of the Gospel shall be no Favours, but a Prejudice rather. And in reference to this, they devise an Universal Antecedent Love, whereby God, out of his Infinite Goodness, was inclined to declare the happynesse and salvation of every persons; and therefore to send his Son to die for: as if God had such Natural & Necessary Inclinations; and as if all his Love to Mankind, and every appointment of his concerning us, were not the free act of his good pleasure; and as if there were any such Antecedent & Conditional will in God, that could or might have no issue or accomplishment, but as Lord Freewill would; and as if the Love that sent Christ, were only such a Poor Conditional Inclination towards all Mankind, which the Scripture holdeth forth, as the greatest of Loves, & as the ground of all the Effects & Grants, which mans full Salvation calleth for. But why could not this Love effectuate the good of all? Therefore, they tell us, that Justice being injured by fin, unless it were satisfied, that Love of God, whereby he ishteth well to all finnes, could effectuate nothing, as to the recovery of any: and upon this ground they imagine, Christ was sent to make an Universal Attonement; & to, Justice, being satisfied, might not obstruct the salvation of any, whose Freewill would content unto terms of new to be propound.

Others hold forth the matter thus [Christ, according to the eternal Counsel of God, did properly die for this end, and by his propitiatory sacrifice obtain, that all and every man, who believe in Him, should for his sake actually obtain Remission of sin, & Life Eternal; but others, in case they would Repent & Believe, might obtain it.] But thus we hear no word of Christ's obtaining any thing to any in particular; no word of his obtaining Faith & Repentance; and what Counsel of God can this be, to send Christ to die for persons, upon that condition, which he knew they would not & could not performe? And what by this means hath Christ's Propitiatory Sacrifice obtained more, than a mere possibility of salvation, to either one or other? Shall we imagine, that God deigneeth good to persons, who shall never enjoy it? Or that God hath Conditional Intentions & Designs? By this means, Christ's death was designd, and no person designed thereby to be saved, yea Christ should be designed to die, and that for no certain end, unless to procure a mere possibility, by stopping the mouth of justice; and that it should not stand in the way: but then we cannot say, that God sent Christ to die for any man, much less for all.

Others express the matter thus [Christ, out of the gracious Decree & Purpose of God, did undergo death, that he might procure & obtain Reconciliation with God for all finnes whatsoever, without any difference, before that God would open againe the door of salvation, & enter into a new Covenant of Grace with finnens.] But this Reconciliation hath no more force, or import, but that God might enter againe intoa Covenant with
with sinners: and there is no Actual Reconciliation of sinners unto God. And all that is obtained, is for God, & nothing for man, save a Possibility of Salvation by a new Covenant; nor are we told, whether Christ hath satisfied for the breach of the First Covenant, so that that fin is fully pardoned unto all; or not, until the condition of the second Covenant be performed: nor are we told, upon what account the sins against the second Covenant are pardoned: Or if they be unpardonable.

Others explain the matter thus: Christ died for all and every man, not only that God might, without any violation of justice, enter into a new Covenant with sinners, upon what condition he pleased; but that it should be upon this Condition, that man should be united with Christ the Cauterizer: and not only, that Redemption & Salvation should be possible to all, but that really and most certainly Salvation should be bestowed on such, as Christ thought good. But being Christ knew, that his death would profite none, but their few, whom he had designed, to what purpose should he have laid down his life for the rest? And how can his death be a price of Redemption for the rest? How can Christ be laid to satisfy for the rest? Did he purchase Faith to the few? and would he not purchase Faith to the rest? & yet lay down the great price for them? What was the end obtained for the rest? Was it only a Possible Call of all, Justice being satisfied? But of what sort is it a Possible Call to, if Salvation was not also possible unto them? And where is that Call? They shall call him Lord, in Salvation, but to faith: But did Christ know, that this call would not be obeyed by them? Did he procure Grace unto them, to obey it? then he procured Faith, and if he procured Faith, than he procured Salvation. Again, if Justice be satisfied for these others, why are they not liberated? If they pay, the new Condition is not fulfilled. Then it cannot be simply said, that Christ satisfied Justice on their behalf, for he knew before hand, that these would not perform the new Condition; how can he then be supposed to die for them not withstanding?

Thus we see what difference is among men, that hold Universal Redemption, about the Proper & Immediat End & Aime, of the purpose of God, in sending Christ to die, and of Christ in coming to die: and how, for the most part, it comes to little, or nothing, for it was, faith Armiius, That God might save sinners, what way is pleased Him; his Justice, which stood in the way, being satisfied, or as Cosmus: That God might will to save sinners, & That Christ intended by his death, to make such satisfaction to justice, as that he might obtain for himself power of having upon what Condition the Father pleased. And thus Christ is said to have obtained Reconciliation & Redemption to all, not that they should actually be partakers thereof, but that God, his justice now being satisfied, might prescribe a Condition, which when they had performed, he might & would actually make them partakers thereof: Some say, that all men are put into a new Covenant, in which Adam was a common person, as well, as in the old, by virtue Whereof, none shall be damned that do not actually against the Condition, & fall thereby from that new Rate, whereunto are borne. And this opinion differed not much from that of Jacobus Andrea, at the conference at Mompelgard, which afterward Huber maintained (as Kromerius The- weth, in his refutation of the same) which was this in short, [That Christ suffered & died for all, none excepted, Effectually, and obtained for all a Reconciliation, without any respect to Faith, or Unbeliev. so that all who receive this Reconciliation & continue in it, shall be saved, but as to those who refuse it by unbelief, it is made null, and they perish.] Others say, [That Christ by his satisfaction removed Original sin in all, so that all Infants, dying in infancy, are undoubtedly saved.] Others, [that he died for all men alike, but conditionally.] Some say, [that after the price was paid, it was absolutely undetermined, what condition should be pres- cribed; so as God might have re-established the Covenant of works:] Others, [that the procuring of a new way was part of the fruit of Christ's death.] As for this condition, some say, [that man can perform it with the help of such means, as God affordeth to all] and thus establish the Dia- na of Freeness. But others [afford the necessity of grace flowing from election hereunto,] and destroy Universal Redemption, which yet they af- fect. So that some say, [that Christ died for all Conditionally, if they believe] making the & at the cost of its own object: for Faith with them is a belen- ving that Christ died for them. Some say, [that he died for all Absolutely; Yet so as they partake not of the benefit, until they perform the Condition, which was to be prescribed;] and thus they affirm, that Christ did no more inflame the perfons of the Elect, than of the Reprobate, but of all alike. If we enquire therefore, what was the Immediate Result & Product of the death of Christ, they agree not to tell us, whether it was a Power, or a Right, or to God, to give any he pleased.

However all the Arminians & Camero with them agree in this. That Christ did not purchase faith for any: and that as to all (say some) or as to the most part (say others) Christ hath only procured a Possibility of Salvation: And what is this Possibility? Some call it an Exemption from that necessity of perfecting, under which they came by the violation of the former Covenant, if a satisfaction had not intervened; and by this Exemption, they say, it cometh to passe, that Christ, if he will, justice being now satisfied, may bring all to life: And hereby also, say they, all may be saved, if they will: But what is this else when a meer Possibility? What efficacy hath it, being not withstanding thereof, all may perish again? They say, it is really Ef- ficacious as to this Possibility, which was not, before Justice was satisfied: But yet notwithstanding of this Efficacious Possibility, it might come to passe, that not one should have been saved: for how can salvation be possible without faith? So that if faith be not hereby purchased, it would seem, that Salvation is not possible. And further, it doth hereby appear, that all which is procured, is but some power to God & to Christ: But what is mans advantage? They say, That a way to life is opened unto men, that he may now come to God by Faith & Repentance. But how can he come, who hath no power to Believe or Repent, without grace? Or is it in corrupt man's power to Believe or Repent?
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What that truth is, which we stand for, is plainly & fully enough set down in several places of our Confession of Faith: as Chap. 3. § 6. At God hath appointed the elect unto glory; & saith he, by the Eternal & most free purpose of his Will, fore ordained all the means thence. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ; are effectually called unto faith by Christ's Spirit, working in due season; are justified, adopted, sanctified, & kept by his power through faith unto salvation. Neither are other redeemed by Christ, effectually called, justified, adopted, sanctified & saved; but the Elect only. So Chap, 8. § 1. It pleased God, in his eternal purpose, to choose & ordain the Lord Jesus, the only begotten Son, to be the mediator between God & man: & unto whom he did from all eternity give a people to be his seed, & to be by him in time redeemed, called, justified, sanctified & glorified. And this § 1. The Lord Jesus by his perfect obedience, & sacrifice of himself, by which he through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father, & purchased not only Reconciliation, but an everlasting inheritance in the Kingdom of heaven, for all those, whom the Father hath given unto him. So this § 1. to all those, for whom Christ hath purchased Redemption, he doth certainly & effectually apply & communicate the same, making intercession for them, & revealing unto them, in & by the word, the mysteries of salvation, effectually persuading them by his Spirit to believe & obey, & governing them therein by his word & Spirit, overcoming all their enemies by his almighty power & wisdom. With all manner & manner, as are most conformable to his wonderful & unsearchable dispensations. Our judgment is this, in short, That Christ, according to the good pleasure of his Father, laid down his life a ransom for the Elect only, who were given to him to have from Wrath, and Destruction: & by that price purchased Salvation, & all the Meanest necessary thereunto, for them only to whom in due time, & after the method, which he thinketh best, both effectually apply the same unto them, & actually bestow them.

