

& propitiatorem Christum
ira Dei, non opponit nostra merita,
aut dilectionem nostram, quia fides
est vera cognitio Christi, & uti-
tur beneficiis Christi, & regenerat
corda, & præcedit legis imple-
tionem.

tor & Propitiator Christ to the
Anger of God, doth not op-
pose our merits, or our love,
because faith is the true know-
ledge of Christ, and useth the
benefits of Christ, and regenerateth
hearts, and precedeth
the fulfilling of the Law.

That which I conclude hence, as *Melancthon's* opinion, is, 1. That
he thought that confession of sin was a *causa sine qua non* of
pardon, and he used this as the fittest phrase. 2. That he used the
word Merit (as he did in the *August. Confess.*) which I do not.
3. That he took those schoolmen to speak modestly that said mans
merits were but a *causa sine qua non*. 4. That he was vexed with
turbulent spirits for giving so much to Works, and Accused, and
Defamed, of which you may see more in his life by *Camerarius*
and *Melch. Adamus*. 5. Through mens peevishness he was fain
to choose the common place of Repentance, to preach the same
Doctrine which men could not bear when he preacht of Justifi-
cation. 6. That he saith, faith is our Righteousness, because it is
imputed to Righteousness: and to impute to Righteousness is
usually taken for Justifying.

7. Calvin. ibid.

S. 5. dicit ap-
probare fideles
Deo operum
quoque respectu,
quia Dominus
non amare &
osculari non po-
rest que per spi-
ritum suum in
illis efficit bona;
adeoque gratos
esse Deo & ama-
biles suos filios,
in quibus notas
& lineamenta
vultus sui videt.

7. Calvin Institut. lib. 3. cap.
17. §. 8. Obliterata igitur
omnium transgressionum culpa
quibus impediuntur homines ne
quicquam Deo gratum proferant,
sepulto etiam imperfectionis vi-
tio, quod bona quoque opera fedare
solet; quæ sunt a fidelibus bona
opera iusta censentur, vel (quod
idem est) in iustitiam imputan-
tur.]

THe blame of all our trans-
gressions being blotted
out, by which men are hindered
from bringing forth any thing
acceptable to God; and the
vice of our imperfection being
buried, which also useth to de-
file our good works; the good
works which are done by the
faithful, are esteemed righteous,
or (which is the same) are im-
puted for Righteousness.]

Idem

Also

Idem Harmon. Evang. in
Luc. 16. 1. [*Sed alius finis nobis
propositus esse debet, quàm ut so-
luto redemptionis pretio effugiamus
Dei iudicium: viz. ut libe-
ralitas bene sancteque locata su-
perfluas impensas frenet, &c.
deinde ut nostra erga fratres
humanitas Dei misericordiam in
nos provocet.*]

Ibid. Ver. 9. [*Benigne ero-
gando, favorem apud Deum ac-
quiri docet, qui se misericordi-
bus & humanis vicissim misere-
cordem fore promisit, &c. Re-
spicit ergo dominus, non ad per-
sonas, sed ad opus ipsam, ut bene-
ficientia nostra, etiam si in homines
ingratos inciderit, nobis coram
Deo respondeat.*]

Also in his Harm. on Luke
16. 1. [But another end ought
to be propounded by us, then
that by paying a price of re-
demption, we may escape Gods
Judgement: viz. that our libe-
rality well and holily placed,
may bridle our superfluous ex-
pences, &c. and then that our
humanity towards our brethren
may provoke Gods mercy to
us.]

[He teacheth us, that by boun-
tifully laying out, we get favor
with God, who hath promised
to be mercifull to the merci-
full and humane, &c. The Lord
therefore respecteth not the
persons, * but the work it self;
that our bounty, though it may
light upon unthankful men, may
answer for us before God.]

* Viz. to
whom we
give.
Fidem dicit
esse iustitia
causam for-
malem, non
primam, quæ
efficiens dicitur, in
Gen. 15. 6.

(Yea on Gen. 15. 6. Calvin
saith that faith is not the effici-
ent, but the formal cause of our
righteousness, which is more
then I will say.) Also he makes
hope the Justifying act.

Idem in Genes. 15. 6. Deniq;
non minoris stuporis quàm im-
pudentia est, quum hoc illi impu-
tatum fuisse dicitur in iustitiam,
aliu[m] sensum comminisci quàm
fidem Abrahae fuisse pro iustitia
apud Deum. Vid. ultr.

Lastly, it is no less stupidity
then impudency when this
is said to be imputed to him for
righteousness, to imagine any
other sense, then that Abra-
hams faith was (taken) for right-
eousness with God.

Hence I conclude, 1. That God imputeth faith for righteousness, according to *Calvins* judgement (concerning which I have spoke my own before) 2. That he saith that God taketh our works to be Righteousness, or imputeth them for Righteousness. 3. That he taketh it to be all one, to Judge works Righteous, and to impute them for or to righteousness. And therefore they that confesse them to be an inherent righteousness, must confesse them to be so imputed. 5. Let them consider what follows hence, that confesse justification and imputation of righteousness to be all one: Whether it will not be as excusable or warrantable to say, that we are (so far) justified by those works, as to say that they are imputed to us to or for righteousness? as *Calvin* here doth. 6. He doth in these and in the other passages of [Provoking Gods mercy to us] [Acquiring Gods favor] [Their answering for us before God] say more in terms (and more harshly) and as much in sense, for the exalting of works, as ever I did, if I understand him.

