

much less (as they charge me,) with actual external works of obedience, which in this first Remission and Justification, I take not to be so much as existent.

Though when the Question is, why Faith or Repentance have such an interest in our pardon, we give the same answer de ratione formali, because God hath made them the Conditions of his promise; yet we give not the same Reason, à natura & aptitudine actus; but very different, as is declared.

24. As the Commination is but the last part of the Law, and subservient to the precept which is the principal part; and as the penalty is not intended by the Legislator propter se, nor propter se loved or desired by him, but upon supposition of disobedience, by which his principal Will is violated, and for the prevention of such disobedience for the future; so in restoring the sinner, the promise of pardon or impunity is a means subservient to the Moral Law; and the remitting of sin is not intended to be absolutely the principal part of our Recovery to God, but a part subservient to our real Renovation by Sanctity and Obedience, as imperfectly now begun, and to be perfected hereafter. Our first general pardon is, that we may escape Gods wrath, and be capable of acceptable Obedience for the future: Our following particular pardon of each particular sin, is that we may escape Gods wrath for that sin, and may have the blemishes and defects of our obedience supplied, and healed, and covered, and may be continued in a capacity of acceptable obeying for the future; which else we could not be, seeing the defect of the best duty deserteth condemnation; and therefore it is through pardoning grace that the defects must be covered, that it may be accepted.

25. Yet as our unholiness and actual sin, is considered, not in itself, as disobedience to God, and as displeasing to him, but as a penal misery on us (penal by accident, as committed, or not cured, or not removed, though never penal per se) so to sanctifie is to pardon. For pardon is of three distinct sorts. 1. Constitutive, by God as Legislator, giving us right to Impunity. 2. Declarative or Sentential, by God as Judge, determining our Right. 3. Executive, by God, as Executor of Justice, in taking off, or not inflicting the penalty. In the first respect, to give right to Impunity, containeth the giving Right to sanctification, so far as the want of it is considered as a punishment. In the last respect, non punire, containeth among other things, the not denying us the Spirit and grace, and so not leaving

Ezek. 33. 11.

Lam. 3. 33.

Heb. 9. 14.

1 Pet. 2. 5, 9.

Eph. 2. 10.

1 Cor. 7. 19.

Gal. 6. 15.

Tit. 2. 14.

Rom. 6. 16.

2 Cor. 10. 5, 6.

1 Pet. 1. 2.

Heb. 5. 8.

2 Tim. 2. 21.

Psal. 81. 12.

us to our selves in unholiness and disobedience. And indeed sin is a punishment to it self, and sin and unholiness it self, is not the least part of that misery of the sinner; though still it must be distinctly considered as sin and punishment, and how it is both.

26. So proportionably in the life to come, whether all these preparations tend, our own impunity in heaven is not Gods ultimate end, but a means to our perfect pleasing and glorifying of him; and not onely glorifying him objectively, as we are pardoned sinners, but further pleasing and glorifying him actually: being such perfected creatures, and doing him such perfect service of praise, as is most agreeable to his blessed nature, and which he can take complacency in. Yea, though you consider our glorification and perfection it self, as the effect of pardon, because pardon gives us right to full impunity, and the poena damni is punishment, as well as the poena sensus, yet the same sanctity and phrases, as they are our impunity, yea as our felicity, are below themselves considered as terminated in God, and being the perfect pleasing of him.

27. Therefore all the righteousness or perfections of the people of God in this life, consisteth not in the meer pardon of their sin, as distinct from holiness and obedience, but they must needs have also a personall righteousness, consisting in the holiness of their hearts and lives: Which Scripture most frequently mentioneth, and which all Divines confess, calling it by the name of inherent righteousness.

28. The more holiness and obedience any man hath, and the less unholiness and sin, the more lovely and pleasing is he to God. And the less sin any man hath, the less he hath to be pardoned: And the less is pardoned, the less he hath of that sort of righteousness which consisteth in free pardon, through the blood of Christ, therefore the more any Saint hath of the righteousness of sanctity and obedience, and the lesse need of that which consisteth in remission, the more pleasing is he to God, and more suitable to his will, as he is Rector of mankind; yet he will deal injuriously, and as a Calumniator, that shall run away with one piece of this, dismembred from the rest, and so of the true sence, and shall report meerly, that I say, that he is most pleasing to God, that hath least imputed righteousness, or least remission of sin, much more if he say [He that hath least of Christs righteousness]; when even inherent righteousness is Christs righteousness, who is made unto us Wisdom, Righteousness, and Sanctification, in that he effecteth them in us by his Spirit. My experience of the

Rom. 11. 36.
Prov. 16. 4.
Rev. 1. 5, 6.
& 19. 5, 6, 7,
8, 9. & 20. 6.
& 7. 15. &
22. 3. & 4. 8.

Mat. 5. 20.
Rom 6. 16.
1 Joh 3. 7.

1 Cor. 10. 22.
& 11. 31, 32.
1 Joh 3. 7, 8,
9, 10, 22
Heb. 3. 13, 14.

Rom. 12. 2.
Col. 4. 12.
1 Thes. 4. 3.
1 Pet. 2. 15.
1 Pet. 3. 17, 18
Psal. 45. 7.

Eph. 4. 15.
See the following texts.

impudency of Calumniators causeth me to add this Caveat, on foresight of their attempts.

Mar. 13. 33.

35. 37.

1 Cor. 16. 13.

1 Thes. 5. 6.

Rev. 3. 2, 3.

Luk. 12. 37.

Eph. 6. 10, 11.

12, 13, 14, 18.

& 5. 3, 4, 5, 6, 7.

1 Cor. 10. to

ver. 13, 20,

21, 22.

Heb. 6. 6.

& 10. 30, 31.

32, 34, 35, 38.

Gal. 5. 19, 20,

21.

Rom. 8. 13.

Mar. 5. 21, 22,

23, 25, 29, 30.

2 King. 24. 4.

Lam. 3. 42.

Ier. 5. 7.

Isa. 43. 24.

Mal. 2. 17.

Isa. 1. 12, 13,

14.

Pf. 95. 10. &

78. 40.

Eph. 4. 30.

Amos 2. 13.