In the second place of our argument, considering the particular Scriptures annexed in the margin of the Confession, concerning all are clearly hinted & laid down, in these passages cited; yet shall, with what brevity is possible, point forth our grounds in plain terms: And (1. ) The Scripture is full & plain, in holding forth a Covenant between Jehova, and the Mediator, a transference concerning man; or the purposes of God concerning the Salvation of Man, in a way of a mutual Compact; both for our better understanding of that whole ground of our Peace & Hope, & for the confirming of our flagging & weak Faith. And though the full explication & confirmation hereof, would, I judge, fully undeceive & defeat the rotten grounds of Socinians & Arminians, & of all, who are for the Drama of Freewill, and enemies to the Grace of God; yet I cannot deny that hereunto, we shall only refer those, as would see the same confirmed, not Mr. Dickenson, the famous writer, & Mr. Rudderford, his book on the Covenant. Taking it therefore for granted, till what is by these Worthies said anent it, be confuted; & finding, that Arminian himself, in his Oration, does Sacerdotum Christi, faith, there was a Covenant between the Lord & Christ, it shall but shortly inferre therefrom, That it is repugnant to reason, to say, that the refult of that
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this to have been in itself utterly impossible, & inconsistent with God. But whatever may be said of this, what Scripture tells us, that Christ was sent to die, that he might obtain this Power unto God? And further, what was this Power? Was it a meer Power & Liberty, that should never have any Effect? If it was to have an Effect, what was that? Was it only to make a new Transaction with man, in order to his salvation? If that was all, notwithstanding of all this Power & Ability, not one man might have been saved. Was it certainly to save some? Then, the Redemption cannot be called Universal, nor yet meerly Possible. Nay, if by the death of Christ a Right & Power only was obtained to God, God was at full liberty to have exercised that Right & Power, or not, as he pleased; and so notwithstanding thereof man might have remained in the same Condition, whereinto he was, and never so much as have had one offer of life, upon any terms whatever; or only upon the old terms of the Covenant of works; and what then should the advantage of this have been? The whole Scripture, speaking of the death of Christ, mentioneth far other Ends, respecting man.

If we (3.) Consider how the Scripture mentioneth, a number given of the Father to Christ, to be Redeemed & Saved, we shall see, that there is neither an Universal, nor yet a meer Possible Redemption: for this gift is utterly repugnant to, & destructive both: for it, conforme to the Covenant between the Father and the Son, there were some given to Christ to save & redeem, these he must actually save & redeem; and for these only, was Christ ordained & designed of the Father to be a Redeemer; and upon the account of these only, did he undertake the work, & lay down the same-money: for it is not rational to suppose, that the design of Father & Son being to save actually these gifted ones, Christ would shed his blood for others, who were not given to him, & who should receive no salvation by his blood; for cui bono? what could be the design of Father & Son in this? The matter goeth not to humane transactions, where the price is considerable. Now, that the Scripture mentioneth some given to Christ, & that in distinction from others, is clear Job 17:2-3: that he should give eternal life to as many, as thou hast given him. So ver. 12. Those that thou gavest me, I have kept, & none of them are lost, &c. So Job 6:37. All the Father hath given me, shall come unto me, & ver. 40. And this is the Father's will, that of all which he hath given me, I should lose nothing. Job 17:9. I pray for them, I pray for the world, but for them, which thou hast given me; for they are thine. 10. And all these are mine & none are thine, and I am glorified in them. 11. Father, keep through thine own name those whom thou hast given me. 24. Father I will, that they also whom thou hast given me, be with me where I am, &c. Whence we see, that Christ had no charge of the reft; was under no tie to save them, nor was he to so much as pray for them: but as for the given ones, Job 10. called his sheep, for thef he laid down his life, & prayed; and for these was he to give an account: nay, which is more, these had a special Interest in God's heart & affection & were the reason given to Christ. They were the Father's, & given of the Father.
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mentioned in Scripture, we shall see that it was some other thing, than a mere Possible Deliverance & Redemption, common to all mankinde. Mat. 5: 11. He came to save that which was lost; and not to make their salvation merely possible; for if Christ were all, all Christ’s argument should have had no strength: So 1 Tim. 2: 5. *Jesus Christ came into the world to save sinners,* if it were a mere possibility, might never take effect, how should this faithful saying be worthy of all acceptation? So Luk. 19: 10, where the matter is exemplified in Zacchaeus Mat. 2: 11, the reason of the name Jesus, given to the Redeemer is, because he shall have his people from their snares, that is, actually & really, and not Potentially or possibly only; and this cannot be meant of all; for he hath not the Reprobates from their sins; at least, not from the sin of unbelief, by the consequence of Adversaries; but here, no sin is excepted, and therefore is his death restricted to his people, whom he hath saved from all their snares. Heb. 2: 14, 15, there is another end of his death mentioned, viz. that he might destroy them that had the power of death, that is, the devil, and deliver them, who through fear of death, were all his life time subject to bondage. This was no mere Possible Deliverance, but Actual & Effectual; and it was not common to all; for it is restricted to his Brethren ver. 11, 12, 13, and to another which God gave him vers. 13, 14; & to the Seed of Abraham vers 16, and again vers. 17, whereas in all things it be believed to be made like unto his brethren, that he might be a Merciful & Faithful High Priest in things pertaining to God, to make reconciliation for the people, Behaved Christ to be a Merciful & Faithful High Priest in things pertaining to God, only to make a Possible Reconciliation, whereby it might be, that not one person should be reconciled; & are the Reprobates his brethren? Ephes. 7: 25, 26. To what end did Christ give himself for his Church? (And all the world of mankinde belong not to his Church.) It was, that he might sanctifie & cleanse it with the washing of water, by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. Is this a mere Possibility? Then might Christ have died, & have no Church to present to himself fair & spotless; his Church might have remained full of spots & wrinkles, unholily & full of blemishes; yea should have been no Church. Tit. 2: 14. He gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people zealous of good works. Do all the world belong to his peculiar people? Doth Christ redeem all the world from all iniquity? Is all the world purified & made zealous of good works? Or is all this mere may be, which may not be? 2 Cor. 5, vers. 21. He hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him. Was Christ made sin, or a sacrifice for sin, that all the world might possibly be made the Righteousness of God in him? that is, that possibly not one person might be made the Righteousness of God in him? who can dream thus that God’s intentions & dispositions should be so loose & fruitless; & that God should be so uncertain in his purposes? Gal. 1: 4, why did the Lord Jesus give himself for our snares? It was, that he might deliver us from this present world, according to the will of God and our Father. This is no mere Possible De-

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Deliverance; and it is such as was designed not for all the world, but for the one, as mentioned. So chap. 4: 4, 5. — God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. This Real Benefit is manifestly here restricted. Heb. 13: 19, for their sake I sanctify myself, that they also may be sanctified through the truth. Christ sanctified himself, to be an Obiacion, not to obtain a mere may be; but that they, for whose sake he did sanctifie himself, that is, they that were given to him vers. 6, 9, and are his own vers. 10, &c. in due time to believe in him vers. 20. It might really & actually be sanctified through him. Heb. 5: 12, wherefore did Jesus suffer without the gate? It was, that he might sanctifie the people with his own blood; sure, this is more, than a may be. Rom. 3: 25, 26. Why did God set forth Christ to be a propitiation? It was to declare his Righteousness, for the remission of finnes that are past, lest he should be just, and the justifier of him, that believeth in Jesus; a certain Real thing. Many more passages might be added to this purpose; but these may suffice, to discover the absurd falsehood of this doctrine.