8. *Placens.*

8. **P**Lacæus in Theſ. Salmuri-
enf. Vol. 1. de Justif. pag.
32. 34. §. 37. [*Fide igitur iusti-*
ficamur, non tanquam parte ali-
qua iustitie, aut opere quod suo
quodam pretio aut merito iusti-
ficationem nobis impetret, aut
dispositione animæ ad introductio-
nem iustitie inherentis: Sed tan-
quam Conditione fæderis gratiæ,
quam à nobis Deus idcirco exigit
loco conditionis fæderis legalis
(quæ nobis carnis vitio facta est
impossibilis) quod ea nihil aliud
sit quàm doni iustitie in Christo
Iesu per Evangelium nobis ob-
lati Acceptatio; quæ sit ex Dei
pactio gratuita ut illa iustitia no-
stra sit.]

WE are therefore Justified
by faith, not as by any part
of righteousness, or a work
which by some price of its own,
or Merit, doth obtain us Justifi-
cation, or as a disposition of soul
to the introduction of inherent
righteousness: But as the Con-
dition of the Covenant of
Grace, which God therefore re-
quires of us instead of the con-
dition of the Legal Covenant.
(which is through the fault of
the flesh, become to us impos-
sible) because it is nothing else
but the acceptance of the gift
of righteousness in Jesus Christ
offered to us by the Gospel;
whereby it comes to pass by
Gods free Covenant that that
righteousness is ours. In

IN these few words are closely couched these ten points, which I maintain. 1. That it is not as any part our righteousness of the Law of works, that faith justifieth. 2. Nor from any excellency in the act or habit, as the nearest reason of its interest in justification. 3. That Christs righteousness is the matter or meriting cause of our righteousness. 4. Faith is the acceptance of Christ as offered, and righteousness with him. 5. That the Gospel-Covenant is Gods deed of gift, bestowing right to Christ, and righteousness with him. 6. That therefore constitutive Justification is performed by the Gospel-Covenant as the Instrument. 7. That Christ himself is first given by this Covenant, and righteousness but in him. 8. That the nearest or formal reason of faiths interest in Justification, is, its being the condition of the justifying Covenant, freely by the Donor and Rector, Assigned to that Office. 9. That the reason why faith was deputed to this office by God, (so far as man may give a reason of his actions) was from the special aptitude it had to this special work, it being essentially the acceptance of Christ and life freely given. So that this is but its aptitude to the Office, and the reason of its designation thereto, and not the nearest or formal reason of its interest. 10. That this condition comes in the place of perfect obedience, which was the condition of the first Covenant: but not from the same reasons, nor to the same nearest ends.

But the special point that I cite this Author for, is his exact discovery how far works justify, and of the twofold righteousness thereto necessary, and the reconciling *Paul* and *James*, as in part the words following shew.

Idem ibid. S. 41. Id ipsum fortasse hac ratione commodius explicabitur. Opponitur justificatio accusationi. Ad duabus autem accusationibus premimur in foro Divino. Primum objicitur, Nos esse peccatores: hoc est, reos violata conditionis quæ federe legali lata est. Deinde objicitur, Nos

THIS will perhaps be more fitly thus explained. Justification is opposed to accusation. And at Gods Bar we are pressed with a twofold Accusation: First it is objected, that we are sinners: that is, guilty of violating the condition which was imposed in the Legal Covenant. Next

Nos esse Infideles, hoc est, Non præstitisse conditionem fæderis Gratia, viz. fidem. Ab accusatione priore, solâ fide Justificamur, quâ Christi gratiam & Justitiam amplectimur; à Posteriore Justificamur etiam operibus, quatenus in fides ostenditur. Ad posteriorem accusationem respiciens Jacobus affirmavit meritò ex operibus Justificari hominem, & non ex fide tantum. Paulus verò respiciens ad priorem, solâ fide hominem sine operibus Justificari, &c.*

* And also as they are part of the condition of Salvation, and must answer the Accusation of final Impenitency and Rebellion.

Seçt. 42. *In die judicii quoniam Fædus Gratia vim legis seu juris obtinet (promulgatum enim est in toto orbe terrarum per præcones idoneos) Id unum probandum erit, nimirum nos habuisse conditionem fæderis Gratia, scilicet Fidem. Itaq; proferenda erunt in medium opera, præsertim charitatis, tanquam illius conditionis, hoc est, fidei effecta atq; argumenta demonstrativa, ut vulgo loquuntur, à posteriori.*

Next it is objected, that we are Unbelievers, that is, that we did not perform the condition of the Covenant of Grace, viz. Faith. From the former Accusation, we are Justified by faith only, whereby we embrace Christs Grace and Righteousness. From the latter, we are justified also by works, as faith is shewed by them; James respecting the latter accusation, did justly affirm that a man is justified by works, and not by faith only. But Paul respecting the former, saith that a man is Justified by faith without works, &c.]