29. Therefore it is that every Christian must first bend the powers of his soul, for holiness and obedience, and for these lay out the first of his care and labour, and but consequentially for Remission of sin, because of his unavoidable failing in his first attempts for obedience. Otherwise, if before the sin is committed, the Righteousness of Remission were in order to be referred and desired before the Righteousness of obedience, then a man that should use his utmost endeavour to commit as many sins as he could, or at least, as he could hope should be pardoned, and he that sinned most, that he might have the most use for pardon, did take the most pleasing course to God, and so men should sin that grace might abound. Then which Wicked imagination, nothing is more contrary to Gospel-Grace.

30. Therefore it is also, that God doth deter men from some greater sins, as more difficult to be pardoned in some respects, then less: that is, They shall not have the pardon of them, at least fully, on so quick and easie terms, as the other: nay he deterreth them from going far in sin, either as to the intensive increase, or the continuance of time, lest he cut them off, or withdraw his Grace, and give them up to themselves, and pardon them not at all: He chargeth them to seek him while he may be found, and call upon him while he is near, and that the wicked forsake his way, and that they harden not their hearts, but hear while it is called to day, lest he swear in his wrath, that they shall not enter into his rest. Nay, there is a sin which he will not pardon, but hath excepted out of the Act of Remission, viz. the final non-performance of the Gospel-conditions, of Faith Repentance and sincere new obedience, and the Blasphemy against the Holy Ghost, (whatsoever be said of totall Apostacy also.) All which shews that God, as Rector, would have us rather to obey him, then put him to pardon our disobedience: Sanctity being our sanity, the health of our souls, and pardon but one part of the cure (curing our own loss and misery, but not our unholiness as such.) And God would have us rather to forbear wounding our selves, then to make wounds for him to cure. And therefore, disobedience (which must be pardoned) is commonly called in the Scriptures, the displeasing of God, and the offending him; it is a wronging and abusing him, it is a pressing him, a provoking him, a grieving him, &c. And God would rather have us forbear this, then to put him to remedy it: and is better pleased with

not-

not-grieving him, not displeasing and offending him, not abusing him, then to do all this, and then seek a pardon. Though its true, that when we have foolishly offended, a pardon through Christs blood doth blot out all the guilt or obligation to punishment.

I speak not all this of Gods Decretive Will de Rerum eventu, nor do I now dispute, whether according to that he willeth sin, and whether it be fit to say, that God had rather David committed Adultery and Murder by Gods permission, and be pardoned for it, then not to commit it: These I now meddle not with; but it is his Will as Rector, de æquo, Bono, Debito, Jure, that I speak all this of: And so Inherent Righteousness is thus pleasing to God.

31. Hence it is that Christ himself, as Mediator, and Redeemer, in satisfying and procuring pardon, is a Remedy, a means to our Recovery, a way to the Father, &c. It is one end of his bloodshed and Redemption to procure us the Spirit, and restore us to a state of Holiness, and to purifie to himself a peculiar people, zealous of good works, Tit. 2. 14. & to wash us & cleanse us, that he may present us pure and acceptable to his Father, without spot or wrinkle, Eph. 5. 26, 27.

Yet let none say here, that I make our own sanctity to be a better thing simply then Christs satisfaction or merits, in making it the End, which is alway better then the Means: For, 1. I make it but one part of the End, and not the whole (nor do I say that it is the Ultimate End at all:) And it is the whole End that is better then the Means. 2. And it is not simpliciter & materialiter, that the End is alway better then the means, but its only true of the means in the formal notion of a means, and not quoad naturam rei. If any further object, that God is better pleased to have the world Redeemed by Christ, then to have had them keep their innocency, and to have his own people sin, then to live perfectly, or else it should not so come to pass. I answer, This is transire à genere ad genus: It concerneth Gods will de Rerum Eventu quâ talis, of which I will not now dispute; and not his Rectoral Will, de Debito & bono Morali. I doubt not but God can see that he be no loser by sin, or else he would not permit it: But I am not now speaking of that Decretive Will about events, which in most things is so far above our reach, and therefore is called by Divines, his Secret Will; but of that Will by which he is the Fountain of Moral Good, and Governeth the world, and which is more within our reach, and therefore fittest to govern our expressions: and which in the Lords Prayer we

Mat. 21. 37.
1 Joh. 3. 5, 6.
Ma. 1. 21.
& 18. 11.
Luk. 19. 0.
Joh. 14. 6.
Mat. 9. 12.
1 Joh. 3. 8.
Heb. 13. 15.

pray may be done in Earth as it is in Heaven.

Luk. 2. 53.

Heb. 5. 8.

Mat. 25. 28, 29

Luk. 19. 17,

24, 25.

Prov. 11. 20.

Mar. 10. 25.

Prov. 8. 17.

Heb. 13. 21.

2 Tim. 2. 21.

1 Cor. 15. 34.

32. Hence also it is that as we increase in Holiness we increase in favour with God: which if it might be said of Christ who never had any Privative defect of Holiness, but only was to increase in the exercise of it, having no sin at all, how much more of us, who are removing still from our Corruption and sinful provocations of God. Though if we take Gods Love as signifying only his Decree of doing Good to us Eventually; it hath so no increase or decrease, and is the same before we are Regenerate, born or Redeemed, as after, yet taking it (as I before shewed it is fittest for us usually to take it) for the Act of his will as the Fountain and end of Morality, and as he is conceived (after our low manner of Conception) to have that transcendently and eminenter, which formaliter in man we call Ethical Vertue, Goodness, Holiness, &c. wherein consisteth the perfections of the Will, and so we may, we must say, that we increase in favour With God, as we increase in Holiness and obedience, and the better any man grows, the more God loveth him: which whether it can be said of his pardon, which addeth no more to him, but the continued or renewed Right to Impunity (and therefore most Divines say Justification is perfect, but sanctification is still to increase) I leave to consideration.

Rev. 21. 27.

Eph. 5. 26, 27.

Luk. 11. 2.