Add (4.) such passages, as mention the actual accomplishment & effect of Christ’s death, where it will yet more appear, that this was no mere may be, or possible thing, but that which was to have a certain Being & reality as to the persons, for whom it was designed; Such as Heb. 1: 3: — when he had by himself purged our finnes. Can their finnes be said to be purged, who pine away in hell for ever, because of their finnes? could this be true, if no man had been saved? and yet, if it had been a mere possible may be redemption, it might have come to pass, that not one person should have been actually saved. So Heb. 1: 3, — by his own blood he entered in once into the holy place, having obtained eternal redemption. Is a mere Possible Redemption to be called an eternal redemption? and was that all that Christ obtained? Then Christ’s blood was more inefficaciously in the truth, than the type was, in its typical use; for the blood of bulls & goats, and the ashes of an hierophant sprinkling the unclean, did not obtain a possible and may be sanctification, and purifying of the flesh; but did actually & really sanctify to the purifying of the flesh vers. 13. Again ver. 14. (which also confirmeth what is now said,) how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purify your conscience from dead works, to serve the living God. So that all such, for whom he offered himself, and shed his blood, and none else, have their conscience purged from dead works, to serve the living God: and who dar’ey, that this is common to all, or is a mere may be, which the Apostle both restricteth & affirmeth, as a most certain real thing; Again ver. 26. — but now once in the end of the world, Christ appeared, to put away sin, by the sacrifice of himself. So that he did actually & really, and not a possible & potentially only, put away sin; the sin vic. of, for whom he was a sacrifice, even of them, that took for him, and to whom he shall appear the second time, without sin unto salvation ver. 28, and sure, no man in his saints will fail, that this is the whole world. Gal. 3: 13. Christ hath redeemed us from the curse of the Law, being made a curse for
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for w. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit, through faith. Here are these 3 Ends & Effects of Christ's Redemption mentioned, which no Man will deny, are common to all Men. Redemption from the Curse of the Law; and this was Really, & not potentially only done, by Christ's being made a curse for us; the Communication of the blessing of Abraham, and the Promise of the Spirit, which are enuired to such as are Redeemed from the Curse of the Law, and to none else. So Eph. 2:13, 14, 15, 16. But now in Christ Jesus, ye, who sometimes were afar off, are made nigh by the blood of Christ; for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, the Law of commandments in ordinances; for to make peace, he was made the mediator of the new covenant, to reconcile us, and that he might reconcile both unto God, in one body, by the cross, having slain the enmity thereby. To which add the parallel place Col. 1:15, 22. & 2:14, 15. was all this delivery from Wrath, Enmity, Law of commandments & whatever was against us, but a meer Potential thing, and a may be, common to all, in whose power it was to cause it take effect, or not, as they pleased? Eph. 1:7. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed: How can we then imagine, that all this was a meer may be, feigning he was so bruised for our iniquities, so died for our sins, so bore our iniquities, in his own body; as that thereby all, in whose room he died, are healed by his stripes? The Apostle doth moreover fully clear this matter, Rom. 5:6-8. Christ died for the ungodly: was this for all? Or was it to have an uncertain End & effect? No, ver. 9. much more then being now justified by his blood, we shall be saved from wrath through him. The ungodly and the sinners, for whom he died, are such as become justified by his blood, & shall at length be saved from wrath. And again ver. 10. for if when we were enemies, we were reconciled to God by the death of his Son, much more through the Spirit of life he hath made us unto God, & then Salvation; and his death is for no more than his life is for. By him also they receive an atonement ver. 11. As the consequences & effects of Adam's sin did Certainly, and not by a meer roped over to all, that he represented & engaged for; so the frutes & effects of Redemption do as certainly come unto us, as are his, the Apostle cleareth, in the following verses, laying the advantage on the deed of Christ & his; ver. 12. - much more the Grace of God, and the gift by grace, by one man Jesus Christ, hath abounded unto many, ver. 15. - but the free gift is of many offence, unto justification, ver. 17. - much more they, which receive abundance of grace and of the gift of righteousness, shall reign in life, by one Jesus Christ, ver. 18. - even so by the righteousness of one, the free gift came all men to justification of life, ver. 19. - so by the obedience of one shall many be made righteous, ver. 21. - so might grace reign, through righteousness unto eternal life, by Jesus Christ, our Lord. Is all this a Common thing, and a meer may be, or Possibility? Heb. 10:11. he gave his life for his sheep & ver. 15. But may they for all that perish? No, in no wise ver. 28. and I give unto them eternal life, and they shall never perish. He came that they might have life, and might have it more abundantly, ver. 10. To the same purpose he faith Job. 6:33. that he giveth life unto the mort, not such a life, sure, as may never quittance any. Upon Christ's death doth the Apostle infer Rom. 8:33. that the Elect shall have all things, & ver. 33, 34, 35. that they are free from all Accusations, or any Hazard therefrom, being justified, and having Christ's Death, Reconciliation, and Intercession to secure them at all hands; & the consequence they have assurance, that nothing shall separate them from the love of God, Eph. 2:18. Christ hath purchased a Church with his own blood. The whole world is not this Church; nor is this purchase an uncertain may be; and all this Real & Certain Effect of Christ's death, was foretold by Daniel Chap. 9:24, to finish the tranfiguration, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting Righteousnes, &c. And who can imagine, that this is Universal, or Uncertain?

If we will (7.) Consider some other Ends of the death of Christ, which the Scripture pointeth forth, which are not to be found among Heathens, or any except the few Chosen ones, Ordained to life, we shall see, how unreasonable the Adversaries are, Gal. 4:5. Christ died to redeem them that were under the Law, that we might receive the adoption of sons. Was this his End, & fruit left at an Uncertainty? Shall we think, that Christ might have died, & yet not give this Adoption? Was this Adoption purchased under an uncertain Condition? Or was this purchased equally for all? Then such as received it, might have thanked their owne well natured Free will, upon that account. But let us consider some other fruits. Gal. 1:4. who gave himself for our sins, that he might deliver us from this present evil world. So 1 Pet. 2:24. He bare our sins, in his own body, on the tree: but for what end? That we being dead to sin, should live unto Righteousnes: & Chap. 3:18. Christ suffered for sins, the just for the unjust: To what end and purpose? To bring us to God. Heb. 10:10. by which we are sanctified. How came this to pass? Through the offering of the body of Jesus Christ, once for all, So he suffered without the gate, that he might sanctify the people: Chap. 13:12. Rom. 5:6. - he loved us, and washed us from our sins in his owne blood. But was this all? No, it is added, And hath made us in King & Priest unto God, and his Father. So 1 Cor. 5:9, 10. - thou art clean, and hast redeemed us to God, by thy blood: and what more? And hast made us unto our God, King & Priest, &c. So 2 Cor. 5:15. He died for all: But for what end and purpose? That they which live, should therefore live unto themselves but unto him, which died for them, and was againe: See Col. 1:22. These & the like passages do clearly point forth a special end of Christ's Death, which was designed both by the Father, that sent him, & by himself: and shall we suppose, that this great & chief ende was made to hang upon the huck & uncertain will of man? Shall Christ be beholden to mans good will for the purchase he made, or to a dear rate? If not, why are not all these ends attained, in all, for whom he died? Did Christ fail in laying down the Ransom? Or doth not the Father
that is to be taken out of the way; and the non-performance of this Condition being also a fin, our proposition will recur upon this, and so in infinitum: but if this fin be taken out of the way, it cannot prejudice them of the pardon of the rest: and thus all their sins being pardoned, they must needs be saved; and yet it is not so. But it is said, that Christ died not for the final Unbeliever; yet if he meant, that it will be granted, that he died even for the sin of Unbelief of all the world, and for unbelief continued in, until the last hour of a man's life; but not for that last act: which yet is but the same Unbelief continued in an hour longer; and shall we think, that Christ bare the Unbelief of 20,40,60 or more yeares, in his body, on the cross; and not the Unbelief for one hour or half hour, yea or quarter of an hour? Who feareth not, how little ground there is for such an imagination? But the thing I would have mainly here considered, is this: That for whose sakes Christ hast died, he hath died for all their sins; and therefore, if he died for the sins of all the world, he died for the Final Unbeliever of all the world: But this will not be granted; therefore neither can it be said, that he died for the Unbeliever of all men. Whose Unbeliever he took upon him to make satisfaction for, he left none for them to answer for; for he is a perfect Mediator, and is sole Mediator. If he died for the rest of the names of the Reprobate, and of the whole world, why not for that also? Sure, when the Scripture teaches that Christ took away of fin, and of the Redemption, he takes away all fin, and all the fin of sinners, which people enjoy through him; there is no fin excepted. He was wounded for our transgressions, he was bruised for our iniquities Eze. 53:5. the Lord laid on him the iniquity of all the nations, or made the iniquity of all the nations to meet on him; there is no ground for any exception here: when he was stricken for transgression verse 9, and by his wounds we are healed verse 10, is there any appearance of the exception of any one fin? when he bare their fin and their iniquities verse 11, 12, what infirmity is given of exception of any? Yea, if this exception was to be made, which would null and destroy all, what confusion could there be in the declaration of this Redemption, remission of fin, yeeld unto poor sinners Col. 1:14 Eze. 17. When the Lord made him to be sin for us, who was made the Righteousness of God in him 2. Cor. 5:21 was the Lord from Christ reconciling the whole world unto himself, not imputing only part of their treasphases to them? but the imputing of one sin would mar the reconciliation forever? is not final unbelief a dead work? Doubles; yet the blood of Christ purgeth Consciences from dead works Heb. 9:14. Did the blood of bulls and goats so sanctify, as to the purifying of the flesh, as to leave the most defiling spot of all untouched? How could healing come by his stripes, if he bear but part of our sins, in his body on the tree, being final unbelief alone would mar all: for where that is, there is no coming to God imaginable. But moreover, the Scripture tells us that the blood of Jesus Christ hath cleansed us from all sin, 1. John 1:7, and that if any man sin, there is an Advocate with the Father, who is a propitiation for sin, 1. John 2:2 verse 3, 2. and so must be for all sins, otherwise there were little ground of comfort here: And it was foretold by Daniel Chap. 9:24, that he should make an end of fin, and finish the transgression, and so bring in everlasting Righteousness. 