In the day of Judgement, because the Covenant of Grace shall obtain the force of a Law or Rule of Judgement (for it hath been promulgated by fit Heralds in the whole world) This one thing will be to be proved, to wit, that we had the condition of the Covenant of Grace, that is, faith. Therefore works must be openly produced, especially of charity, as the effects and arguments demonstrative, as they commonly say, à posteriori, of that condition, that is, of faith.

In

IN these words is the sum of most that I am blamed for. Here is the twofold righteousness opposite to a twofold accusation, that is, of non-performance of the conditions of each Covenant: one accusation true, which Christs satisfaction only can justify us against as the matter, and faith is but the condition of that Justification: the other is a false accusation, viz. that we are unbelievers, from which faith must justify us as the very matter of our righteousness, and works as proofs. To which may be added, that Repentance and Obedience being secondary parts of the condition of Salvation, on the same ground as we may need a Justification against the charge of final unbelief, we may also need one against the charge of final impenitency and disobedience; and therefore by these materially must be justified against that charge. We see here also that the Judgement is not appointed to enquire whether Christ have satisfied for us, but whether we have performed the condition of the New Covenant: and therefore he saith this is the one thing then to be proved: And that the New Covenant will be the Law by which we must be herein Judged. I desire the Reader to peruse all the rest of that excellent disputation; I will transcribe but a few lines more to shew that the continuance of Justification is in the first gift of it intimated to be on condition we afterward live holily.

Idem ibid § 47. *Non equum fuit ut tanti beneficii compos fieret, qui id lubens non agnosceret, seq. agnoscere profiteretur; que agnitio fides est. 5. Nec fuit equum ut impunitate proposita, peccandi licentia augetur; Sed decuit Just. ficari impium, Ea Lege, ut in posterum recedat a peccato,*

It was not equal that he should enjoy so great a benefit that would not willingly acknowledge it, and profess himself to acknowledge it: which acknowledgement is faith. Nor was it equal that impunity being propounded, the liberty of sinning should be increased:

peccato, sectetur q̄, sanctimoniam,
sine qua nemo videbit Deum.

creased : but it was meet that the ungodly should be Justified on this condition, that for the time to come he depart from sin, and follow holiness, without which no man shall see the Lord.

9. Amyraldus.

9. *A* Myraldus goes the same way. Vol. 2. disp. de satisfact. pag. 63. §. 9. [Quia resipiscentia à peccato passim in scriptura sacra statuitur pro conditione remissionem antecedente, & causa illius sine qua non, sic illa suas hortationes instituit, ut ad veram resipiscentiam, veramq̄, sanctimoniam impellat consequenderemissionis ergo.

BECAUSE Repentance from sin is frequently in the holy Scripture made a condition going before remission, and a cause without which we shall not have it, it so ordereth its exhortations that it may drive us to true Repentance, and true Sanctity, that so we may obtain Remission. So the prophets, John Baptist, &c.

10. Ludovic.
Cappellus.

10. **L** Ud. Cappellus. ibid. Vol. 2. p. 110 Sect. 39. *Quum* autem inter se comparantur & distinguuntur seu distinctè à nobis considerantur salutis illius partes, tum fides respectu Justificationis rationem habet conditionis prerequisite: Nemo enim Justificatur nisi per fidem: respectu autem Sanctificationis habet se ut ejus causa: Fide enim purificantur corda: Glorificatio autem utriusq̄, tum Justificationis tum Sanctificationis,

VW Hen the parts of this Salvation are compared among themselves, and distinguished, or distinctly by us considered, then faith in respect of Justification hath the nature of a prerequisite condition: For no man is Justified but by faith: But in respect of Sanctification, it hath the nature of a cause of it; for by faith are mens hearts purified. But glorification is the effect and

Etificationis, effectum est & consequens necessarium.

and necessary consequent of both, Justification and Sanctification.

I Will say no more of these two Divines, because I suppose them also the approvers of the forecited words of *Placens*, the book going under the name of all three.

11. *Philip Codurcus* a Learned Protestant and Professor of Divinity in an University of theirs in *France*, wrote a Book purposely to reconcile the Protestants and Papiſts in the point of Justification, and to shew how small the difference between them was in his judgement, in comparison of what it is esteemed: I could never get or see the Book, but as I find frequent mention of it in others, so I find the scope of it, and many of those Theſes that are disliked, recited by *Guil. Rivet*. in his *Vindic. Justificat.* Wherein he labors to confute him, and shews himself much offended at him: And *Codurcus* thereby instead of reconciling, incurd the heavy censure of his own party. I mention him not as approving of a book that I have not seen, but to shew that other Protestants have gone much further in this then ever I did.

11. *C. durcus.*

12. *T. Estardus*, Who though he be censured by some for following *Camero* in the middle way about Universal Redemption and objective grace, yet is blamed by none that ever I heard of, for any thing that I shall alledge his consent in: And indeed is a most judicious writer.

12. *Paulus Testardus.*

Synopf. Doctr. Natur. & Grati. pag. 164. Thes. 201.