33. Hence also it is, that in the state of perfection in Glory, there shall be no more pardoning of sin, (though the remembrance & blessed effects of former pardon shall be continued, and we shall praise God for ever for redeeming us by the blood of the Lamb) but our Holiness shall be perfect, and our Righteousness from that time forward only inherent (though as to former sins, we still shall retain the Righteousness of Remission): which shews that perfect holiness and inherent Righteousness, is that which God is better pleased with, then to be still remitting sin, and covering our own faults; or else he would not make that the state of our perfection, where he shall attain the end of Christs blood, and all his means and workings fully, and we attain the end of our faith, hope and labours.

34. As subjection and allegiance to God goeth naturally before our sinning against him, and so before the pardon of our sin, so when the sinner is Receiving Christ by Faith, he must first in order consider him as a King, Ruler, and Teacher, before he consider or Receive him as the Pardoner of any future sin against Christ, which (though it be like to meet with reluctancy with those whose principles it subverteth) is yet a most evident truth. For pardon pre-supposeth

supposeth sin, and sin presupposeth a Law and Lawgiver and subjection: There is no sin but against a Law and a Sovereign, and no pardon of any thing but sin and punishment.

Hence it follows that as to the future, we Receive Christ first and principally to sanctifie, rule and guide us, and but consequently to pardon the imperfection of our Obedience and our actual sins, which we would fain avoid and be without if we could: But Obedience is intended before the pardon of disobedience.

35. Yet herein is a main difference between our first and second Allegiance; between our first subjection to, and Acceptance of God-Creator, and God-Redeemer, God as Ruling by the Law of Works, and as ruling by the Law of Grace, viz. that we had no former faults to be pardoned, when we were first subjected to God as Creator only; but we have a mountain of debt, of crimes, of guilt upon our backs when we are first called to Accept of, and submit to the Redeemer: And therefore as to all this former guilt, we do desire Christ first in the order of our consideration, as one that hath suffered for us, and paid that score, and will pardon all those former sins, upon his Gospel terms, before we consider him as either to govern us, or pardon our future sins. But this proves not that pardon is first accepted or received before Christ as Lord, though it be first desired by us: For the order of Acceptance and participation is not the same as the order of Desire: For Acceptance must follow the Order of the gift or offer, but Desire may run before it.

Here also it appears, that there is a great difference between our Receiving Christ for the pardon of past sins, and of future sins, in our consideration and intention. Also a Christian may lawfully wish and pray against the need of further pardoning Grace, and hope for the time when he shall renew his need of it no more: But he may not wish for the time when he shall have no need of being inherently righteous, perfectly holy and obedient.

36. Christ never dyed to Reconcile God to our sins, nor doth God through Christ love, or accept our sins, though he do accept a Duty that hath sin commixt: nor doth God like sin ever the better because it is a member of Christ that committeth it: nay, as it hath many aggravations more then the sins of aliens, so in respect of them he hateth it the more. Of a truth I perceive (better upon these convincing considerations then heretofore I did) that God is no respecter of persons, but in every Nation he that feareth him and worketh righteousness is accepted of him.

Iosh. 24. 22.
Mat. 28. 19.
20.
Luke 19. 27.
Heb. 5. 9.
Col. 2. 6.
Rom. 7. 19.
24. 25.
Mat. 17. 5.
See before,
Mat. 11. 28,
29, 30.
Rom. 3. 25.
Luke 1. 74,
75, 77.
mark well that
1 Ioh. 2.
1, 2, 3, 4, 5, 6,
Ioh. 5. 14. &
8. 11.
Pal. 85. 8.
Mat. 7. 24.

2 Sam. 12.
Hab. 1. 13.
Heb. 10. 26,
24, 30, 31.
Num. 32. 23.
1 Pet. 1. 17.
Acts 16. 34,
35.

Aa. 13. 39.

Aa. 26. 18.

Rom 3. 26.

Iſa 1. 16, 17,

18, 19, 20.

& 55. 6, 7.

Joel 2. 12, 13,

14.

Ezek. 18. 30.

37. Nothing but sin needeth pardon by Christ: And he never pardoneth any while they are in their Rebellion, and under the full dominion of sin: But when they in heart and Covenant Return to their Allegiance, to their rightful Lord by the Redeemer, then doth he pardon all sins past while they were in Rebellion, and putteth them in a sure way for the pardon of their future imperfections of obedience: so that all their future pardon but of imperfections, or sins consisting with their Allegiance, which still imply sincere obedience: but it is not of the sin of Rebellion, or Renouncing their Sovereign again, nor of denying totally the Son by Apostacy: should they do this, there were no more sacrifice for sin, but a fearful looking for of Judgement. Whereby it yet further appears that our pardon of sins after Conversion, is not our whole or only Righteousness: but as to our state before Conversion, the pardon of our sins then committed, is all our true Righteousness: unless improperly, secundum quid, comparatively, or the like, you should call a wicked mans works Righteous, when they are less unrighteous. Yea, this Righteousness, which consisteth in Remission of our past sins, doth in order of Nature follow our inherent Righteousness; There is no Adult person that ever partaketh of this, commonly called Imputed Righteousness, till he have first the inherent Righteousness of Faith and Repentance, which contains a resolution, for future New Obedience; though yet he have not actually so obeyed: yea, and that actual obedience followeth in the same minute of time according to the opportunity of exercising it, and that ever in forbearing evil; and as soon as may be in doing good. So that its Gods stablished order, that the Inherent Righteousness of Faith and Repentance shall go before the Righteousness of Remission, as the condition of enjoying it.

2 Ioh. 3. 7.

38. There is no such thing in reum natura, as a true Righteousness, which doth not formaliter make the person so far Righteous. It is a contradiction: As to say, There is whiteness which makes not white, or Honour that makes not Honorable: Or merit that makes not deserving, or similitude that makes not simile: Or parity that makes not parent; or Paternity that makes not parent, &c.

Rom. 5. 16,

17, 18, 19, 22.

compared.

39. To make just, is one (the first) sort of justifying, commonly called Constitutive, as the following sorts are esteeming just, *Judicio discretionis*, and maintaining just, *Apologetically* by plea, and

and sentencing Iust, definitively by Iudgement, which is the most proper and perfect. Other subservient sorts there be, as by witnesses, &c.