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Doth this admit of exceptions, and of such an exception, as would unavoidably make all null? No certainly. But you will ask me, if I think that Christ did die for final unbelievers? I answer, Not: for I judge, it is the fineness of Reprobates, who hear the Gospel, and I judge that Christ did not die for any fin of Reprobats: But this I hold, and have cleared, that for whom sin is foreseen, Christ hath died, he hath died for all their sins: And because he hath not died for Final Unbelievers, therefore he hath not died for any fin of such, as shall be guilty of this: and as for his own, he died to prevent their falling into, and to keep them from this fin; for he died to bring them unto God, that they might have the Adoption of sons, that they might be justified, and love unto righteousness, be made Righteous, yea the Righteousness of God: as is clear, 1. Pet. 2.24. Heb. 10.10. 2. Cor. 5.21. Rom. 5:19, what then will they say to this? Final Unbeliever is certainly a sin, and Christ either died for it, or not: if he died for it, then it can be laid to a man's charge: or Christ's death is of no value. If he did not die for it, nor for all the finnes of all men; but at most, for some finnes of all men; and if that was all, no man could thereby be saved, for one fin is enough to procure damnation.

Moreover (10.) we finde the Person, for whom this price of blood was laid down, designed more particularly, and the Object of this Redemption redefined; and so it could not be for all and every one. It is said to be for

Many Elect 53:11. Matt. 20:28. & 26:28. Mark 10:45. Luke 17:28. and what these many are, is abundantly declared in other Scriptures, where they are called Christ's Sheep John 10:15. Christ's People Mat. 1:21. His People, whom according to the predictions of the Prophets, which have been, since the world began, he should save from their enemies, Luke 2:34, out from the hand of their enemies, that he might perform the mercy promised to the Father, and to remember his holy Covenant, the oath, which he swore to Father Abraham, that he would grant unto them, that being delivered out of the hand of their enemies, they might serve him without fear, in holiness and righteousness before him, all the days of their life Luke 1:68, 70, 71, 72, 73, 74, 75. His Church Ephes. 5:25. Acts 10:28. His Body Ephes. 5:22. The Children of God, that were scattered abroad Job 11:12. Sons, Sanctified, Brethren, the Children that God gave him, that Seed of Abraham Heb. 2:10. 11, 12, 13, 14, 15, 16, 17. They are the Sheep, that shall infallibly believe, because sheepJob 10:20. Whereof Christ knoweth, and of whom he is known verse, 14. and such as shall hear his voice verse, 16. & follow him verse, 27. to whom he will give eternal life, that they shall never perish, & who are given to him after Father verse, 28, 29, & the Elect 2. Tim. 2:10. He is bread giving life unto the World, of them, that the Father hath given him, and shall come to him. Job 6:31. 32. They are these, concerning whom the Father wills, as being given of him, that he should live nothing, but raise it up again, at the last day verse, 38, 39, 47. The Redeemed ones that are numbered by God 14.000. & are the firstfruits unto God, & the Lamb. Revol. 14:4, 5. They are such as are the Firsts, & whom the Lord knoweth for his 2. Tim. 2:10. & are enrolled in the Lamb's book, Revol. 13:8. & 20:15. So are they designed to be these, for whom God is, and who shall have unquenchably, all

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all things, the Elect who shall be justified, who shall not be separated from the Love of Christ, are in all things more than Conquerors Rom. 8:37, 38, 39. Thee with whom the Covenants shall be confirmed Dan. 9:27. The redeemed out of every kindred, & tongue, & people, & nation; and made Kings & Priests Revol. 5:9, 10.

Further (11.) if Christ died for the finnes of all persons, how cometh it that they are not all actually pardoned? It cannot be said, that Christ's death was not a satisfaction price, nor that the Father did not accept of: If then he shed his blood for the remission of sins, Mat. 26:28. are not all these sins pardoned virtually & fundamentally? or shall they not all be actually pardoned in due time? If it be said, they shall be pardoned upon Condition of their faith. But if the finnes of all be equally payed for, and equally in a virtual manner discharged, in Christ's being actually discharged from that debt, in the day of his Refurrection; and the actually discharge depending upon the uncertain Condition of mans Will; man, who willingly performeth the Condition, shall praise himself for the actually pardon, and none else: for Christ did no more for him, than to the Actual Pardon, than for others, who never shall be blessed with actual forgivenes: and yet forgivenes is held forth, as a special act of free grace; forgivenes of finnes is according to the riches of his grace Ephes. 1:7. Moreover as to that Condition, whether did Christ purchase it, or not? If he did not purchase it, then man is not beholden to Christ, for the Condition; be it faith, or what ye will, it is no purchased mercy, but man is beholden to his good Lord-Free Will, for it, and so he may sacrifice to his own net, and sing glory to himself, for making himself to differ; and for obtaining to himself Actual Redemption of all his finnes, and consequently being freetheft Rom. 4:6. 7. 8. for had not his own well disposed Lord-Free Will performed that Condition, all that Christ did, had never more advantaged him; than it did others that perish.

If it be said, that grace to perform the condition, though it be not purchased by the blood, of Christ, yet it is freely given by God, to whom he will. I answer, Not. Not to insist here, the proof of faith's being purchased by Christ, for it there is nothing else assigned for the condition, I would enquire, whether Christ knew to whom this grace would be given; or not? if not, then we must deny him to be God: if he knew, why shall we suppose, that he would lay down his life equally for all, when he knew before hand, that many should never get grace to perform the condition, upon which his death should redound to their actual pardon & justification: what ends, or what Advantages can we imagine of such an Universal Redemption?

(12.) If the Condition, upon which actual pardon & justification is granted, in the blood of Christ, be purchased by Christ; then either all shall certainly be Pardoned & Justified, or not if not, all shall be condemned & actually justified; for then all should be glorified. That the condition, to wit, Faith, & Repentance is purchased by Christ, who can deny a being, he is expressly called
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called the Author of Faith, Heb. 12:2, and a Prince exalted to give Repentance, and the end of sins, Heb. 5:12. So that as forgiven of sins is founded upon his death, as the Meritorious cause, so must Repentance be, and Christ, as an exalted Prince and Saviour, hath this power to dispense his righteousness, purchased by his blood, and retained by the Cross, which he hath left, and ensured by his death, unto the heirs of salvation. Upon his Death, & Satisfaction made in his death, hath he got all power in heaven and earth, a power to quicken whom he will, Matt. 28:18. John 5:21, 22, 23. Phil. 2:9, 10. Hence we are said to be complete in him Col. 2:10. & to be blessed with all spiritual blessings, Ephes. 1:3. & 1:10, to be sanctified unto God, 1 Thess. 5:23, 24. Nay Paul tells us expressly Phil. 1:29, that it is given to us, in the behalf of Christ, to believe on him. And certainly there is a promiss of Faith & Repentance, & all the promises are yea & amen in Heb. 11:20. all the Blessings contained in the Covenant, are made sure by his death, who was the surety of this better Testament Heb. 7:22. & this Testament was to have force by his death Heb. 9:15, 16, 17, 18. & the New heart & heart of flesh, is promised in the Covenant, & comprehended Faith & Repentance, they being of one of his Laws, which he hath also promised to write in the heart Jer. 31:33. Heb. 8:10. Ezek. 11:19, 20. & 36:26, 27. We have moreover seen that Sanification & Holiness, from which Faith & Repentance cannot be separated, were purchased by Christ, & intended in his death: whence he is made of God unto us Sanitation 1 Cor. 1:30. If it be not purchased by Christ, how come we by it? Is it a thing in our Power, & an act of our own Free Will? Then, as I said before, we are beholden to ourselves, for Faith and all that follow upon it, & then farewells all Prayer for Faith & Repentance, & all Thanksgiving to God for it. This is pure Pelagiamism. If it be said, that it is the free gift of God Ephes. 2:8. and a Consequence of election, which are to be wrought in us, are procured by the blood of Christ, for all are conveyed to us in a Covenant, whereof Christ is the Mediator & Surety, & with Christ be given us all things Rom. 8:32. & we are blessed in him with all spiritual blessings, according as he hath chosen us in him before the foundation of the world Ephes. 1:3, 4. So we are predestinated unto the adoption of children by Jesus Christ Ephes. 1:5, & adoption is not bad without Faith John 1:12, can we have an actual Redemption in Christ's blood Ephes. 1:7. Col. 1:14. even forgiveness of sins, and not have also in his blood Faith, without which there is no actual redemption, or forgiveness of sins to be had, when Christ gave himself for us, that he might purifie unto himself a peculiar people zealous of good works Tit. 2:14, did he not purchase Faith, without which we cannot be such? when the Renewing of the holy Ghost is shed on us abundantly, through I. C. Tit. 3:5, 6. have we not Faith also through him? May we not pray for Faith? and can we pray for any thing, & not in Christ's name? See 2 Tim. 1:9. 1 Pet. 1:3. Rom. 8:32, 39. Luke 22:32.