[Peccator consideratur vel absolute & in se tantum: Eo sensu nemo in Dei judicio ex operibus legis justificabitur, &c. Vel comparatè cum alio peccatore; & in hoc sensu quidam in Dei judicio Justificabuntur ex operibus præ aliis, &c. Deinde & id sedulo notandum est & attentè: Deum nullibi dici in Scriptura redditurum in judicio secundum opera legis, sed tantum secundum opera: Nempe vox [Opus] aliquando & sæpius pertinet ad Justitiam legalem quæ absolutissima esse debet, ut Justificet; qualis non reperitur in peccatore: Aliquando designat omnem hominis obedientiam, etiam eam quæ præcepto credendi in Deum misericordem, & respiciendi, præstatur: Quo sensu fides ipsa & respiciencia, sub hoc genere continentur. Eo certe modo intelligenda veniunt, non priore, omnia loca quibus Deus secundum opera unicuique retributurus dicitur. Nempe reddet unicuique; Deus secundum fidem, pœnitentiam atque bona opera quæ fidem sequuntur, & infidelitatem, indurationem, reliquis peccatis superadditam. Deus enim ex quo gra-

* i. e. It can-
not justifie
unless it
were perfect.

A Sinner is considered either absolutely and in himself only; In that sense none shall be Justified by the works of the Law in Gods Judgement, &c. Or comparatively with another sinner; & in this sense some shall in Gods judgement be Justified by works before others, &c. And then this is to be diligently and attentively noted: that God is nowhere said in Scripture to render in Judgement according to the Works of the Law; But only according to Works: For the word [Works] doth sometime and most frequently belong to legal righteousness, which must be most perfect, that it may Justifie*: Such is not to be found in any sinner. Sometime it signifieth all mans obedience, even that which is performed to the precept of believing in the mercifull God, and of repenting. In which sense faith it self and repentance are contained under this kind. In this sense, and not in the former are all those places to be understood, in which it is said that God will render to every man according to his works. For God will render to every man according to

Hence you
lical right
tical, which m
ording to: wi
ed.

rie fadus cum hominibus pepigit, neminem vult deinceps ex lege absolute & simpliciter iudicare; sed ex conditione novi faderis qua legis rigorem temperat. Atq; hac distinctio maximi est usus, & diligenter observanda in Orthotomia verbi. Nam cum apud peccatorem sub legis iugo trementem, sub peccati pondere laborantem, res agitur, tum ad consolationem ejus Iustificatio ex fide in sanguine Christi illi proponenda est: Cum vero apud carnaliter securum & in peccatis lascivientem, tum ad excitandam conscientiam, urgendum est Iudicium Dei ex operibus in magna illa die instituendum.

to his faith, repentance and good works which follow faith, or to his infidelity, and hardning superadded to his other sins. For since God hath made with man the Covenant of Grace, he will afterwards Judge no man absolutely and simply by the Law, but by the condition of the New Covenant which tempereth the rigor of the Law. And this distinction is of very great use, and diligently to be observed in the right dividing of the word; For when we have to do with a sinner that trembleth under the yoke of the Law, laboreth under the weight of sin, then Justification by faith in the blood of Christ is to be propounded to him for his consolation; But when we deal with one Carnally secure, and sporting himself in sin, then must we urge the Judgement of God which in that great day shall proceed according to Works, for the excitation of his Conscience.

Hence you have the distinction between Legal and Evangelical righteousness, and what those works be, viz. Evangelical, which men shall be Judged, and consequently Justified according to: with much more observable matter closely couch-
ed.

13. *Lud. de
Dien.*

13. **L** *Udovicus de Dieu in Rom. 8.4. and Iac. 2.* hath so much to this purpose that I must crave the patience of the Reader, that I may make a larger recitation of it : not only as a Testimony, but as an explication of this matter, it will be usefull.

Rom. 8.4. *Iux. τὸ δικαιώσας τὸ νόμῳ ἀναγὰν ἐν ἡμῖν.* Beza. *Ut Ius illud legis in nobis imple- retur : Vulg. & Erasmi. Iustificatio Legis, &c. Ius, Iustitia, Iustificatio legis in eo consistit ut per omnimodam cum lege conformitatem iusti atq; inculpati habeamur coram Deo. Id obtinere non potuit dum per legem peccatum viveret ac regnaret. Sed damnato in carne Christi peccato, atq; ipsa lege damnationem hanc approbante, per plenariam Christi capitis nostri cum lege conformitatem, iusti atq; inculpati in eodem capite, fatente lege, habemur. Nec hoc tantum, sed ut membra capiti sint conformia, fuit ex eo in nos spiritus regenerationis, qui in nobis quoq; ipsis Iustificationem legis perficiat. Is nos ita regenerat, ut mente nostra lege Dei delectemur. Quodq; in carne reliquum est peccati ita paulatim abolet, ut tandem sine omni macula aut labe ab ipsa*

THe right, Righteousness and Justification consisteth in this, that by a perfect conformity to the Law we may be accounted righteous and unblameable before God. This could not be obtained while by the Law sin did live and reign : but sin being condemned in the flesh of Christ, and the Law itself approving this condemnation, by the plenary conformity of Christ our head with the Law, we are esteemed just and blameless in the same head, by the confession of the Law it self. And not only so, but that the members may be conform to the head, there floweth from him into us the spirit of Regeneration, which in us ourselves also may fulfill the Justification of the Law. He so Regenerateth us that in our minds we delight in the Law of God. And the sin that is left in our flesh, he so abolisheth by degrees, that