40. There is much more goes to the continuing and consummating our Justification, then doth at first to justifie us, as to the condition on our parts, to be performed to that end. Faith alone without externall acts of Obedience, doth suffice to our first Justification: Yea, the first solitary numericall act of faith: But so it doth not to the continuance. For there is still requisite thereto, 1. The continuance of the Habit, 2. And renewing the act of that faith, 3. The addition of sincere Obedience: and many particular Materials of that Obedience (but not all) are made so necessary, that without them, the obedience cannot be sincere; as to be Humble, to forgive others, to love one another in Christ, to be merciful, to confess Christ, and suffer for him, if called to it, &c. these must be in the Habit, and ordinarily prevalent in act, upon opportunity.

1. Arg. The word expressly constituteth these Conditions, of our not losing our state of Justification, or of continuing it, therefore they are so. I have formerly shewed it in many Scriptures. 2 Arg: Our first faith having the true nature of a Covenanting With Christ, and giving our selves to him, and taking him for our Lord-Redeemer: therefore it follows, that as the Covenant making and Accepting was of necessity, as the Condition of our first Right and Remission, so is our Covenant keeping, of the same necessity to our continued Right; and that God is, as it were, disoblged, if we should not keep Covenant. And the keeping bath more in it then the bare making. No Covenant Relations usually are entered among men, but the Covenant keeping is more then the making, and the Condition of their continued Right more then of their first Right. So it is with a Subject to his Prince, Wife to a Husband, Souldier to a Commander, Scholler to his Teacher, Servant to his Master, &c. Promising will give them the first Right; but performing (in the essentials) must continue it, or it will cease. For the end of the promise was its performance: And in that respect faith, which is the Covenant, is interior to Obedience which is promised; though in other respects it may be superiour. 3. Arg. If there were no more necessary to the continuing of our Justification, but onely the same thing which did constitute it, then we should be justified by no one act of faith to our lives end, but only the first instantaneous act, and so our faith after that instant should

Mat. 12. 36,
37.
Iam. 2. 24.
Mat. 6. 14, 15.
1 Ioh. 1. 9.
Rev. 22. 14.
Ioh. 15. 3, 4, 6,
8, 9, 10.
1 Ioh. 2. 24,
25, 28, 26.
Mat. 18. 35.

See after of
this more.
Heb. 1. 26,
27.

should never more be Justifying faith. But thats false: for Abraham is said to be Justified by an act of faith, which was not his first: so was Rahab, and so are we all. So that more is required, as the condition of continuing it, then beginning it.

1 Joh. 1.9.
& 2. 1, 2.
Luk. 11.3.

41. Hence also it appears, that though We are simul & semel, universally Justified from all the sins of our unregenerate state, yet We are not so from all following sins: and that there must be a continuing cause of our continued Iustification; which is (for the neerest efficient) the continued Morall act or force of the remedying Law, or the promise.

See all the
Texts cited
before to
Prop. 40.

42. Hence also it is evident, that Justification or pardon, as to the present existence of it to a Believer, is actual and not merely conditionall, as it was before Believing: But as to the continuance, and renewed pardon of Renewed sins, and the consummation, it is conditionall still. Arg. 1. Its evident in the letter of the promise, Giving even to Believers such Remission and Iustification, if they persevere, if they forgive others, obey, &c. Arg. 2. Else (as is said) no one Act of faith it self, but the first could be the condition of pardon, if it did not remain conditionall as to the continuance and renewall.

Rom. 3. 23, 24
compared.
Rom. 4. 4, 13,
16. & 5. 17.
18, 21. & 6.
23. & 8. 1, 2,
6, 13, 14, 17.
Heb. 11. 1, 13
Tit. 3. 4 5, 6, 7
Eph. 2. 4, 5, 6,
7, 8, 9.

43. Salvation is as freely Given as our Iustification, and on the same conditions as our full Iustification at Iudgement is: for that Iustification consisteth principally but in determining our right to salvation by publick sentence. And it is as much dishonor to Christs blood and Free-Grace, to make man his own Glorifier, as pardoner, or to give the honor of Christ to man, in the matter of salvation, as much as in pardon and Iustification. It is therefore a vain distinction without any ground in Scripture, to say that faith onely is the condition of our finall Iustification, but works also are conditions of the Gift of Glorification. And to make one act of faith Iustifying (viz. the apprehension of Christs Righteousness) and another saving, or adopting, as the condition of these, is merely without Scripture, which distinguisheth not saving from justifying faith, as to the nature of the act.

Mat. 6. 12, 14,
15.
Col. 3. 22, 23.
Phil. 2. 12.
Mat. 11. 12.
Rev. 22. 14.

44. It is a Christians duty to make his own continued, renovate, and consummate Remission of sin, and his salvation, one end of his obedience: and to work out his salvation with fear and trembling: and the contrary doctrine is pernicious and intollerable. Therefore our obedience is some means to these ends: therefore called, The way to the Kingdom.

45. Though

45. Though Christ only hath satisfied for our disobedience, and merited our pardon, and causeth us to perform the Conditions of the New Covenant, yet he never performed these for us in his own person, to free us from that performance: He neither Believed in himself, nor Repented by a change of mind, in our stead; nor Will save us, if we do it not our selves. Nor did he ever procure or intend a pardon, for the final non-performance of these Conditions.

46. The Covenant of Nature (or Works) giveth us no Pardon of Rom 3. 9, 10. 19, 20, 21, 22. 23, 24, 27, & 4, 13, 14, 15, 16. Mat. 25. 46. sin, nor yet will it pronounce our persons Righteous (simply and properly) for our most sincere Obedience, while it is imperfect: so that neither our imputed Righteousness is given by that Covenant, nor our inherent Righteousness at all Denominated a Righteousness (in the sense before expressed) by that Covenant. But it is the New Covenant that giveth us the righteousness of Remission, and Imputation, and Denominateth us righteous because of our performing its Conditions so far, and upon both denominateth us universally Righteous.