Again (23) All that Christ died for, must certainly be Saved, But all Men shall not be Saved. That all, for whom Christ died, must certainly be

be faved, is hence apparent. (1) That all, who have Saving Faith & Repentance, shall be saved, will not be denied; & that Christ hath purchased Faith & Repentance to all, for whom he died, we have shewn above. (2) These who shall freely get all things from God, must get Salvation for all things else signify nothing without that; but all they, for whom Christ was delivered, shall get all things, Rom. 8:32. (3) They who have nothing shall separate from the Love of Christ, and from the Love of God, which is in Christ Jesus, our Lord, must certainly be faved: But all they, for whom Christ hath died, will in due time have ground to say this Rom. 8:34, 35, 39. (4) All they, to whose charge nothing can be laid, shall be saved: But this will be true of all that Christ died for; for Christ's death is held forth as the ground of this, Rom. 8:33, 34. (5) They, for whom Christ intercedeth, shall undoubtedly be saved: But Christ intercedeth for all, for whom he died, Rom. 8:34. (6) All who are sanctified shall be saved: But all that Christ died for, shall in due time be sanctified; Sanctification being, as we shewed above, one principal intended end of Christ's death. (7) All Christ's Elect'd sheep shall be saved: But such are they, for whom Christ died, as was shewn. (8) All that God & Christ love with the greatest love imaginable, shall certainly be saved: But such are they, for whom Christ died, John 3:16, & 15:13. Acts 20:28. Ephes. 5:25. (9) All that become the Righteousness of God in Christ shall be saved. But that shall be true of all, for whom he died, or was made sin, or a sacrifice for sin, 2 Cor. 5:21. (10) All, that shall be blest in having their sins pardoned, shall be saved, Rom. 4:6, 7. 8. But all for whom Christ died shall have this Redemption, Ephes. 1:7. Col. 1:14. (11) All they, whom Christ knoweth & acknowledgeth, shall be saved, Matt. 7:23. But he knoweth all them for his sheep, John 10:14, 17. for whom he died. (12) All, for whom Christ rotes again, shall be saved, being he rote for our justification, 2 Cor. 5:21. But he's rotes one for all thee, for whom he died, Rom. 4:25. who was delivered for our offences, and was raised again for our justification, Rom. 8:34. (13) All who shall be planted together with Christ, in the likeness of his resurrection, shall be Saved: But that is true of such as he died for, Rom. 6:5. (14) All that they in whom the old man shall be crucified, that the body of sin might be destroyed, that henceforth they should not serve sin, shall be saved: But that is true of such as he died for, Rom. 6:6, 7, 8, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin. Now if we be dead with Christ, we believe what we shall also live with him, etc. (15) All they, who shall be made Kings & Priests unto God, shall be saved. But all the redeemed shall be such, Rev. 1:5, 6, & 5:10. See worthy Mr. Durham on the Regul. p. 203. (16) If Christ must flee the travail of his soul, then thefe he died for must be saved: But the former is true, Esa. 53:11, 12. All whom Christ shall justifie shall be Saved, But he shall justify all, whose iniquities he beareth, Eisa. 53:11. Thus is this sufficiently proved.

It is also considerable. (14) That no where in Scripture, we finde it expressly said & affirmed, That Christ died for all men; But letts finde we it said
that Christ died for all and every man. Why then is all this trouble made? But they say, as much as all that is said be by consequent. And this they deny: if they will reasonably premise this matter, they should evince, that such expressions, as they make so much work about, can be no other wise understood, than they suppose, in the places, where they find: and this they shall never be able to do. Though it be said, that Christ gave his life a ransom for all: yet no reason can evince, that that is necessarily to be understood of all and every man: nor can they conclude anything rationally from the word world. They may as well infer from these words all, and the world, that Christ died for devils, beasts, &c. teness, creatures, as that he died for all and every man; for he are comprehended under these terms, as well as men: And if they will refract their terms to men, because of other Scriptures, why may not we refract them alto the Elect, because of the correspondence of other passages of Scripture? They cannot deny us the liberty, they take to themselves. If they say, that there is a vast difference between devils and men, in reference to such favours. We deny it not: but shall adde, that in reference to spiritual favours, amongst which we cannot but reckon, with the good leave of our adversaries, the death of Christ, being the fruit & expression of the greatest Love of God to man, we finde also a great difference in Scripture. Some are loved, some hated Rom. 9:11,12. Some whom he knoweth, some whom he knoweth not. Job. 1:14. &c. Tim. 2: 19. Some chosen & ordained to life, others not, but to wrath. D. 13:48. Rom. 8:30 & 9:18 &c. Eph. 1:4, 1 Thes. 5:9. Some sheep, others goats. Matt. 25:32. Some on whom God hath mercy, others, whom he harsheth Rom. 9. Some his church, others not att. 20: 28. Eph. 5:25. Some of the world, others not. Job. 17:9, 10. Some his brethren, others not. Heb. 12:10,12,13. And as plainly we read, that Christ died for his people. Matt. 1:21. His sheep. Job. 16:11,12,14. His church. Acts. 20:25. Ephes. 5:25. his Elect. Rom. 8:32,33, and his children. Heb. 2:12,13.

If we would consider aright. (15.) What Christ did undergo & suffer, while he was made fin, or was making satisfaction for sin; we should hardly think it probable, that Christ Jesus, God-man, was that brightness of the Father glory, and the express image of his person, Heb. 1:3, and thought it no robbery to be equal with God, Phil. 2:6. Should have undergone what he did undergo, and that the Father should have laid all that upon him, which he did lay upon him, and that to purchase only a meer Possible Redemption from fin & wrath: Whereby not one person should be favored or pardoned, if so it had seemd good to captaine Free will. Not to mention his condemnation to be born of a woman, & to be made under the law, Gal. 4:4, nor his being in the form of a servant, Phil. 2:7, nor his poverty & mean condition in the world, 2 Cor. 8:9, nor his Conflicting with the indignities of the world, Psal. 22:6. Heb. 12:23, with the temptations of Satan Math. 4:1-12, Luk. 4:15, and his being under the infirmities, common to the nature of man, being in all things like us, except sin. Heb. 2:17, &c. 4:15. Eph. 5:2:13,14. Nay, nor his sufferings in his body, name, Honour at death, when he was betrayed by Judas, Matt. 27:4. for sake by his disciples, Math. 26:56, Scoimed & Reviled by the world. Phil. 3:3, Condemned as a malefactor by Pilot, & tormented by his persecutors. Matt. 27:26-50. Heb. 12:2, Endured the Painful, Shamefull & Curled death of the croffe. Phil. 2:2. Heb. 12:2, all which & the like being endured by him, who was the Son of God, could be no meer sufferings, nor undergone for an uncertain end, or for the procuring of a meer Possible & uncertain good: But that which we would most take notice of here, is, his soul sufferings, being persued by divine justice, when that Zach. 13:7, was accomplished, Awake, O sword, against my shepherd, against the man that is my fellow. The Lord of hosts, the shephard, and the sheep shall be scattered. Matt. 26:31, and the Lord did bruise him, and put him to grief, Psal. 53:5, 10, and he began to be forsworn even unto death. Matt. 26:37, 38, and was sore amazed, and greatlythereming. Mar. 14:34, and was put to offer up prayers and supplications, with strong cries & tears, to him, that was able to save him. Heb. 5:7, when, notwithstanding that an angel appeared unto him from heaven, strengthening him, yet being in an agony, he prayed more earnestly, and his sweat ran, as it were, great drops of blood, falling down to the ground. Luk. 22:44. and at length was made to cry out, my God, my God why hast thou forborne me. Psal. 22:1. Matt. 27:46, Mar. 15:34. This was no mean business, when the Rayes & Irradiactions of Divine Love were drawn in & withheld from him, that he should suffer such a sharp sense of the happiness in the enjoying of God's favour, because of the Personall union with the Godhead. But that which is most of all to be considered, is that he being made a curse. Gal. 3:13 and so made to wrestle with the justice, and wrath of a fin revenging God. This was the gall and wormwood, that made him cry. Job. 12:27, Now is my soul troubled, and what shall I say? Father save me from this hour. Shall we suppose, that all this was about an Uncertaine Bargaine? Shall we think, that he died the cursed death of the croffe, and bore the weight of God's wrath. Luk. 22:44. Matthew 27:46, and so became a sacrifice to satisfy divine justice. Heb. 9:14, 15, and all to purchase a meer Possibility, or meer Possible Redemption? Shall we think, that the Second person of the Trinity, should do & suffer all these things, for to redeem man, when possibly, if Freemill should be so ill natured, not one man should reap any advantage thereby? Me thinks the suffering of this should be a great temptation to cause people to tumme Socinians, and deny all these soul sufferings of Christ, & his bearing the wrath of God, making any satisfaction to justice.

Add to this (16.) That the Scriptures speak of Christ's Death & Sufferings; as being not for himself, but for others; and that nor only for the good & advantage of others (and doubtles the advantage of all this should be but little, if it were nothing else, but a meer Possible Redemption, which Freemill might make actual, or not Actual, as it pleased) but in their Room, & Place, hence it is called the Chastisement of our peace. Psal. 53:5, and he is said to have borne our griefs, and carried our sorrow. Verse 4. He was wounded for our transgressions; and bruised for our iniquities. Verse 5. The Lord laid on him the iniquities of us all. Verse 6, for the transgression of my people was he stricken.
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So E[ai.11:2. And the Spirit of the Lord shall rest upon him; the Spirit of wisdom and understanding, etc. Shall all this be, and further shall Righteousness be the girdle of his loins, and faithfulness the girdle of his reins. 5. And may it notwithstanding come to pass, that the Wolf shall not dwell with the Lamb, nor the Leopard lie down with the Kid, &c. nor the earth be full of the knowledge of the Lord, as the waters cover the sea? Verf. 6, 7, 8, 9. How absurd is it to imagine this? All this universe faith, that it was no other than certain General End, which he had before his eyes, in undertaking this work; and the Father inferring him, and granting to him this fulness.