at

ipsa lege firmus agnoscendi. Uni-
 versamque hac Justitia, tum im-
 putata quam per fidem habemus
 in capite Christo, tum inherens
 quam per Regenerationem habemus
 in nobis ipsis, est quidem
 Justitia legis, sed neutra est Ex
 lege, neutra per legem: verum
 utraq; ex sanguine & spiritu
 Christi. Et prima quidem ea est
 de qua Rom. 4. 11. 2 Cor. 5.
 21. Phil. 3. 9. qua nos Deus eisi
 in nobis ipsis legi adhuc deformes,
 plenè tamen, ipsius etiam legis
 testimonio, Justificat, eiq; pro om-
 nino conformibus habet in capite
 Christo, de qua Justificatione
 Apostolus supra, cap. 3. & 4.
 & 5. multis disputavit. Altera
 est de qua Rom. 6. 13. Ephes.
 4. 24. 1 Joh. 3. 7. qua nos Deus
 per Regenerationem in nobis
 etiam ipsis legi ex parte confor-
 matos, ex parte nunc Justificat,
 & indies Justificat magis ac ma-
 gis, prout incrementum capit Re-
 generatio, ac Justificabit plenè,
 ubi perfectio advenerit: de qua
 Justificatione agitur Jac. 2. 21,
 24. Apoc. 22. 11. Mat. 12. 37.
 1 Reg. 8. 32. Hanc Justificatio-
 nem opera legis ingrediuntur:
 immo sola eam constituunt. Ut
 primam constituit sola fides, id est
 Justitia Christi fide imputata,
 non opera: sic alteram constituunt
 opera, non fides. Nec tamen prop-
 terea ea est ex lege, sed ex gra-
 tia. Non enim eam lex admittit

ex.

at last we shall be acknowledged
 without any spot or blemish
 by the Law itself. All this righte-
 ousness therefore, both imput-
 ed, which we have by faith in
 Christ our head, and inherent
 which we have by Regeneration
 in our selves, is indeed the righte-
 ousness of the Law; But
 neither of them from the Law,
 or by the Law: but both of
 them, from the blood and spirit
 of Christ. And the first is that
 which is mentioned Rom. 4. 11.
 2 Cor. 5. 21. Phil. 3. 9. whereby
 God Justifieth us. even by the
 Testimony of the Law, and that
 fully, though in our selves we
 are inconform to the Law, and
 he accounteth us as altogether
 conform in Christ our head.
 Of which Justification the A-
 postle before at large disputeth,
 cap 3 & 4. & 5. The other is
 that of which Rom. 6. 13. Eph.
 4. 24. 1 Joh. 3. 7. whereby God
 doth partly now justifie us, be-
 ing in our own selves conform-
 ed in part to the Law; and
 daily justifieth us more and
 more, as our Regeneration in-
 creaseth; and will fully Justifie
 us when perfection is come. Of
 which Justification is spoken
 Jam. 2. 21, 24. Rev. 22. 11. Mat.
 12. 37. 1 King. 8. 32. The works
 of the Law do enter this Justi-
 fication: Yea they only do
 constitute it: As faith alone
 doth

ex autoritate potestatis suae, quae nihil nisi perfecte sanctum laudare potest, sed ex autoritate Gratiae Christi, cui nunc ancillatur lex; & cujus Iussu imperfecta etiam fidelium opera laudat, probat, & pro conformibus sibi habet; quam gratiam fide quidem amplectimur, istâq; fide prompti atq; alacres reddimur, ut Iustitiae legi operam demus: Non tamen proprie fides, sed opera secundam istam Iustitiam constituent.

Duplex ergo est Iustificatio. Una qua in nobis ipsis peccatores, Iustificamur coram Deo extra nos. Altera qua Iustificati jam coram Deo extra nos, Iustificamur coram ipso in nobis. Harum prima est causa secunda: Secunda effectus & demonstratio prima. Prima fide, altera operibus peragitur. Utraq; concurrere debet ut Iustificatio legis in nobis compleatur. Annon ergo, inquit, Iustificatio quaedam est ex lege, si est ex operibus legis?

doth constitute the first, that is, Christs righteousness by faith imputed, not works: So works and not faith do constitute the latter. Yet is it not therefore of (or from) the Law, but from Grace. For the Law doth not admit it by the Authority of its own power, which can praise nothing but what is perfectly holy; but by the Authority of the Grace of Christ, whereto the Law is now a servant, and by whose command the Law commendeth, approveth and taketh as conformable to itself even the imperfect works of believers; which Grace we do embrace by faith, and by that faith are made prompt and chearful to endeavor the righteousness of the Law: yet is it not properly faith, but works that constitute that second righteousness.

There is therefore a twofold Justification. One whereby, in ourselves being sinners, we are Justified before God, from without us: The other whereby being now Justified before God from without us, we are justified before him within ourselves. The first of these is the cause of the second. The second is the effect and demonstration of the first. The first is done by faith, the other by works. Both must concur that the

legis? Non est inquam. Quia opera de quibus agimus, etsi sint legis, quoad normam quam sequuntur, quodve à lege sint præscripta; ratione tamen originis & virtutis unde proficiuntur, non sunt legis, sed Gratia & spiritus. Potissimum autem quia ex lege Justificari dicuntur qui ex operibus tanquam ex impleta fœderis conditione Justificantur; quod tum demum fit ubi opera omnimoda perfectione legi respondent. Tum enim lex hominem Justificat, sicut maritus uxorem quam ipsi fidem violavit: ut enim ex jure conjugali proficitur ista uxoris Justificatio; ita ex simili Jure, quod in fœdere operum Deus inter legem suam & hominem constituit, proficitur hominis illius Justificatio, qui in violatam legi fidem servavit, &c.