47. The Law is the rule of Judgement, as well as of Duty; by which Dueness or Right is determined sententially, as it is constituted first. To Judge by sentence, is the Genus, which consisteth in Iustification, or Absolution, and adjudication of the Reward as one Species, and Condemnation as the other. As the Law hath two parts, the precept and the sanction, one determining what shall be Due from us to God, the other what shall be due from God to us: so the Accusation and the Judgement hath two parts. The first is the mediate, nearest, inferior part (in Judgement) as referring to the other as the end: And so the Accusation will be this, [Lord, these are sinners, or have broken thy Law.] This is but in preparation to the Conclusion, which is [Therefore they are not to be absolved and glorified, but condemned.] The Antecedent must be confessed [we have no Iustification from that charge in itself considered] The consequence is to be denied, and the reason given [Jesus Christ hath died for us, and we are pardoned for his Merits: and therefore we are not to be condemned, but to be glorified, though we have sinned.] In this part of Iustification mans works have no partnership with Christs Righteousness, or Remission of sin: But this much will not serve the turn: For seeing Christ himself was given with his benefits, by a Law of Grace, and upon certain conditions, and did rule his redeemed ones by that Law; therefore the final sentence will be by Christ, as Redeemer,

and according to that Law (with all that are under it): And therefore the next Accusation will be [Lord, these are Unbelievers, Impenitent, or Rebels against thee the Redeemer, and did not perform the conditions of thy promise, or Law of Grace] that is the Mediate Accusation de Reatu culpæ: From whence is inferred the remote and the ultimate quoad reatum poenæ, thus, [Therefore they have no Remission of sin according to thy Promise] and [therefore they are liable both to the common condemnation of sinners, and to the greater special Condemnation of unbelieving impenitent sinners] Against the first Accusation no man is Justified but by his own Faith, Repentance and Obedience, that is, by pleading not Guilty. And if this Accusation be not brought or supposed against men in Judgement, no man can be condemned (at least that hath heard the Gospel): For it is onely the Unbelieving, or Impenitent, and Rebels against God-Redeemer, that shall be condemned to Hell, because being such, the former Guilt is not removed, and a Greater is incurred. The soul that is Justified by its own Faith, Repentance and sincere Obedience, against the first Accusation, is consequentially Justified against the Second, [of having no pardon or part in Christ,] for the Antecedent being disproved, the Consequent is thereby disproved. And this being proved that he hath part in Christ, and in his promise of pardon and Life, thence followeth immediately the final sentence, therefore for the sake of Christ his blood and Merits he is to be Justified or Absolved, or not condemned, but as a Member of him to be Glorified with him in his Glory. So then men shall be condemned both by the Law of Works, and the Law of Grace: but those that are Justified shall be Justified only by the Law of Grace; yet against the Accusation of being condemnable for violating the Law of works, shall we be Justified by Christs satisfaction; and therefore I may call that satisfaction our Justitia prolegalis; that which is instead of a Legal Righteousness to us.

48. Therefore doth the Judge justify men, because they are Just: He hateth him on earth, that justifieth the wicked, or condemneth the Innocent. The Righteousness of the cause, and of the person as to that cause, is the Reason why as to that cause he is Justified. (Though yet that may be called a Cause in Law-sense, which in Logick is but a Condition: and that may be a true Cause of the Justifying or Rewarding sentence, which is no true cause, but only a condition of the Reward it self or Right to Impunity.) Whatsoever Cause is to be tried

Gen. 18. 23,
24, 25.

Prov. 17. 15.

1 Kings 8. 32.

Rom. 3. 5, 6.

Rom. 2. 2, 3, 5.

2 Tim. 4. 8.

2 Thes. 1. 5.

tried in Judgement is either just or unjust; and so the person as to that Cause, is just or unjust; and there is no middle between these. Whatsoever therefore will be the cause of the Day to be tried, if it be a Just cause, will so far Justifie the person as his Righteousness. It is evident that as the general final cause of that Day will be whether we are sons of Life or Death, to be sent to Heaven or Hell, as to which our Righteousness is [Non Reatus mortis, & Jus ad præmium] formally (which is a Relation) so there are two subordinate causes to be tried, in order to this: The next to it, will be, whether we have part in Christ, and the Gospel Guilt: The next is in subordination to this; viz, whether we have performed the Conditions of the Gospel: and upon this will all depend, and the final sentence: so that this being part of the Cause of the Day, the Righteousness of this cause must needs be the Righteousness of the Person, because of which the Judge will so far Justifie him. The Confession of the first Guilt of meer sin, is still supposed.

49. By this it appeareth that God will Judge men according to their works, and according to what they have done in the flesh, whether it be Good or Evil: and that it will be a part of the cause of the day, to try us, whether we have fulfilled the conditions of the New Covenant or not, appeareth, in that Christ doth not only tell us so in his description of the Judgement; but so much insisteth upon this, that we must be very observant lest we see not the rest, but take this for the whole trial: Mat. 25. 21. Well done good and faithful servant, thou hast been faithful over a little, &c. And Luke addeth, (what is here plainly implied) Because thou hast been faithful: Vers. 35, 36. For I was hungry, and ye gave me meat, &c. that is, [Ye preferred me your Lord Redeemer before your worldly Riches, Pleasures, and safety of Life, which you are not invested in, not denying to hazard or expend all for me, when I call you to it, on behalf of my members:] And upon this ground, they are not only called Righteous, but adjudged to Life, vers. 46. And the Lord himself who spake these words, doth expound the word Righteous here by other words, in Joh 5. 29. Here he saith, And these shall go away into Everlasting punishment, but the Righteous into Life Eternal. And there he saith, The hour is coming in the which all that are in the graves, shall hear his voice, and shall come forth, They that have Done Good unto the resurrection of Life, and they that have done evil unto the Resurrection of Damnation. Yet let

Iob 33, &
34 10, 11, 12.
Psal. 1. 4, 5,
& 33, 5, &
37, 28, & 89.
14 & 47. 2.
Isa 30. 18. &
61, 8.

Eccles. 12. 14.
Mat. 12. 26.
Mat. 25.