(19.) Our Adversaries say, That Christ by his Death & passion did Absolve, even according to the Intention of God, purchase Remission of sins & Reconciliation with God, and that for all & every man. Others say conditionally: But withal as to the application of this purchase: it is made to depend upon faith; and so they distinguish between Imposition & Application. And though it is true, the purchase made is one thing, and the actual enjoyment of the thing purchased is another thing: Yet we may not say, with our Adversaries, that the Imposition is for more, than shall have the Application: But we assert, that both Imposition & Application, in respect of the design of the Father, which is absolve & certain, and the Intention of Christ the Mediator, which is fixed & peremptory, are for the same individual persons; so that for whomsoever God lent Christ, & Christ came
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came to purchase any good, unto these same shall it actually, in due time, & in the Method & manner Condescended upon & prescribed, be given, & upon them, & none else, shall it actually be bestowed: for (1.) No other thing, besides this Application, can be supposed to have been the end of the Impeachment; And sure, Christ was herein a Rational Agent: Nay, it was the Intention & design of the Father, that the Application of these good things should be by the means of this Impeachment, as abundantly cleared above. (2.) We cannot suppose that either Christ, or his Father, should fail, or come short of their end designed; but by our Adversaries, the Impeachment might have been obtained, and yet no Application made of the good things bestowed & obtained. (3.) If no Application was intended by the Father or by Christ, then it must be said, that both were uncertain, as to what the Event should have been, & at least, regards & Unconcerned; either of which to affirm were blasphemy. (4.) The very word Impeachment, meaning the same force & import with, Purchased, Procure, Obtain, Merit, and the like, doth say, that such, for whom this Impeachment was made, have a right, upon the Impeachment, to the thing Acquired & Purchased: And if they have a right thereto, that Possession should follow. (5.) Yeas the word impertor, the actual conferring of the good, to be the very end of the Purchasing & Impeachment; and so, in this case, the very Impeachment is ground of Assurance of the Application, considering, who did impertor, and at whose hands, and withal, what was the ground of the Fathers sending of Christ, and of Christ’s coming to impertor, even inconceivably wonderful & Great Love. Nor doth the interceding of a condition, required before the actual distribution of some of the good things purchased, hinder at all; for all these Blessings, some whereof are as a condition to others, are the onegoood thing Impertorated, and the conditions are also Impertorated, as we declared above: and fo this pointeth forth only the method of the actual bestowal of these good things purchased. (6.) How absurd to say, a thing is Impertorated or Obtained, and yet may, or may not be Impertorated; or may be Possessed, or not Possessed; Or to say, that such a good thing is Obtained by price or petitioning, and yet the good thing may never be Impertorated, or the bestowal of it hangeth & dependeth upon an Uncertain Condition, which may never be performed.(7.) How unreasonable is it, that such should have right to the Merits, that have no right to the thing Merited? Doth not an interest in the Merits, procure any thing, include an interest in the thing Merited? When a ransom is paid for captives, to the end they may be delivered, have one the Captives a right to the deliverance, upon the payment of that ransom? (8.) The Scriptures do so connect these two, that ye argue contempt thereof, to imagine such a separation: as Rom. 4: 24. Yea the one is annexed as a certain & Consequent flowing from the Other, as its Moral cause Esa. 53: 11. By his knowledge shall my righteous servant justify many, this justification is the Application; & whence cometh it? For he shall bear their iniquities, there is the Impeachment given as the ground hereof: So further ver. 5. be was wounded for our transgressions, &c. and what followeth upon this Impertoration? And by his stripes we are healed. So Rom. 5: 19.
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fared, and why should Christ die for the rest? Or Conditionally to all: And if so, the doubt will recurrer concerning that Condition, which either must be Absolutily given, & so we are where we were, or Conditionally, and so fill the doubt recurrereth. (4.) This condition is either purchased by Christ, or it is not. If not, then we owe no thanks to Christ for it, nor for what is obtained upon that Condition, more then others who perform not the Condition, & so obtain nothing: but to ourselves only, who make ourselves to differ, and so may we find so to ourselves, & put the crown upon our own heads, and give none of praise to the Redeemer; but what so then as go to hell are bound to give, contrary to all Christian Religion: If Christ hath purchased this Condition, then it is done either Absolutily, or Conditionally: If Absolutily, then shall Absolutily have it, if Conditionally, we enquire, what is the Condition? And wherewith in it, we may move the same questions concerning it. (5.) By this means the flesh creates own object: for Faith in the death of Christ is ordinarily given as the Condition, and this faith maketh the death of Christ valid, which otherwise would not be. (6.) This maketh all the virtue of Christ's death to depend upon mankind; so that if man will, all shall be saved; if not, no man shall be saved, notwithstanding that Christ died for them. (7.) This makes Christ but a Mediator, a half Mediator; doing one part of the work; and man, coming to complete it, must be the other half mediator; and so, at least, must have the half of the Priest. (8.) Where faith the Scripture, shall we believe, Christ died for us? or that Christ died for all, or for any, Conditionally? It is true, some of the effects of Christ's death are belloved Conditionally, (taking the word conditionally in a more proper sense) as if the performance of that Condition, did in proper Law secure a right to this, as to the mercies of Christ's blood have a right properly to all, but improperly as denoting nothing but the Method & way of God's bestowing the blessings purchased, first this, and then, upon the souls acting of that, another; as for example, first faith, then upon the souls acting of Faith, Justification, then Sanification &c. and upon the souls acting of Faith, Justification, &c. but the death of Christ cannot therefore be called Conditionally, more than the will or purpose of God can be called conditional, because some of the things willed, may depend upon other, as upon a condition. (9.) Then by performing the Condition, man should procure to himself a Legal Right, and Title not only to the death of Christ, but to Justification, Adoption, Sanification, yeal, & to Glorification; yet and that a more near & effectual Title & Right, than what was had by Christ's death; for the Title had by Christ's death (if it can be called a Title) was far more & Common to such, as shall never have any profit by it; but the other is Certain, Particular, Proxime, & giveth perfection, &c. (10.) Then Christ's blood, as shed upon the crosofe, was but a Potential thing, having no power or virtue in itself to redeem any, it was but a poor Potential price: and all its virtue of actual purchasing & procuring is from man performing the Condition; this, this only, gives it Power & Efficacy: and so Christ is beholden to man for giving virtue to his Blood, and making it effectual, which before was a dead effectual thing. Then let any judge, who should have the greatest share of the Glory of Redemption, Man or Christ. (11.) Was Christ's death Absolutely in no case was it, as to some things, I mean, belonging to Grace & Glory, Absolutely? If in nothing, then Man must certainly have a great share of the glory: if it was Absolutely as to any thing, what was that? and why was it more Absolutely as to that, than as to other things? And why should it then be finitely, & without limitation, said that Christ died for all Conditionally?