Agamus plenius de hac altera Justificationis specie. Est ea qua nos Deus ex regeneratione nobis data, sinceræq; fidei operibus que edidimus, absolvit à crimine hypocrisicos, profanitatis atq; impietatis,

the righteousness of the Law may be fulfilled in us. But you'll say, is there not then a Justification by the Law, if it be of the works of the Law? I say, No: Because the works which we speak of, though they are of the Law, as to the Rule which they follow, and as prescribed by the Law; Yet in respect of the Original and power whence they come, they are not of the Law, but of Grace and the Spirit. Specially because they are said to be Justified by the Law, who are justified by works, as by the condition of that Covenant fulfilled, which is then only done when works do by Universal perfection answer the Law. For then the Law Justifieth a man, as a man doth his wife that never violated her faith to him. For as it is from conjugal right that this Justification of the wife proceeds; so from the like right, which God hath constituted in the Covenant of works, between his Law and man, proceeds the justification of that man, who hath in-violate kept his fidelity to the Law, &c.

Let us speak fullier of the second sort of justification. It is that whereby God, by Regeneration given us, and the works of sincere faith which we performed, absolveth us from

tatis, nosq; non amplius habet pro mortuis in peccatis, servis Diaboli & filius mundi, sed pro verè fidelibus, suis filiis, adimaginem suam restauratis, vita sua donatis, inq; regnum suum translatis: quod Dei iudicium lex quoq; approbat: Non quod satisfactum sibi operibus nostris existimet, sed quia dominio suo orbata, Christoq; domino nostro subiecta, non potest, non laudare opera quæ ex fide in Christum spiritusq; ejus proficiuntur, eaq; etsi imperfecta, pro vera Justitia habere, eosq; pro verè Justis, gratisq; Deo filiis, qui ea patrant. Disquiratur hic, quandoquidem Scriptura utramq; de qua egimus Iustitiam crebro & aperte nobis tribuit, ac propterea utriusq; ratione Justis non apud homines solum, sed apud Deum Censendi sumus; ænon, quo sensu Iustificari ex operibus dicimur, Jac. 2. & Iustificandi ex sermonibus, Mat. 12. eodem imputari nobis opera in Iustitiam dici possint? Non utiq; prout fides imputatur in Iustitiam; Sed sicut factum Phineazi imputatum ipsi dicitur in Iustitiam, Ps. 106. 31. Alia enim est imputatio in Iustitiam, qua, quam Christus pro nobis prestitit obedientia, habetur tanquam nostra, indeq; nos injusti ac peccatores absolvimur ab irati Dei vindicta: ibi sola fides amplectens istam obedientiam

the charge of Hypocrisie, Phanefs and impiety, and no longer takes us for men dead in sin, servants of the Devil, and children of the world, but for true believers, his sons, restored to his Image, endued with his life, and translated into his Kingdom: which Judgement of God, the Law also approveth. Not that it takes it self satisfied by our works; but because being bereaved of its Dominion, and subjected to Christ our Lord, it cannot choose but commend the works which come from faith in Christ and from his spirit, & account them for true righteousness, though they are imperfect; and them that perform them, for truly righteous, and sons pleasing to God. Let it be here enquired, seeing Scripture doth often and expressly ascribe to us both these righteousness we speak of, and therefore we are in respect of them both to be judged righteous, not only with men, but with God; Whether in the same sense, as we are said to be Justified by works, Jam. 2. and to be justified by words, Mat. 12. Works may not be said to be imputed to us for Righteousness? Not indeed as faith is imputed to righteousness: but as the fact of Phineas is said to be imputed to him for righteousness,

Psal.

entiam imputatur in Iustitiam. Alia est imputatio Iustitie quâ à nobis, per fidem Iustificatis & spiritu S. regenitis, proficiuntur pietatis opera, quæ etsi imperfecta, meritoq; culpanda ac rejicienda, habentur tamen à Deo per gratiam propter Christum tanquam bona, Sancta, & Iusta, indeq; absolvimur à criminatione nequitie & fraudulentiæ, comparatq; cum impiis ac profanis, Iustificamur tanquam probi. Hic opera etiam imputantur in Iustitiam. — Hinc porro nascuntur hæc discrimina. Quod fidei imputatio est in Iustitiam perfectam, talem qualis est obedientia Christi. Operum imputatio in imperfectam qualia sunt ipsa opera in hac vita. In illa satisficit rigori legis. In hac lex facta instrumentum Gratiæ ^{curatæ} ^{Reuver,} seseq; accommodat nobis. Illa imputatio causa est remissionis peccatorum, hæc non item: quippe quæ peccatis non ante remissis locum non haberet. In illa absolvitur peccator à reatu: In hac discernitur pius ab impio. — Hic tanquam pius, quem interimpius vivente, cumq; aliis aliquando coram tribunali Dei compariturus, ex operibus pietatis pronunciat & pronuntiabit heredem sui regni. Mat. 25. 34, 35. In illa iudicium fert Deus de pretio sanguinis filii sui, quantum id pro nobis valeat apud se. In hac iudicium fert de