Parvus in
Mat. 25. 20.
Rom. 14. 9,
10, 11, 12, 18.
2 Cor. 5. 9, 10.
Acts 17. 30,
31.
Mat. 12. 36,
37.
Rom. 2. 6, 7, 8,
9, 10, 11.
1 Cor. 4. 4, 5.
Rev. 20. 12,
13.
Mat. 13. 49,
41, 42, 43.
& 22. 12, 13.
1 Pet. 1. 17.

none think, that because Christ maketh in all this no mention of his own satisfaction, and our Righteousness which consisteth in Remission of sin, that therefore there is none (such by which we are Justified; for he here presupposeth the sinner Redeemed by him, and conditionally pardoned through his blood, and this to be out of doubt, and his performance of the Condition to be that which is questionable, and not whether Christ have done his part on the cross.

50. By all this it is most evident that all that shall be saved and Justified in judgement, yea or Constitutively, or estimatively in this life, must have a twofold Righteousness, one in the Remission of their sins by Christs blood and grace, the other in the performance of that condition of pardon and salvation which the Gospel doth Impose: and that by both these a man is constituted Just now, (as I think all Divines confess) and because of both shall he be sentenced Just in Judgement. Yet with a very great difference both in the Reason and the Order of them, which must be carefully marked. For Christs Righteousness doth Justifie us Meritoriously, but so doth not our own performance of the Conditions. Our Unbelief and Impenitency do Merit our Damnation; and so we may yield that the Meritum Causæ must be enquired after in Judgement: but our faith or any other actions merit not pardon or salvation. And for the order, observe it in respect of our first Justification, and of our continued Justification, and our sentential Justification. As to our first Justification (which Divines commonly mean alone when they treat of Justification) Our Remission of sin is only for the Merit of Christ, and in his blood: and I give not faith, or any act of man the least Co-partnership with Christs Righteousness, nor any share in this honour. Now seeing our Divines do commonly mean the Remission of sin, and the Accepting us as pardoned when they speak of Justification, and all this I ascribe to Christs Meritorious satisfactory Righteousness alone, and not at all to faith or works as any causes, I conceive, I grant them the thing that they contend for. Only our own faith and Repentance (without the present existence of external Gospel-Works, much more without the Works of Mosaical Ceremonies) are Conditions without which God will not pardon or Justifie any man. The sinner being thus pardoned of free Grace, it being the nature of all Grace to Cooperate and mutually further each other, our after-Holiness and Obedience may well be called one End of our former Justification and pardon: for Christ did of purpose pardon us, that
being

All the Texts
last cited prove
this.

1 Joh. 3. 7.
James 3. 18.
2 Cor. 9. 9.
Mat. 6. 33.
Ezek. 18. 24,
26. & 33. 18,
19, 20.
Rom. 4. 5, 9,
22, 24.
James 2. 23.
Gal. 3. 6.
Heb. 11. 7.
2 Tim 4. 8.
Act. 10. 35.
Mat. 5. 20.
Prov. 10. 2.
& 11. 4. &
11. 6. & 11,
18, 19. & 12
18. & 15, 19.
& 21. 21.

being cleansed from Guilt, we might be more capable of the farther degrees of Grace, and Acceptable serving God: And that Holiness and Obedience which was in some respect one End of former pardon, is a Means to future pardon, and so on; every precedent Work of Grace in pardoning or sanctifying having some tendency to the furthering of that which follows, and all being wonderfully linked by Divine Wisdom in the blessed chain of our salvation. So that pardon may be both a means to Holyness, and Holyness or Holy acts some means to pardon, in several respects (though in the same respect they could not.) But in respect of our Sentential Justification by the Judge, our personal Righteousness is meerly subordinate to the righteousness of Christ: (and so it is as to the Remission of our sin in this life: I mean as to the end of [Remitting]) even as the Condition is subordinate to the pardon or other Gift. So that it is to prove us to have Right in Christ and Life in and by him, that our own Faith, Repentance and Obedience, come to be questioned at that day, and to be so much of the cause of the day. Let no man therefore say, that I make our own Righteousness (personal) to be sharer with Christs in the same office or honour; for I only make it a necessary subordinate to it, but not Coordinate at all: and this I do, because he hath done it. Yet if we speak of Righteousness, not as consisting in one species, Remission of sin, (for so Christs Righteousness is the whole meritorious cause) but Universally, as containing all that Righteousness which we have, or are any way justified by, so I say, Christs Righteousness is the whole causally, both as to Merit and proper Efficiency, (for we have all from his blood alone, or his blood and Spirit,) and so Christs Righteousness procuring our pardon, may be said to be quasi Universalis, Universal in a sort, that is excepting only our performance of the said condition: when, alas, that is so small a part, that its meer grace that gives it the name of righteousness, & the very defects of faith it self must be pardoned thorow Christ, or we perish. But yet to say simply and absolutely, that our universal righteousness consisteth in pardon through Christs blood, is plainly to say, the Saints are no Saints, for they have nothing but sin, and have no inherent habitual or actual Righteousness at all; (for nothing but sin is pardoned) then which nothing more contrary to Scripture or the concurrent vote of all sober Christians of what Party soever (the Antinomians I take not in this as sober.) Our own performance therefore hath but the nature as it were of a particular Righteousness (though consisting in

Psal. 106. 3.
& 15, 1, 2, 3, 4.
Mat. 10. 41.
Rev. 22. 11.
Heb. 11. 4.
Mar. 13. 43.
Ils. 3. 10, 11.
Num. 23. 10.
Psal. 91. 11.
& 58, 11.
Gal. 6. 7, 8.
2 Cor. 9. 6.

Rev. 22. 14
Mark 16. 16.
Luke 13. 3, 5.
Exod. 34. 6, 7.
& 23. 7.
Mat 7. 21, 23.
Phil 4. 17.
Ioh. 14. 27.
Mat 5. 12, 46,
& 16. 27.
Col. 3. 23, 24.
Heb. 5. 9.