For Further confirmation of our 19. Argument, & confutation of our Adversaries position, we add (12.) That Christ Jesus is heard of the Father in all that he asketh. Psal. 2:8. Is. 11:11, & as an High Priest he entered into heaven Heb. 9:12, now to appear in the presence of God for us. Heb. 4:15, & to set the part of an Advocate, interceding with the Father, in the behalf of all whom, for whom he died. Jer. 2:21, 57. If then Christ, whom his Father heareth always, intercedeth in the behalf of all there, for whom he died, either he did not die for all, or all must certainly be saved. That Christ's Intercression, & Death are for the same persons, will be, and must be defended by our Adversaries: But to us it is most manifest from these grounds. (1.) To Intercress & pray are essential & necessary acts of the Priestly office, in order to effect any thing. And the Apostle Heb. 9. clear eth up, how Christ did in truth, what the High Priest among the Jews did in the type, so that as the High Priest alone went, once every year, into the second temple, in the holy of holies, not without blood, which he offered for himself, and the merits of the people were. 7. So Christ, being come an High Priest of good things to come, by a greater and more perfect temple, by his own blood, he entered in once into the holy place, having obtained eternal Redemption, ver. 12. Hence he is said to Live forever to make Intercession for us. Heb. 7:25. And he is an Advocate with the Father. 1. Jer. 2:1. Hence then it is manifest, that Christ must intercede for such, as he did offer himself for, or shall not be a Perfect & Complete High Priest; nor not faithful to perform all the Offices of the High Priest, neither of which can be said. (2.) The ground of his Intercression, is held forth to be his Obligation: as the High Priest went into the holy of holies with the blood of the sacrifices, which he had offered; so Christ entered into the holy place, having first obtained by the intercession of himself, an Eternal Redemption, Heb. 9:12. So he is an Advocate with the Father, being first a Propitiation for sins 1. Jer. 2:1. (3.) Both his Death & Intercression make up one Complete Medium, & are intended & designed, as one Medium, for the end designd, viz. the bringing of many sins unto glory, having to the uttermost all that come to God through him &c. (4.) How unreasonable is it to think, that Christ would refuse to Pray for such, whom he loved so dearly, as to lay down his life for; yet he faith expressly, that he prays not for the world, but for others, distinguished from the world. 1. Jer. 17:9. (5.) As his Death was for such as the Father had given him (as we saw above) to his Intercression & Prayers are restricted to such. 1. Jer. 17:9. - I pray not for the world; but for them which thou hast given...
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givenme, for they are thine. (6.) Christ's end in coming into the world, was to save his people; hence he gote that name Jesus, but he should not be able to save them, perfectly, completely, & to the uttermost, if he did not joyn his Intercession, with his Oblation; yea upon this account he continueth ever a Priest, having an unchangeable Priesthood, Heb. 2:24, 25. But he must also, because he continueth ever, hath an unchangeable Priesthood, wherefore he is able to save them to the uttermost, that come unto God by him, being he everlastingly to make intercession for them. (7.) The Apostle to joyneth them together, Rom. 8:34. For thus must they do manifext violence to the Apostles' reasonings, who would pull them aunder, & separate the one from the other. Is it (saith he) Christ that died, yea rather, that is risen again, who is even at the right hand of God, who maketh intercession for us. (8.) Yea, they are joyned together here, that his death alone confederate could not yield that ground of triumph & boating, nor security from the Accusations; yea rather, that is risen again, &c. (9.) So that the separating & taking of these aunder, is greatly prejudicial to the confusion of his people; for though they should attaine to some apprehensions of Christ's dying for them, as an Advocate with the Father, upon new names, Job. 21:1, 2. Though Christ died, yet they might be condemned, for he must also intercede; & if he do not intercede for them, their hopes, & Comforts are gone; & so there should be no force in that, yea rather, that is that condemnation, it is Christ that died? Rom. 8:34. And a poor soul might be bafayed, but not to the uttermost, contrary to Heb. 2:25. (10.) And that place Rom. 8:33, restriceth both equally upon the Elect: who shall lay any thing to the charge of God's elect? (11.) When Christ laid down his life a Ransom for finners, he could not but know, that by that Ransom none should be actually saved, without his Intercession, it being accorded between Father & Son, that the mediator should mediate both by Price & by Prayer: & he could not but know, for whom he purposed & intended to intercede, how shall we then suppose, that he would lay down his life for those, for whom he was purposed not to pray? Or that he would do the most for them, for whom he would not do the least? (12.) Christ's Intercession is really a presenting unto God the Oblation made: Therefore saith the Apostle, Heb. 9:24, that Christ is entered into heaven itself, to appear in the presence of God for us: & so by appearing he intercedeth: & his appearing is in his own blood, whereby he obtained Eternal Redemption, Heb. 9:12. & so his Intercession must be for all, for whom the Oblation was, & the eternal Redemption was obtained. (13.) Yea both these are joyned together by Ephas Chap. 5:12, as that they are made one ground, & procuring cause of God's dividing him a portion with the great, & of Christs own dividing the spoile with the strong, because he hath poured out his soul unto death, and his bare the sin of many, and made intercession for the transgressors. (14.) This is further cleare from the reasons, we gave to conceive that first connection between Christ's Intercession & Application, in the foregoing paragraph, for the Dual Application of the benedictory fruit of his oblation is attributed to his Intercession. (15.) Nay, that whole chapter Job. 17, confirmeth this; for there Christ is both Offering himself, or sanctifying himself therewith vcr. 9, and...
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of this Redemption mentioned Gal. 3: 13, 14: Christ hath redeemed us from the Curse of the Law—that the blessing of everlasting life come on the Gentiles through Jesus Christ. (1.) Seeing the Lord himself might have refused to free the sinners, upon any Redemption or Satisfaction offered, & exacted all of the sinners themselves, that they lay under by the Law, it was a great contradiction in love of this great Lord, & a gracious act of Sovereignty, to accept of a mediation, & of love & free grace to provide a Redeemer; we cannot but in reason think, that his good pleasure did regulate this matter, as to the sinners, who should be redeemed, & as to the manner & method after which they should actually partake of the Redemption. And that therefore, the sinners to be redeemed were condescended upon, and the sinners condescended upon were certainly to be redeemed; the Lord having intended, in the concurrence of this Redemption, the certain Salvation & Redemption of those, who were condescended upon, & of none else, & the Intentions, Designs & Purposes of God are not vain nor fruitless.

Further (23;) Christ's death had real Merit in it, that is, a worth & value, to procure the good things, it was given for; so that there was a Purchase made. 2 Thess. 2: 18. And therefore, we cannot suppose, that all that was procured & Purchased hereby, was a General, Uncertain, & meerly Possible thing. If it had a value & worth in it, (as no question it had) to procure & procure grace & glory unto all, for whom it was given, and was accepted as a valuable price of the Father, why should not the thing, hereby purchased, be given & granted, in due time? To say, that all was fulfilled upon a condition, is to make all uncertain; or we must say, that Christ's death did procure that Condition also: and then all is right, for that is we say.

(24.) Christ's death is to be considered as the death of a Tintentor Heb. 9: 15, 16, 17. And for this cause, he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions, that were under the first Testament, which are called, might receive the promise of eternal inheritance; & for where a Testament is, there must also of necessity be the death of the Testator: for a Testament of force after men are dead, otherwise it is no strength, at all, while the Testament liveth. So he said himself of the cup, in the Sacrament, that it was the blood of the New Testament Mat. 26: 28. Mark 14: 24. & that it was the cup of the New Testament in his blood 1 Thess. 2: 20. and Paul calleth it, the New Testament in his blood 1 Cor. 11: 25. So that his Death & Bloodshed was the death of a Tintentor, for the confirmation of the New Testament, and for annunciation of the Legates, of the good things bequeathed to them in legacy, by the Testament. Now a Testament commonly is a declaration of the Testamentors free, Absolute & Voluntary Purpose of bequeathing & such benefits, to such & such friends; and it is the Testamentors letter will, whereby he will that this legacy be given to this person, & that to another. It is true, men may infer some Conditions, as to some legacies, because they are but men, & know not contingent things, nor have they the wills & dispositions of such, they appoint legates, in their own hand, & power.

power: But it is otherways with our Tintentor: and therefore we cannot think, that he left the legacies in his Testament, at the uncertainty of conditions, to be performed by men; especially considering, how he died to ratify the Testament, so he gave again to administrate the same, as the sole executor thereof by his Spirit, & that what legacies he left, to be bequeathed upon such & such conditions, he left not the matter at an uncertainty; for the condition of the first was bequeathed, as the necessary good of the Testament, without which all would have been to no purpose. It is unreasonable then to think, that Christ died to give force to his Testament; and yet it might come to pass, that he should have no heir, to enjoy the goods left in legacy. Nor is it reasonable to think, that all the world were equally his heirs, feigning the Inheritance, & Kingdom is for the little flock Luke 12: 32. and a peculiar feeleth number 1 Pet. 1: 4. Heb. 1: 24. Col. 1: 12. who are heirs of the promisor, of God, of salvation, of the Grace of God, of the Kingdom &c. Rom. 8: 17. Gal. 3: 29. & 4: 7, 30. Ephes. 3: 6. Heb. 1: 14. & 6: 1. 11: 7. Rom. 2: 5. 1 Pet. 3: 7. Therefore, all whom Christ hath appointed heirs in his Testament, shall certainly enjoy the good things referred, in due time, for his Death gave force to his Testament, as being his Last & Unchangeable will, for that they cannot miss of the Inheritance, & be disappointed, especially considering, that Christ by his death laid down a valuable & rich price to purchase all these good things, which he left in legacy to his friends & heirs.

Chrift's death moreover (25;) is to be considered, as the death of a Sponser & Cautioner, and this will further confirm our point: Hence he is called the Surety Heb. 7: 22. and is said to die for the ungodly Rom. 5: 8. & 2 Cor. 5: 21. as a curse for us Gal. 3: 13. and to be made sin 2 Cor. 5: 21. and other expressions of the like kind have the same import: From whence is evident, that Christ took the debt upon him, that was justly to be charged upon the account of sinners, that he became one person in Law, with sinners the principal debtor; that he paid & satisfied for all the debt, and that their name and place; and that therefore all thefe, for whom he died, must certainly be delivered from the Debt, and from the Charge & Consequences thereof. These things are manifest of themselves, and need no further confirmation. Now feing all are not delivered from the debt of fin, nor from the punishment due because of sin, we cannot say, that Christ died, as a Cautioner, for all; for sure his death was a compleat payment of all the debt he undertook to pay, and to satisfy for. Nor can we say, that he died as a Cautioner for he knew not whom to receive advantage thereby. Nor yet can we say that he died, as a Cautioner, and paid for some finnes of all, and not for all their finnes, for whom he died; feing he was a Compleat Cautioner. So then, as Christ died in their room & stead, as their Cautioner, & Sponser, for whom he died, wrong should be done to him, if all these, for whom he was a Cautioner, should not at length actually be delivered out of prison, & freed from the accusation of the Law: They, for whom he died, being in him legally, when he died, and morally & virtually dying in him, and
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with him, must not, in justice, be made to pay their own debt, & satisfie the Law over againe; Christ's strict hands (as the phrase isProv. 22:16.) and for putting his name in the obligaion, and accordingly making satisfaction, the Principal's name is blotted out, and he free in the time appoin
ted: for he bare our griefs, and carried our sorrows etc. Esai. 53:4. 5, and by means of death, he delivered them, who through fear of death were all their life time subject to bondage Heb. 2:14, 15.