Psal. 106. 31. For it is our imputation to righteousness, by which the obedience which Christ performed for us, is taken as ours, and thereby we unjust and sinners are absolved from the revenge of an angry God; there faith alone embracing that obedience, is imputed to righteousness. And it is another imputation of righteousness, when the works of piety, that come from our selves, justified by faith, and regenerate by the Holy Ghost, though imperfect and deservedly to be blamed and rejected, are yet taken of God by grace through Christ, as good, holy and just, and thence we are absolved from the charge of wickedness and guile, and, compared with the wicked and profane, are justified as honest. Here even works are imputed to righteousness. Hence arise these differences; That faiths imputation is to perfect righteousness, such as is the obedience of Christ; The imputation of works to imperfect, such as are works themselves in this life. In one the rigor of the Law is satisfied; In the other the Law being made the instrument of grace doth condescend and accommodate it self to us, that imputation is the cause of the Remission of sins: This not so, as having no place

collato nobis regenerationis dono,
cujusmodi nempe nos eo nomine
habeat. —

place till sins are remitted. In
that a sinner is absolved from
guilt: in this the Godly is dis-
tinguished from the ungodly.

—— Here the person is considered as a Godly man, whom li-
ving among the ungodly, and being with others to appear before
the Tribunal of God, he pronounceth, and will pronounce by his
works of Godliness an heir of his Kingdom. *Mat. 25 34, 35.* In
the one God passeth Judgement of the price of his sons blood,
how much it availeth us, with him. In the other, he passeth sen-
tence of the gift of Regeneration bestowed on us; that is, how
he esteemeth us because of it. —

*Prima in remissione pecca-
torum per imputatam Christi
obedientiam (consistit) Altera
in Judicio Dei, quo dissimulatis
propter Christum operum nostro-
rum defectibus, habet ea tan-
quam justa. & legi sua confor-
mia, nosq; inde pie Justos pro-
nunciat. Secundum dictum,
1 Joh. 3. 7. Qui facit Justitiam
justus est. Cujus secunde justifi-
cationis fundamentum est quidem
Justitia nobis inherens, verum
non vi dignitatis sue, aut propor-
tionate ad justam Dei legem San-
ctitatis, sed vi imputate Christi
Justitie, ex qua fluit, & cujus
gratia tota nititur. — Asse-
rit Apostolus, 1 Cor. 6. 9, 10
neq; injustos, neq; scortatores,
neq; Idololatrias, neq; machos, neq;
molles, neq; qui cum masculis
concumbunt, neq; fures, neq; ava-
ros, neq; ebriosos, neq; convitia-
tores, neq; rapaces, regni Dei he-
redes futuros; ab his ergo crimi-
nibus*

The first consisteth in Re-
mission of sin by Christs obedi-
ence imputed. The other in that
Judgement of God, whereby
(overlooking through Christ
the defect of our works) he
esteemeth them righteous, and
conform to his Law, and from
thence pronounceth us piously
righteous: According to the
saying 1 Joh. 3. 7. He that doth
righteousness is righteous. The
Foundation of which second Ju-
stification, is indeed our inhe-
rent righteousness: But not by
the force of its own Dignity, or
a holiness proportioned to
Gods righteous Law; But
by force of Christs imputed
righteousness, from which it
flows, and on whose grace it
wholly resteth. — The A-
postle saith, 1 Cor. 6. 9, 10. that
neither the unrighteous, nor
Fornicators, nor Idolaters, nor
Adulterers, nor Effeminate, nor
abusers

nibus justificari, id est, insones pronunciarī necesse est Christianos si salvi futuri sint. Atq; id iam factum affirmat Apostolus, Eratis inquit enim, hæc quidam: Sed abluti estis, id est mundati ab istis sordibus: Sed sanctificati estis; id est, separati ab ejusmodi immunditiombus; Sed justificati estis, id est, insones habemini, ne rei amplius istorum criminum agi possitis: idq; in nomine Domini Jesu & per spiritum Dei nostri. De secunda Justificatione id intelligo, qua qui antea criminibus istis tenebantur, nunc regeniti in nomine Christi & per spiritum Dei, accusari amplius eorum non poterant, sed absolvi inde debebant. Id ipsum est quod Apostolus supra dixit, Rom. 6. 7. Qui mortuus est peccato: id est, ita ab eo liberatus ut accusari amplius tanquam servus peccati non possit, quippe qui non ut amicus sed ut Osor peccati est habendus. Ubi rursus notandum, primam Justificationē esse à peccatis quorum sumus rei: secundum vero ab iis quorum non sumus rei. Quumquid peccatū commisit, reus est, nec Justificatur inde, id est, non absolvitur ab ejus reatu, nisi per Remissionem peccatorum, quæ est ex sola fide. Sed do tibi hominem regentum, qui cum ante Regenerationem fuerit ebriosus, scortatur, &c. à