Mat. 25.
James 2. 24.
Luke 19. 17.
1 Tim 4. 8.
James 1. 12.
& 2. 5.

many particular acts) subordinate to Christs Righteousness: yet not such a particular Righteousness as even the worst man may have, but such a one as our Absolution or Condemnation Final and General dependeth on as its Condition; because God hath chosen the particular Matter of it to this great office. And whereas this particular Righteousness consisteth of our faith and repentance as the Condition of our Justification is first given, & of the Continuance of as faith and Repentance; with the fruits of new sincere obedience as the Conditions of the continuing or not-losing our Justification or pardon; so in Judgement, 1. If we are accused of final predominant Infidelity, we must be Justified materially by faith; 2. If we are Accused of final Impenitency, we must be Justified by proving our Repentance: 3. If we be accused of final predominant Disobedience, we must be Justified by our Works of obedience. 4. If of Hypocrisie, we must be Justified by our sincerity, appealing to the searcher of hearts; and, saith Dr. Preston, by our Works: But they more immediately justify in the forementioned respect. And Christ mentioneth them in his description of the Judgement more then faith or Repentance, (perhaps as foreseeing how men would mistake here); because faith is visible and unquestionably implied in sincere obedience (and so is Repentance); but obedience is not implied as existent in faith and Repentance. Obedience is in them but as in semine, and in the Cause, but they are in obedience as the life of the tree is in the fruit, or the life of the Root in the ear of wheat, or as the life of the Heart appeareth in the lively motions and operations of the body.

If any say, It is not proved that there is any Accusation of the Saints at Judgement, or any such particular proceedings in their Justification; I Answ. 1. I am not now proving but confessing my own Judgement. Yet that Satan is the Accuser of the Brethren I know, and that we shall be Judged according to what We have done in the body, Whether it be Good or Evil, and must give an account for every idle word: and Christ will mention feeding or not feeding, cloathing, or not cloathing, visiting, or not visiting, as a Reason of his sentence: And he will call for an account of the particular talents, Whether one, two, or ten. 2. We do not know how God will manage that Judgement further then he hath revealed. But suppose, as is most probable, that Christ will dispatch all in a small time, and make no long and delatory work of it, yet if he do but open the eye of Conscience to see all as naked in a moment, he will reveal it

in the true order of Causes and Effects, Antecedents and Consequents; and how one dependeth on another: This his own description of the Iudgement plainly evinceth; and all this Order can be shew to the soul in one moment. So that they who would from the spiritualness and speed of that Iudgement, or from the perfection of the Saints deliverance by Iustification in this life, argue against this Iudgement, or the rational natural order of its proceeding, that in this Confusion they may hide their mistakes, do in vain contend against the clearest light of Scripture. And they that say we shall not be Iustified in Iudgement, but only Declared to be Iustified here, do either say consequentially [we shall be condemned] or else [we shall not be Iudged at all,] seeing Iudgement in general, is by Iustification or Condemnation in special: and then they deny a main Article of the Creed, that Christ shall come again to Iudge the quick and the dead. To Determine our Right by Authoritative Decision, and put it out of all further Controversie, and give us our Jus Judicatum, (who had before but our Jus Constitutum,) and this as made prerequisite to our Possession of the Kingdom of Glory, and our Jus in re; all this, which is the Work of Iudgement, is somewhat more then bare declaration of What was done before. Though if it were no more, yet such a kind of Declaration as that is, may well be called Iustification, and Absolution. And if by Declaration they mean a true Iudging, they say and unsay, contradicting themselves.

SECT.

SECT. III.

The sum of my Iudgment, with the sum of my Proofs.

HAVING thus faithfully opened my thoughts, how much I give to any actions of man, I will adjoyn some of those Texts of Scripture, at length, which perswade me hereunto, lest some negligent Readers Will not be at the labour to turn to them in their Bibles.

The sum of my doctrine which I bring them to confirm, I contract into these heads. 1. That faith justifieth not as an Instrumental efficient Cause, but as Conditio Applicans & disponens, The Applying and Disposing Condition: its Applicatory nature being the Aptitude to the office, and Its being the Condition of the Promise being the formal or nearest reason of its Interest.

2. That Repentance is Conditio disponens, a Dispositive Condition of our first Justification.

3. That Covenant-keeping by sincere Love, Thankfulness and Obedience to God-Redeemer is a Condition of the Continuing, or not-losing our state of Iustification.

4. That the Renewal of our Faith and Repentance, upon our lapses into discerned wounding sins, is a Condition of the particular pardon of those sins, and our Discharge or Justification from the guilt of them.

5. That all the foresaid Conditions, Faith, Repentance, Love, Thankfulness, sincere Obedience, together with final Perseverance, do make up the Condition of our final Absolution in Iudgement, and our eternal Glorification.

6. That in the day of Judgement, seeing we must be Judged by the Gospel or New Covenant, and it will be no small part of the Work of the day to enquire, whether we have performed the Conditions of that Covenant which giveth us Christ, and Life and pardon, or not; we must therefore against the Accusation of non-performance (real or supposed) be Justified by our own Performance as our particular Righteousness: and this is the Judging or Justifying us According to our Works, which Scripture mentioneth. And upon this will our universal and final Justification depend, as upon its Condition. And therefore whoever will be Justified at that day, must have a Justitia prolegalis or a Righteousness of Remission of sin through the blood of Christ, to plead against the Law, and also a personal Evangelical Righte-

Righteousness, consisting in a performance of the Conditions of the Gospel or new Covenant, which is the Condition of our interest in the first; or else he cannot be Justified, (yet is this latter but subordinate to the former, as to that sentential Absolution.)

7. Seeing this twofold Righteousness is necessary to our Justification in Judgement, therefore it must needs follow that it is necessary to the making us Righteous, or our Constitutive Justification in this life (in the order before laid down): For the Law is the Rule of Judgment; and God Judgeth men to be as they are; and therefore he maketh them Righteous, both by Remission of all sin, and by giving them to perform the Conditions of the New Covenant, before he judge them so.

Having thus given you the sum of my Judgement in these seven Propositions, I will not apply the cited Texts to each distinctly, it being done in the Margin already, but will only recite together those Texts, which force me to give this much to other Acts besides faith, (and to faith it self in the sense expressed); as against the general charge of those Brethren that have not feared to censure and defame me, as giving too much to works, yea as much as Bellarmine, and teaching an almost pure Socinian Justification.

And first I shall recite some of those texts that seem to give a Causality to mans actions, to the obtaining of Gods favour, pardon and salvation, which can be sure interpreted of nothing lower then a Condition, which is no proper Cause.