This matter will be further clear, if we consider (26.) How the death of Christ was a Satisfaction: and none can deny this, but Antichristian Socinians. Others willingly grant, that Christ did substitute himself, in the room of sinners, and was willing to undergo the punishment, threatened in the Law against sin, that the sinners, for whom he undertook satisfaction, might be freed: So he bare their sins Esai. 53:11. 1. Pet. 2:24. And he was made sin 2. Cor. 5:21. Hence he is called a Propitiation 1. Juv. 2:23. 8:4. Rom. 3:25. For where we fee, that Christ took upon him the whole Punishment, that was due to sin; and that God, whom sinners had offended, was well pleased with what he did and suffered, according to that undertaking, yea more pleased, than he was displeased with all the finnes of those, for whom he suffered: for hereby His Authority & Justice was made to appear more glorious & excellent. How then can we think, that many of those, & it may be all, for whom he gave that satisfaction, may, notwithstanding, possibly be made to make satisfaction for themselves, as they may by our Adversaries. Where was not his satisfaction full & compleat? Why should any then, for whom he gave that satisfaction, be liable to Punishment? Is this consonant to justice? Did not the Lord Jehovah hold his Son to be his Son, and make him his Son with a body for this end Pial. 40:6. Heb. 10:25. & laid upon Him the iniquities of us all Esai. 53:6. That He might make full satisfaction for them to justice, & suffer for them all that the Law could demand of them; or they were liable unto by the broken Law? Did not Christ do & suffer all, which he undertook to do, & suffer for this end? And did not the Father accept of what he did & suffered, as a full Compensation, & Satisfaction? And being this cannot be denied, & is manifest that this was done by Christ as a Cautioner Heb. 7:22. how can it be imagined, that the Principal debtor shall not thereupon have a fundamental right to freedom & pardon, & in due time, after the Gospel method, be actually Discharged, & delivered from the penalty of the Law, & Redeemed by the Satisfactory Price paid by the Cautioner, & accepted of the Creditore? Dost not the denying of this certain & infallible Effect, call in question the value & worth of Christ's satisfaction, & give ground to say, that Jehovah was not Satisfied with the price; or that Christ made no Satisfaction? Did not Christ make Reconciliation for the finnes of his people Heb. 2:17? "Iesvhty bas aqepntes, that is, baka
ero othi xur aqomenov."

Add for a further confirmation of this. (27.) That Christ's death was a propitiating sacrifice. He gave himself for us, an Offering and a Sacrifice for our iniquities 2 Cor. 5:17. He took the whole fleshes of men, Eph. 2:5. He offered up himself once 2 Cor. 5:17. He is a sacrifice for us, 1. Cor. 5:7. & the lamb of God, which beareth,
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... arguments are based on the account of Christ's death, as well as for us, as those who died for us, as for us, and as those for whom Christ died. So that if we do not agree, we cannot join in this song, and have any share of this consolation, which is laid upon the Redemption of Christ, as a peculiar and no common blessing. Let them consider if it concerneth them not a little, to glory in the honour of their Redeemer, as the Mediator of all, and that Christ died for all, to the end that all may be saved. As neither the Armenians, nor semi-Armenians, I mean the followers of Calvin, can say this, or grant so much; for the granting of it, will even the other Universal Conditional Redemption, and the Scripture speaketh but of one kind of Redemption, of one price laid down, of one Covenant betwixt Jehovah and the Mediator; and of one giving unto Christ of persons to be redeemed. Shall we think, that Christ was not to purchase faith, as for the rest? Shall we think that he would lay down his life in vain, and make no purchase, and for without faith his death would be of no advantage to them? And where do we read, that all were given unto him to redeem? Yea, are not the given ones clearly distinguished from the rest? "Jeb. 17: 5, 9, &c., as we cleared above.

Against (32) If the Redemption of Christ be Universal, and Conditional: it must necessarily follow, that Christ laid down his life, and the price of his blood, as much for Judas, and all the Reprobate, as he did for John, and all the Elect: for the Redemption being Conditionally for all, it cannot be more for one, than for another. And yet this cannot be said, as appears from the reasons formerly advanced. This would say, that the Fathers and Christ's love was equal towards all; and that no more was purchased for the one, than for the other; and that the Elect have not more benefit by Christ's death, than the Reprobate have; and that Christ had no more an eye to the Redemption of the Elect by his death, than to the Redemption of the Reprobate: and was no more a Cautioner for the one, than for the other: all which and the like cannot but be looked upon, as most absurd. Shall we think, that Christ became sin, as well, or as much, for Judas, as for Peter? Shall we think, that He redeemed all alike from the Curse of the Law? These found ill to Christian ears.

So (33) we may thus reason: Either Christ's Redemption is Conditional & Universal, as to the Price laid down & Satisfaction made; or as to the Application & Actual bellowing of the benefits purchased: but neither can be said to be the advantage of the Adversaries cause; for if the last be said, we will not grant that some of the benefits, as Justification, Adoption, and actual Glorification, are conferred in a manner conditionally: but for, as faith and the New heart, are given absolutely; and this cannot help the Adversaries cause, for they will not say, that either all have faith bestowed.
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And though there were a Condition of the Lords working of Faith attainted, (which yet we finde not in Scripture) yet that would not help the matter; for that Condition of Faith would it self be an mean to salvation, and to purchased Conditionally, upon another Condition, and that other Condition must be purchased upon another Condition, & so in infinitum: which is absurd.

As also (3.) this is considerable, That the afferring of Universal Redemption goeth not alone; but there are several other Univeralities also affirmed, and maintained, either as Consequences, or Concomitants, or Grounds thereof, which the Scripture doth not: such as thefe. (1.) An Universal Love & Philanthropie, towards all & every one, without any difference: which they lay down, as the ground of the sending of Christ to die for all indiscriminately. (2.) An Universal Will in God to save all, which they call an Absoluta Will; and hold forth as a Velleity, or a wish & desire, that all might be saved; as if God could not effectuate whatever he desired, or could have a velleity towards any thing, which either he could not, or would not effectuate. (3.) An Universal Predestination conditional; which expression Amertal was used until the Synods in France did difluse him therefrom. (4.) An Universal gift of all to Christ, or an Universal gift of Chrifi to all; that is, a Will & purpose that Christ should lay down his life for all, and Redeem all; at least Conditionally. (5.) An Universal Justification condition. And why not also an Universal Salvation conditional? (6.) An Universal Covenant of Grace made with all mankind in Adam, wherein is a free universal deed of gift of Christ first, and of Pardon, Spirit & Glory, in & by him, to all mankind without exception, upon condition of acceptance, as also an offer of Faith, Repentance, Conversion, with all the consequences thereof. (7.) An Universal will in God to call into this Covenant, and unto the Participation of the benefits thereof, all & every man. (8.) An Universal execution of this will, or promulgation of this Gospel or New Covenant, unto all & every one, by common favours & benefits bestowed on all, whereby all are called to believe in a merciful pardoning God, and all have abundance of Mercies & Means of Recovery & of life; for the Lord now governeth the world, only on terms of grace. (9.) Upon this followeth an Universal Command to all men to use certain duties & means for their Recovery by Faith & Repentance. (10.) An Universal pardon of the first Sin, so far, at least, that no man shall perish for the mere Original Sin of Nature alone, unless he add the rejection of grace. (11.) Hence followeth an Universal Judgment & Sentence on all, in the great day, only according as they have performed the new Gospel Conditions. (12.) Some also add an Universal Subjective Grace, whereby all are enabled to perform the conditions of the new Covenant. (13.) Universal proper Fruits & Effects of this death, whereby all the outward favours, that Heathens enjoy are said to be purchased for them by Christ: & why not also what Devils enjoy?

Finally (36.) This afferring of Universal Redemption layeth the ground of, & maketh way to a new frame of the Covenant of Grace, quite overturning...
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Faith & new Obedience, shall be imputed to us, as our Immediate Righteousness, & the ground of our Right to Glory. What accord is between this frame of the Covenant of Grace, & that way of justification held forth by Savinians, Arminians & Papists, the learned will easily see; and how contrary it is to the Covenant of Grace held forth in the Gospel, & hitherto professed & maintained by the orthodox, every one acquainted therewith cannot be ignorant; & it is obvious, how opposite this is unto what the Apostle faith Phil. 3: 8, 9, ye abound, & I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, & do count them but dung: that I may gain Christ, & be found in him, not having mine own Righteousness, which is of the Law; but that which is through the Faith of Christ, the Righteousness which is of God by Faith. And Tit. 3: 5, 6, 7. Not by works of Righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit which is bestowed abundantly, through Jesus Christ our Saviour: that being justified by his grace, we should be made heirs, according to the hope of eternal life. And Rom. 3: 20, 21, 22, 24. Therefore by the deeds of the Law there shall no flesh be justified -- but now the Righteousness of God without the Law is manifest -- even the Righteousness of God, which is by Faith in Jesus Christ, unto all and upon all them that believe -- being justified freely by his grace, through the Redemption, that is in Jesus Christ. And many other places. It is no less clear, how hereby the true nature of justifying faith, and Gospel Obedience is perverted: & with all how dangerous this is, if put into practice; or if men act & live accordingly, every serious exercised Christian knoweth.

FINIS.

JohnRog. ministr. Loggie End.

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