an act of grace by which he maketh, for justification,
thy obedience accepted with God, but his personal
obedience to the law, in doing and suffering for us what
that required at our hands); this righteousness, I say,
true faith accepteth; under the skirt of which the soul
being shrouded, and by it presented as spotless before
God, it is accepted, and acquitted from condemnation.

IGNOR. What! would you have us trust to what
Christ in his own person has done without us? This
conceit would loosen the reins of our lusts, and tolerate
us to live as we list: for what matter how we live, if we
may be justified by Christ's personal righteousness from
all, when we believe it?

CHR. Ignorance is thy name, and as thy name is, so
art thou: even this thy answer demonstrateth what I
say. Ignorant thou art of what justifying righteousness
is, and as ignorant how to secure thy soul, through the
faith of it, from the heavy wrath of God. Yea, thou
also art ignorant of the true effects of saving faith in
this righteousness of Christ, which is to bow and win
over the heart to God in Christ, to love his name, his
word, ways, and people, and not as thou ignorantly
imaginest.

HOPE. Ask him if ever he had Christ revealed to him
from heaven.

IGNOR. What! you are a man for revelations! I be-
lieve, that what both you and all the rest of you say
about the matter, is but the fruit of distracted brains.

HOPE. Why, man! Christ is so hid in God from the
natural apprehensions of all flesh, that he cannot by any
man be savingly known, unless God the Father reveals
him to him.

IGNOR. That is your faith, but not mine; yet mine, I
doubt not, is as good as yours, though I have not in my
head so many whimsies as you.

CHR. Give me leave to put in a word. You ought
not so slightly to speak of this matter: for this I will
boldly affirm (even as my good companion hath done),
that no man can know Jesus Christ, but by the revela-