Luke 19. 17. And he said unto him: Well, thou good servant! Because thou hast been faithful in a very little, have thou authority over ten Cities.

Mat. 25. 21, 23. Well done, thou good and faithful servant! thou hast been faithful over a few things; I will make thee Ruler over many things; enter thou into the Joy of thy Lord.

Verse 34, 35, 40. Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World: For I was hungry and ye gave me meat, I was thirstie and ye gave me drink, &c. Verily I saie unto you, in as much as ye have done it to one of the least of these my Brethren, ye have done it unto me.

46. And these shall go into everlasting punishment, but the Righteous into Life eternal.

Gen. 22. 16, 17, 18. By my self have I sworn saith the Lord, For because thou hast done this thing, and hast not withheld thy son, thine

thine only son, that in Blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the Heaven, &c. And in thy seed shall all the nations of the earth be blessed, because thou hast Obeyed my Voice.

Joh. 16. 27. For the Father himself Loveth you, because you have Loved me, and have believed that I came out from God.

Joh. 3. 22, 23. And whatsoever we ask, we receive of him, Because we keep his Commandments, and Do those things that are Pleasing in his sight. And this is his Commandment, that we Believe in the name of his son. Jesus Christ, and Love one another.

2 Chron. 34. 26, 27. Thus saith the Lord God of Israel, &c. Because thine heart was tender, and thou didst humble thy self before God, when thou heardest his Words against this place, and against the Inhabitants thereof, and humbledst thy self before me, and didst rend thy clothes and weep before me, I have even heard thee also saith the Lord.

Rev. 3. 10. Because thou hast kept the word of my Patience, I also will keep thee from the hour of temptation, Which shall come on all the world.

Psal. 91. 9, 14 Because thou hast made th. Lord, which is my refuge, even the most high, thy habitation, there shall no evil befall thee, &c. Because he hath set his Love upon me, therefore will I deliver him; I will set him on high, because he hath known my name: he shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him, and honour him; With long life will I satisfy him, and shew him my salvation.

Mark 7. 29. And he said unto her, For this saying, go thy way, the Devil is gone out of thy Daughter.

Rev. 3. 4. They shall walk with me in white, For (or because) they are Worthie, *ἐν ᾧ ἐποίησεν*

So Rev. 7. 14, 15. Gen. 7. 1.

So those Scriptures that saie We are Justified now, or shall be at Judgement, by other actions besides Faith: such as are these following.

Mat. 12. 36, 37. But I say unto you, that everie idle word, that men shall speak, they shall give account thereof in the day of Judgement. For by thy Words thou shalt be Justified, and by thy words thou shalt be condemned.

James 2. 24. Ye see then how that by Works a man is Justified, and

and not by faith only (Read the rest from verse 13. to the end of the Chapter.

Beza thinketh that Tit. 3. 7. and Rom. 8. 30. do in the term Justification comprehend both Remission of sin and Sanctification : And if that be so, then there is a Justification in Scripture mentioned, whereof Remission of sin is one part, and inherent Righteousness is another, both together making us perfectly Righteous or Justified, as Beza there intimates, on Tit. 3. 7. That being Justified by his grace, we should be made heirs according to the hope of Eternal Life. Rom. 8. 30. Whom he called, them he also Justified.

Luke 18. 13, 14. And the Publican standing afar off, would not lift up so much as his eyes to heaven, but smote on his brest, saying, God be merciful to me a sinner ! I tell you this man went down to his house Justified rather than the other : For everie one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

Rom. 2. 13, 14. For not the Hearers of the Law are Just before God, but the Doers of the Law shall be Justified ; For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves : which shew the work of the Law written in their hearts, their Conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another, in the day when God shall Judge the secrets of men by Iesus Christ according to my Gospel.

So those Texts that contain terms equipollent to Justification by works, or putting Judging for Justifying, and According to instead of [By] ; or the like.

Rev. 20. 12, 13. And the dead were judged out of those things which were written in the books according to their Works And the Sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were Judged every man according to their Works.

2 Cor. 5. 9, 10. Wherefore we Labour that whether present or absent, we may be Accepted of him ; For we must all appear before the Judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad ; knowing therefore the terror of the Lord, we perswade men.

1 Cor. 3. 8. Every man shall receive his own Reward, according to his own Labour.

Joh. 5. 22, 27, 28, 29. For the Father judgeth no man, but hath committed all judgement unto the Son, And hath given him authority to execute Judgement also, because he is the Son of man. Marvel not at this : for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth. They that have Done Good unto the Resurrection of Life, and they that have done Evil to the Resurrection of Damnation.

1 Pet. 1. 16, 17. Be Holy, for I am Holy : And if ye call on the Father, who without respect of persons judgeth According to every mans Works, pass the time of your sojourning here in fear.

Phil. 4. 17. I desire fruit that may abound to your Account.

Mat. 16. 27. For the Son of man shall come in the Glory of his Father with his Angels, and then he shall reward every man according to his works.

Act. 17. 30, 31. But now commandeth all men everywhere to Repent, because he hath appointed a day, in which he will judge the world in Righteousness, by that man whom he hath ordained.

Mat. 13. 49. So shall it be at the end of the world, the Angels shall come forth, and sever the Wicked from among the Just, and shall cast them into the furnace of fire. 43. Then shall the righteous shine as the Sun in the Kingdom of their Father.

2 Cor. 9. 6. But this I say, He which soweth sparingly shall reap sparingly : and he which soweth bountifully shall reap bountifully.

Verf. 9. As it is written, he hath dispersed abroad, he hath given to the poor ; his Righteousness remaineth for ever.

Gal. 6. 4, 5, 6, 7, 8, 9, 10. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the Word communicate to him that teacheth in all good things. Be not deceived ; God is not mocked : For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap Corruption : but he that soweth to the Spirit, shall of the Spirit reap Life everlasting. And let us not be weary of well-doing : for in due season we shall Reap, if we faint not. As we have opportunity therefore, let us do good to all men, &c.

Psal. 58. 11. So that a man shall say, Verily there is a Reward for the Righteous : verily he is a God that judgeth in the earth.

2 Tim. 4. 7, 8. I have fought a good fight, I have finished my Course,