tem-

abusers of themselves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God: It is therefore necessary for Christians to be justified from these crimes, if they will be saved. And this the Apostle affirmeth was done; [For (saith he) such were some of you, but ye are washed, (that is, cleansed of these pollutions) but ye are Sanctified (that is, separated from this uncleanness) but ye are justified (that is, ye are accounted guiltless) that ye may no more be accused as guilty of those crimes: and that in the name of the Lord Jesus, and by the spirit of our God. I understand this of the second Justification, by which they that before were under these crimes, being now regenerated in the name of Christ, and by the spirit of God, could no longer be accused of them, but ought to be absolved thence. This is the same thing that the Apostle before said, Rom. 6. 7. He that is dead, is Justified from sin; that is, is so freed from it, that he can no longer be accused as a servant of sin, as being now to be accounted a hater of sin, and not a friend of it. Where further note, that the first Justification is from sins that we are guilty

tempore regenerationis destitit, ab istis peccatis: Is utiq; eo ipso quod destitit, accusari eorum non potest ut ante. Iustificatus itaq; est ab illis, id est, absolutus à non perpetratis: & hac Iustificatio vera est ex operibus: Quia enim sobrie & caste vixit, Iustificari omnino debet ab ebrietate & fornicatione — Ad secundam hanc Iustificationis speciem pertinet, quæ Iustificatio causa vocari in scholis solet: ut David, Job, &c.

—— Eodem modo se adhuc res habet cum omnibus fidelibus. Quandoquidem enim Diabolus dicitur esse accusator fratrum accusans eos apud Deum dies ac noctes, Apoc. 12. 10. nec apud Deum tantum sed & in nostris met saepe Conscientiis, quas hypocriseos suspitione labefactat, non raro & consutit, quasi minus sincera, immo simulata mente fidem pietatemq; profiteremur, absolvi sanè ab hac Accusatione, & Iustificari à falso hoc testimonio opus habemus apud Deum: Quod aliud sanè est quàm Absolvi & Iustificari à reatu omnium nostrorum peccatorum quo obstricti sumus ira, justq; Dei Iudicio. Hoc prima est Iustificationis, & tantum fide peragitur in Christum; alterum est secunda, subsidiumq; petit ab operibus.

of: But the second, from such as we are not guilty of. When a man hath committed sin, he is guilty, nor is he Justified from it, that is, he is not absolved from the guilt of it, but by pardon of sin, which is, by faith only. But take a Regenerate man, who before Regeneration was a Drunkard, a Fornicator, &c. but since his regeneration hath given over these sins; This man, inasmuch as he hath ceased, cannot be accused of these sins, as before. Therefore he is Justified from them, that is, absolved from what he committed not; And this justification is truly by works. For because he lived soberly and chastly, he ought to be altogether justified from Drunkenness and Fornication — To this second sort of Iustification appertaineth that which in Schools is wont to be called A Iustification of the Cause; as in David and Jacobs case, &c. — In the same manner stands the case with all the faithfull. For seeing the Devil is said to be the Accuser of the brethren, accusing them day and night before God, Rev. 12. 10. and not with God only, but also in our own Consciences, wh^{ich} he hurteth with a suspicion of hypocrisie, and often trou-

bleth it, as if we professed faith and godliness with a less sincere, yea dissemb-

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à Reatu su
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dissembling mind, we have need therefore to be absolved from this accusation, and justified from this false witness, before God, which is another matter then to be Absolved and justified from the guilt of all our sins by which we are bound to the wrath and just judgement of God. This is the work of the first Justification, and is done only by Faith in Christ: The other is the work of the second Justification, and fetcheth help from our Works.

Idem in Jac. 2. 24. Videtis ergo ex operibus Justificari hominem, & non ex fide tantum. Facile hic locus conciliatur cum iis que Paulus passim contra videtur disputare, si statnamus, quod est verissimum, Apostolum Iacobum non agere hic de una sola Justificatione, que partim fide, partim eperibus peragatur; Sed de duabus distinctis, quarum prior ex fide, & fide tantum, altera ex operibus est. Quum duplex instituatur Accusatio in fideles, una à Deo, lege & Conscientia, à quibus verè peccatorum multorum rei aguntur: altera à Diabolo & Improbis, à quibus falso hypocrisois, mercenarii animi, impietatis, ac nefariorum rei perhibentur; duplex requiritur Justificatio; una qua in se verè peccatores absolvuntur gratuito propter Christum, à Reatu suorum peccatorum, qua Justificatio sola ex fide est sine operibus. Altera qua ut verè sanctificati & regenerati absolvantur à falsis illis Diaboli & Improborum criminationibus: que

Justifi-

[YOU see then that by works a man is justified and not by Faith only, Jam. 2. 24.] It is easie to reconcile this place with what Paul seemeth contrarily to dispute, if we hold, what is most true, that the Apostle James speaks not here of one only Justification, which is done partly by Faith, and partly by Works: but of two distinct Justifications, whereof the first is by Faith, the other by Works. Seeing there is a double Accusation made against Believers: one by God, the Law and conscience, by whom they are truly charged with the guilt of many crimes: the other by the Devil and wicked men, by whom they are falsely charged as guilty of hypocrisie, a mercenary minde, ungodliness, & wickedness; there is therefore required a double Justification: One by which men in themselves truly sinners, are Absolved freely through Christ, from the guilt of their sins; which Justification is by Faith

In all this is as much for Works as 1: and much worth the observing: but I conceive with some want of exactness delivered. And I do not recite it as approving of every word.